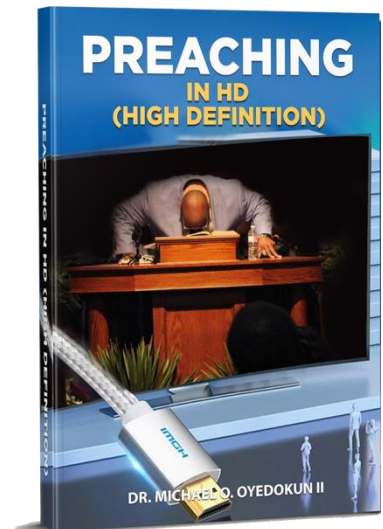


# Okiodome Bible Institute

Plenary Session - August 6, 2024

## Preaching in HD

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.

If we apply this definition to our purpose of homiletics, then our preaching must facilitate a Christ-centered spiritual transformation in the lives of our audiences **EVERY** time we deliver a message.

#### **Romans 10:14-15 states,**

*How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!*

The belief system that Paul is referring to is the result of persuasive preaching. He uses the Greek word, **pisteuo**, which means to **persuade one to place their confidence, trust, to believe and to commit to**. My interpretation of Paul's writing in Scripture leads me to believe that God places the preacher in this world to persuade the people to commit, trust, believe and place their confidence in God and the gospel.

For expositors and homileticians, **are we preparing messages that are persuasive with a desire to facilitate spiritual transformation?** Another question is are we just using the preaching moment to deliver a rhetorical message with no result of change? **As we preach, we must make sure we are relevant to the culture by connecting the relevance of the gospel.**

In this curriculum we talk about High-Definition Preaching:

- **THE SOURCE** – (The Word of God)
- **THE MONITOR** – (The Preacher)

As **THE SOURCE** we discuss the importance of **Hermeneutics** and **Exegesis** when preparing your messages.

As **THE MONITOR** we discuss the importance of **Homiletics** when constructing your sermons.

# THE SOURCE – (The Word of God)

## Methodologies to Biblical Truth Preaching

### Hermeneutics and Exegesis

**Hermeneutics** is the science and methodology of interpreting texts, especially the books of the Bible. This branch of theology is concerned with explaining or interpreting religious concepts, theories, and principles. Hermeneutics applies principles of textual study that will pull out the historical, grammatical, and contextual meaning of scripture.

**Traditional Meaning:** the discipline that deals with principles of interpretation.

Second Timothy 2:15 commands believers to be involved in hermeneutics: ***“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”*** The purpose of biblical hermeneutics is to help us to know how to properly interpret, understand, and apply the Bible.

### THREE LAWS OF BIBLICAL HERMENEUTICS

1. The most important law of biblical hermeneutics is that the Bible should be interpreted literally. The Bible says what it means and means what it says. Biblical hermeneutics keeps us faithful to the intended meaning of Scripture and away from allegorizing Bible verses that should be understood literally.
2. A second crucial law of biblical hermeneutics is that passages must be interpreted historically, grammatically, and contextually. Interpreting a passage historically means we must seek to understand the culture, background, and situation that prompted the text. Interpreting a passage grammatically requires one to follow the rules of grammar and recognize the nuances of Hebrew and Greek. Interpreting a passage contextually involves considering the context of a verse or passage when trying to determine the meaning. The context includes the verses immediately preceding and following, the chapter, the book, and, most broadly, the entire Bible.
3. A third law of biblical hermeneutics is that Scripture is always the best interpreter of Scripture. For this reason, we always compare Scripture with Scripture when trying to determine the meaning of a passage.

The purpose of biblical hermeneutics is to protect us from misapplying Scripture or allowing bias to color our understanding of truth. God’s Word is truth (John 17:17). We want to see the truth, know the truth, and live the truth as best we can, and that’s why biblical hermeneutics is vital.

**Exegesis** is the explanation or interpretation of texts, especially from the Bible, or an explanation or interpretation of a particular text. Exegetical application is breaking down the words of scripture (Word by Word). This approach of preparation is essential because it allows the proclaimer to find scriptures that relate to one another.

There is a thin line between exegesis and hermeneutics. Hermeneutics deals with the science and the methods of interpreting scripture, exegesis deals with the actual interpretation and withdrawal of the meaning of scripture.

If we are going to preach with persuasion and in high definition, we must not lend an ear to the ideologies of man. We should be asking the question,

## “What is God saying to us?”

This is the struggle that I have every time I sit down to construct a sermon. I want to know, “What is God saying to me that he wants me to say to the people?” To develop a message based on inaccuracies or a stretched truth does a disservice to the people and the preacher as well. In seminary, I was taught not to develop the sermon around what I wanted to say but to preach what the text was saying.

Just as King Zedekiah, who was the King of Judah during the time of Jeremiah, inquired of Jeremiah the prophet in Jeremiah Chapter 37. King Zedekiah took Jeremiah and asked him, “Is there a word from the Lord?”

### **HERMENEUTICS**

While a passage may have many applications, it must have only **ONE** meaning – the one meaning that the author (through the inspiration of the Holy Spirit) intended.

#### **1. Historical and Cultural Context (the setting of the Scripture)**

The first step of the process asks questions about the book as a whole. Who is the author? Who is the audience? When was the book written? Why was it written? What is the purpose and theme of the book? These are great questions to ask regardless of the book’s genre.

#### **2. Literary Context (the style or styles of the Scripture)**

The second step enables you to see how the passage you’re studying fits into the larger flow of thought. Understanding the literary context depends on the genre of the book. This is important because you would read a poetic psalm differently than the historical account of King Solomon.

There are several genres of biblical literature, and one book of the Bible can contain different genres and even intermix them. Below is a list of 7 biblical genres and examples of them found in the Bible:

**Narrative:** I & II Kings, I & II Samuel, I & II Chronicles

**Law:** Exodus, Leviticus, Numbers

**Poetry:** Psalms, Song of Solomon

**Prophecy:** Isaiah, Jeremiah, Joel, Micah

**Wisdom:** Job, Ecclesiastes, Proverbs

**Gospel:** Matthew, Mark, Luke, John

**Parables:** Matthew, Mark, Luke, John

**Letter:** Ephesians, Philemon, Titus, Timothy

**Apocalyptic:** Daniel, Revelation

#### **3. Observation (the content of the Scripture)**

Our third step looks closer into the details. It is awareness of all the data in the passage that can be used in the interpretive process. Observation is not explanation or interpretation; it is simply seeing the details.

**There are 2 things you should do during this step:**

**First, ask a lot of questions.**

Start with the basics like ‘What? When? How? Where? Why?’ and move on to more detailed questions such as:

- What are the repeated words, phrases, or themes in this passage that may emphasize a concept or point?
- Are there any noteworthy lists?
- What is the tone of this passage?
- Does the author seem to be joyful? Angry? Mournful? Afraid?
- Are there any figures of speech that the author is using to convey a certain image or idea?
- Is the author comparing or contrasting opposing ideas to make a point?
- Does the author use passive verbs, or strong active verbs?
- Does the author express himself by using descriptive adjectives and adverbs?

**Second, Write down your observations.**

Make notes of everything you see and keep re-reading the passage you are studying. Don’t forget to keep in mind the larger context.

**4. Application (the implications of the Scripture)**

In our fourth and final step, we take the principles we discovered and decide how it should be impacting our lives here and now in real-life situations. Application is meant to be more than broad ideas; it should be specific actions that change the way we live. It is easy to stop with the theological principle, but now we need to ask how it impacts us and what we should do about it.

- Observe how the theological principle in the text addresses the situation of the original audience. How did this principle make a difference in their situation?
- Think about situations in your life or world that may be similar or impacted by the same truth. Ask God how He would want you to apply this.
- Make specific application to these real-life situations that answer how the theological principle should impact you in various instances.
- Once you know how the principle should be applied, test it to make sure it is faithful to the meaning of the text.
- If the application is true to the meaning of the text, obey what you have learned.

**EXEGESIS**

Exegesis is not about discovering what we think a text means (or want it to mean) but what the biblical author meant. It’s concerned with intentionality—what the author intended his original readers to understand.

What is the difference between exegesis and eisegesis?

“Ex-” means to take out of, while “eis-” means “into.” Exegesis means digging into the text to pull out the meaning, while its opposite, eisegesis, reads meaning into a text that isn’t there. Students of the Bible must perform solid exegesis, not eisegesis!

Proper exegesis requires guarding against taking verses or passages out of context or doing irresponsible word studies that lead to misleading conclusions to fit what we want Scripture to mean.

## **8 Steps to Exegesis**

### **1. Genre**

Determine the passage’s style of literature. Is it poetry? Historical narrative? An epistle?

### **2. Textual criticism**

Study the manuscript evidence to determine the original text’s exact wording.

### **3. Translation**

Translate the original language and compare other translations. (This is where a good Bible app comes in handy, especially if you do not know biblical Hebrew or Greek. More on that below.)

### **4. Greek and Hebrew grammar**

Consider how sentences communicate by looking into their original language—words, phrases, and clauses.

### **5. Argument diagram**

Trace the author’s logical argument by arcing, bracketing, or phrasing.

### **6. Historical-cultural context**

Understand the situation in which the author composed the literature and any historical-cultural details that the author mentions or probably assumes.

### **7. Literary context**

Understand the role a passage plays in its whole book (and the whole Bible).

### **8. Word studies**

Unpack key words, phrases, and concepts.

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*D. A. Carson says, “no exegesis exists in a vacuum,” you’ll by default move into one or several of the below interrelated theological disciplines:*

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### **Biblical theology**

Make connections with salvation themes throughout the Bible, especially regarding how the Old and New Testaments integrate and climax in Christ.

**Historical theology**

Survey and evaluate how significant exegetes (that's a fancy word for people who do exegesis) and theologians have understood the Bible and theology.

**Systematic theology**

Discern how a passage theologically coheres with the whole Bible.

**Practical theology**

Apply the text to yourself, the Church, and the world.

**Resources**

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

**Introduction to Biblical Hermeneutics** – by Walter C. Kaiser, Jr. and Moises Silva

**Ethnos 360 Bible Institute** - What is Biblical Hermeneutics? By Matt Zowada - 05/03/2018

**Naselli, Andy. New Testament Exegesis: Understanding and Applying the New Testament (Course)**, (Lexham Press, Bellingham, WA), 2016.

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