

How To Share A Devotional Or A Sermon

How To Prepare And Teach A Bible Study

Session 6

Review:

- **The Devotion And A Sermon:** The difference between sharing a devotional thought and a sermon is size. Sermons are long, devotions are short. Sermons may develop several points, devotions may focus on a single point. But both are to be derived from the Scriptures and to challenge the listener to know God more and obey God better.

1. Study: the goal of accurate interpretation – God’s truth (2 Tim 2:15; 3:16-17)

- **Scan The Text** (pray, read, observe, question)
- **Sort The Content** (point, pattern, parallel, partition, principle)
- **Survey The Context** (literary, historical, cultural, geographical, theological)
- **Scrutinize The Communication** (significant words, repeated words, figures of speech, word use, word meanings, word origins)
- **Spot The Colloquialisms** (figures of speech, types, parables)
- **Scope What’s Coming** (prophecy)
- **Solve The Conflicts** (alleged contradictions, history, science)
- **Specify With Certainty** (authority of Scripture, exegesis)
- **Supplement Through Cross-Referencing** (compare passages, concepts, words)
- **Submit To The Commands** (principles, application)

- **Do the work of in the text.**

- **Pray**

- John Piper: “I’m praying God show me what’s here for my people. Show me what’s really here, not in my head that I’m gonna make be here, but is really here. Let me see new things that I’ve never seen before.” (*How Do You Prepare Your Sermons*, <https://www.youtube.com/watch?v=zZYpj3gI2eYm>, 4 min)

- **Let the Word speak to you.**

- Don’t start with a commentary or teaching guide because our goal is not to preach someone else’s sermon. But commentaries are helpful to show us if we’ve missed the big point and to gain insights from others that have worked through the text.

- **Find the big idea.**

- Haddon Robinson: “Students of public speaking and preaching have argued for centuries that effective communication demands a single theme.... Homileticians join their voices to insist that a sermon, like any good speech, embodies a single, all-encompassing concept.” (*Biblical Preaching: The*

Development and Delivery of Expository Messages, Baker, reprint, 1982, pp. 33-34)

- Charles Spurgeon: "One thought fixed on the mind will be better than fifty thoughts made to flit across the ear. One tenpenny nail driven home and clenched will be more useful than a score of tin-tacks loosely fixed, to be pulled out again in an hour." (*Lectures To My Students*, Lecture 5, Zondervan, reprint 1994, p. 77)
 - You can also get Spurgeon's work for free at:
<https://www.monergism.com/thethreshold/sdg/spurgeon/Lectures%20to%20My%20Students%20-%20C.%20H.%20Spurgeon.pdf>
- John MacArthur: "Sit with the text. Sit leaning forward and backwards. The science happens in the forward position. The art happens in the backward position." ("How Does John MacArthur Build His Sermons?" <https://www.youtube.com/watch?v=OPQj-HhADV8>, 20 minutes)
- Steve Lawson: "All expositors must be serious students of God's Word, willing to devote themselves to the relentless pursuit of deepening and expanding their knowledge of biblical truth. The day the preacher stops studying God's Word, whether he realizes it or not, is the day he begins losing spiritual passion and vitality in his preaching." (*Famine In The Land: A Passionate Call For Expository Preaching*, Moody, 2003, p. 88)

2. Evaluate: Know the text, yourself, your class/group

3. Prepare: Book, Look, Took, Hook

4. Delivery: Hook (anticipation), Book (investigation), Look (comprehension), Took (application)

Introduction: Why Prioritize Expository Preaching?

The Different Types Of Sermons

1. Expository

- Preaches through a text of Scripture

2 Timothy 4:2 Preach the word; be ready in season and out of season; reprove, rebuke, and exhort, with complete patience and teaching.

- James Braga: "An expository sermon is one in which a more or less extended portion of Scripture is interpreted in relation to one theme or subject. The bulk of the material for the sermon is drawn directly from the passage and the outline consists of a series of progressive ideas centered around that one main idea." (*How To Prepare Bible Messages*, Multnomah Press, 1981, p. 53)
- Haddon Robinson: "*Expository preaching* – the communication of a biblical concept, 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." (*Biblical Preaching*, Baker, 1980, p. 30)

- Haddon Robinson notes the aspects of an expository sermon:
 - The passage governs the sermon
 - The expositor communicates a concept
 - The concept comes from the text – *the idea is derived from and transmitted through a historical, grammatical, and literary study of a passage in its context*
 - The concept is applied to the expositor
 - The concept is applied to the hearers
(*Biblical Preaching*, Baker, 1980, pp. 20-27)
- Kinds Of Exposition (Steve Lawson, notes p. 14)
 - Sequential – verse by verse,
 - it follows how God wrote the Bible
 - it provides balance (prevents drift towards theological hobby horses)
 - it saves time – know what to preach next
 - it models biblical thinking – context,, sequence of thought, build argument
 - Sectional – e.g. Mt 5-7; Gen 1-11
 - Doctrinal – topical, thematic
 - Biographical
 - Individual
 - Seasonal (Christmas, Easter)
 - Funeral
 - Systematic Theology
- Charles Spurgeon: "Sermons should have real teaching in them, and their doctrine should be solid, substantial, and abundant. We do not enter the pulpit to talk for talk's sake; we have instructions to convey important to the last degree, and we cannot afford to utter pretty nothings." (*Lectures To My Students*, Lecture 5, Zondervan, reprint 1994, p. 70)
- John Calvin: "When we enter the pulpit it is not so that we may bring our own dreams and fancies with us.... As soon as men depart, even in the smallest degree from God's Word, they cannot preach anything but falsehoods, vanities, impostures, errors, and deceits.... A rule is prescribed to all God's servants that they bring not their own inventions, but simply deliver, as from hand to hand, what they have received from God."
- J. I. Packer: "The true idea of preaching is that the preacher should become a mouthpiece for this text, opening it up and applying it as a word from God to his hearers, talking only in order that the text itself may speak and be heard."

2. Topical

- James Braga: "A topical sermon is one in which the main divisions are derived from the topic, independently of a text." (*How To Prepare Bible Messages*, Multnomah Press, 1981, p. 21)
- Topical sermons are not unbiblical, but they are not defined by a single text.

- Example:
 Title: "The Believer's Hope"
 Topic: Characteristics of the believer's hope
 1. Living Hope (1 Pt 1:3)
 2. Saving Hope (1 Th 5:8)
 3. Sure Hope (Heb 6:19)
 4. Good Hope (2 Th 2:16)
 5. Unseen Hope (Rom 8:24)
 6. Blessed Hope (Titus 2:3)
 7. Eternal Hope (Titus 3:7)
 (ibid, p. 25)

3. Textual

- James Braga: "A textual sermon is one in which the main divisions are derived from a text consisting of a brief portion of Scripture. Each of these divisions is then used as a line of suggestion, and the text provides the theme of the sermon." (ibid, p. 35)

I. The Process: Read, Explain And Apply The Text

A. Read

- Reading the Scripture is far more important than our commentary on it.
- If you at least read the Scripture, that's one less thing we can mess up.
- The Scripture is what is inspired, not our sermon or devotional idea.
- One pastor just read Psalm 119 for one of his sermons without comment (Mark Dever, I believe)

B. Explain

- Sinclair Ferguson: "The explanation of Scripture forms the dominant feature and the organizing principle of the message... it sees as its fundamental task the explanation of the text in its context, the unfolding of its principles, and only then their application to the world of the hearers."

C. Apply (see point VIII)

D. Examples:

- **Jesus Christ (Matthew 5)**
 - **Read** - ²¹ "You have heard that it was said to those of old, 'You shall not murder; and whoever murders will be liable to judgment.'
 - **Explain** - ²² But I say to you that everyone who is angry with his brother will be liable to judgment; whoever insults his brother will be liable to the council; and whoever says, 'You fool!' will be liable to the hell of fire.
 - **Apply** - ²³ So if you are offering your gift at the altar and there remember that your brother has something against you, ²⁴ leave your gift there before the altar and go. First

be reconciled to your brother, and then come and offer your gift. ²⁵ Come to terms quickly with your accuser while you are going with him to court, lest your accuser hand you over to the judge, and the judge to the guard, and you be put in prison.

- **The Apostle Paul (1 Tim 4:13)**

1 Timothy 4:13 Until I come, devote yourself to the public reading of Scripture, to exhortation, to teaching.

- **Read** – “public reading of Scripture”
 - *teh anagnosei* – the public reading of the Word in a corporate gathering
 - It would include the Old Testament and also the New Testament writings as they were being written
- **Explain** – “to teaching”
 - *The didaskalia* – explaining the biblical text
- **Apply** – “to exhortation”
 - Exhortation = *Paraklesis* – tp come along side

- **The Apostle Peter (Acts 2:16-40)**

- **Read** – cites Joel 2:28-32 (16-21)
- **Explain** – Jesus’ incarnation (22a), ministry (22b), crucifixion (23), resurrection (24-32), ascension (33-36)
- **Apply** – repent and believe (37-38), forgiveness of sins (38), saved from wickedness (40)

- **Moses** (Deuteronomy 1, 4, 5)

Deuteronomy 5:1 And Moses summoned all Israel and said to them, “Hear, O Israel, the statutes and the rules that I speak in your hearing today, and you shall learn them and be careful to do them.

- **Read**
 - 4:1 listen to the statutes
- **Explain**
 - 1:5 Moses explains
 - 4:1 “that I am teaching you”
- **Apply**
 - 4:14 “do them”

- **Ezra** (Ezra 7:10; Neh 8:8)

Ezra 7:10 For Ezra had set his heart to study the Law of the Lord, and to do it and to teach his statutes and rules in Israel.

Nehemiah 8:8 They **read** from the book, from the Law of God, clearly, and they **gave the sense**, so that the people **understood** the reading.

- **Read** – “set his heart to study the Law of the Lord”
 - “set his heart” = “conveys the idea of being firmly committed to a particular course of action with unwavering steadfastness ... fixed intention, settled determination, resolute action” (Steve Lawson, *Famine In The Land: A Passionate Call For Expository Preaching*, Moody, 2003, p. 85)
 - “study” = “to seek with care, inquire” (ibid, p. 86)
 - **Explain** – “to teach his statutes and rules in Israel”
 - **Apply** – “to do it”
- “One of the things that is evident from the studies I’ve seen is that people really want the preacher to explain the Bible,” says Haddon Robinson ... “They simply want a preacher who can help them understand God’s Word.” (Cited by Edward Gilbreath, “Farther In and Deeper Down,” <http://www.christianitytoday.com/ct/2002/004/4.52.html>)

II. The Outline: Passage Outline to Truth Outline to Sermon Outline

(From Donald R. Sunukjian, *Invitation To Biblical Preaching*, Kregel, 2007, pp. 27ff)

- The outline of the Bible text follows the flow of the narrative or the logic of the argument in Scripture.

Passage Outline	Truth Outline	Sermon Outline
“happened”	“happens”	“happening”
What happened in time past	Timeless truth outline	“how the truth of the biblical passage will be communicated in a contemporary way to your specific audience.” (p. 29)
“The outline the original author might have used as he wrote to his original readers” (p. 28)	“the historical statements of the passage outline are turned into timeless statements that convey the eternal truths being revealed through the biblical material” (p. 28)	“how the truth of the biblical passage will be communicated in a contemporary way to your specific audience.” (p. 29)
“phrasing of this outline reflects the particulars of the biblical world – names, places, events, and cultural practices” (p. 28)	“The concepts are phrased more generally, more universally, so as to span time.” (p. 28)	“It proclaims the eternal truths, shows how these truths were drawn from the details of the texts – thus combining elements from the first two outlines – and then relates these truths to concrete situations in the life of the contemporary listener.”
Historical	Theological	Practical

- Charles Spurgeon: “*Our matter should be well arranged* according to the true rules of mental architecture. Not practical inferences at the basis and doctrines as the topstones; not metaphors in the foundations, and propositions at the summit; not the more important truths

first and the minor teachings last, after the manner of an anticlimax; but the thought must climb and ascend; one stair of teaching leading to another; one door of reasoning conducting to another, and the whole elevating the hearer to a chamber from whose windows truth is seen gleaming in the light of God. In preaching, have a place for everything, and everything in its place. Never suffer truths to fall from you pell-mell. Do not let your thoughts rush as a mob, but make them march as a troop of soldiery. Order, which is heaven's first law, must not be neglected by heaven's ambassadors." (*Lectures To My Students*, Lecture 5, Zondervan, reprint 1994, p. 77)

III. The Title

- Donald Sunukjian: When listeners enter the church, settle in their seats, and open their bulletins to see what the sermon is about, the title should cause them to say, 'Ah, this sounds interesting.' And they may add, 'I wonder what this will be about.' The main goal of a title is to create curiosity and interest." (*An Invitation To Biblical Preaching*, Kregel, 2007, p. 254)
- The title should reflect the main point of the passage.
- The title should be interesting to the listener. It should arouse interest and attention.
- The title is more impactful when it is brief.
- The title could be contemporary but be appropriate to the dignity of God's Word.

IV. The Introduction

- The introduction should draw interest to the topic.
 - Haddon Robinson: "Sermons catch fire when flint strikes steel. When the flint of a person's problem strikes the steel of the Word of God, a spark ignites that burns in the mind. Directing our preaching at people's needs is not a mere persuasive technique; it is the task of the ministry." (*Biblical Preaching*, p. 163)
- The introduction should connect the hearer to the text.
- The introduction should command attention.
 - O'Neil's Law: "Always grab the reader by the throat in the first paragraph, sink your thumbs into his windpipe in the second and hold him against the wall until the tag line." (Paul O'Neil, writer for *Life Magazine*, cited by Haddon Robinson, *Biblical Preaching*, pp. 161-162)
- The introduction sets the biblical stage.
- The introduction can create a need, controversy or problem that will be solved by the text.
- The introduction must be relatable to the audience. Not everyone is into sports, movies, video games, crafts, reading novels, the Civil War or politics. Don't be predictable and narrow.

V. The Proposition

- Haddon Robinson: "No matter how brilliant or biblical a sermon is, without definite purpose it is not worth preaching." (*Biblical Preaching*, p. 107)
- "The purpose states what one expects to happen in the hearer as a result of preaching this sermon. A purpose differs from the sermon idea as a target differs from the arrow; as taking a trip differs from studying a map; as baking a pie differs from reading a recipe. Whereas the idea states the truth, the purpose defines what the truth should accomplish." (ibid, p. 108)

- James Braga: “The proposition is a simple declaration of the subject which the preacher proposes to discuss, develop, prove, or explain in the discourse. In other words, it is a statement of the main spiritual lesson or timeless truth in the sermon reduced to one declarative sentence.” (*How To Prepare Bible Messages*, Multnomah Press, 1981, p. 113)
- The proposition is the single main thought or theme that the passage conveys.
- The proposition is the foundation for the main points of the sermon.
- The proposition sets the direction for the sermon.
- The proposition directs our response to the text.
- The proposition is formed by a comprehension of the text, identification of themes and key words.
- The proposition is the main tree trunk that the branches of the sermon points connect to.
- The proposition can be communicated as a principle.
- The proposition should be concise, clear, specific and simple.

VI. The Body Of The Sermon

- Main points are connected to the proposition
 - Haddon Robinson shares different forms of a sermon:
 - An idea to be explained (*Biblical Preaching*, pp. 116ff)
 - A proposition to be proved (pp. 119ff)
 - A principle to be applied (pp. 121ff)
 - A subject to be completed (p. 122ff)
 - A story to be told (pp. 124ff)
- Main points bring clarity to the concept
 - Haddon Robinson identifies 3 questions the body of the sermon deals with:
 - What does it mean? (*Biblical Preaching*, pp. 81ff)
 - Is it true? (pp. 83ff)
 - What difference does it make? (pp. 89ff)
 - Donald Sunukjian rephrases:
 - What do I need to explain?
 - Do we buy it?
 - What does it look like in real life?
 - Dealing with understanding, belief and behavior (*Invitation To Biblical Preaching*, Kregel, 2007, p. 87)
 - How do the main points help me understand and apply the text?
 - How do the main points help various people in our congregation/audience (teens, singles, elderly, divorced, single parents, etc.) understand and apply?
- Main points break down the meals to appropriate portions (portions of food groups: meat, vegetables, fruits, grains)
- Sub points break down the portions to bite-size pieces (cut the steak, chop the vegetable)
- Sub points should be consistent and parallel in structure to each other
- Main points should progress towards the conclusion (which is the proposition)
- The number of main points is determined by the text (don't force 2 or 5 points into a familiar 3 point sermon).

- Main points are natural divisions in the text (change in narrative, new topic in argument)
- Main points are transitioned intentionally and clearly. (music verses can be transitioned with a brief repetition of the bass pattern or a bridge)
- Dr. D. Martyn Lloyd-Jones: "Expository preaching is not merely an exposition of a verse or passage, or a running commentary on it; what turns it into preaching is that it becomes a message and that it has a distinct form and pattern. Furthermore, it must always be applied and its relevance shown to the contemporary situation."

VII. The Illustrations

- Haddon Robinson: "Well-chosen, skillfully used illustrations restate, explain, validate, or apply ideas by relating them to tangible experiences. To nail a truth into the mind requires that we hit it several times. While most restatement comes through the repetition of propositional statements, illustrations can present the truth still another time without wearying the listeners. Understanding too may be gained through analogies and anecdotes. An illustration, like the picture on television, makes clear what the speaker explains." (*Biblical Preaching*, p. 149)
- Illustrations connects the listener to the application of the text with tangible and familiar examples.
- Illustrations makes the sermons interesting.
- Illustrations brings clarity to the point of the sermon.
- Illustrations help makes the truth believable.
- Illustrations brings experience to a concept.
- Illustrations bring color to the black and white lines of the sermon divisions.
- Illustrations should be simple, interesting and believable.
- Illustrations from history should be accurate and sourced.
- Illustrations from books, websites or from others should be appropriately credited.
- Illustrations should not detract from or dominate over the text or sermon body.
- Illustrations can be sourced from:
 - Biblical stories
 - Biblical characters
 - Personal experiences
 - Variety of reading
 - Quotations
 - Historical situations
 - Relevant news
 - Appropriate memes
 - Imagination
- Alex Montoya: "All preaching can be improved. In fact, preaching needs to be constantly adapting itself to the changing face of culture. The message will never change, but the way we deliver it will change – yes, *must change* – or we will cease to be a bridge tween two worlds." (*Preaching With Passion*, Kregel, 2000, p. 138)
- Then Montoya suggests tools for imaginative preaching:
 - Power words – "Every preacher is a wordsmith. Words are the vehicles of thought, and what words we choose to use will determine the ultimate effect our sermons will have on the audience." (p. 138)

- Figures of speech – “If we are to be passionate and earnest in our preaching, we must make studied and purposeful use of these figures of speech in our preaching.” (p. 138)
 - Metaphor – comparing one thing to another – salt of the earth (Mt 5:13), little flock (Lk 12:32), I am the Door)
 - Synecdoche – part of a thing taken for a whole – you are dust, and dust you shall return (Gen 3:19), land flowing with milk and honey (Ex 3:8)
 - Hyperbole – exaggeration – right eye stumble, rip it out (Mt 5:29), camel through eye of needle (Mt 19:24) – Montoya lists more
- Illustrations – “Illustrations are the windows to the discourse – they shed light on the book being discussed.” (p. 142)
- Stories – “A story is a personal anecdote about a person or persons that will help you to illustrate and apply truth.” (p. 144)

VIII. The Application

- James Braga defines “application as the rhetorical process by which truth is brought to bear directly and personally upon individuals in order to persuade them to respond properly to it.” (pp. 205-206)
- Application makes the sermon practical.
- Application connects the listener to the action required by the text.
- Application must be rooted from Scripture, not tradition, customs or non-Christian religion.
- Application moves the listener and preacher a step-closer to Christ-likeness.
- Application clears the hurdle of our sin nature, flesh, or human nature.
- Application makes timeless principles presently implemented.
- Application is empowered by the Spirit of God to act upon the Word of God
- Application for the unsaved is to respond to the Gospel. They must be saved before they can be sanctified.

IX. The Conclusion

- Donald Sunukjian: “The conclusion has two purposes: to summarize and to exhort – that is, to give a sense of unity and wholeness to the message, and to urge our listeners to make its truth a part of their lives.” (*An Invitation To Biblical Preaching*, Kregel, 2007, p. 242)
- James Braga: “The conclusion is the climax of the whole sermon in which the preacher’s one constant aim reaches its goal in the form of a forceful impression.” (p. 229)
- Haddon Robinson: “As an experienced pilot knows that landing an airplane demands special concentration, so an able preacher understands that conclusions require thoughtful preparation. Like the pilot a skilled preacher should never have uncertainty about where his sermon will land.” (p. 167)
- The conclusion is a summary of the sermon that re-expresses the proposition.
- The conclusion may contain a summary, an illustration, a question, a quote, a prayer, specific directions, and visualization. (Robinson, pp. 168-171)
- The conclusion is not an introduction of new material and topics that are unrelated to the main and sup points.

- The conclusion must be the strong finish that convinces the listener of the proposition, main points and application.
- The conclusion, if poorly delivered, leaves the sermon unconvincing.
- The conclusion recapitulates and reinforces the main point
- The conclusion makes an appeal for action.
- Steve Lawson, "The Institute For Expository Preaching," One Passion Ministries, notes, p. 44)
 - "Appeal to Believers"
 - Know Something (review, restate, reinforce truths)
 - Feel Something (comfort the afflicted, afflict the comfortable)
 - Do Something (imperative verbs, stated action, interrogative questions)
 - "Appeal to Unbelievers"
 - Know Something (holiness of God, sinfulness of man, provision of Christ, terms of acceptance)
 - Feel Something (conviction of sin, hope in Christ, urgency of now)
 - Do Something (repentance, faith)

X. The Delivery

A. The Sermon – Organized in an understandable way

1. Introduction
2. Proposition – Central Theme
3. Main Points
4. Subordinate Points
5. Sequential Pattern
6. Transitions
7. Conclusion

B. The Preacher/Teacher

- **Speak clearly and loudly.** Mumbling is a distraction. Soft speak may not convey biblical authority. But over-dramatization can put more focus on the speaker than on God. Be the spokesperson for God.
- **Pay attention to your pace.** A youthful crowd might like an upbeat tempo. Know your audience and adapt. (e.g. a youthful crowd might like an upbeat tempo; a complex topic made need a slower pace of a drinking fountain instead of a firehose)
- **Eye communication.** Look up from the notes. Eye communication helps you know if the audience is tracking with you or bored. I don't look at individuals (because I'd get distracted), but I try to look out more than I look down.
- **Don't be stiff, but don't be distracting with your motions.** Be you.
 - Alex Montoya: "The preacher who desires to be an effective communicator must use his whole body as he preaches. Yet most of us are encased in a pulpit that shields us from view; this would hamper us even if we wanted to use our bodies to communicate." (*Preaching With Passion*, p. 125)
- **Emphasize take home points with stronger voice inflection, emphasized words and dramatic timing/pauses.**
 - Haddon Robinson shares how speakers can use vocal variety: Pitch, Punch, Progress, Pause. (pp. 204-207)

- Alex Montoya: "Preaching with the whole being includes the natural use of the voice in expressing the emotions contained in our message. Passion is expressed in our voices through tone, rate, volume, and projection. Yet how often have we been accused of being monotonous! We speak dispassionately about passionate issues. What a contradiction!" (*Preaching With Passion*, pp. 123-124)
- **Appropriate attitude.** Our emotions and facial expression should align with the topic. A joyful topic is best conveyed with enthusiasm and a smile. The sobriety of the topic of sin may not warrant a sense of humor. The hope of salvation and prophecy should be matched with optimism. The judgment of God could be conveyed with a sense of awe and mercy. Just don't be monotone because the Word of God is not dull or boring.
- John Calvin: "The exposition of Scripture, unfolding its natural and true meaning, while making application to the life of the congregation.... Preaching is the public exposition of Scripture by the man sent from God, in which God Himself is present in judgment and in grace."

C. The Goal

- **Deepen our love for God**
- **Target conformity to the Person of Christ**
- **Challenge the will towards obedience to God's Word**
- **Inspire hope in Christ's salvation and God's sovereignty**
- Donald R. Sunukjian: "Preach accurately, clearly, relevantly, and energetically. And when you are finished, each heart will whisper, 'Look at what God has said to us!'" (*Invitation To Biblical Preaching*, Kregel, 2007, p. 303)

D. The Evaluation

- Was the point made clearly?
- Was it accurate to the passage?
- Was it theologically accurate?
- Were the points distinct?
- Was the introduction compelling?
- Was the conclusion applicable?
- Was the language and illustrations appropriate to the audience?
- Did the sermon flow clearly?
- Was the length appropriate?

XI. The Holy Spirit

- Roy Zuck (*The Holy Spirit In Your Teaching*) presents some misconceptions of the Holy Spirit when it comes to teaching:
 1. The Holy Spirit eliminates the need for human teachers (Total)
 - God used human teachers such as Paul, Apollos & Timothy

2. The Holy Spirit eliminates the need for study or growth of the human teacher (Totalitarian)
 - The Holy Spirit expects human effort (1 Cor 3:6) and God brings for the spiritual results

1 Corinthians 3:6-7 ⁶ I planted, Apollos watered, but God gave the increase. ⁷ So then neither he who plants is anything, nor he who waters, but God who gives the increase.
3. The Holy Spirit adds to what the human teacher does afterwards (Tandem)
 - The Holy Spirit doesn't add footnotes to what is taught by human teachers.
 - The Holy Spirit activates the spiritual factor as human teachers dispense fact, clarity and application
 - The Holy Spirit is actively involved in the teacher and the student through the whole learning program
4. The Holy Spirit is unnecessary (Tethered)
 - The humanistic emphasis today denies the need for any divine assistance

John 14:26 But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things and bring to your remembrance all things that I said to you.

John 16:13a However, when He, the Spirit of truth, has come, He will guide you into all truth

Acts 4:7-8 ⁷And when they had set them in the midst, they inquired, "By what power or by what name did you do this?" ⁸Then Peter, filled with the Holy Spirit, said to them, "Rulers of the people and elders,

- W. A. Criswell: "The sermon is no essay to be read for optional opinion, for people to casually consider. It is confrontation with Almighty God. It is to be delivered with a burning passion, in the authority of the Holy Spirit." (*Criswell's Guidebook for Pastors*, Broadman & Holman, 1980, p. 58)
- I believe it was Billy Graham who said "I prepare the sermon as if there is no Holy Spirit. But I preach the sermon as if I hadn't prepared."

Conclusion:

- Alistair Begg: "I think myself empty, read myself full, write myself clear, pray myself hard then be myself and forget myself." (summarized quote)
 - Think yourself empty. After praying, he writes everything down – notes, quotes, anecdotes, including the structure of the text.
 - Read yourself full. Read on the topic of the Scripture. Read commentaries.
 - Write yourself clear. Writing is the key to clarity and fluidity.
 - Pray yourself hot.
 - Be yourself and forget yourself in the delivery.

("How does Alistair Begg prepare for his sermons/teachings?,
<https://www.youtube.com/watch?v=MXj6MLQ8138>, 5 minutes)

- Alexander Somerville: "Remember you're going to speak to souls who must either be impressed or hardened by the sermon you deliver and remember the flock of Christ must not be fed with ingenuities but with the bread of life." (Cited by Alistair Begg in "Sermon Prep 101," The Gospel Coalition, https://www.youtube.com/watch?v=f_RXTjfOpa8, 10 minutes)