

A Preaching Model – Stage 5: The Sermon (Application, Conclusion & Introduction)

Outline

A Preaching Model – Stage 5: The Sermon

Applications

Conclusions

Breaking Down Barriers to Hearing

Introductions

Required Reading

Haddon W. Robinson *Biblical Preaching – the development and delivery of expository messages* (Grand Rapids: Baker Books House, 1980). Chapter 8.

References

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|--------------------------------------|--|
| Brian Chapell | <i>Christ-Centred Preaching – redeeming the expository sermon.</i> (2 nd Ed. Grand Rapids: Baker Academic, 2005). Chapters 8-9. |
| John Chapman | <i>Setting Hearts on Fire – a guide to giving evangelistic talks</i> (Kingsford: Matthias Media, 1999). Chapter 9. |
| Mark Dever &
Greg Gilbert | <i>Preach – Theology Meets Practice</i> (Nashville: B&H Publishing Group, 2012). 121-124. |
| Phillip D. Jensen &
Paul Grimmond | <i>The Archer and the Arrow – preaching the very words of God</i> (Kingsford: Matthias Media 2010). Chapter 5. |
| Haddon Robinson &
Craig Larson. | <i>The Art and Craft of Biblical Preaching.</i> Grand Rapids: Zondervan, 2005. |
| SMBC Press (ed.) | <i>How to prepare a Bible Talk</i> (Croydon: SMBC, 2003). 32-36. |
| John Stott | <i>I Believe in Preaching</i> (London: Hodder & Stoughton, 1982). 231-253. |
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Set-up:

- Projector/PPT
- Chocolates for end of call to all class members (to say well done for getting through the Preaching Model and to say work hard for the mini-sermons for next week.)
- Sample Sermon on *Matthew 28:16-20* (Titled 'Therefore Go...') – in Moodle

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- *Pray to begin*
- *Get a student up and ask them what they are doing in ministry in their church.*

A Preaching Model – Stage 5: The Sermon (Part 2)

- We have worked our way through the Preaching Model [PPT], the Stages of which you should know well by now. We have started with the Bible and gone from the details of the **passage** through to the Big Picture of the whole **Bible**. Knowing what the passage says (**Central Truth**) and the purpose for why you are preaching it and the implications that the passage holds for the listeners **life** has brought you the final stage – that of actually writing the **sermon**.
- Last week we started looking at the six elements that you pull together to craft your sermon:
 - *pray*
 - construct the *outline*
 - add *content to the body* of the outline

And we suggested that it was good to:

State and locate the point

Explain the point

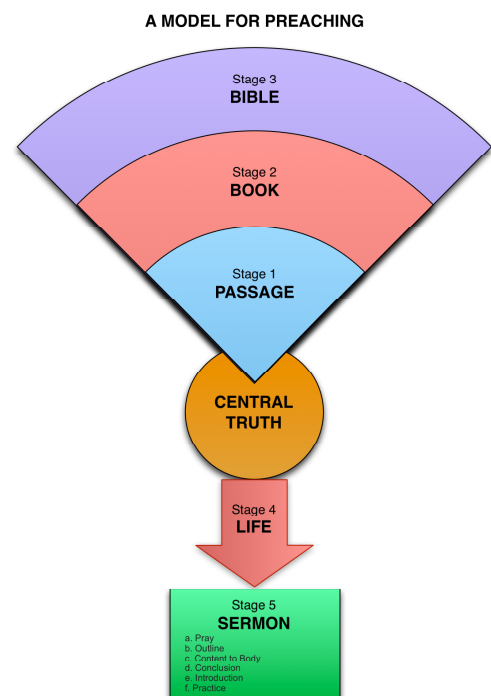
Illustrate the point

And apply the point – and it is to that application we return

to today.

We'll also then look at...

- planning the end of the sermon with the *conclusion*
- planning the start of the sermon with an *introduction*
- then finally *practice* – which you will do to get ready for next week!



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Words

- As you add content to the body of your talk – even if you are just starting out with bullet points – you are using words. Sounds obvious.
- Your words – ordered in such a way to convey thoughts – and to convey precise truths – which you have drawn out of the Word of God.
- That should give us pause for thought.
- In the course of your preaching career, you will utter thousands maybe millions of words that matter. You want to, under God, make them matter!
- It is worth the effort to labour over your words to ensure what you say can be heard best.
- John Stott suggests that we...

Search for simple words which [the listener] will understand, vivid words which will help [the listener] to visualize what we are saying, and honest words which tell the plain truth without exaggeration. (Stott, pg. 235.)

Full Notes

- We have been adding content to the body of the outline. Let me pause of a moment and consider with you the strengths and weaknesses of using a full text or not.
- Every word counts – whether you use full text or not.
- Full notes allows you to check the accuracy of your sermon.
- It allows you to check its interest level.
- It allows you to state things in particular and crafted ways.
- It provides you with a safety net in case you have a mental blank or get interrupted and lose your train of thought.
- You can use it again. Yes, you will need to rework it because the listener will be different, but your train of thought is preserved.
- It makes it easier to practice the sermon.
- You can estimate and control the length of the sermon.
 - *Illustration – I had a student minister a few years ago, who went into the pulpit thinking he would be short and came out of the pulpit thinking he was short. Everyone else knew he had preached twice as long as he should have!*
- The dangers – the read sermon and the overly detailed sermon.

No Notes

- No notes cuts down on preparation time.
- It allows for more spontaneity and naturalness.

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- Your eye contact with the listener is improved.
- No notes works best for those who think well on their feet.
- The dangers – laziness, reduced sharpness and the risk of losing control of time.

Mark Dever and Greg Gilbert in *Preach – Theology meets Practice* discuss the use of manuscript verse outline which you may find helpful. (Pages 121-124).

My suggestion is that you start with full text and work out how to make the full text work well for you. That should involve lots of practice. It could be that you break the full text into bullet points or one line sentences to ensure that you are simple, short and sharp.

It may be helpful to use partial full notes – leaving illustrations and stories unscripted (as they are often told best that way).

Allow the development of no notes to be a much later thing in your preaching career (if at all).

➤ *QUESTIONS/COMMENTS*

Applications

- Imagine visiting a doctor.
- He or she looks you over, asks you probing questions, pokes and prods, and considers your predicament and then helpful says: ‘You have a serious problem. The bad news is that you have a broken leg. The good news is that it can be fixed. See you later!’
- Great – you know what the issue is and the reason why you have not been able to walk, but at this point the doctor has only done part of his job. He/she has only told you the reason for your predicament – what you need next is direction or assistance to fix the leg!
- This is similar to the preacher’s job. The exegetical insights, the context, the central truth all explained from the passage is helpful and necessary but goes nowhere until it is applied. The *application* is the direction and assistance needed to help the listener to change an attitude, behaviour or understanding in order to live for the Lord. Bryan Chapell puts it this way:

*Application justifies exposition. If there is no apparent reason for the listeners to absorb exegetical insights, historical facts, and biographical details, then a preacher can not expect what seems inapplicable to be appreciated.*¹

¹ B. Chapell, *Christ-Centered Preaching – redeeming the expository sermon* (Grand Rapids: Baker Academic, 2005), 211.

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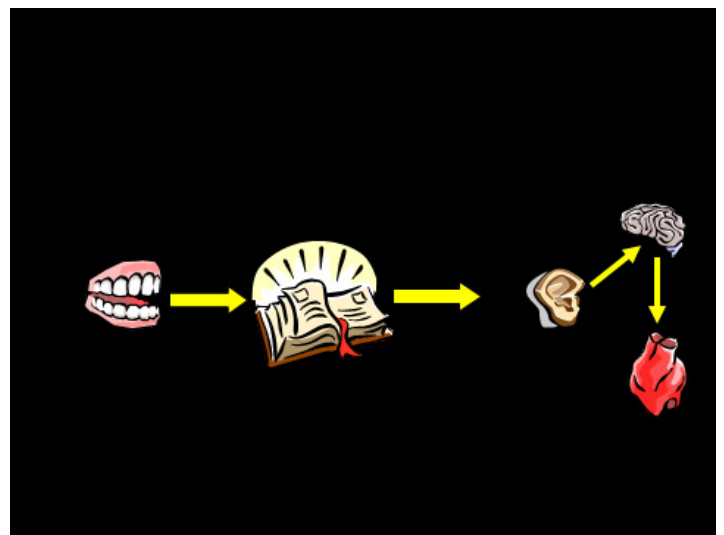
Let's look at 'Application'. Do the hard work on the text and ensure that what you say will best help those who hear to respond to what the text is calling them to think about or do.

- For each point in the body of your outline [PPT] we want to State (and locate), Explain, Illustrate and Apply.

Application shows the relevance of a biblical passage for contemporary life in the hearers corporate and individual life.

- Application is different to Implication.
- The *implication* of a passage is timeless whilst the *application* may be specific to the time and listener that you have before you.
- For example, look at Colossians 3:5 [READ]
- In its context the *implication* is timeless for all Christians – flee from idolatry especially that of the sexual immoral flavor.
- The *application* of that passage if preached to a 3rd class Sunday school will be different to that preached to a Year 10 boys chapel and different to that preached to a mothers group.
- Application should be specific to the listeners you have before you.
- That is the reason why the definition says 'application..... *for contemporary life*'.
- We want our listener by the end of the sermon to be left in no doubt as to the action they should take – be that in their attitude, behaviour or understanding.
- You course you already know this for your passage, because you worked that out in when you moved through Stage 4 **Life**. If you can't remember go back to Week 4 notes.

Let me show you something to develop this a little further - with thanks in part to Phillip Jensen². [PPT]



² Phillip Jensen, *The Archer and the Arrow – preaching the very words of God* (Kingsford: Matthias Media, 2010), 87.

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- Let's think about what we are trying to do.
- As the Preacher we speak
- The word of God
- To those listening – but notice that the ears are turned away (there is resistance to what is preached)
- Regardless, our goal is to reach the mind and penetrate the heart.

In preaching prep we need to make sure that we give application the time in the sermon it needs. Within reason.

- If in preparation we spend all our time in the *text* - and leave our *application* out and our *crafting of the sermon* to the last minute – we will come out with a sermon which is dense and harder to listen too. The application will be reduced to something like 'Love God, Read your Bible, Pray more!'
- If in preparation we spend all our time on the *crafting of the sermon* - leaving the Bible *text* mostly to the side and the *application* neglected - then you may come up with a highly entertaining sermon which is easy to listen too – but will not be life changing because it will fail to reach the heart.
- And if in preparation you put all your effort into *application* - leaving both the *text* and the *crafting of the sermon* aside - then you will come up with a sermon which exhorts but runs the risk of being moralistic.

If you have followed the Preaching Model, you should have a good balance.

Now let me make a couple of comments to do with applications:

1. Reduce the scope of the application. Be specific as much as you are able.

- The weekly sermon, is more like the mini-series than it is the movie.
- In the movie you have to resolve every plot line and clear up every tension point whereas the mini-series can leave things open because it knows that next episode it will return to resolve the issue.
- In the weekly sermon, when it comes to application, don't be so general that you apply to all, but no one specifically.
- My suggestion is that you think into the demographics of your listeners and apply specifically, knowing that you can come back next week and apply specifically to others.

2. Vary the demographic that you are aiming at in your application (especially if the passage makes the distinction). Yet always be sensitive.

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- Men, women.
- Professionals, tradespeople, unemployed.
- Students, Workers, Retirees.
- Clergy, lay.
- Sporty, non-sporty
- Singles, marrieds, divorcees, widows.
- Those with kids, those without.
- Convicts, free settlers!! Etc.

3. It can be helpful to **think in terms of spiritual condition**. I use these five categories of possible response (especially in evangelistic sermons):

- I already have a relationship with Jesus
- No Thanks – not today.
- I still have questions
- I'd like to restart a relationship with Jesus
- I'd like to start a relationship with Jesus.

4. Don't be scared to **aim directly at particular people** if it will help you sharpen your application – but be diplomatic and never betray a confidence.

- In delivery – I try to eye-ball the person/s (unless it is an embarrassing issue)
- Know that what you say specifically to one, will be heard specifically by many!
- Don't mention names!

5. **Don't hobby-horse.**

- The application is not a free-for-all for the preacher to get things off his/her chest! The sermon, including application must convey the implication of the original text.
- Find other ways to hobby-horse!!!

6. **Recognize that there are some passages (not many) with no immediate application.**

- When there is no immediate application the preacher needs to suggest as appropriate. But it is helpful to indicate that the application is not a command of the Bible and in turn should not be commanded of the listener. (e.g. Paul on divorce in 1 Cor 7:12)

For a video interview with Phillip Jensen on the topic of Sermon Application (5.52 mins) go to:

<http://www.bing.com/videos/search?q=phillipjensen.com&view=detail&mid=150E25288D7EE8BA4CE5150E25288D7EE8BA4CE5&first=0&FORM=NVPFVR>

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➤ *QUESTIONS/COMMENTS?*

Exercise – Fill in the Sermon Content for Mark 10:46-52

1. Using the *Sermon Grid Template* – in bullet point form work out how you will *apply* for each point in the body of your sermon [PPT].

➤ *Give the class 10 minutes to work on this.*

Conclusions

- Next key element of the sermon is the *conclusion*.
- A conclusion is more than an ending. A conclusion must bring finality to the sermon and leave the hearer with a clear reminder of what the sermon was about.
- A journey that does not arrive is a disaster!
- The listener should walk away with a grasp of the *need* to respond and also an idea of *how* they can respond to what has been said.

The golden rules for conclusion are these:

1. Be clear on what you want to achieve (i.e. the purpose of the sermon).
 2. Do *not* introduce new material in the conclusion.
 3. Do *not* offer your listeners false conclusions.
 4. Keep the conclusion sharp and short.
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- Good conclusions require work – they should be crafted.
 - You should restate, exhort, elevate and close the sermon leaving the listener with a clear direction of what next.
 - *Restate* is a brief end concise summary of the key points.
 - *Exhort* calls the listener to act in the way the sermon has previously applied.
 - *Elevate* is to bring the thought and emotion to its peak and to its most personal.
 - *Close* is to finish with a bang.

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- Brian Chapell suggests that most conclusions fit into one of two categories – the *Grand Style* and the *Human Interest Account*. (Chapell, pg. 256-257.)
 - The *Grand Style* conclusion is the climactic finish which elevates the listener on the edge of the seat with a clear idea of what next.
 - The *Human Interest Account* aims to grip the listener personally and rally their hearts and minds and motivate their wills – it will elicit honest emotions but should not be used to manipulate.

Forming the conclusion

- So let's think about forming the conclusion. Haddon Robinson is again very helpful in suggesting some different forms of conclusion. (Robinson, pg. 167-172). Interestingly Chapell for a few, suggests some cautions which run contrary to what Robinson suggests. (Chapell, pg. 257-260).

1. The conclusion should bring the central truth and main points together.

- The conclusion should draw the main points into a coherent whole rather than simply being a collection of points (one, two three, etc.).

2. The conclusion might contain an illustration.

- A well-chosen illustration in the conclusion can be extremely effective. It must be transparent in significance and relevant to what you have said in the message. There should be no need for explanation. Best is to use an illustration that relates to a previous illustration in the sermon. Sometimes called the 'wrap-around'.
- Stories are very effective – history's and experiences capture peoples thinking. But tell the story well.

3. The conclusion might be a question or a series of questions

- These can focus the listeners attention on main points by inviting them to answer the demands of the message. Although Chapell cautions against this because he suggests that questions at the end also has the tendency to make the sermon's message dissolve into space! (Chapell, pg, 259)

4. A prayer

- This should be a fitting conclusion to a sermon, but do not use it as additional preaching material. We pray to God, not to the congregation.
- Notice that there is space on the *Sermon Grid Template* to insert a prayer.

5. Visualization can make a conclusion powerful

- Visualization is when you portray a situation for your listener (get them to visualize a circumstance) and then apply your central truth to that specific situation. It is most helpful when the listeners are familiar with the kind of situation.

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- The advantage of this is that it enables the listener to imagine the kind of life situation in which the message might be relevant. Indeed, this encourages the hearer to think up more circumstances from his/her life for which the message might be pertinent.

6. Specific directions

- If your message has not fully dealt with the relevance of the message for life, then the conclusion can be the right place at which to offer specific directions to the hearers. Be careful not to introduce new material but be specific about the relevance of the message for the hearers.

7. A quotation

- If you select a quotation, it must be short, clear, memorable and not requiring explanation. Your quotation could be poetry, from a hymn, a Bible verse that 'hits the nail on the head' (perhaps one already considered in the sermon) or from a film or book (and so on). If you can not commit it to memory don't use it.
- That said, Chapell says to avoid quotations and poems as it can be distracting and it gives the preachers final say away to someone else (Chapell, pg. 257).

Tips for conclusions

- *End on a high note.*
 - Even the most dark and gloomy passage should end on a hopeful note. Given that all of scripture gives a responding hopeful picture, it is appropriate to apply the wider context to ensure that you build people up, even if along the way some hard truths have been said.
 - Even the Major and Minor Prophets (who spend so much time proclaiming judgment) conclude with hope (c.f. Hosea 14:4ff, Amos 9:11ff, Zech 14:1ff etc.)
 - The passage may require you to preach a hard word – do so. But don't abandon your listener there.
 - *Illustration – the Heaven and Hell talks over a weekend (a contained audience), meant I could leave the 'Hell' talks hanging, knowing that 'Heaven' would be heard before the listener departed.*
- *Avoid:*
 - *The eternal ending*
 - It is good to announce your finish (e.g. in words 'Finally...' or in manner), but if you do, then finish. Mean it. 'Lastly...' does not mean you can last!
 - *The abrupt ending*

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- don't surprise grandma Betty – give her time to turn her hearing aid back on!!
- Unless the shock value is part of the message – don't finish as if you have just blown a tire.

- *The clichéd ending*

- 'May God help us to live in the light of these great truths.'

- *The me-centred ending*

- we are not in America – your success or failure is not needed to commend the Word of God.
- leave people looking to Jesus, not you.

➤ *QUESTIONS/COMMENTS?*

Exercise – Fill in the Sermon Content for Mark 10:46-52

1. Using the *Sermon Grid Template* – in bullet point form work out how you will *conclude* the sermon [PPT].

➤ *Give the class 10 minutes to work on this.*

Breaking Down Barriers to Hearing

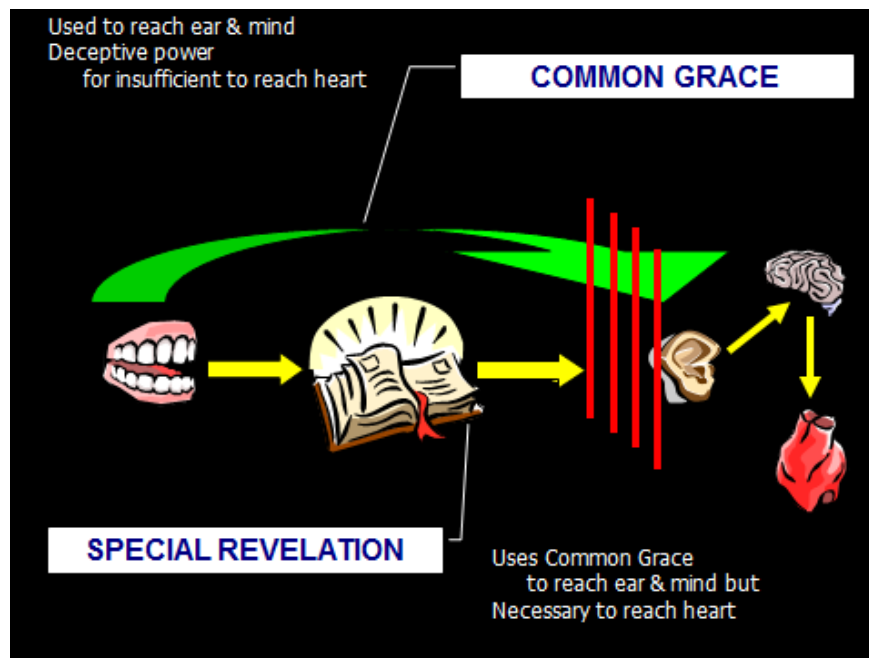
We have a sermon almost in place. Now that we know how the sermon ends, we can work out how to start it! Introductions!

But before we look into Introductions, I thought it might be helpful to consider how people listen – or more particularly what the barriers are to hearing.

I do this here, because the introduction is the first thing the listener will hear and so we have to work hard to help the listener get ready to hear. To get them on the train so to speak!

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Let's return to our application diagram. [PPT]



- The Preacher speaks
- The word of God
- To those listening
- Our goal is to reach the mind and penetrate the heart.

But

- The heart is evil and deceives, so it places barriers to prevent the person hearing.
- Barriers could just be excuses,
or they could be physical things (like something which prevents the person getting to church)
or , simply just a hard or apathetic heart.
We'll will come back and consider what some of those barriers could be.
- Whatever the barrier – the result is that it prevents what you are saying from being heard.
- Often when we preach we are preaching to break through those barriers – to get people on board, to connect with the listener.
- Many books on preaching spend a fair amount of time looking at ways to break down the barriers which prevent people listening – they are helpful.
- But there is more.
- Our preaching needs to have more substance than simply breaking down barriers.

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- There are a whole bunch of things we can do as communicators that will break down barriers – but what that amounts to is simply Common Grace – the limitation of Common Grace is that it is not going to convert anyone.

Special Revelation

- What we need is...
- Special Revelation – that is what God says and it draws us from darkness to his light.
- Special Revelation uses Common Grace to reach the ear and mind – but is ultimately necessary to reach the heart.
- The great task of the preacher is to work out how to move the hearer through to hear that which is Special – God's Special Revelation.
- Yes, remove barriers that prevent a person hearing, but get to Special Revelation.

Common Grace

- In contrast – Common Grace has limitations.
- What you have is...
 - Not Absolutely Necessary
 - Generally Very Useful
 - But not Sufficient – you are never going to convert someone from the cleverness of your words.
 - You have to speak the Words (Oracles) of God (1 Peter 4:6)
 - Common Grace on its own will be deceptive – relying on things that just sound appealing.
 - It is insufficient to reach the heart

The question is how do I get to the end point?

- The end point is not the joke or the presentation itself – it is the Word of God changing and working in people's life.
- Working out how to do this appropriately is what is difficult, and our lifetime job.
- The preacher uses both Common Grace and Special Revelation – but must ensure they don't get bogged down in Common – yet remember that which will change hearts and minds will be Special.

Exercise - What are some barriers that people have/hold to listening?

➤ *(in threes, come up with a list of the top 5 barriers)*

➤ **DEBRIEF**

Environmental

- *Music*

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- *Ascetics*
- *Temperature*
- *Food*
- *Distractions (flight path, Babies crying, faulty equipment, mobile phone)*
- *Physical Obstructions (awkward pews, no parking)*

Personal

- *Bad Experience*
- *Tiredness*
- *Family Commitments*
- *Defeated beliefs (Bible is unreliable)*
- *Mental state*

Intellectual

- *Preconceptions*
- *Biblically illiterate*

Relational Rapport

- *Presentation of Speaker*
- *Relationship to the Speaker*

Cultural

- *Language*
- *The warrant you have to speak (or not)*

Spiritual

- *Which in some ways sums up all that have come before (it infuses all above)*

Notice that there are many things here that are out of the preachers control – but they have bearing on how the preacher will be heard.

What can we do to break down barriers to listening?

- The main way (as we have talked about) – is to stick to the Bible – it will tell you what you need to know about people. The scriptures will tell you more about people than Pop culture will. (e.g. Proverbs)
- But we can also get to know the listener. We do what is helpful to get into the space of the listener.
- Then you also, work on the how you say what you say.

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'The effectiveness of our sermons depends on two factors; (of course) what we say – but (also) how we say it.' (Haddon Robinson pg. 201)

'The age of the preacher is gone, the age of the communicator has arrived' (Haddon Robinson³)

➤ QUESTIONS/COMMENTS??

Introductions

- Given that discussion, hopefully you can see the relevance to the way we think about sermon *Introductions*.
- The introduction should command attention.

A good introduction serves two purposes. First, it arouses interest, stimulates curiosity, and whets the appetite for more. Secondly, it genuinely 'introduces' the theme by leading the hearers into it (John Stott⁴)

So what makes a good introduction?

- You may not need fireworks, but it is worth giving a lot of thought to how you might capture the minds and ears of those before you. A good introduction will help the listener sit up and listen. It will extract the person from the distractions and concerns of the day to day and will draw them to what it is that God is saying through you.
- How you do that will vary – it will vary due to many factors:
 - the text you are opening up,
 - the listener
 - The preachers personality and style
 - the circumstances
 - and the time.
- If you can work out a way to address a surface need you will often find it easier to expose a raw need. If you open the door well, then you may be allowed to enter further into the person's mental and emotional house.

³ H. Robinson quoted in G. Johnston *Preaching to a Postmodern World – a guide to reaching twenty-first century listeners* (Grand Rapids: Baker Books, 2001), 149.

⁴ J. Stott, *I Believe in Preaching* (London: Hodder & Stoughton, 1982), 244.

Here are 10 suggestions:

1. Tell a story/Illustration.

If you have something important to say, the story is the best way to tell it. (Clifford Warne⁵)

- But, don't preach the illustration or make it so grand that it steals the limelight from the point of the sermon.
- If you can start with a story that can be returned to during the sermon you will find the listener will often appreciate your work.
- Tell stories in the present (not past).
- By now you should be seeing that the illustration is a key element in sermon craft.

2. Set up a paradox.

- Create a crisis of thought. For example:
 - *Many children of God live as though they were orphans*
 - *Heaven is a place people are just dying to get too!*
 - *God is always right, except when he gets it wrong!*

3. Offer a familiar thought in an unfamiliar setting.

'Honesty is the best policy' or is the person who says that just being shrewd?

Mary had a little lamb his fleece as white as snow, and everywhere that Mary went, the lamb...really hated going! First the nightclub, but the lamb just barred away, then it was the supermarket when lamby went astray. But Mary changed and soon realized, that Sunday Lunch was near. And so it was that Mary's little lamb was served with good old Aussie beer!

4. Ask a Rhetorical question.

*Have you heard – Jesus died this morning?
Can a woman who works, be a good mother?*

- Be aware, that you run the risk of someone answering you!

5. Offer a startling fact or statistic

- One out of three marriages end in divorce. Only one marriage in 6 is happy.

⁵ Quoted in Clifford Warne *The Story Teller's Secrets*, podcast
<http://www.podcastdirectory.com/podcasts/28309>

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- The New Testament talks directly about hell 13 times – 11 of those times it is Jesus talking.

6. Make a provocative statement

- For many, this passage is the reason why they want to give up Christianity...*
- It is when people die, that those who call themselves Christian often fall away!*
- What this passage says will keep you out of hell!*

- Be careful of your tone. Do not speak aggressively when using provocation.

7. Be funny

- Humour breaks down all sorts of barriers. But bear in mind, you are a preacher not a comedian! Humour in sermons is not for the sake of entertainment it is for the sake of engaging people with the message.
 - [Teaching Tool - Mr Bean in Church
http://www.youtube.com/watch?v=bh_g-ZZ6WA
if you use this, ask the group to try and work out why Rowan Atkinson is so funny – watching comedians can be a helpful exercise for the preacher]
- This is a good strategy especially in Australia.
- But, have a backup comment ready, in case the humour falls flat (e.g. 'Well, that didn't work – better cross that out before I preach this again!').

8. Do something unexpected

- And this gives you license to do all sorts of creative things! Sing a song, arrive playing a character, have a video cued, whatever – but remember that whole point is to get people to join you in what you are going to say.

9. Engage with Society

- A positive critique or observation of the world around, may help hearers to agree with you and engage, before you link that observation to what you are saying from the text.
- Tim Keller suggests that you should always find agreement with the world you live in before your try to state disagreement.
- There are times when, failing to comment on something that has occurred may in fact be a distraction. (e.g. Preaching in the week of a major tragedy, or a major national or international event).

10. Retell the Bible passage

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- Especially with narrative or history, this approach can be captivating. Take the Bible text and retell it in a contemporary fashion will often make the story emotionally engaging.
- Two cautions here are, first to ensure that you don't change the principle of the text and second, ensure that you don't draw conclusions from the retold story as opposed to the Bible story.

And variations or combinations of all of the above.

What not to do in your Introduction!

- Never offer an apology (e.g. 'I know you might think that looking at the Bible is boring, but...')
- Do not overstay your Introduction. Keep it short – but long enough to capture attention.
- Do not promise more than you plan to deliver. Don't raise an issue or question in the introduction which you don't then answer.
- Do not promise more than you can deliver (e.g. 'By the end of this talk I guarantee you will be a Christian!')
- Never start with an announcement (e.g. Please pass the outline down the pew...')
- Don't grandstand. The US model of preaching at this point is very different to the Aussie model – due to differences in culture.
- Don't create such an emotional dilemma, that the listener will struggle to follow you (because they become so focused on the dilemma).

➤ *QUESTIONS/COMMENTS??*

Exercise – Fill in the Sermon Content for Mark 10:46-52

1. Using the *Sermon Grid Template* – in bullet point form work out how you will introduce the sermon [PPT].

➤ *Give the class 10 minutes to work on this.*

A Preaching Model – Stage 5: The Sermon (Application, Conclusion & Introduction)

Sermon Craft and Practise

- That my friends, is the Preaching Model! [PPT]
- It is now over to you to craft the script of your sermon. Edit it. Change it. Refine it. Shorten it (if need be). Pray over it. And then Practice it!
- Last week I gave you a *Sermon Grid Template* which is useful for organizing the structure of your sermon. Appendix 1 this week gives you a *Sermon Research Template* which helps you to arrange the research you do as you move toward the final stage of crafting the sermon.
- Further (in Moodle) I have given you an Audio file of a Sample Sermon on *Matthew 28:16-20* (Titled 'Therefore Go...') preached to a Uniting Church in Victor Harbor as a one off sermon. The script of that sermon is Appendix 2. It follows the Preaching Grid that has been taught in this course so you can listen for:
 - An Introduction
 - Point 1 – State, Explain, Illustrate Apply
 - Point 2 – State, Explain, Illustrate Apply
 - Point 3 – State, Explain, Illustrate Apply
 - Conclusion

➤ *QUESTIONS/COMMENTS??*

Preaching Assessment – next week.

- Must stick to 8 minutes or less.
- We will be preaching in groups.
- External critiquers are coming in.
- We will spend a maximum of 25 minutes on each person.

Make sure your sermons follow the Preaching Model in preparation. Your finished sermon should have:

- a. An Introduction;
- b. A clear Central Truth (or Big Idea)
- c. A brief explanation of the contents of the passage;
- d. At least two points of teaching from the passage;
- e. At least one illustration/story;
- f. A conclusion.

The critiquers are looking for evidence that you worked through the different stages of the *Preaching Model* in preparation as taught in class and in the readings. They will want to know what the purpose of your sermon was (be that explicit in the actual sermon or following during the critique).

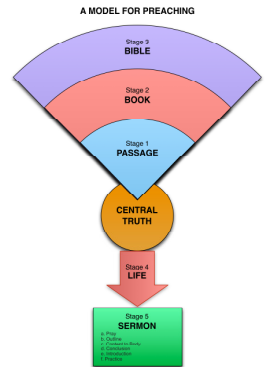
Pray to finish

A Preaching Model – Stage 5: The Sermon (Application, Conclusion & Introduction)

Appendix 1 – Sermon Research Template

➤ *Remember to pray*

STAGE 1 - PASSAGE



Insert Bible Passage/s here

➤ Mark the text

➤ Ask yourself:

1. What seems interesting in this passage?

2. What am I unsure about in this passage?

3. Genre of passage?

4. What is the passage all about in one sentence?

Possible Passage Structure?

Comments?

STAGE 2 – The BOOK

1. How does the passage fit into the immediate context and the rest of the Book? What is important about its literary context?

2. What is the situational context of the passage?

- a. Who wrote it?
- b. Who was it written for?
- c. Where was it written?
- d. When was it written?
- e. Why was it written?

STAGE 3 – The BIBLE

1. Where in the overall picture of the Bible is the passage?

2. What does the passage teach us about the way God does things?

3. What does the passage teach us about the way God does things in Jesus?

CENTRAL TRUTH

- Write a Central Truth Statement for the passage:

- Check yourself

1. Restate it. *In other words...*

2. Explain it. *What does this Central Truth mean?*

3. Prove it. *Is this Central Truth true?*

4. Apply it. *What difference does the Central Truth make?*

- Rework your Central Truth Statement (above – if needed)

STAGE 4 – LIFE and Purpose

For me...

1. How should this passage change my attitude?

2. How should this passage change my behaviour?

3. How should this passage change my understanding?

A Preaching Model – Stage 5: The Sermon (Application, Conclusion & Introduction)

For my listener...

4. What do my listeners need to hear to change their attitude, behaviour and or understanding?

By the end of the sermon, I want my hearers to...

Engaging with Life

1. What is it like to live in your listeners' world?
2. Why would they want to go to your destination?
3. Why would they engage with you?

STAGE 5 – THE SERMON

- Pray – do it!
- Use the Sermon Grid Template to:
 - Construct an outline
 - Content to Body
 - Conclusion
 - Introduction

A Preaching Model – Stage 5: The Sermon (Application, Conclusion & Introduction)

Text:	Central Truth:			
Sermon Outline	State	Explain	Illustrate	Apply
Introduction				
Point 1				
Point 2				
Point 3				
Conclusion				
Prayer				

➤ Craft the Sermon Script

Opening Prayer

- *Write Script*

Introduction

- *Write Script*

Point 1 -

State (and locate):

- *Write Script*

Explain:

- *Write Script*

Illustrate:

A Preaching Model – Stage 5: The Sermon (Application, Conclusion & Introduction)

- *Write Script*

Apply:

- *Write Script*

Point 2 -

State (and locate):

- *Write Script*

Explain:

- *Write Script*

Illustrate:

- *Write Script*

Apply:

- *Write Script*

Point 3 -

State (and locate):

- *Write Script*

Explain:

- *Write Script*

Illustrate:

- *Write Script*

Apply:

- *Write Script*

Conclusion

- *Write Script*

Closing Prayer

- *Write Script*

➤ Practice it

➤ Go and preach it! Praise God – and to him be the glory.

Appendix 2 - Sample Sermon – Matthew 28:16-20: Therefore Go...

Context of the Sermon:

This sermon was preached to an older congregation (mostly retired) in Victor Harbor on the same weekend as CV Conference (a conference which aims to raise up another generation of gospel workers – and is held on the church property). The Bible reading was Matthew 28:1-20 – but the sermon concentrates only on Matthew 28:16-20. The congregation was not used to hearing expositional preaching.

The script below is in the format from which it is preached. The headings have been added so that the student can see the State, Locate, Explain, Illustrate pattern in practice.

Central Truth:

Disciples of the resurrected Jesus make disciples calling all to obey him – now and always.

Purpose:

To remind all present that Jesus gave his disciples a job – to help others to come to him.

CHECK TIME

Talk

➤ *Introduction*

- Retired Pastor this week – Ian Dunn. He and his brother both answered the call to gospel ministry.
- Ian – a Baptist Pastor, his brother – a missionary in Africa for 40 years.
- Ian told me a story which I found quite moving. His nephew came to visit Adelaide and while there caught a taxi driven by an Ethiopian man.
- They got talking – ‘Which part of Africa are you from?’
- ‘Ethiopia’ said the driver.
- The nephew answered – ‘I gathered, I was born in Addis Abba’.
- ‘Really said the cabbie, I am from there. How did it come that you, a white man was born in my home town?’
- ‘My dad was a missionary.’
- ‘Really said the cabbie. There is no chance his name was Alan Dunn?’

A Preaching Model – Stage 5: The Sermon (Application, Conclusion & Introduction)

- *‘It was, said the son!’*
- *‘Well’, said the cabbie – ‘I thank God for him. Your dad told my father about Jesus and saved his life – because of your dad, my whole family is Christian!’*
- Now is that not just amazing – what are the chances of that.
- For God that was exactly according to plan.
- It is because of what Jesus says in Matt 28 – that this Ethiopian father and then his family heard about Jesus.
- The great commission
- *Connection Comments*
- The conference you have allowed to meet in your church this weekend is all about Matthew 28 – and raising up the next generation of young ministers to go and make disciples.
- As we look together at Matt 28 this morning – I want us to see (or be reminded) that disciples of the resurrected Jesus makes disciples calling all to obey him – now and always.
- If you believe in Jesus – he gave you a job to do – to help others come to him.
- Let before we look more closely at Matt 28.
- *Pray...*
- *Context*
- Matt 28 closes off the first gospel.
- It tells us about the resurrection of Jesus.
- We are limiting ourselves to just the final 4 verses of the Gospel.
to the part of the Bible (with the possible exception of the letter to Romans)
that has done more to give Christians – the vision of the world wide Church!
- But if you are here today – and you wouldn’t call yourself a believer let me quickly fill you in on the great news that sits behind this event.

A Preaching Model – Stage 5: The Sermon (Application, Conclusion & Introduction)

- Jesus did 2000 years ago what science has been trying to do for as long as medicine has been a discipline.
- He died then came back to life.
- But more – he died – only so those who would die might live again.
- In fact, he died to take the place of those who should – after living the days allocated to them – die.

- We live, we die - that is the way it is.
- Jesus thought better of it.
- For him he would prefer it if we lived and died and lived again – but this time forever.
- So he showed us the way – did it himself – but more did it for us.

- Science loves to have all the answers – but at this point – it is still just playing catch up.

- Okay I want to look at verses 16 to 20 under 3 headings:
 1. The unexpected but planned
 2. The all and the therefore
 3. The now and the always
- Still with me?

- *State and Locate Point 1*
- Point 1 – The unexpected but planned.
- 28:16-17 [READ]
- *Explanation Point 1 (Part 1)*
- We are down to 11 disciples
- Judas has betrayed Jesus then suicides
- The remaining disciples go to Galilee and to the mountain where they had been told to go.

- Now we are not quite sure which mountain in Galilee, but what we see here is a planned rendezvous.
- Can you imagine being the disciples here – the events of the last few days would have been intense.
- The one they have been taught by,
loved and lived with was taken (in exactly the way he had taught)
falsely tried,

A Preaching Model – Stage 5: The Sermon (Application, Conclusion & Introduction)

found innocent,
but sent to the cross anyway.
Once dead rose again and appeared to the women,
then to Peter and John, Cleopas,
the rest of the disciples on a few occasions
and according to 1 Cor 15 to up to 500 people.
And now here again he appears to the disciples – as planned and
intended.

➤ *Illustrate Point 1*

- I love receiving invitations to weddings.
- A day where loved ones come together.
- A day that is special, but requires planning.
- The fruit of the planning is that people gather as instructed to witness something special.

➤ *Explanation Point 1 (Part 2)*

- Here the disciples, with invitation in hand
make the journey all the way from Jerusalem to Galilee
to turn up as instructed.
- And look what happens.
- The bridegroom appears – and verse 17 – *they worship him, but some doubted!*

PAUSE

- The amount of ink spelt over the single verse!
- I get the worship bit, but what about the ‘doubting’?
- There are a couple of different words used for doubt in the New Testament
 - ‘doubt’ could mean unbelief.
 - The disciple Thomas was called on this in John 20 when Jesus said – *‘stop in your unbelief and believe’*.
 - *‘Stop doubting and believe’* – Thomas did.
- Here in Matthew – the word for doubt means ‘hesitation’
‘the disciples worshipped him but some hesitated’.
- We don’t know why.
- We don’t know who exactly but what we do know is...
- that they work through it

A Preaching Model – Stage 5: The Sermon (Application, Conclusion & Introduction)

- because it is these disciples that go on and proclaim the resurrected Jesus to the Jews and most lost their lives for doing so – they must have resolved their doubt.
- But we can also see in their hesitation a group of disciples who were not going to be brainwashed – they hesitated – and presumably checked their facts.

➤ *Application Point 1*

- What should our response today be like?
- I would have thought the disciples set us a pretty good example.
- Worship Jesus
- But feel free to hesitate if it means you can check out the facts.
- It will only help you worship him more certainly.

PAUSE

➤ *State and Locate Point 2*

- Point 2 - The all and the therefore.
- Verse 18-20b [READ]
- Jesus comes to them
- Declares the all
- And gives them the therefore

➤ *Explanation Point 2A*

- All authority is given.
- Not that he didn't have it before.
- But now because of his resurrection it is clear that the authority he had on earth (to do all that he did) now extends to the heavens as well.

➤ *Illustration Point 2A*

- One of the things I love doing when I come to Victor Harbor, is to look out over the vastness of the water (during the day) and at night gaze up at the clarity of the stars above.
- You live in a wonderful place!
- Jesus has authority over all of it.

➤ *Explanation Point 2A*

A Preaching Model – Stage 5: The Sermon (Application, Conclusion & Introduction)

- For anyone who knows their Bibles well – you might recognise what Jesus is doing here by declaring authority – certainly the Jewish disciples should have joined the dots.
- Way back in the Old Testament
 - in Daniel – the dream of the Messiah is offered.
- And it says this [READ - Daniel 7:13-14]
- One like the Son of Man → Jesus
- Approaches the Ancient of Days → God
- He is given authority, glory and sovereign power – and all peoples, nations and languages worship him.
- Jesus is saying he is fulfilling what God said would happen right back with Daniel.

➤ *Application Point 2A*

- To live in the presence of the one with that kind of authority is awesome – and really there is only one right response – obedience.
- And look where he goes – *‘therefore go and make disciples...’ → ‘and teach them to obey everything I have commanded’*
- All authority – over all things – over all nations – so that all would obey everything!

➤ *Illustration Point 2B*

- I cannot imagine what it would be like to be a king with authority over subjects.
- What I do know is that history has shown us many kings – both good and bad.
- The good kings rule in a way that provides for his subjects.
- The bad kings rule in a way which oppress his subjects
 - both kind of kings rule with authority.
- Jesus is the example of the perfect and ultimate universal king – and he is good.

➤ *Application Point 2B*

- And what is it that this king asks for?
- *‘Go and make disciples, baptising and teaching all to obey everything.’*

• *Illustration Point 2B*

- As I look around here – I suspect most would have gone through schooling when they taught English right!
- When Nouns described things,

A Preaching Model – Stage 5: The Sermon (Application, Conclusion & Introduction)

- and Verbs did things
and Adjectives ensured there was colour!
And we knew that the doing words mattered!
- Look with me at the doing words.
- In verse 19
 - go
 - make
 - baptising
 - teaching
 - obey
- When you look behind those words – the dominant verb there is ‘*make disciples*’.
- All the others are in fact participles.
- Jesus says – *make disciples*
and do that by *going* to all nations.
baptising them (which I take it as calling people to believe).
-teaching
– so that people will *obey*.

➤ *Application Point 2B*

- I suspect, in many churches, if you sat and observed a month of ministry
- there would be many other things placed before those key instructions.
- How are you (under God) intentionally making disciples here in Victor Harbor?

PAUSE

➤ *State and Locate Point 3*

- Last point (and quickly) – The now and always
- Jesus leaves us hanging
- Verse 20 [READ from ‘and surely I am with you...’]

➤ *Explanation Point 3*

- Notice that this is a promise
- But, not only a future promise
 - a now promise
- I am with you – now
And I am always with you forever
- Now that is special

A Preaching Model – Stage 5: The Sermon (Application, Conclusion & Introduction)

- It is also a promise that can only be made by one who – is not bound by death.
- One who – has all authority over everything
- Of course we are talking about Jesus.

➤ *Application Point 3*

- Friends – if you have had cause to doubt the goodness of God, then remember he is with you – now and always.
- Worship him – and obey.
- And obedience means to do what he says – make disciples.

➤ *Closing Illustration Point 3*

- Would it not be great if the Taxi Drivers around Victor Harbor in 20 years were to say
- ‘Jesus is my Lord – and the Lord of my family – and I first came to know that because the folk at Adare Uniting Church told me’.
- Let’s pray...