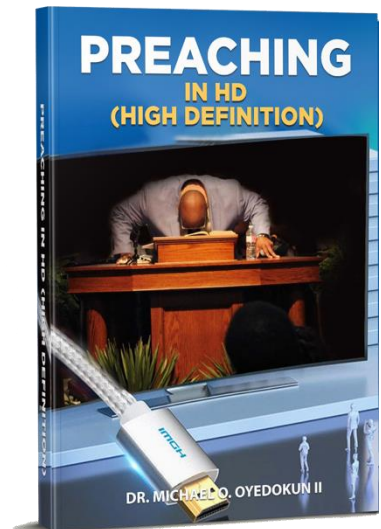


# Oikodome Bible Institute

3<sup>rd</sup> Day - August 8, 2024

## Preaching in HD

Rev. Dr. Michael Oyedokun II



### OVERVIEW

Sharing methods and strategies of facing the challenge of preaching with Biblical Truth, Relevance and Clarity.

Our desire as expository preachers should be to preach the word of God with **clarity**, **relevance**, and **truth** so that the hearers of the message can see the Word of God in High Definition.

## THE HOMILETICAL PROCESS

### HOMILETICS

The term homiletics comes from the word homily, which basically means “a sermon.” Homiletics is the art of preparing sermons and preaching. Those who study homiletics seek to improve their skill at communicating the gospel and other biblical topics.

---

*Rules of homiletics do not in themselves produce effective preachers. The student must carry to the task some gift and even more, an unquenchable desire to bring a passage of Scripture into contact with life.*

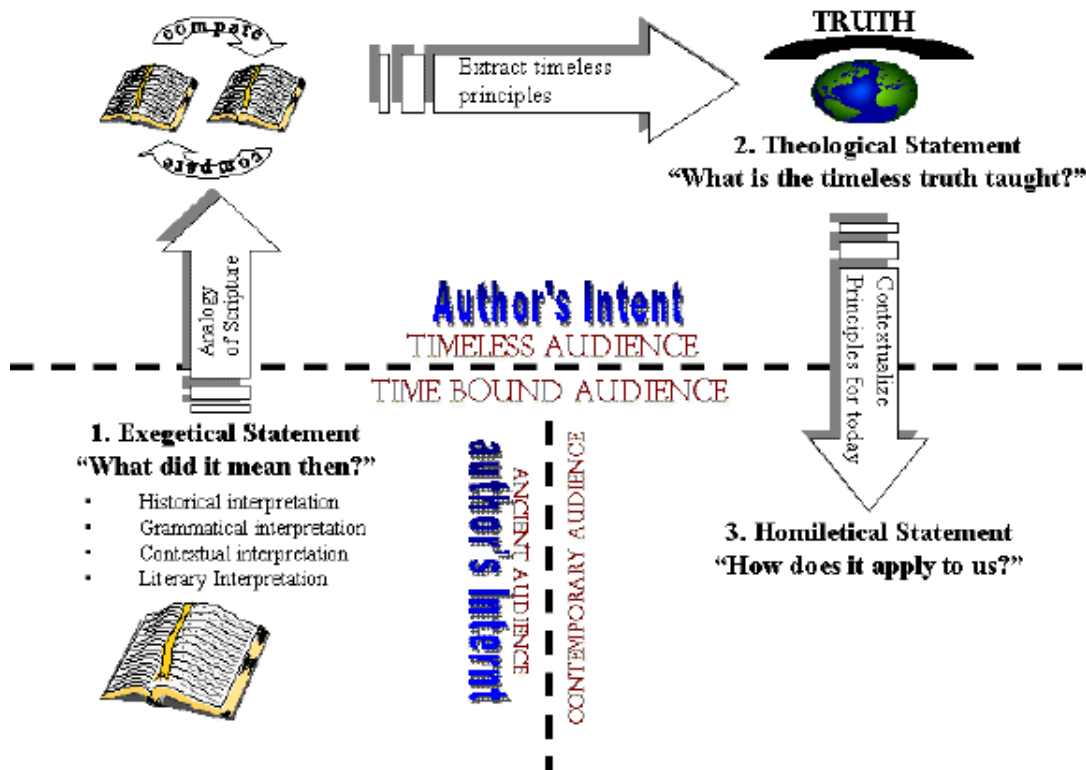
*...Haddon Robinson*

---

**Applying the tools of rhetoric and a deep knowledge of the Bible are helpful to biblical preaching. Someone called to preach would do well “to fan into flame the gift of God, which is in you” (2 Timothy 1:6), and homiletics is useful in that pursuit.**

### Three audiences of the homiletical process:

1. Original Audience
2. Universal (timeless) Audience
3. Contemporary Audience



### 1. The Exegetical Statement

#### “What Did It Mean Then?”

- Historical Interpretation
- Grammatical Interpretation
- Contextual Interpretation
- Literary Interpretation

### 2. The Theological Statement

#### “What is the Timeless Truth Taught?”

What is God saying then that He is saying Now that He will say throughout Eternity?

### 3. The Homiletical Statement

#### “How Does it Apply to Us?”

What is God saying to us that we can apply to our lives daily as we are living witnesses of the power of God’s Word.

## THE EXEGETICAL PROCESS

1. Choose a text that comprises a single unit of thought. (pericope)
2. Discover the exegetical outline.
3. Take into account the natural division markers (but, therefore, and, etc.)
4. Mark out the natural divisions (each section should not have many divisions...probably not more than three)

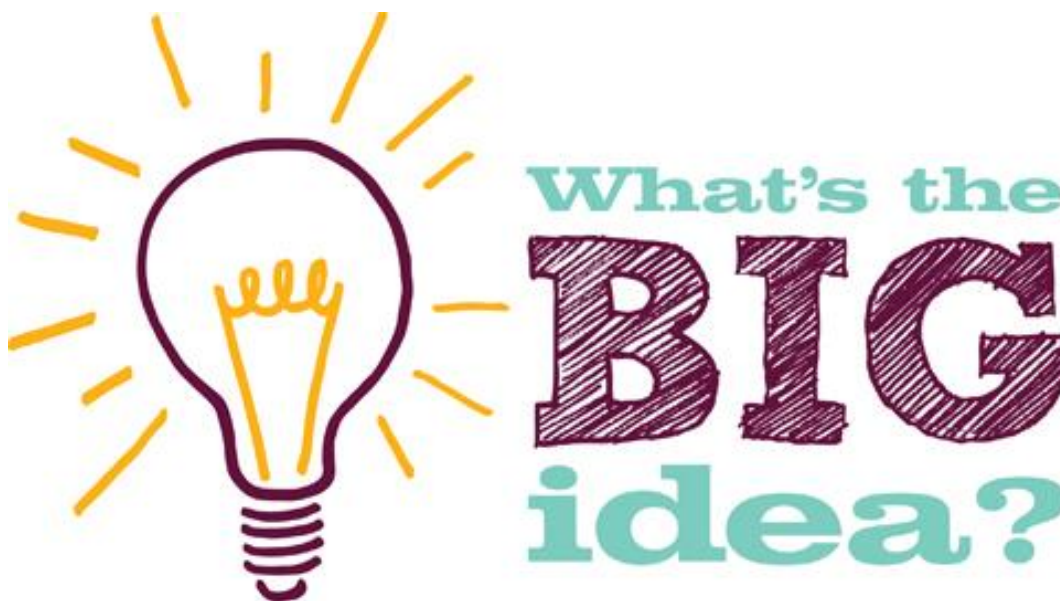
5. Give each division an exegetical heading that summarizes and interprets the division from the viewpoint of the original audience.
6. Discover the exegetical proposition from the viewpoint of the original audience.
  - Subject:** What is the passage talking about?
  - Compliment:** What does it say about what it is talking about?

**State the essence of your exegetical idea in a sentence that communicates to your listeners. This sentence is your homiletical idea. Remember that you are not lecturing to people about the Bible. You are talking to people about themselves from the Bible.**

This statement, therefore, should be in  
*fresh, vital, contemporary language.*

Exegetical ideas are turned into homiletical ideas when you make them more up-to-date or personal. The exegetical idea of 1 Thessalonians 1:2–10 might be, ***“Paul thanked God for the Thessalonians because through the apostle’s ministry, God had brought them to himself and made a noticeable difference in their lives.”***

The preaching idea should be more direct and personal: ***“Thank God regularly for the Christians you know because of what God has done for them and is doing through them.”***




---

*THE BIGGEST MISTAKE THAT PREACHERS MAKE IS BEING UNCLEAR. THE REASON WHY MOST ARE UNCLEAR IS BECAUSE EITHER THEY DO NOT HAVE A “BIG IDEA” OR THEY HAVE TOO MANY “LITTLE IDEAS.”*

---

### **THE THEOLOGICAL PROCESS**

Using your exegetical outline, discover the theological outline.

**Ask the questions...**

“What does this mean for all people?”

“What does this say about God?”

“What does this say about man?”

Using your exegetical proposition, discover the theological proposition.

**Subject:** What is the passage talking about?

**Compliment:** What does it say about what it is talking about?

## **THE HOMILETICAL PROCESS**

Determine whether you will have an **INDUCTIVE** or **DEDUCTIVE** approach.

In the **deductive arrangement**, the idea is stated completely as part of the introduction to the sermon, and then the sermon develops out of that idea.

In the **inductive development**, the introduction leads only to the first point in the sermon, then with strong transitions each new point links to the previous point until the idea of the sermon emerges in the conclusion.

- **Pick your passage**
- **Study the Passage**
- **Form your exegetical idea**
- **Work through Developmental Questions**
- **Form your Homiletical Idea**
- **Decide the shape of your sermon: Inductive or Deductive**

***“Tell them what you are going to tell them;***

***tell them what you are telling them;***

***then tell them what you have told them”***

### **THE SHAPE OF A DEDUCTIVE SERMON**

Introduction (big idea stated and supported through body points)

Body

Conclusion

3 options within message: explain, prove or apply

### **THE SHAPE OF AN INDUCTIVE SERMON**

In the inductive sermon, movement accomplishes what the outline does for the deductive sermon, but without the outline’s abruptness or prominence.

Movement, which may involve drama, story, conversation, poem, essay, or parable has two functions: it “sustains interest and preserves the anticipation necessary...to hold attention,” and it is “integral to content,” or the flow of words.  
(As one Without Authority)

### **INDUCTIVE EXAMPLE - PHILEMON**

(ESV) 1 Paul, a prisoner for Christ Jesus, and Timothy our brother, To Philemon our beloved fellow worker 2 and Apphia our sister and Archippus our fellow soldier, and the church in your house: 3 Grace to you and peace from God our Father and the Lord Jesus Christ...8 Accordingly, though I am bold enough in Christ to command you to do what is required, 9 yet for love's sake I prefer to appeal to you-- I, Paul, an old man and now a prisoner also for Christ Jesus-- 10 I appeal to you for my child, Onesimus, whose father I became in my imprisonment.

Paul begins by mentioning specific people. The letter does not begin in a general way, but with specific mention of Philemon, Apphia and Archippus. But beyond that he begins his argument in Philemon not in a deductive way by saying, “I want to take up the issue of slavery and make three points.” Instead he begins, “Let me talk to you about Onesimus.” Paul reasons inductively.

### **DEDUCTIVE EXAMPLE - PHILIPPIANS**

(NIV) 1 Therefore if you have any encouragement from being united with Christ, if any comfort from his love, if any common sharing in the Spirit, if any tenderness and compassion, 2 then make my joy complete by being like-minded, having the same love, being one in spirit and of one mind. 3 Do nothing out of selfish ambition or vain conceit. Rather, in humility value others above yourselves, 4 not looking to your own interests but each of you to the interests of the others.

Paul uses a long “if-then” sequence to provide motivation before stating his general principle in verses 3-4: selflessness. He unfolds the premise of his material in several ways in verses 3-4. Then in the rest of the chapter he gives three specific examples of selflessness: Jesus, Timothy and Epaphroditus. Paul reasons deductively.

### **NARRATIVE SERMON**

**What a Narrative Sermon Is...** The structure and goal of a narrative sermon is quite different. The narrative structure is not built with points but with the elements of a good story. Setting, character development, problem, plot, climax, and resolution make for a good story and, I would add, an excellent narrative sermon.

**The difference between the two sermonic forms is striking:**

#### **Linear Logic Sermons**

Introduction

- Point 1 (explain/illustrate/apply)
- Point 2 (explain/illustrate/apply)
- Point 3 (explain/illustrate/apply)

Conclusion (or more points)

## Narrative Logic Sermons

- Setting/Character Development
- Problem
- Plot
- Climax
- Resolution

## ILLUSTRATIONS

Illustrations are imperative to contemporary biblical preaching. They shed light from the present onto the ancient text of the past. Proper application is also essential as it “pins your points to the practical,” bombarding the text with the questions...who, what, when, where and why.

What are the qualities of illustrations that shed light on a sermon? That “pin the truth to the practical” or “rivet it to reality” where people live?

1. **Understandable**—clearly presented and do not have to be explained.
2. **Pertinent** - illustration must belong to the point of that sermon.
3. **Credible** - preachers should give their source for illustrations and give specifics.
4. **Accurate** - information in an illustration should be correct, especially when speaking of the life, times, failures, and successes of individuals.
5. **Fresh**—retire old, trite, worn-out, overgrown illustrations, and replace them with new, relevant, contemporary ones.
6. **Specific and detailed**—adds greater impact to illustrations and to the sermon.

## RESOURCES

**Oyedokun II, Dr. Michael** – Preaching in HD (High Definition) - 2023

**Biblical Preaching, Haddon Robinson, Grand Rapids: Baker Books, 1980. (2nd Ed.)**. Robinson provides a method and a philosophy of preaching based upon the authority of Scripture. No book offers a better or more logical step-by-step sequence of the process for preparing and delivering expository sermons.

**Christ-Centered Preaching, Bryan Chapell, Grand Rapids: Baker Books, 1994**. Chapel stresses expository preaching as he teaches preparation, organization, and delivery and gives help in the special preaching situations of weddings, funerals, and evangelistic messages. His distinctive contribution is found in Part 3, A Theology of Christ-Centered Messages.

**Power in the Pulpit: How to Prepare and Deliver Expository Sermons, Jerry Vines and Jim Shaddix, Chicago: Moody Press, 1999**. This text updates, revises and expands two previous books by Vines and puts them into one volume. Part 3 of this text entitled, “The Presentation of The Exposition” provides a practical and detailed explanation of how to effectively use the voice, body, and personality to produce dynamic sermon delivery.

**The Homiletical Plot: The Sermon as Narrative Art Form, Eugene L. Lowry Westminster John Knox Press, 2001**

**Exodus Preaching:** Gilbert, Kenyatta R. Crafting Sermons about Justice and Hope. Nashville: Abingdon, 2018.

**Persuasive Preaching:** A Biblical and Practical Guide to the Effective Use of Persuasion. Overstreet, Larry R. Wooster, OH: Weaver Book Company, 2014.

**The Witness of Preaching.** Long, Thomas G. Louisville, KY: Westminster John Knox Press, 1989.

**Invitation to Biblical Preaching:** Proclaiming Truth with Clarity and Relevance. Sunukjian, Donald. Grand Rapids, MI: Kregel Academic & Professional, 2007.

**CONTACT:**

Dr. Michael Oyedokun II  
moyedokun@dokeministries.org  
(512) 578-6547  
www.michaeloyedokun.org