

Classifications of Messages

[This lecture corresponds to assigned Reading # 11:
Christ-centered Preaching, pp. 94-99 & review pp. 129-133]

For mid-term review:

- What are some key characteristics of conclusions?*
- What should not be included in conclusions?*
- What are two basic types of conclusions?*

Goal for this lesson: To understand the characteristics and distinguishing features of the three basic classifications of sermons.

Introduction:

We should see how diversified is the biblical perception of preaching and then see how sermons vary so that we can be well equipped for every preaching task.

I. Types of Preaching

See the biblical terminology for preaching summary to see the variety of styles and purposes in preaching [Handout at end of these notes].

II. Types of Sermons

A. Topical

1. **Key Feature:** a topical sermon only gets its _____ (idea or subject) from the text
2. Other Characteristics:
 - a. Subject divided and treated according to its nature rather than text's nature
 - b. Types of subjects that lend themselves to this treatment
 - c. Often essay approach; orators device par excellence
3. Dangers:

B. Textual

1. **Key Features:** a textual sermon gets its _____ and _____ from the text
2. Other Characteristics:
 - a. Advantage over topical approach in that it can be very topical but appears anchored in Scripture
 - b. Types of subjects that lend themselves to this treatment:
3. Danger:

C. Expositional

1. **Key Features:** an expository sermon gets its _____, _____, and _____ from the text.
2. Other Characteristics:
 - a. Chiefly keeps answering: What does _____ text mean?
Does not allow man's ideas or isogesis to creep in. Shows this text in its own development as is plain for all to see.
 - b. For Advantages (see handouts)
 - c. _____ the text
+the text (or, indicated expository unit) is covered in its entirety
+main points and subpoints "cover the territory"
3. Dangers:
 - a. To preach running commentaries or dull lectures and think you have a sermon because you've said what the text means.

"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." (Vines, p.7)

- b. Not getting sub-points from THIS text but parallels

(Avoid danger by showing how idea is developed in this text before going elsewhere for support. Be careful not to impose meanings on a text which this text cannot support.)

III. Presentations of Expositional Sermons

IV. Conclusion:

Assignment for Next Class (after Conclusion Presentations):

Reading Assignment #12: *Christ-centered Preaching*, review pp. 116-121, and read pp. 121-127.

Key Old Testament Terms

<u>Term</u>	<u>Meaning</u>	<u>Reference (example)</u>
<i>parash</i>	to distinguish or specify clearly (possibly to translate)	Neh. 8:7-8
<i>sekel</i>	to give the sense or meaning	Neh. 8:7-8
<i>bin</i>	to cause to understand (to separate mentally for use)	Neh. 8:7-8
<i>nabi</i>	conveys the idea of one who pours forth or announces under the divine impulse (a prophet)	Deut. 13:1; 18:20; Jer. 23:21; cf. Num. 11:25-29
<i>hozeh</i>	one who glows or grows warm (a seer or prophet)	Amos 7:12
<i>roeh</i>	one who sees (a prophet)	1 Chr. 29:29; Isa. 30:10
<i>qophelet</i>	a caller or preacher	Eccl. 1:1
<i>qara</i>	to call out	Isa. 61:1
<i>basar</i>	to announce glad tidings	Isa. 61:1; Ps. 40:9 (40:10 Heb)
<i>natap</i>	to drip, or pour out words	Ezek 20:46 (21:2 Heb); Amos 7:16; Mic. 2:6, 11

Key New Testament Terms

<u>Term</u>	<u>Meaning</u>	<u>Reference (example)</u>
	Note: these first two very common terms are used primarily, but not exclusively, of evangelistic activity directed to non-Christians	
<i>kerusso</i>	to proclaim as a herald concerning a king or his decrees	Rom. 10:14-15; 1 Cor. 1:21-23; 2 Tim 4:2 (more than 70 times in all)
<i>euangelizo</i>	to announce joyful news	Luke 4:18; cf. Acts 8:4 (more than 40 times)
<i>diermeneuo</i>	to unfold the meaning of, to expound	Luke 24:27-32
<i>dianoigo</i>	to open up or thoroughly disclose	Luke 24:27-32
<i>dialogomai</i>	to reason, discuss, or converse	Acts 17:2-3

<i>paratithemi</i>	alleging, to place alongside (used to describe Jesus' use of parables)	Matt. 13:31
<i>logos</i>	a word or saying	Matt. 13:19-23
<i>rhema</i>	a word or message	Rom. 10:17; 1 Pet. 1:25
<i>diangelo</i>	to declare	Luke 9:60
<i>katangelo</i>	to proclaim	Acts 4:2; 13:5
<i>parresiazomai</i>	to preach or speak boldly	Acts 9:27-29
<i>elencho</i>	to expose, correct, convict or reprove	2 Tim. 4:2; Titus 1:9; 2:15
<i>epitimao</i>	to rebuke or warn seriously	2 Tim. 4:2
<i>parakaleo</i>	to encourage, comfort or defend; lit., to call to one's side as an advocate	2 Tim. 4:2; cf. Acts 14:22
<i>paramuthia</i>	comfort, cheer, consolation	1 Cor. 14:3
<i>martureo</i>	to give a witness	Acts 20:21; cf. 1 Jn. 4:14
<i>homologeō</i>	lit., to say the same thing, to agree with; i.e., profess or confess the truth of	1 Tim. 6:12
<i>homileo</i>	to converse or talk with (to engage in conversation); This is the Greek word from which we derive the term "homiletics" for the study of preaching.	Acts 20:11
<i>laleo</i>	to speak	Mark 2:2; cf. 1 Cor. 2:6-7
<i>didasko</i>	to teach	Acts 5:42
<i>epilusis</i>	unloosing or untying; i.e., an explanation of what is obscure or hard to understand	2 Pet. 1:20
<i>suzeteo</i>	to examine together, discuss, or even dispute	Acts 9:29
<i>apologia</i>	a verbal defense	Acts 22:1; 1 Pet. 3:15; Phil 1:7, 16; 2 Tim. 4:16
<i>metadidomi</i>	to share the gospel as a gift	1 Thess. 2:8; cf. Rom. 1:11; Eph 4:28