

HOMILETICS

(How to Preach and Teach the Bible)

Taught by

Pastor John Paul Miller

INTRODUCTION: II Timothy 4:1-5

D. Martyn Lloyd-Jones – in his book, “Preaching and Preachers” [pg. 9] – in the first chapter on the “Primacy of Preaching”, asked the question - “why am I preaved to speak and lecture on preaching?” (he gave a few reasons) and said.

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

The kind of preaching and teaching that is most needed today is Expository Preaching and Teaching.

Paul told or better, commanded Timothy to Preach the Word!

Haddon Robinson in his book “Biblical Preaching” [pg. 18]

“The man in the pulpit faces the pressing temptation to deliver some message other than that of the Scriptures - a political system (either right-wing or left-wing), a theory of economics, a new religious philosophy, old religious slogans, a trend in psychology. A preacher can proclaim anything in a stained-glass voice at 11:30 on Sunday, morning following the singing of hymns. Yet when a preacher fails to preach the Scriptures he abandons his authority. He confronts his hearers no longer with a word from God but only with another word from man. Therefore most modern preaching evokes little more than a wide yawn, God is not in it!

God speaks through the Bible. It is the major tool of communication by which He addresses individuals today.”

The sad truth is that “true” biblical or “expository” preaching is rare in today’s churches.

John R.W. Stott says in his book “Between Two Worlds” [pg. 92]

“The major reason must be a lack of conviction about its importance.”

Many pastors, preachers or teachers lack the conviction that expository preaching is important.

Why is there a lack of conviction?

No. Theological foundation:

John R.W. Stott says in his book “Between Two Worlds” [pg. 92]

“In a world which seems either unwilling or unable to listen, how can we be persuaded to go on preaching, and learn to do so effectively? The essential secret is not mastering certain techniques but being mastered by certain

convictions. In other words, theology is more important than methodology. By stating the matter thus bluntly, I am not despising homiletics, as a topic for study in seminaries, but rather affirming that homiletics belongs properly to the department of practical theology and cannot be taught without a solid theological foundation. To be sure, there are principles of preaching to be learned, and a practice to be developed, but it is easy to put much confidence in these. Technique can only make us orators; if we want to be preachers, theology is what we need. If our theology is right, then we have all the basic insights we need into what we ought to be doing, and all the incentives we need to induce us to do it faithfully.”

I. THEOLOGICAL FOUNDATION FOR EXPOSITORY PREACHING

John R.W. Stott points out five theological convictions which should undergird the practice of preaching.

1. “A Conviction About God” – the kind of God we believe in determines how we preach or teach.

John R. W. Stott – “A Christian must be at least an amateur theologian before he can aspire to be a preacher.”

A. God is light.

John R.W. Stott (“Between Two Worlds”)

‘This is the message we have heard from Him and proclaim to you, that God is light and in Him is no darkness at all.’ (1 John 1:5)

“Now the biblical symbolism of light is rich and diverse, and the assertion that God is light has been variously interpreted. It could mean that God is perfect in holiness, for often in scripture light symbolizes purity, and darkness evil. But in the Johannine literature light more frequently stands for truth, as when Jesus claimed to be ‘the light of the world’ (John 8:12); He also told His followers to let their light shine into human society, instead of concealing it. (Matt 5:14-16) In this case John’s statement that God is light and contains no darkness means that He is open and not secretive, and that He delights to make Himself known. We may say then that just as it is the nature of light to shine, so it is the nature of God to reveal Himself.”

B. God has acted. God has taken the initiative to reveal himself in deeds.

Illustration:

- the created universe
- in redemption – God planned a rescue mission

Illustration:

- calling Abraham
- calling Israel from Egypt
- sending Jesus (birth, death, resurrection)

God wants to set men free!

C. God has spoken.

In the Old Testament, “the Word of the Lord” came to them.

In the New Testament – John 1:14, “the Word became flesh”

John R.W. Stott (“Between Two Worlds”)

“Here then is a fundamental conviction of the living, redeeming and self-revealing God. It is the foundation on which all Christian preaching rests. We should never presume to occupy a pulpit unless we believe in this God. How dare we speak, if God has not spoken? By ourselves we have nothing to say. To address a congregation without any assurance that we are bearers of a divine message would be the height of arrogance and folly. It is when we are convinced that God is light (and so wanting to be known), that God has acted (and thus made himself known), and that God has spoken (and thus explained His actions), that we must speak and cannot remain silent. As Amos expressed it: ‘The Lion has roared; who will not fear? The Lord God has spoken; who can but prophesy?’ “

2. "A Conviction About Scripture."

A. 'We must believe that Scripture is God's word written.'

II Timothy 3:16-17

God acts, God speaks, and it's all recorded in the Bible!

B. We must believe that God still speaks through what He has spoken.

The Spirit of God speaks through the Word of God!

Illustrations:

J. Vernon McGee - "The Holy Spirit is like a train that needs a track to run on and the track is the Bible."

J.I. Packer - "The Bible is God preaching."

C. We must believe that God's word is powerful.

Isa. 55:11 - "it prospers in whatever he sends it forth to do."

Heb. 4:12 - "for the word of God is alive and powerful and sharper . . ."

3. "A Conviction About The Church."

John R.W. Stott ("Between Two Worlds" [pg. 109])

"Doubtless we have numerous convictions about the Church. But for my purpose I only have this one in mind, that the church is the creation of God by His word. Moreover, God's new creation (the Church) is as dependent upon his Word as His old creation (the universe). Not only has he brought it into being by his Word, but he maintains and sustains it, directs it and sanctifies it, reforms and renews it through the same Word. The Word of God is the scepter by which Christ rules the Church and the food with which he nourishes it."

John R.W. Stott ("Between Two Worlds" [pg. 115])

"a (even the) major reason for the Church's decline in some areas and immaturity in others is what Amos called a 'famine of hearing the words of the Lord'. (8:11) The low level of Christian living is due, more than anything else, to the low level of Christian preaching. More often than we like to admit, the pew is a reflection of the pulpit. Seldom if ever can the pew rise higher than the pulpit."

4. "A Conviction About The Pastorate."

Pastor: its shepherd

John 21 – Peter "feed my sheep"

Acts 20:28 – "take heed to yourselves and to all the flock . . ."

Eph. 4:11 – "pastors teachers"

A good shepherd's care of the sheep is fourfold:

1. Feeding
2. Guiding
3. Guarding
4. Healing

All within the word of God

5. "A Conviction About Preaching."

II Timothy 4:1-5

I. The Charge (vs. 1-2)

(vs. 1) "Charge" – lit "to testify under oath in a court of law" it speaks of a solemn obligation.

(vs. 2) "Preach" - Greek = 'Kerusso' (kay-roos-so) it's to herald with formality, gravity, and authority which must be listened to and obeyed.

Note what Timothy was not to preach!

But rather: "Preach the Word!"

How?

1. 'Be instant' (vs. 2) it's urgent
2. 'Be relevant' (vs. 2) How? Reprove; Rebuke; Exhort.
3. 'Be intelligent' (vs. 2) "doctrine"

II. The reason for the charge (vs. 3-5)

Our preaching and teaching should be an exposition of the word!

Haddon Robinson (“Biblical Preaching” [pg. 19]) “The type of preaching that best carries the force of divine authority is expository preaching”.

II. THE EXPOSITORY METHOD EXAMINED

1. Basic Definitions

A. “Homiletics”

“Homiletics is the art and science of saying the same thing the that the text of Scripture says. The study of sermon preparation is technically called homiletics. Andrew Blackwood says, ‘Homiletics is the science of which preaching is the art and the sermon is the finished product.’ Homiletics is the application of general and specific principles of Bible interpretation that are necessary to understand the Bible text.”

Jerry Vines (“A Practical Guide to Sermon Preparation”)

B. “Exegesis”

“. . . which means a narration or explanation. The noun form of the Greek word does not occur in the New Testament. The very form exegeomai, which means “to lead out of,” does occur. The word is found in Luke 24:35; John 1:18; Acts 10:8; 15:12, 14; and 21:19. In John 1:18 we are told that Christ ‘exegeted’ the Father to man. Exegesis is the procedure one follows for discovering the intended meaning of a Bible passage. The preacher wants to adequately represent what the text of Scripture says itself. He must avoid the danger of eisegesis, which is reading into the text what the interpreter would like it to say.”

Jerry Vines (“A Practical Guide to Sermon Preparation”)

C. “Hermeneutics”

“A similar term is hermeneutics. The Greek word translated hermeneutics is hermeneuo. In half of its occurrences the word means ‘to translate.’ A related word, diermeneuo, means ‘to expound’ or ‘to interpret.’ Hermeneutics may be

defined as the science of expoundings or interpreting what a passage of scripture says.”

Jerry Vines (“A Practical Guide to Sermon Preparation”)

D. “Sermon”

“The word sermon refers to the product of the process of homiletics; exegesis, and hermeneutics. The message given by the preacher to the people results from his own investigation and organization of the Bible text.”

Jerry Vines (“A Practical Guide to Sermon Preparation”)

2. Kinds of Sermons

A. Topical Sermons

“The topical sermon is built around some particular subject or idea. The idea may be taken from the Bible or from outside the Bible. A topical sermon may be presented in an expository manner. Doctrinal sermons easily lend themselves to this approach. But usually the preacher gathers what the Bible teaches about some particular topic, organizes the passages into a logical presentation, and then delivers the topical sermon. However, in my opinion, it is one of the poorest ways to preach. Walter C. Kaiser, Jr., says the preacher should preach a topical sermon only once every five years, and then immediately repent and ask God’s forgiveness!”

Jerry Vines (“A Practical Guide to Sermon Preparation”)

B. Textual Sermons

“A textual sermon is one based upon a verse or two from the Bible. The main theme and the major divisions of the sermon come from the text itself. This sermon seeks to expound what the text itself actually says. Some of Charles H. Spurgeon’s greatest messages are built around a single verse of Scripture.

The preacher may practice imposition, not exposition. He may choose a text as a mere starting point from which to express an idea he is fond of. Or he may use a text as a peg on which to hang something he would like to say. Very often a text is made to serve the preacher’s intentions rather than those of God’s word.”

Jerry Vines (“A Practical Guide to Sermon Preparation”)

C. Allegorical Sermons

“One of the poorest methods is what is commonly called the allegorical. This sermon takes certain Bible narratives and gives them an allegorical interpretation. Such a sermon could be preached from the parable of the Good Samaritan. The preacher would explain the man on the road to Jericho as a lost sinner, the priests and the Levites would represent the efforts of the law to save him; and Jesus would be the Good Samaritan. Although all of those truths are in deeds biblical the allegorical method does violence to the literal intention of the Bible narratives.”

Jerry Vines (“A Practical Guide to Sermon Preparation”)

D. Biographical Sermons

“This sermon presents a study of the life of a particular Bible character. The facts about the particular character form the basis for a message that has modern application. Very often God has a way of teaching truth by wrapping it in flesh and blood. The truth of faith is clearly seen in the life of Abraham, the father of the faithful. The danger of carnality is graphically portrayed in the life of Lot. The biographical sermon can be handled in an expository manner.”

Jerry Vines (“A Practical Guide to Sermon Preparation”)

E. The Devotional Sermon

F.B. Meyer

J. R. Miller

F. The Expository Sermon

“. . .there has been a difference of opinion and not a little confusion about what exactly constitutes expository preaching. Some believe expository preaching is making a few remarks based upon a long passage of Scripture. That misunderstanding caused the method to fall into disrepute in earlier years. There is probably nothing so dull and wearisome as that approach to preaching. (A preacher using this method was once giving a long, laborious series of lectures on the minor prophets. After many, many weeks he

finally came to the book of Amos. “We have now come to Amos,” he said. “What shall we do with him? A man near the back of the church said, loud enough to be heard by all, “He can have my seat, for I’m going home.”)

Others define expository preaching as giving a sermon from a Bible passage of many verses. Andrew Blackwood says that an expository sermon is based upon “a Bible passage longer than two or three consecutive verses, “He believes an expository sermon differs from a textual sermon primarily in the length of the Bible passage.

An expository sermon is not determined merely by the length of the passage considered. A sermon is expository by the manner of treatment of the passage. This is the vital meaning of exposition: An expository sermon makes plain what the Bible passage says and gives good application to the lives of the hearers. Expository preaching is not merely preaching about the Bible but preaching what the Bible itself says.”

Jerry Vines (“A Practical Guide to Sermon Preparation”)

Donald Grey Barnhouse “Expository preaching is the art of explaining the text of the Word of God, using all the experiences of life and learning to illuminate the exposition.”

G Campbell Morgan says, “Being sure that our test is in the Bible, we proceed to find out its actual meaning, and then to elaborate its message. The text has postulates, implicates, deductions, application.”

Now! My definition of an expository sermon:

Haddon W. Robinson:

“Expository preaching is the communication of a biblical concept (theme) 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.”

Jerry Vines, “for a sermon to be expository the following must take place.”

Jerry Vines (“A Practical Guide to Sermon Preparation”)

1. The meaning of the Bible passage must be found.
2. The meaning of the Bible passage must be related to the immediate and general context of the passage.
3. The sermon then must be drawn from the text itself.
4. The main points of the sermon must be drawn from the scripture itself.
5. It’s best if the sub-points are also drawn from the text.
6. The hearers will be called to obey the truths drawn from the text. [good preaching aims at a decision from the hearers]

Jerry Vines:

“My formal definition of an expository sermon is as follows: An expository sermon is one that expounds a passage of Scripture, organizes it around a central theme and main points, and then decisively applies its message to the listeners.”

Jerry Vines (“A Practical Guide to Sermon Preparation”)

III. Approaches to Expository Preaching

1. The Running Commentary

Some don’t see this approach as expository preaching.

The running commentary method lacks a discernable outline; the primary focus of the message is upon the text itself rather than upon an outline or a theme.

Illustration:

H. A. Ironside

Today a lot of Calvary Chapel pastors use this approach!

Danger – tempted not to study or prepare

2. Bible Reading – it differs from running commentary in that you read a section, then give some explanation and application, then move on to the next section.
3. Pure Exposition
 - It's more in depth than the running commentary
 - The outline is pure exposition with very little application

Illustration: John MacArthur

- Danger – too much details
 - It's teaching! – Bible College or class room
4. Expository Sermonizing

Jerry Vines ("A Practical Guide to Sermon Preparation") (Pg. 10)

"This method reflects understanding of the passage on the part of the preacher. He prepares a logical presentation of the content of the message. He has a main topic, main division, and introduction, and a conclusion. Using this structure he will by means of illustration, argumentation, and explanation make the passage clear to the people and apply its truths to their lives. Let me encourage the young preacher to begin using this method."

Illustration – Neh 8:1-8 / Acts 17:1-3

Jerry Vines ("A Practical Guide to Sermon Preparation") (Pg. 18)

"Good Bible preaching has several distinguishing characteristics. There is faithful proclamation of the good news. The people receive encouragement and instruction. It is done with all of the persuasiveness the preacher can muster. The preacher preaches from the viewpoint of personal witnessing. He preaches what he knows in his own experience to be true. We are on solid biblical ground when we adopt the expository method. The expository preacher is in the noble line of Nehemiah, Moses, the Prophets, Paul, and the Apostles, and the Lord Jesus Christ Himself. The preacher who determines in his heart to follow the expository method can have confidence that God will bless him."

IV. Advantages of the Expository Method

A. Advantages to the preacher

1. The preacher learns the word.
2. It keeps him out of a rut.
3. It guards against using the Bible as club.
4. It enables the preacher to deal with passages that might otherwise have been overlooked or even intentionally avoided.
5. It helps remove anxiety about what to preach. (Saturday Night Fever)

B. Advantages to the people.

1. They learn their Bible.

Note: a balanced diet of the whole Bible!

2. They learn to submit to its authority.
3. They learn how to preach and teach.
4. They grow and mature as Christians. Eph 4:14
5. It gives glory to God alone.

Ps 138:2 "You have exalted above all things your name and your word"

V. The Development of Expository Sermons

Note: This is a very subjective matter. There is no one way to prepare sermons!

Steps

1. Choose your text.

An old recipe for a rabbit stew starts out with: "first catch the rabbit"

We should have a text because we are not speculators, but expositors.

John R. W. Stott Lists four factors which will influence our choice.

1. Liturgical.
2. External. – What happens in the world; a natural disaster; abortion
3. Pastoral.
4. Personal. – Some people say, “thank you for the sermon, it did me good!” “It did me good too!”

2. Read your text and Meditate on it.

John R. W. Stott

“Sooner or later the time for more concentrated preparation arrives. What should the preacher do now? Read the text, re-read, re-read it, and read it again. Turn it over and over in your mind, like Mary the mother of Jesus who wondered at all things the shepherds had told her, pondering them in her heart (Luke 2:18-19). Probe your text, like a bee with a spring blossom, or like a hummingbird probing a hibiscus flower for its nectar. Worry at it like a dog with a bone. Suck it as a child sucks on an orange. Chew it as a cow chews the cud. To these similes Spurgeon added two more, the worm and the bath. ‘It is a great thing to pray one’s self into the spirit and marrow of a text; working into it by sacred feeding thereon, even as the worm bores its way into the kernel of the nut. Again, let us dear brothers, try to get saturated with the gospel. I always find that I can preach best when I can mirage to life a soak in my text. I like to get a text, find out it’s meaning and bearings, and so on: and then, after I have bathed in it, I delight to lie down in it, and let it soak into me.’”

G. Campbell Morgan gives four rules for the study of a Bible book:

1. Read and gain an impression.
2. Think and gain an outline.
3. Meditate and gain an analysis.
4. Sweat and gain an understanding.

Two ways to read.

1. Read carefully

Asking:

1. What does it say? – or what did it mean when it was first written?
2. What does it say to us today?

2. Read prayerfully – Asking God for illumination by the Spirit!

R. W. Dale said, quoting an old English writer: “Work without prayer is atheism, and prayer without work is presumption.”

Put your thoughts in a note book!

3. Study the text and gather your notes.

How?

1. Study the text in it's historical context.

Get the big picture!

Book: “New Testament Survey” by Robert G. Gromacki

2. Outline the text looking for themes and divisions.

3. Look up words.

Vines

Bible Dictionaries

4. Look at other translations.

5. Read commentaries. – There are different kinds of commentaries!

Illustrations: The Bible Knowledge Commentary
2 Vols; Edited by Walvoord & Zuck.

Believers Bible Commentary
by William MacDonald

6. Read other books and sermons on your text.

4. Isolate the dominant thought outlining and looking for your subject.

A good sermon has structure.

John R. W. Stott, we face two main dangers when developing a sermon structure.

1. The first is that the skeleton obtrudes, like the ribs of a skinny human being. They thrust themselves before us; we cannot take our eyes off them. It is the same with too prominent a sermon outline. It distracts from the content by drawing too much attention to the form. This may be because it is too cleave (the double and even triple alliterations which some preachers manage to contrive for their headings are the main offenders) or because it is too complicated (like Richard Baxter who, according to Simeon, once reached sixty-fifthly, as if any person could remember the sixty-four preceding heads). Outlines which advertise themselves in these ways are always distracting. Their perpetrators have forgotten that the purpose of the skeleton is to support the body, and in so doing keep itself largely out of view.”

2. “The second danger to which we are exposed when structuring our sermons is that of artificiality. Some preachers impose an outline on their text which neither fits nor illumines it, but rather muddies the clear waters of truth and confuses the listeners. The golden rule for sermon outlines is that each text must be allowed to supply its own structure.

The skillful expositor opens up his text, or rather permits it to open itself up before our eyes, like a rose unfolding to the morning sun and displaying its previously hidden beauty. One of the greatest experts at this was Dr. Alexander McLaren, the nineteenth century Baptist preacher at Manchester. William Robertson Nicoll described him as having a swift and clear-cutting intellect and went on to write of his extraordinary gift of analyzing a text. He touched it with a silver hammer, and it immediately broke up into natural and memorable divisions. Spurgeon used the same metaphor. He once spoke to his students about the difficulty he had with some texts. ‘You try to break them up’, he said; ‘you hammer at them with might and main, but your labours lost. Then at last you find one which crumbles at the first blow, and sparkles as it falls to pieces, and you perceive jewels of the rarest radiance flashing from within.’

So then, in our sermon preparation, we must not try to by-pass the discipline of waiting patiently for the dominant thought to disclose itself. We have to be ready to pray and think ourselves deep into the text, under it, until we give up all the pretensions of being its master or manipulator, and become instead its humble and obedient servant. Then there will be no danger of unscrupulous text-twisting. On the contrary, the Word of God will dominate our mind, set fire to our hearts, control the development of our exposition and later leave a lasting impression on the congregation.”

5. Add the Introduction and Conclusion

The importance of your Introduction and Conclusion

A. The Introduction

What are the characteristics of an effective introduction?

1. Commands Attention

- a) Questions – “have you ever worried?”
- b) A paradox – “the children of light . . . walk in darkness!
- c) A statement of fact – 1 Cor 13

2. Surfaces Needs

Haddon W. Robinson

“Early in the sermon, therefore, listeners should realize that the pastor is talking to them about them. He raises a question, probes a problem, identifies a need, opens up a vital issue to which the passage speaks. Application starts in the introduction, not in the conclusion. Should a preacher of even limited ability bring to the surface people’s questions, problems, hurts, and desires to deal with them from the Bible, he will be acclaimed a genius. More important than that, he will through his preaching bring the grace of God to bear on the agonizing worries and tensions of daily life.”

3. Introduces Body of Sermon

An introduction should introduce!

- 4. A Sermon should not be opened with an apology
- 5. Keep the Introduction short

Haddon W. Robinson

“Keep the introduction short. After you get water, stop pumping. Unfortunately no percentages help us here. An introduction needs to be long enough to capture attention, raise needs, and orient the audience to the subject, the idea, or the first point. Until that is done, the introduction is incomplete; after that the introduction is too long. An old woman said of the Welsh preacher John Owen that he was so long spreading the table, she lost her appetite for the meal.”

6. Don't Promise more than you can deliver

When the preacher fails to meet the need he has raised, the congregation feels cheated.

7. Some place at the opening of the sermon the preacher should read the text.

8. Use Humor carefully

Haddon W. Robinson

“There are three types of preachers: those to whom you cannot listen; those to whom you can listen; and those to whom you must listen. During the introduction the congregation usually decides the kind of speaker addressing them that morning.”

B. The Conclusion

Like landing an airplane, that demands special concentration, so also conclusions, they require thoughtful preparation

You must know where your sermon will land

Like a lawyer, a minister asks for a verdict

Conclusions take different shapes and forms, depending on the sermon, the audience, and the minister. For the element of freshness the preacher should seek to vary his conclusions!

What are some elements used to land a sermon?

1. A Summary – a summary ties loose ends together. It should not be a second preaching of the sermon.
2. A Story or Illustration

3. A Quotation

- It should be short
- A Poem
- A Hymn
- A single sentence taken from the scripture expounded

4. A Question

5. A Prayer

6. Specific Directions

7. Don't introduce new material at the end of your sermon

8. Conclusions should not be long

You don't have to say "in conclusion"

If you do "conclude"!

Even a sudden stop can be an effective conclusion

Pray and Preach!

SERMON NOTES EXAMPLE BY PASTOR JOHN MILLER

* Phil 4:1-9 "How to conquer Worry"

INTRO - If anyone had a cause to worry, it was Paul the Apostle.

(1st) "His Beloved Christian friends weren't getting along" (v1)

(2nd) two women were disputing (v2)

(3rd) false teachers has invaded the fellowship. (3:2)

(4th) Paul himself was in Prison, and his father was unaccepting.
Yes Paul it would seem had every reason to Worry yet he did not!

Why? Paul had a "Secure mind" (v7) - "When you have the secure mind, the peace of God guards you and the God of Peace guides you!" (v9)

* He also Had Joy in the Lord - (v4-5) (note it's in the end)

* Now! it's sad but true many Christians today lose their joy and peace Because of worry!

Some psychologists claim that only 8 percent of a person's worries are legitimate. They assert that 40 percent of such anxieties will never happen, that 30 percent are undue self-criticism, that 12 percent are about old decisions, and that 10 percent pertain to health and aging.

over
New
Book!
Joy
10-15
Prison

Ask? * what is Worry? -

The Greek word translated "careful" (v6) means "to be pulled in different directions." Our Hopes pull us in one direction; our fears pull us the opposite direction; and we are pulled apart!

* Our English word "worry" comes from an AngloSaxon word that means "to strangle"

note its consequences: physical, social, - spiritual!

worry is → wrong thinking - the mind (v7)
worry feeling - the Heart

About God: circumstances, people, and things

so we need the 'single mind', the 'submissive mind'
the spiritual mind,

Ask?

* But what About worry? How can I conquer

worry? - the Answer is "the Secure Mind".

and to have the Secure Mind I must meet the conditions that Paul lays down here in Phil 4:6-9 there are three!

(I) Right Praying (W6-7)

+ L.B. - *note: "don't worry About anything" - Gov. "present, Active, imperative".

+ L.B. - "But" pray About everything" - "Big things + Small things" He's your Loving Heavenly father. - (most 6)

now *note Paul didn't just say "Pray about it!" - I'll say "you fell like Praying them in the nose"
* He tells us how to Pray! - it's not just praying it's "right praying!"

How to Pray

(1st) Adoration (vb) word. used for "Prayer" - "it's Love enjoying the presence of God, and honoring Him in worship: the Best way to get rid of worry is worship! realizing that He is big enough to solve my problems. * Meditate on God!

(2nd) Supplication (vb) it's earnest, sincere praying from the heart. (I'll Jesus in the Garden.

www - "not carnal energy but spiritual intensity"

(3rd) Appreciation (vb) our father in Heaven loves to hear his children thank Him!

I'll ten lepers

thank Him in faith Before the Answer comes!

* Now note the result of right praying. (v7)

- bc. words or the people...

Note: * "The Peace of God" - contrasts Peace (with) + Peace (of) God.

* ISA. 26:3 "thou wilt keep him in perfect peace"....

note: three things about God's Peace

(1) "It transcends all understanding" - (v7)

- + its foreign to the unsaved!
- + and unexplained by the saved.
- + Jesus said - John 14:27 "my Peace I give unto you not as"

(2) "It keeps your hearts" (v7) it "guards"

(II) * remember Paul was in prison guarded by a Roman Soldier!
- so God's Peace stands as guard to keep anxiety from our minds and hearts!

(III) - Daniel - chp 6: "He prayed, gave thanks before God" and He made supplication"
- so - He slept in the lions den! - contrast with the King!

(3) "It's throw Jesus"

* I Pet 5:7 "casting all your care upon Him"...

Joke: * Story man peeing the floor at 3 A.M. Borrowed 1000 from Sam the Nabant!

(II) Right thinking (v8) "think on these things".

* remember Peace involves both the Heart and the "Mind"
ISA 26:3. "tho wilt keep him in perfect peace... "mind" is.

Key → * Negative anxiety must be replaced by positive habits after praying a Believer must get His or Her mind involved in right thinking.

So Paul tells us what to think About! ^{its all Jesus!}

His focus is on the object of our thoughts! ^{its moves!}

1) Whatever is true, or "truthful" as opposed to falsehood and error.

Jesus said: "I am the truth" - so any thing that does not correspond in thought, word, and deed to Jesus Christ is to be put out of our Lives!

2) Whatever is "Honest" or "noble" - it signifies worthy of reverence and respect.
so if it's not respectable don't think about it.

3) Whatever is "Just" or "Right" - in relation to God and man.
ask? How do we know? "the Bible"

4) Whatever is "Pure" - its moral purity - ^(Ex. 1.V. ex...)
also: its unstained by evil of any kind ^{moves + moses, Books, moses}

5) Whatever is "Lovely" - its ethically Beautiful and attractive. It Brings peace and rest.

6) Whatever is of "good report" - they contain no immoral or sexually suggestive innuendo.

so: any Virtue and any Praise "think on these things"

(W.W.W) → If it has virtue, it will motivate us to do better; and if it has praise, it is worth commending to others. No Christian can afford to waste "mind power" on thoughts that tear him down or that would tear others down if these thoughts were shared.

* Ask? Are you thinking right? - right thinking is the result of daily meditation on the word of God!
· Ps 119:165 - "Great Peace have they which love thy Law..."
* But it's not enough to use the Bible as a Basis for Praying right, thinking right, we must also "live right"

(III) Right Living (v9)

* You cannot experience the Peace of God in your Heart, and mind, when your living in disobedience to the God of Peace.

← * Sin always brings unrest! (unless the conscience is seared)
← * And Purity results in peace!

* Note: Paul balanced four activities;

"Learned and received" and "heard and seen" } (Note the difference!)

* note - so Paul said. "do" - Ask? Are you?

James 1:22 "Be ye doers of

→ SO Right Praying!
Right Thinking!
Right Living!

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note - Phil. 4. is the Peace chapter of the N.T.

James 4. is the war chapter.

it begins with a question - "From where come wars and fightings among you?"

then James explains the causes of war

- (1) wrong Praying - "ye ask, and receive not, because ye ask..."
- (2) wrong thinking - "purify your hearts ye double-minded."
- (3) wrong Living - "know ye not that the friendship of the world is enmity with God?"

note - Paul's closing Promise (V9B)

"the God of Peace will be with you"

worry is sin and it ^{mat. 6} produces doubt in three directions

- (1) God's Love is doubted
- (2) God's Wisdom
- (3) God's Power

"You have the Peace of God to guard you!
and the God of Peace to guide you."
Why worry?

Recommended books for further study:

Preaching and Preachers – Martyn Lloyd-Jones

Biblical Preaching – Haddon Robinson

Between Two Worlds – John R.W. Stott

A Preachers Portrait – John R.W. Stott

A Practical Guide to Sermon Preparation - Jerry Vines

The Elements of Preaching – Warren W. Wiersbe /David Wiersbe