

***Evangelistic, Expository Preaching
Laboratory***

Fifteen Week Lecture Series

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Week One Lecture:

What is the Evangelistic Sermon?

One of the most effective tools in the service of God is the development of the expository evangelistic sermon. This type of sermon is both divine and dedicated to fulfilling God's purposes on earth. It is divine because it first brings salvation to the preacher who delivers it. It is dedicated because God has chosen it as the sole means of preaching to the lost. The term *evangelistic* comes from the Greek word "euangélion," which means "good news"—the gospel that we preach. This workshop will explore the evangelistic sermon in three parts:

1. What is the sermon?
2. What must the sermon accomplish?
3. How to preach the sermon to bring a verdict?

Romans 1:16

“For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek.”

The Gospel (euangélion)

The gospel of Jesus Christ is the joyous good news of salvation. The Greek word *euangélion* means "a reward for bringing good news." In Isaiah 40:9, the prophet declared the "good tidings" that God would deliver His people from captivity. In His first sermon in Nazareth, Jesus quoted from the Old Testament to describe His ministry: *“The Spirit of the Lord is upon me, because He has anointed me to preach the gospel to the poor”* (Luke 4:18).

The gospel is not a new plan of salvation but the fulfillment of God's salvation plan, which began in Israel, was completed in Jesus Christ, and is made known through the church.

- The gospel is the saving work of God in His Son, Jesus Christ, and a call to faith in Him (Romans 1:16-17).
- Jesus is more than a messenger of the gospel—He *is* the gospel.
- The gospel is both a historical event (the life, death, and resurrection of Jesus) and a personal relationship with Christ.

As we proclaim this good news, we must do so in its entirety and with urgency, hoping that others will believe.

I. The Gospel Must Be Believed

Faith in the gospel is more than intellectual assent to a set of doctrines; it is trust in a living person—Jesus Christ. The apostle Paul warns in 2 Corinthians 11:4 that any gospel that differs from the one he preached is no gospel at all.

In the second century, the term *gospel* referred to writings that recounted the story of Jesus Christ. These accounts, which we know as the Gospels (Matthew, Mark, Luke, and John), were written in the first century but came to be known as the “Gospels” later.

II. Why We Proclaim the Gospel

We preach the gospel because Jesus preached the gospel. As stated in Matthew 4:23, “*And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and disease among the people.*” Likewise, Paul declared in Romans 1:16 that the gospel is the power of God for salvation.

Ephesians 1:13-14 further explains that upon hearing and believing the gospel, we are sealed with the Holy Spirit.

III. Four Elements of the Expository Evangelistic Sermon

1. Salvation Proclaimed:

Romans 3:23 - "For all have sinned, and come short of the glory of God."

Romans 5:12 - "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

Romans 6:23 - "For the wages of sin is death; but the gift of God is eternal life."

2. The Need for a Savior:

John 3:16-18 - "For God so loved the world that He gave His only begotten Son, that whosoever believes in Him should not perish, but have everlasting life."

3. Anyone Can Be Saved:

Acts 2:21 - "And it shall come to pass that whosoever shall call on the name of the Lord shall be saved."

Romans 10:13 - "For whosoever shall call on the name of the Lord shall be saved."

4. How to Be Saved:

Romans 10:9 - "If thou wilt confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised Him from the dead, thou shalt be saved."

Acts 3:19 - "Repent ye therefore and be converted, that your sins may be blotted out."

IV. The Finality of the Gospel

The gospel is the only way to salvation, and without it, mankind will perish. As Romans 10:13 declares, *"For whosoever shall call upon the name of the Lord shall be saved."*

Week Two Lecture

What the Sermon Must Do

The sermon we preach must center on the gospel. Anything that deviates from the gospel is unacceptable. Sermons can be categorized as either evangelistic or discipleship. Evangelistic sermons are designed to win the lost with the good news of Jesus Christ, while discipleship sermons focus on building up, rebuking, and encouraging the body of Christ.

1. The Gospel Must Be Accepted by Faith:

Romans 10:16 - “But they have not all obeyed the gospel. For Isaiah saith, Lord, who hath believed our report?”

2. The Gospel Must Dwell in You Richly:

Colossians 3:16 - “Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, hymns, and spiritual songs.”

3. The Gospel Must Be Preached:

Romans 16:25-26 - “Now to Him that is of power to establish you according to my gospel, and the preaching of Jesus Christ.”

4. The Gospel Must Reconcile:

2 Corinthians 5:19-20 - “To wit, that God was in Christ, reconciling the world unto Himself.”

As preachers, we must proclaim the gospel with great power, for it has the power to save. We must preach, read, live, share, and hold onto the Word. The Word is holy, true, and alive—God’s instruction for the church.

Developing the Expository Evangelistic Sermon

When crafting an expository evangelistic sermon, the preacher must focus on several textual elements:

1. Can the sinner see their condition in the message?
2. Can the sinner see the love of God in the text?
3. Can the sinner identify with the character(s) in the text?
4. Does the scripture offer hope to the sinner?
5. Does the text suit the audience?
6. Has the preacher prayed and labored over the text?
7. Has the preacher practiced the text to ensure simplicity and clarity?

By following these principles, the preacher will help open the eyes of those who might follow Jesus Christ.

Preaching for a Verdict

Roland Allen, in his book *Missionary Methods: St. Paul's or Ours?*, provides insightful principles for evangelistic preaching. He examines the apostle Paul's sermons in the book of Acts, noting that Paul had a specific focus in mind when preaching to those outside the faith. His focus included:

1. Explaining the nature of God's living and loving character.
2. Presenting the facts of the life of Jesus Christ, the Son of God.
3. Proclaiming the death and resurrection of Jesus.
4. Demonstrating the power of the gospel to meet spiritual needs.
5. Exposing the folly of idolatry and explaining the way of salvation.
6. Calling for repentance and faith.
7. Teaching about the kingdom of God and the imminent judgment for all.

In conclusion, the expository evangelistic sermon is a tool to present the gospel clearly and powerfully, with the aim of leading individuals to faith in Jesus Christ.

Mr. Allen argues that there is a clear distinction between preaching to believers in the synagogue and preaching to those who are unconverted. The author highlights this difference through a comparison of the Apostle Paul's speeches in Antioch and Lystra. In Antioch, Paul's sermon was complete and focused on believers within the synagogue. However, his messages in Lystra and Athens were aimed at non-believers and delivered in outdoor settings. It is evident that whenever the Apostle Paul preached, he did so with the intent of leading people to a decision, making his preaching directed toward a verdict.

This approach—preaching for a verdict—reflects the preacher's purpose in delivering the message. The example of Philip, an early itinerant evangelist, illustrates this point. When he preached in Samaria, decisions for Christ were made (Acts 8:5-8, 26-38). Notably, these examples show that preaching was often cross-cultural, guided by the Holy Spirit, and aimed at a specific people, place, and time.

The preacher's message can be summed up in a few key points:

- It is Christ-centered and verdict-driven.
- It is filled with Christ's compassion.
- It is simple, always pointing to Calvary.

John Wesley famously said that itinerant preachers should "make a bee-line for the cross"—this highlights the evangelistic purpose of preaching: to prompt a decision regarding the gospel of Jesus Christ. The urgency of rescuing lost souls from the consequences of sin is central to this kind of preaching.

Here are seven key aspects that should characterize the preacher's message:

1. The message must result in a verdict.
2. It must communicate the price of sin.
3. It should address the cost of sin.
4. The message must include the story of the cross.
5. Without the cross, there is no good news.
6. The resurrection story must also be told; without it, there is no victory over death.
7. The message should remind listeners that Jesus is seated at the right hand of the Father in all power and authority, preparing to return.

The message should be rooted in one of the New Testament gospels (Matthew, Mark, Luke, or John), allowing the preacher to elevate Jesus in a meaningful way. These seven elements provide a clear structure for gospel preaching, helping the preacher center on the good news of Jesus Christ.

Additionally, there are three essential components to crafting a sermon:

1. The Introduction: It prepares the audience by outlining what will be discussed.
2. The Body: It delivers the content and message.
3. The Conclusion: It reinforces and validates what has been shared.

These components together create a complete sermon. Expository preaching, a methodical approach to explaining scripture, involves focusing on a specific passage, understanding its context, and applying its meaning to contemporary life. To do this effectively, it is important for preachers to use reliable commentaries, historical and background resources, and word study tools to ensure they understand the original meaning of the text.

Week Three Lecture

"Lost in the House" – Luke 15:8-10

In this passage, we encounter a profound truth about God's love and compassion for humanity. The Bible teaches that Jesus loves sinners and came to seek and save the lost. He didn't come for the righteous but to call sinners to repentance. In this passage, we see Jesus demonstrating his deep concern and care for humanity.

Textual Observations:

The Woman's Property

- The coin is called a drachma, a valuable silver coin with great sentimental significance, often passed down through generations and associated with important life events.
- It was vital for survival, valued at about 15 pence (a day's wage), and had sacred inscriptions.

God's Property

- Humanity is God's property, created in His image and highly valued.
- Like the coin, humanity has been lost due to sin, separating us from God.

When Adam and Eve disobeyed God in the Garden of Eden, sin entered the world, bringing death, suffering, and separation from God. This fall makes every person a sinner and a candidate for eternal separation from God, marked by the consequences of sin: crime, disease, hatred, and death.

The Woman's Urgency

- She lights a lamp and diligently searches the house to find the lost coin, even in the dark corners.

God's Urgency

- God has sent the gospel—the light of Jesus Christ—to search for and rescue those who are lost in the darkness of sin. He searches everywhere: in homes, schools, prisons, and even in places of despair.

Application:

This light is present in many places—on highways, in classrooms, in media, and more. If you feel lost, caught in the dirt of sin (addiction, hatred, pride, etc.), know that Jesus is seeking you. The Holy Spirit is working tonight to draw you to repentance and restore your relationship with God.

The Woman's Joy

- The woman rejoices when she finds the lost coin and calls her friends to celebrate with her.

God's Joy

- Similarly, God rejoices when a sinner is found, restored, and reconciled with Him.

There is great joy in heaven when one sinner repents. Repentance means turning away from sin, feeling sorrow for it, changing your ways, and seeking forgiveness.

Personal Testimony:

Heaven rejoices when people—no matter their past—turn to Jesus. Whether a gang member, drug dealer, liar, or thief, the moment they repent, heaven rejoices.

Why Repent?

- Repentance is essential for salvation. Jesus died on the cross to pay the penalty for our sins. Through His sacrifice, we are offered the gift of eternal life.
- Repentance restores our relationship with God and allows us to receive the forgiveness and grace He offers.

By repenting, you can experience the joy of heaven, knowing that God is calling you back into His love and forgiveness.

The Death, Burial, and Resurrection of Jesus Christ: Jesus died for you, was buried in a borrowed tomb, and rose early Sunday morning from the dead.

The Evangelistic Sermon Invitation:

The invitation at the end of an evangelistic sermon is the most crucial moment, as it is when an eternal decision is made—either for or against Christ. When the sermon has been effectively delivered and clearly articulated, the listener is confronted with the call to turn away from sin and embrace Christ. During this time, spiritual warfare is waged in the mind of the hearer. The enemy—along with the world and the flesh—will try to distract, tempt, and lead the listener away from the gospel's truth. This is why we use "The Sword of the Spirit" to invite people to Christ.

According to the Apostle Paul in Ephesians 6:19, the Word of God (Rhema) is the Sword of the Spirit. This spoken Word is our weapon against the enemy. The Bible is the preacher's only authority, and it must be wielded during the invitation to guide people toward accepting Christ.

Scriptural Foundation for Invitation:

- John 3:16 says, "For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life."

- John 3:17 reminds us that "God did not send His Son into the world to condemn the world, but that the world through Him might be saved."
- John 3:18 states that "he who believes in Him is not condemned; but he who does not believe is condemned already."
- 1 John 5:11-12 declares that "this is the record, that God has given us eternal life, and this life is in His Son. He who has the Son has life; he who does not have the Son of God does not have life."
- Romans 10:13 promises, "whoever calls on the name of the Lord shall be saved."
- Romans 10:9 assures us, "If you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved."

These verses underscore the authority of the Word of God, which is proclaimed during the invitation.

The Three Key Elements of an Evangelistic Invitation:

- 1. A Call to Think** – The listener is called to consider the truth of the gospel and the implications for their life.
- 2. A Call to Feel** – The invitation appeals to the listener's heart, urging them to recognize their need for Christ's salvation.
- 3. A Call to Act** – The listener is challenged to make a decision—whether to accept or reject Christ.

As evangelist Billy Graham once said, "An evangelistic message preached or shared is not complete unless an invitation for salvation is given."

Week Four Lecture:

Evangelistic Preaching with Clarity and Compassion:

Bill Newman, an evangelist from Australia, emphasizes the importance of giving a clear, compassionate invitation with confidence and authority. Even if no one responds, the preacher's job is to faithfully present the invitation, knowing that the Holy Spirit is at work.

Gottfried Osei-Mensah from Ghana adds that the purpose of evangelistic preaching is to share the heart of God, calling sinners to repentance and faith in Christ.

Franklyn Graham, from the Billy Graham Evangelistic Association, reminds us that the gospel must be clear about the reality of sin and the sacrifice of Jesus Christ for our sins.

Angulus Wilson from the USA stresses the importance of quiet time and spiritual preparation before preaching, understanding that evangelistic preaching is a spiritual battle.

Evangelistic Preaching and Spiritual Warfare:

Every preacher faces spiritual opposition in their ministry, and this is particularly evident when preaching the gospel. The Bible warns us that Satan is constantly working to lead people away from God's Word, deceiving them, and manipulating their hearts and minds.

Preaching is a powerful tool that can bring clarity to the confused, healing to the broken, and hope to the lost. Psalm 119:105 tells us that "Your word is a lamp to my feet and a light to my path." Preaching the Word of God with power can shake the kingdom of darkness, helping people to overcome the evil one.

Preaching not only guides and nurtures the believers but also protects them from the schemes of Satan. The enemy often works subtly, making people doubt God's Word and question His authority. Therefore,

preaching serves as a tool to tear down these strongholds and bring people back to truth.

Paul speaks of this spiritual warfare in 2 Corinthians 10:4-6: “For the weapons of our warfare are not carnal but mighty in God for pulling down strongholds, casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ.” The preaching of God’s Word is a key weapon in this battle.

The writer of Hebrews also emphasizes the power of God's Word, calling it sharper than a two-edged sword (Hebrews 4:12). This sword is the Word of God, which divides the soul and spirit and judges the thoughts and attitudes of the heart.

The Role of Preaching in Spiritual Warfare:

Preaching as spiritual warfare is about combating the lies and deception of the enemy. It is the preacher’s job to wield the Sword of the Spirit, using the Word of God to challenge the lies of the devil. Preaching brings spiritual formation to believers and aids in casting out devils and strengthening the congregation.

Preachers must be spiritually prepared, recognizing that their task is not just to impart knowledge, but to actively engage in the battle for the souls of men. This battle is real, and the preacher must be equipped with the truth of God's Word to break down the lies that prevent people from understanding God’s plan of salvation.

The Cost of Preaching:

Preaching can be costly. Throughout history, great men of God like John the Baptist, Stephen, and even Jesus Himself paid the ultimate price for their preaching. The spiritual power of preaching can have profound effects, changing lives, and calling people to repentance.

Biblical preaching is powerful and spiritual, as it is the means through which God speaks to people. It is through the sermon that God reaches the hearts of listeners, showing them the way to salvation and victory over the enemy.

Preaching as a Weapon Against Satanic Influence:

In every sermon, the preacher is engaged in spiritual warfare. The devil works tirelessly to influence people to reject God's truth, to rebel against His plan, and to question His Word. Preaching is the weapon that God has provided to pull down these strongholds and lead people to salvation.

As pastors and preachers, we must understand that we are called to be spiritual warriors. Our task is not just to impart knowledge but to actively engage in the battle for the souls of people, helping them to overcome the lies of the enemy and be victorious in Christ. Through the power of the Word, we can equip our congregations to stand strong in faith and resist the attacks of the enemy.

Week Five Lecture:

TEN STEPS IN EXPOSITORY PREACHING

Expository preaching is the explanation of a biblical passage in its context that forms a complete unit of thought. shaped by the intent of the original author and the structure of the passage which the Holy Spirit applies to the preacher and through the personality of the preacher makes the message relevant to people today.

STEP #1: PICK A UNIT OF THOUGHT.

Expository preaching is not so much verse by verse preaching as it is unit of thought preaching.

STEP #2: DISTINGUISH THE BIG IDEAS FROM THE LITTLE IDEAS.

The Bible is full of ideas. There are big ideas and little ideas. Don't neglect the little ideas but don't use all of your time on the big ideas either. Every passage has many little ideas and big ones. Learn how to bring them both forward.

STEP #3: LAY OUT THE STRUCTURE OF YOUR PASSAGE.

The expositor must distinguish between the major and minor clauses in a unit of thought which is an interpretive process that is basic to structural analysis.

STEP #4: STATE YOUR CENTRAL IDEA IN A SIMPLE SENTENCE.

"What am I talking about?" For example, prayer is a subject. The answer is that I am talking about prayer.

STEP #5: AIM YOUR MESSAGE TO ACCOMPLISH YOUR PURPOSE.

The preacher becomes the bridge from the world of the Bible back then to the world of the people here and now. The preacher studies in the past tense but preaches in the present tense.

STEP #6: FRAME YOUR MESSAGE WITH AN OUTLINE.

The shape of the sermon is controlled by (1) the central idea (2) the purpose (3) the outline. The main points in an outline are the bones of the sermon – the skeleton from which the muscles and flesh can hang.

STEP #7: IDENTIFY THE CONTEMPORARY LIFE PARALLELS.

We must know our audience to preach well. Exegeting our congregation is just as important as exegeting our text. (Who are you preaching to?)

STEP #8: GATHER ILLUSTRATIONS TO APPLY THE MESSAGE.

Illustrations are powerful weapons in a preacher's arsenal, but the primary issue is the purpose. Illustrations are not an end in themselves. Illustrations must always serve a purpose.

STEP #9: WRITE OUT YOUR CONCLUSION, SO YOU KNOW HOW TO STOP.

The conclusion is the climax of the sermon. These words are the last words that people hear so they are the most potent words in the message.

STEP #10: WRITE OUT YOUR INTRODUCTION, SO YOU KNOW HOW TO START.

Good introductions simultaneously get people's attention and awaken awareness of need.

THE SERMON OUTLINE

The Textual Introduction:

- Set up the story for the journey, bring the listener into the background of the story. If they understand the back ground they will appreciate the information that you will share.

The Textual Observation:

- Tell the listener what the what you see happening inside of the passage.

The Textual Interpretation :

- Tell the listener what this passage meant for the reader in that time and in the present times.

The Textual Application:

- Tell the listener how to apply this passage to their lives.

The Textual Illustration:

- Give the listener an illustration of how this truth has been applied before.

The Sermon Conclusion:

- Conclude the sermon with what you desire the listener to remember and to take away from your message. This is the last thing they hear, so make it memorable.

Week Six Lecture:

Sermon Demonstration and Case Study by Dr. Wilson

The Man, The Money and The Mistake

Luke 12: 13-21

13 Then one from the crowd said to Him, “Teacher, tell my brother to divide the inheritance with me.”

14 But He said to him, “Man, who made Me a judge or an arbitrator over you?”

15 And He said to them, “**Take heed and beware of covetousness**, for **one’s life** does not consist in the abundance of the things he possesses.”

16 Then **He spoke a parable** to them, saying: “The ground of a **certain rich man** yielded plentifully.

17 And he thought within himself, saying, ‘**What shall I do**, since I have no room to store my crops?’

18 So he said, ‘I will do this: **I will pull down my barns** and build greater, and there I will store all my crops and my goods.

19 And I will say to my soul, “Soul, you have many goods laid up for many years; take your ease; eat, drink, *and* be merry.” ’

20 But God said to him, ‘Fool! This night your soul will be required of you; then whose will those things be which you have provided?’

21 “So *is* he who lays up treasure for himself, and is not rich toward God.”

Introduction:

There is nothing as crazy in the world as being possessed by money! Its one thing to have money but its another thing when the money has you!

The love of money (the bible said) is the root of all evil. Loving it will make you insecure, intolerable to be around and make you insane.

The love of money in this text today reveals whats going on in the heart of the man in this text. Because of the love of money he has an issue with his family!

Because of the love of money he comes to Jesus’ to try and manipulate him to help him get some more.

Because of the love of money he can’t see that money has become his god...instead of just a tool to be used to help do some good in the earth.

I learned in this passage that what ever you do, don’t let the cash control you...

I learned in this passage that what ever you do, don’t let the credit-cards command you.

I learned in this passage that whatever you do, don’t let the power, prestige and privilege poison your personality...

If Money is not used the right way it will make you misbehave, and forget that God has a plan for your life...

There are 3 elements in this passage I want to look at today...

Let's examine the man's **prosperity**, the man's **pronouncement** and the man's **problem**.

I. The Man's Prosperity

16 Then He spoke a parable to them, saying: "The ground of a **certain rich man** yielded plentifully.

17 And he thought within himself, saying, '**What shall I do**, since I have no room to store my crops?'

Note:

When we come to this portion of the text we see that first of all... This rich man was more concerned about getting money than hearing the Word of God.

In the first few verses he wanted Jesus to solve his problems but not save him from his covetousness!

If Jesus solved the problem with his family and their property, this would not have solved the problem of his heart!

A friend of mine told me the other day... "The heart of every problem is the problem in the heart."

So when we arrive at verse 16 Jesus uses this as a teaching moment to expose idolatry and greed inside of the heart...

Jesus takes the time to introduce to the man and the crowd a new parable...

[A parable, is an earthly story with a heavenly meaning]

The man in this parable is a foolish man...this man has some “prosperity”... the brother has made some money in this life.

The brother has acquired some property and some investments... because he has done well with his resources.

The situation that he is not aware of is that not only does he have some possessions but his possessions also have him.

Unfortunately in his heart he was being controlled and manipulated by his prosperity.

Thirdly, he talks to himself, he has become his own counselor, advisor, and confidant.

1. He doesn't ask God what he should do!
2. He doesn't think about asking the friends of God what he should do!
3. He has not considered sharing his wealth or serving the least of these in the earth?
4. He has an abundance but he never thinks about sharing or giving it away to help others!

Finally we see that his prosperity has consumed every area of his life... he has no more room for anything else...

His prosperity has all of him...

It has every space in his life filled...

It has his mind, his heart, his hands, his thoughts and his body and emotions captured and possessed.

Story:

One day a certain old, **miserable rich man** visited a rabbi, who took the rich man by the hand and led him to a window.

"Look out there," he said. The rich man looked into the street. "What do you see?" asked the rabbi. "I see men, women, and children," answered the rich man.

Again the rabbi took him by the hand and this time led him to a mirror. "Now what do you see?" "Now I see myself," the rich man replied.

Then the rabbi said, "Behold, in the window there is glass, and in the mirror there is glass.

But the glass of the mirror is covered with a little silver, and no sooner is the silver added than you cease to see others, but you see only yourself."

The old man in this story is like the fool in our text...

All he can see is himself.

He doesn't realize that all of his prosperity has blinded him.

Did you catch it?

Money has changed the way that he sees people and things...

And if we are not careful with prosperity in this life, we too will become just like this man...

Unable to see other people in need, and only able to see ourselves because of covetousness, and the love of money.

We have looked at the Man's prosperity, let's look now at the Man's pronouncement.

II. The Man's Pronouncement

18 So he said, 'I will do this: I will pull down my barns and build greater, and there I will store all my crops and my goods.

19 And I will say to my soul, "Soul, you have many goods laid up for many years; take your ease; eat, drink, *and* be merry." '

Note:

When we come to this portion of the text we see the rich man talking to himself...making a pronouncement about how large he is living...

He is boasting of what he possesses.... And not what the lord owns and allows him to have.

He is boasting of what possesses him and what has him incarcerated and unable to give God glory...

According to his boasting he says....

"I will pull down my barns and I will build them back bigger..."

The next thing we see after his boasting is that his wealth has caused him to have a situation.

1. His situation is, that now he has too much stuff...
2. His situation reveals that now he has run out of room...
3. His situation is that now he cannot contain all that he has...
4. His situation is that now he can't see helping anybody or departing with his stuff.
5. His situation is that now with all that he has, he still has a need...

When he first began he thought that he needed more wealth...

And now that he achieved the wealth he needs more room, and he needs more ease, he needs more relaxation, he needs more time to enjoy it all...

He needs... He needs... He needs... He needs!

Secondly, I notice that he doesn't give God glory for anything that he has accomplished...

In fact, he aint even thinking about God, nor about giving God credit for anything or any accomplishment...

He has forgotten that even the strength to work comes from God.

He has forgotten that God has endowed him with the measure of strength, intelligence, eyesight, foresight, good health, a strong mind, resources and creativity...**He has left God out**...

He has forgotten the one who has given him life...He offered God nothing...He forgot that God gave him breath and the ability to breathe...**But he left God out**...

He forgot that God was the one responsible for his success and that he should give God the praise... **But he left God out**...

And ... most of all he forgot that with all of his earnings and his possessions, the one thing he didn't own was time...

He forgot, The one thing he couldn't buy was time...

He forgot, the one thing he couldn't control was time ...

He forgot, the one thing he couldn't master, build, secure, order around or instruct was time...

And because **He forgot**, he would soon be out of time...he left God out...

Here it is...

- He thought he had a lot of time left.
- He thought he could do what he wanted, and when he wanted.
- He thought he could make time wait on him.
- He thought because he was prosperous time was on his side.
- He thought that wealth plus success equaled long life.
- He thought that building projects and resources would allow him to retire and relax.
- He thought that a good strategy for living was hoarding all your stuff and leaning on time.
- He thought there was plenty of space for him inside of time.
- He thought that because he had some day light that he had time.
- He thought he had all of the time in the world.
- He thought that if he dreamed it he could build it...but he ran out of time.

Story:

I heard a commentary on Time and Psalm 39 this week ...I think is fitting right here...

"In David's complaint to God, he said, "You have made my days as a breath, and my age is as nothing before You".

He meant that to an eternal God our time on earth is brief. And He doesn't want us to waste it.

When we do, we throw away one of the most precious commodities He gives us.

Each minute in life is a gift--and a slice of eternity.

Are we using it to advance the cause of Christ and to enhance our relationship with Him?

Is our time well spent?

- What a question?
- What a profound commentary?
- What a fool this man was to think he had time to enjoy the god of money?
- What a mistake?
- What a tragedy?
- What a fool?

We have looked at the Man's, prosperity. We have looked at the Man's pronouncement. Let's look now at the Man's problem.

III. The Man's Problem

20 But **God said** to him, '**Fool! This night** your soul will **be required of you**; then *whose will those things be* which you have provided?'

21 "**So is he** who **lays up treasure** for himself, and **is not rich** toward God."

Note:

There is several problems in this man's world today... and the first problem is this rich fool is surrounded by greed.

The second problem in this text today is a time problem...

This man has **ran out of time...** he has some money but money won't buy him time...

The third problem in this text is that his soul is going to be required of him.

[Its time to die] and he aint ready, he aint prepared, and all of his earthly possessions are now going to belong to someone else.

His final problem is he only laid up enough treasure on earth for himself.

He didn't use any of it for God.
He didn't do any thing for God's people.
What he did he did only for himself.

AND now he has to face the one, who has given him life, health and strength...and everything that he has.

He has got to see God and give an account for his stewardship in the earth.

Question:

- What a fool?
- What a tragedy?
- What a waste of life?
- What a waste of time?
- What will he say to God who will hold him accountable?
- What will he do when he has to answer about his stewardship on earth?
- Who will he blame for taking the lost?
- Who's fault will it be that he didn't remember what was told to him?

The bible says ...

“21 “**So is he** who **lays up treasure** for himself, and **is not rich** toward God.”

According to this verse, Jesus is saying, the person who rejects God, and is busy laboring for money and chasing the treasures of this world... Is gonna be in trouble when they stand before God. If they have spent their time on earth, trying to get themselves rich...

In stead of getting to know God in an intimate way... they have lived the fools life...

And time will not be on their side...

Application:

Here is what I learned in this verse...

You can't ever have enough money when you are chasing it...

You can't ever have enough power when you are chasing it...

You can't ever have enough things, when you are chasing them...

The more you want the more you need, and the more covetous you become...

When you get this way ... “your wanter... is out of control”...

When your “wanter is out of control, your flesh is out of control...”

What the Christian should strive to do is to be content with whatever the lord gives you to possess and use it all for his honor and glory...

This man has a problem... This man needs some guidance... This man needs to see himself in **this parable before its too late.**

I got to leave you now, Every problem that we face, has an answer...

But you have to look for it! It's usually hidden in the circumstance that you are facing!

.... It's there for you to find, it's the mysterious work of God to unveil it for you.

If this rich man would have approached his wealth problem in a different way... it could have been a solution for someone else struggling in poverty...

When I think about this man, I can learn from his mistake...

I can learn from his problem...

Jesus is trying to get him to reconsider, his covetous lifestyle...

He is trying to get him to reconsider his love for the money...

Here it is ...

Jesus is trying to get him to see that what he has is already enough...

Story:

Joseph Heller, the author of Catch-22, once was at a party in the Hamptons.

A guy came over to him and pointed at a young, 25 year old standing in the party who worked for a big hedge fund.

Heller's "friend" said to him, "see that guy over there? He made more money last year than you will ever make with all of your books combined."

Joseph Heller said, "Maybe so. But I have one thing that man will never have."

His friend was skeptical. "Oh yeah, what?"

Heller said, "**Enough.**"

Did you catch it?

When you have enough, you don't have the problem of wanting more...

When you have enough, you don't have the problem, of needing to build bigger barns...

When you have enough, you don't have the problem of forgetting God... or leaving God out!

The rich man in this story has a problem...and he can solve it... but he has got to live for others so that they can benefit from the Lord's blessings in his life.

Example:

I'm closing now, but this is what Jesus teaches us in his coming to earth to bless others...

When I think about Calvary I see Jesus handling mankind's problem...

I see An innocent man, accused of treason. Sent to die for the sins of the world.

Jesus was sent to deal with mankind's problems...and he teaches us how to benefit from his sufferings...

An innocent man dragged and whipped to Golgotha to be crucified before the world.

Out on “The Cross” Jesus handled the Human-problem...

Out on “The Cross” Jesus was sacrificed to the father, for our sinful debt to be paid. [he handled humanities problem]

And now I can have a relationship with the father, because of what Jesus did for me!

He died, and was buried so I could be redeemed.

In his death, he defeated death's hold on the world, and he conquered the grave by rising up on the third day morning... So I could rise again.

Jesus' atoning death produced life in me.

Jesus' atoning death produced love in me.

Jesus' atoning death produced freedom for me.

Because he went through... I can go through. Because he endured, I too can endure. Because he paid it all, my life has been made rich.

I'm grateful today for what Christ has done for me. My riches are in Christ not in the things of this world.

I want to be the man who seeks first the things of God... and store up riches in heaven instead of on earth.

Week Seven Lecture:

10 Principles for Expository Teaching

1. Commitment to Scripture as the Sole Authority

Objective: Emphasize the importance of grounding all teaching in the Bible as the ultimate and infallible source of truth.

Application: Every lesson and sermon must begin and end with Scripture, ensuring that personal opinions and cultural influences do not distort the message.

2. Understanding the Context

Objective: Teach the necessity of interpreting Scripture within its historical, cultural, and literary contexts.

Application: Encourage teachers to study the background, authorial intent, and audience of the passage to avoid misinterpretation.

3. Exegetical Precision

Objective: Foster a careful analysis of the original languages (Hebrew, Greek) and grammar to extract the true meaning of the text.

Application: Provide tools for basic word studies, and encourage the use of reliable commentaries and lexicons.

4. Theological Soundness

Objective: Ensure that teachings align with orthodox Christian doctrine and contribute to a comprehensive understanding of biblical theology.

Application: Integrate systematic theology in the teaching process to maintain consistency with the broader message of the Bible.

5. Clarity in Communication

Objective: Train teachers to articulate complex biblical truths in a clear and understandable manner.

Application: Use practical examples and analogies, and encourage the use of simple, direct language to convey the message effectively.

6. Application of the Text

Objective: Highlight the importance of applying biblical principles to contemporary life.

Application: Teach how to draw practical applications from the text that are relevant to the audience's daily living and spiritual growth.

7. Christ-Centered Focus

Objective: Ensure that every expository teaching points to Christ, recognizing Him as the fulfillment of all Scripture.

Application: Emphasize the redemptive narrative and how each passage relates to the person and work of Jesus Christ.

8. Spiritual Preparation

Objective: Stress the necessity of the teacher's personal spiritual growth and reliance on the Holy Spirit.

Application: Encourage daily devotions, prayer, and meditation on Scripture, as well as humility and openness to God's leading.

9. Engagement with the Audience

Objective: Equip teachers to connect with their audience, recognizing their needs, struggles, and spiritual maturity.

Application: Utilize interactive teaching methods, ask thought-provoking questions, and be sensitive to the Holy Spirit's guidance during the presentation.

10. Lifelong Learning and Growth

Objective: Encourage continuous improvement in the craft of teaching through ongoing education and mentorship.

Application: Recommend reading, attending seminars, and seeking feedback from peers and mentors to refine teaching skills.

Week Eight Lecture

10 teaching points for teachers

1. Understanding the Call of God: The call to **teach** is a sovereign initiative of God, marked by His grace and purpose. Teachers must emphasize that the call is not driven by personal desire or church needs but by God's divine appointment (Gal. 1:15-16).

2. The Call vs. Desire to Serve: Clarify the distinction between the call to **teach** and the desire to serve in other church roles, such as elder or deacon. While noble desires may be Spirit-inspired, the call to **teach** is a unique and specific commissioning by God (1 Tim. 3:1).

3. God's Eternal and Effectual Call: Highlight the concept of God's eternal call, which predestines individuals for specific roles, and His effectual call, which manifests in the believer's experience and response to the gospel (Jer. 1:4-5; Acts 9:4-6).

4. The Indwelling Christ in Preaching: Stress the importance of Christ's indwelling presence in the preacher. The effectiveness of **teaching** comes from the revelation of the Son in the preacher's life, which must be evident in their ministry (Gal. 1:16; 2:20).

5. Biblical Qualifications for Preachers: Teachers should ensure that students understand the biblical qualifications for a teacher, emphasizing the necessity of spiritual maturity,

doctrinal soundness, and a clear sense of God's calling (Acts 9:15-16; 1 Tim. 3).

6. Witness of the Spirit: Encourage students to seek the witness of the Holy Spirit regarding their call to preach. This inner conviction is crucial for confirming God's call (Rom. 8:14; Gal. 1:15-16).

7. Confirmation by the Church: The call to **teach** should be recognized and confirmed by the local church. This includes an affirmation of the teacher's gifts and their effectiveness in ministry (1 Tim. 4:14; 2 Tim. 1:6-7).

8. Purpose of Preaching: Reinforce that the primary purpose of the call to teach is to proclaim Christ and His gospel. This purpose must remain central in the teacher's ministry (Gal. 1:15-16; 2 Tim. 4:2).

9. Faithful, Fearless, and Fervent Teaching: Teachers should encourage students to teach faithfully, fearlessly, and with fervor. They must not compromise the truth of the gospel, even in the face of opposition (Gal. 1:6-10; 1 Cor. 9:16).

10. Reaching the Lost: Emphasize the importance of reaching beyond the church to evangelize the lost. Teaching is not just for the edification of believers but also for the salvation of souls (Mark 16:15; Rom. 15:20).

Week Nine Lecture

God's Word is Speaking

2 Timothy 3:16-17

16 All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, 17 that the man of God may be complete, equipped for every good work.

In a world overflowing with opinions and conflicting voices, believers need a firm foundation—a source of truth that is constant, unchanging, and divinely authoritative. This foundation is found in the Word of God, the Scriptures, which serve as the cornerstone of our faith and guide our walk with Christ. In 2 Timothy 3:16-17, the Apostle Paul offers profound insight into the nature, purpose, and transformative power of Scripture.

Today, we will delve into these verses to understand why we must listen attentively to God's Word—because He is indeed speaking to us. There are 3 thoughts I want to lift in your hearing from the text today. Let's examine, the Person of scripture, the purpose of scripture and the power of scripture.

I. The Person of Scripture

16 All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, According to

Paul, "All Scripture is Breathed Out by God" ...God is the person of scripture...

That scripture points too and Scripture describes, and introduces man too on their journey in life!

This means that **These** words (scripture) are not merely human thoughts or ideas; they are the very breath of God. When we open the Bible, we are not just reading a book; we are engaging

with the living, active voice of God. He is the person of scripture! Secondly we learned that Because Scripture is God-breathed, it is also **inspired and infallible**.

This means it is trustworthy and without error in all it affirms. As the ultimate authority for our faith and practice, Scripture stands firm and unshakeable. **Therefore**.... We listen because God is speaking truth through His Word. We have looked at the person of scripture, let's look now at the purpose of scripture.

II. The Purpose of Scripture

16 All Scripture is breathed out by God and *profitable for teaching, for reproof, for correction, and for training in righteousness,*

Here we learn what the purpose of scripture is.....Paul says, Scripture is profitable for teaching because it provides us with knowledge of God, His will, and His ways. It teaches us about God's character, our identity in Him, and how we should live in relationship with Him.

Psalm 119:105 declares, "Your word is a lamp to my feet and a light to my path." God's Word illuminates the way, offering wisdom and guidance to navigate life's complexities. We listen because God is teaching us through His Word. Secondly we learned that the Word is Profitable for Reproof and Correction... Reproof involves exposing and convicting us of sin, while correction involves restoring us to the right path.

When confronted by Scripture, we are called to repentance and transformation. So therefore We listen to the word, because God is correcting and refining us through His Word.

Thirdly we love the Word because it is Profitable for Training in Righteousness... Scripture not only shows us where we fall short but also trains us in how to live rightly. It serves as a divine manual

for holy living, shaping our character and aligning our conduct with God's will.

We listen to God's word, because God is training us for righteousness through His Word. We have looked at the **person** of the word, and the **purpose** of the word. Let's look now at the **power** of the word.

III. The Power of Scripture

17 that the man of God may be complete, equipped for every good work.

Here we discover that the power of the word Makes the servant of God CompletePaul concludes by stating that the purpose of Scripture is "that the man of God may be complete."The word "complete" conveys the idea of being fully equipped, mature, and perfectly suited for the tasks that God has prepared for us.

The Bible says... scripture is used"to equip his people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ."

It provides the wisdom, guidance, and strength we need to carry out the good works God has prepared for us. We should always remember, that through the Scriptures, God equips us to live out our faith in practical and impactful ways. **2 Timothy 3:16-17** challenges us to recognize the person, purpose, and power of Scripture.

The Word of God is not just a collection of ancient texts; it is **the very breath of God**, given to teach, reprove, correct, and train us in righteousness.As we conclude, let us commit ourselves to listen deeply to God's Word, allowing it to shape our minds, hearts, and actions.

Let us approach the Scriptures with reverence, knowing that God Himself is speaking to us through them. And let us allow the Word of God to equip us for the good works He has prepared, so that we may live lives that glorify Him and advance His kingdom.

Week Ten Lecture

Unpacking the Scriptures with Observation, Interpretation, Application, and Illustration

Step 1: Introduction to Expository Teaching

Objective: Understand the foundations of expository teaching and its significance in delivering biblical truth.

- **Definition of Expository Teaching:** Teaching that aims to explain the meaning of a particular passage of Scripture in its original context and apply it to the present day.

- **Importance of Expository Teaching:** Faithful to the text, allows Scripture to speak, and provides a deep understanding of God's Word.

Step 2: Observation – What Does the Text Say?

Objective: Learn to carefully observe the biblical text to uncover its meaning.

- **Key Questions to Ask:**

- Who is the author?
- Who are the recipients?
- What is the context (historical, cultural, literary)?
- What are the key words, phrases, and themes?
- What is the structure of the passage?

- **Practical Exercise:**

- Select a passage (e.g., 2 Kings 22:1-2).
- Identify key observations (e.g., Josiah was 8 years old when he became king; he did what was right in the eyes of the Lord).

Step 3: Interpretation – What Does the Text Mean?

Objective: Develop skills in interpreting Scripture to discover its intended meaning.

- **Principles of Interpretation:**

- Context is King: Never isolate a verse from its surrounding context.
- Scripture Interprets Scripture: Use other parts of the Bible to help understand the passage.
- Original Meaning: Consider what the text meant to its original audience.

- **Tools for Interpretation:**

- Bible dictionaries, commentaries, and lexicons.
- Cross-references and parallel passages.

- **Practical Exercise:**

- Using the same passage (2 Kings 22), interpret the significance of Josiah's early reign and his commitment to the Lord.

Step 4: Application – How Does the Text Apply Today?

Objective: Learn to apply biblical truth to contemporary life in a way that transforms behavior and thinking.

- **Steps for Application:**

- Identify the timeless principles in the text.
- Relate those principles to contemporary situations.
- Personalize the application (What does this mean for me? What does this mean for the church?).

- **Examples of Application:**

- 2 Kings 22: How does Josiah's commitment to follow God apply to our lives today? Encourage participants to commit to godly leadership in their families and communities.

- **Practical Exercise:**

- Have participants create a personal application plan based on their observations and interpretations.

Step 5: Illustration – Bringing the Message to Life

Objective: Use illustrations to make biblical truths more relatable and understandable.

- **Purpose of Illustrations:**

- To clarify the message.
- To make the message memorable.
- To engage the audience emotionally and intellectually.

- **Types of Illustrations:**

- Personal stories.
- Historical examples.
- Parables and analogies.

- Visual aids.

- **Practical Exercise:**

- Craft an illustration for the application of 2 Kings 22. For example, compare Josiah's discovery of the Book of the Law to finding an old, forgotten letter from a loved one that changes your perspective on life.

Step 6: Putting It All Together – Practice Teaching

Objective: Provide hands-on experience in preparing and delivering an expository teaching session.

- **Group Activity:**

- Divide into small groups.
- Assign each group a passage to work on.
- Groups will observe, interpret, apply, and create illustrations for their passage.

- **Presentation:**

- Each group presents their expository teaching session.
- Feedback provided by workshop leaders.

Week Eleven Lecture

Using Expository Preaching in Warfare

Warfare Preaching is expository preaching, and as a weapon in Spiritual warfare it focuses predominantly on the text(s) under consideration along with its (their) context(s). Exposition normally concentrates on a single text of Scripture, but it is sometimes possible for a thematic/theological message or a historical/biographical discourse to be expository in nature. An exposition may treat any length of passage.

One way to clarify expository preaching is to identify what it is *not*.

1. It is not a commentary running from word to word and verse to verse without unity, outline, and pervasive drive.
2. It is not rambling comments and offhand remarks about a passage without a background of thorough exegesis and logical order.
3. It is not a mass of disconnected suggestions and inferences based on the surface meaning of a passage but not sustained by a depth-and-breadth study of the text.
4. It is not pure exegesis, no matter how scholarly, if it lacks a theme, thesis, outline, and development.

5. It is not a mere structural outline of a passage with a few supporting comments but without other rhetorical and sermonic elements.
6. It is not a topical homily using scattered parts of the passage but omitting discussion of other equally important parts.
7. It is not a chopped-up collection of grammatical findings and quotations from commentaries without a fusing of these elements into a smooth, flowing, interesting, and compelling message.
8. It is not a Sunday-school-lesson type of discussion that has an outline of the contents, informality, and fervency but lacks sermonic structure and rhetorical ingredients.
9. It is not a Bible reading that links a number of scattered passages treating a common theme but fails to handle any of them in a thorough, grammatical, and contextual manner.
10. It is not the ordinary devotional or prayer-meeting talk that combines running commentary, rambling remarks, disconnected suggestions, and personal reactions into a semi-inspirational discussion but lacks the benefit of the basic exegetical-contextual study and persuasive elements.

Warfare preaching is concise, it is biblically based and it challenges and confronts evil doctrines, theology and demonic influence, temptations and unbelief. In the following chapter we will examine the

personal encounters of a pastoral practitioner using Warfare preaching in the three different context of ministry.

Week Twelve Lecture

UNDERSTANDING PREACHING AND SPIRITUAL WARFARE

Introduction

The goals and objectives of this study is to empower members the Church of Jesus Christ with an understanding of how they can have victory over the Devil, the world and the sinful nature. Through careful exegetical study and thoughtful biblical preaching, the saints will be encouraged and equipped for the work of the ministry.

In every local congregation there is evidence of spiritual warfare, the works of the sinful nature, temptation, moral failures, adultery, divorce, pornography, and an increase in substance abuse that causes members to act out of their Christian character. The warfare with the flesh if not exposed can effect their ministry commitment, integrity, and holiness of living, ultimately causing the work of the ministry to suffer.

Preaching with a Purpose

This project created a preaching series that uses warfare preaching to train Christians for spiritual warfare. This 6-week sermon series covers spiritual warfare and the sinful nature. This project was designed to equip and educate Christians on how to live the Christian life in the midst of spiritual warfare. The preaching series exposes the believer's sinful nature, Satan and his strategies and God's response to

them so that the church can better understand what takes place when a believer gives in to sin.

Exegetical, biblical preaching as a weapon in spiritual warfare is what God uses to equip the saints for the work of the ministry. Utilizing Scripture to combat the sin nature opposes the carnal behavior of the believer. It stands against false doctrine, heresies and other temptations believers face.

Warfare preaching is a primary catalyst in the Scriptures for spiritually forming the church. God uses preaching to speak to the hearts and minds of His people and to redirect behavior. As shown in chapter 2 of this project, preaching has encouraged and equipped the saints for the work of the ministry throughout the history of the church. God uses it to rebuke, to correct, to challenge, and to instruct all who have been called unto Himself (Heb 4:12).

Warfare Preaching is designed to rescue and recover those whom God had called but whose sin nature had discouraged them so that they had rebelled against God. The project was designed to assist believers to stand against the attacks, temptations and influences of the wicked one and the sinful nature. This sermon series uses exegetical, biblical preaching that is strategically aimed at the sinful nature and spiritual warfare.

Preaching and Spiritual Warfare

The biblical mandate of preaching encourages and fortifies Christians in spiritual war. Jesus Christ in the believer, the holy living of

the warrior and preaching the good news of the kingdom opposes the works of Satan, the world and the sinful nature (2 Cor 10:4).

Jesus Christ draws men and women unto Himself for salvation and deliverance from the evil three: the world, flesh and the Devil. His pursuit of believers is warfare, since all of mankind is in rebellion against God. The believer is commissioned to join God in warfare through evangelism and discipleship to push back satanic and sinful influences in the earth (Mark 16:16–19).

Once again, believers must understand Scripture to understand this battle. Revelation 12:1–7 reveals that a war ensued in heaven between the angels of God and Lucifer and his angels. The Gospels tell of Jesus coming to earth and being engaged in this battle. According to Mark's narrative, Jesus preached and cast out devils, and the twelve disciples went out preaching as well (Mark 1:35). In Luke 10, Jesus sent out seventy disciples to do what He has done on earth.

These disciples came back after preaching the message with the report that they could cast out devils (Mark 6:7–13). They were sent forth to preach the good news of the kingdom using warfare preaching under the authority of the Word, which gave them victory. Preaching made a difference. The sword of the Spirit in this war fights against Satan, the world and the sinful nature.

Scripture teaches that God intends for preaching to have power and authority to combat Satan, the world and the sin nature (2 Cor 10:1–5). The four Gospel narratives support the theological idea that demons are in combat with the church (Luke 10:18–20). Jesus gave power, authority, and ability to messengers to proclaim the Word of God to help rescue people from bondage (Luke 10:19).

The local church is encouraged to preach the good news and command people to repent. Warfare preaching is used to combat the sin nature and the influence of Satan. The disciples first received divine orders, then divine authority, and then they operated in obedience before they got to see results. They obeyed the Word of the Lord and accomplished all that He sent them forth to do. As a result, they came back in victory and in power; the world and underworld knew who they were and that they had been with Jesus (Luke 10:18).

Preaching the gospel and saving lost souls is the work of the church. Because all humanity is lost and separated from God, the gospel was given to believers to proclaim that all men may be saved. Satan, the world, and the flesh all oppose the gospel of Jesus Christ. Therefore, when the gospel is proclaimed, it becomes an act of warfare against those enemies that conspire to keep men in darkness.

The gospel is a powerful weapon against its enemies. The saving message rescues, liberates, and changes lives. It is God's plan and power used on earth to oppose and to break the strongholds of Satan, the world,

and the flesh. Warfare preaching is God's Word proclaimed by God's messengers to reach those who are held captive by God's enemy.

A definition of warfare preaching could be proclaiming the joyous good news of salvation in Jesus Christ. The Greek word translated as gospel, *euaggelizo*, means, a reward for bringing good news. In Isaiah 40:9, the prophet proclaims the good tidings that God will rescue His people from captivity. In His first sermon in Nazareth, Jesus uses a passage from the Old Testament to characterize the spirit of His ministry: "The Spirit of the Lord is upon me, because He has anointed me to preach the gospel to the poor" (Luke 4:18).

The preaching of the gospel is God's plan of salvation; it began in Israel, was completed in Jesus Christ, and is made known by the church (Mark 16:15). The preaching of the gospel is the saving work of God in His Son and a call to faith in Him (Rom 1:16–17). Warfare preaching proclaims Jesus, who is more than a messenger of the gospel. He is the gospel.

Preaching has been effective in the redemption of humankind down through the years. In the first century church at Pentecost, when Peter preached and 3000 souls were added to the church, until today, preaching by God's messengers continues to impact and change lives. When hearers respond to the message and give their lives over to Jesus for salvation they experience spiritual transformation (Acts 2). It is God-inspired, warfare preaching that makes a difference, testimonies of

converts that validate the difference, and evidence of new life, attitudes and behaviors that display and reflect that difference.

The Principles of Warfare Preaching

There are several principles of interpretation that make warfare-preaching effective. This type of preaching centers on the interpretive, hermeneutical principle called literal interpretation. It also has allegorical interpretation, traditional interpretation, pietistic interpretation, typological interpretation, symbolic interpretation, and biblical exposition that centers on the finished work of Jesus Christ at Calvary.

Warfare preaching interprets Scripture from a literal perspective that can be explored in three areas: (1) texts on salvation; (2) doctrinal issues; and (3) texts that relate to moral and ethical concepts. The preacher who uses warfare preaching will use the Bible as the foundation of his preaching and will stress the doctrine of salvation that rests upon the premise that Scripture has a straightforward message to declare and can be understood in that basic hermeneutical context.

Week Thirteen Lecture

Warfare Preaching and its Effect on Others

According to the Book of Acts, warfare preaching is unstoppable; demons cannot stop the activity of God on earth when believers preach the good news. The proclamation of the gospel cannot be stopped. The fallen nature of men may resist it, but they cannot prevent the spread of it. God-inspired warfare preaching is effective and able to combat sin in the human heart and mind. This biblical, exegetical, and effective preaching will bring eternal results for God's glory.

Warfare preaching is transformative preaching; it calls for believers to continue to place their trust and faith in Jesus Christ for salvation, and to be delivered from their sinful nature. In warfare preaching, the believer has the assurance that they can be successful in spiritual warfare with their fight against the sinful nature of the flesh.

A solution to the problem of the sin nature in the church is exegetical, biblical, and God-inspired warfare preaching of the Holy Scriptures. Warfare preaching presents the clear concise gospel and lifts up the death, burial, and resurrection of Jesus Christ. Warfare preaching proclaims the cross and Jesus Christ's victory over Satan, sin and the fallen nature of man. It calls for people to repent and denounce sin and Satan.

Warfare preaching is a divine power from God to save fallen humanity in the spiritual war. The message of the gospel is to repent and believe. Through this form of preaching, repentance conquers sin in the heart and mind of God's children. Repentance also rescues the unbeliever from separation from the wrath of a Holy God. It declares for believers to turn away from their sinful lifestyle and flee from the demands of the sin nature. This is the same message Jesus, John and Peter declared to the multitudes caught in the cosmic war of sin.

This Truth alone validates the reality of what is happening in the universe and throughout the kingdom of God. There is a war raging, and the enemy is alive and well. Nevertheless, the church is on the move. The world, under the evil influence of Satan is anti-Christian and opposes the believer on every hand. The fallen nature of man and the old life of the believer is also an enemy to the child of God. However, the God-inspired warfare preaching of the gospel is able to help the believer to sustain any attack, temptation, or influence from these rivals. God uses it to save unbelievers also.

Anointing and Authority in the life of the Ambassador

Preaching with the Anointing of God is not a given factor, it is a Holy activity. Some believe that just because you are a proclaimer of God's word, that you are already anointed to do so. I would strongly disagree with the idea of this notion. The Anointing of God comes from God, and is given only to the servant whose life is lived in close communion with God. The divine authority of God rest in the

authoritative use of the scriptures and allows one to preach with assurance that God is speaking when they are proclaiming scripture. Since scripture is the final authority of God's word on the earth, scripture is the thing that must be proclaimed. God uses His word to change lives, and He uses the power of His word to do supernatural things in the earth. It therefore behooves the messenger of the gospel to preach the scripture, uphold the scripture, believe the scripture and stand on the scripture when preaching Gods truth.

The preacher is a sacred ambassador, commissioned by the highest personality in the Universe to speak on His behalf. Knowing who we are and what it is we have been empowered to do we should do so with fear and trembling. The Apostle Paul spoke clearly to Timothy his protégé in the ministry about this sacred task. In the following passages we can evaluate what Timothy was being asked to do and how He was to handle, the anointing, authority and ambassador's calling upon his life.

In the epistle of Timothy, Apostle Paul instructs a young Pastor on the duties of discipleship. He engages Timothy to understand the dynamics of Warfare preaching, soul care, and to instruct those he is mentoring, teaching, leading and feeding to be good disciples of Jesus Christ. According to the scripture he was to remind everyone of these things, and command them in God's name to stop fighting over words.

In His preaching as a pastor he is to “command” that they do this.... (This means he is to use authority to declare that they behave a certain way) According to this verse the disciple is to not be a believer that is engaged in warfare with other disciples. (We don’t fight one another) The fighting over words will cause division and damage in the church, the child of God must not do so. Paul tells Timothy that he is to work hard so *God can approve him*. He is to be a good worker, one who *does not need to be ashamed* and who correctly explains the word of truth.

Here we find the attributes of the true believer focused on discipleship and the great commission. The good preacher works hard in his preaching, and is a good worker, in teaching others the scriptures and sharing their faith. To work hard implies that one is committed to learning from God and sharing what they have learned.

Paul goes on to say that Timothy is to avoid *godless, foolish* discussions that lead to more and more ungodliness. The Christian is to avoid discussions that lead them in unfruitful conversations. We are to be people who watch our speech, and who avoid ungodly talk or unproductive communications. Paul says that unproductive talk spreads like cancer. Then he gives Timothy two examples of people that Timothy knows; “*Hymenaeus and Philetus* are examples of this”. “They have left the path of truth, preaching the lie that the resurrection of the dead has already occurred; and *they have undermined* the faith of some.”

There is a warning here to remind us what the results of bad behavior and bad preaching will do in the church! It will spread like Cancer. Here

in this verse we discover two examples of former disciples that “did not” avoid foolish talk, conversations or false teachings. As a result of their foolish decisions they believed the wrong doctrines and began to mislead others. But God's truth stands firm like a foundation stone with this inscription: "The Lord knows those who are his," and "Those who claim they belong to the Lord must turn away from all wickedness."

Truth is the best defense for bad doctrine and bad preaching; it stands against lies and is solid like a “foundational stone”. Paul then goes on to describe to Timothy the importance of being a good example and a good vessel for ministry. He says, in a wealthy home some utensils are made of gold and silver, and some are made of wood and clay. The expensive utensils are used for special occasions, and the cheap ones are for everyday use. The lesson here for Timothy is that God (The owner of the house) has all kinds of resources to use for His honor and glory. Each resource is different, and has different uses for special purposes. Some are used all the time, and some are used on special occasions. The object of the lesson is not to be a particular type of utensil, but rather to be an available utensil for whatever God wants to do with your life. As a preacher of the gospel we must strive to be available to be used by God. We can only do this when we obey the instruction of the Lord.

Apostle Paul says to Timothy, If you keep yourself pure, you will be a utensil God can use for his purpose. Your life will be clean, and you will be ready for *the Master to use you* for every good work. He warns

him to run from anything that *stimulates youthful lust*. Follow anything that makes you want to do right. Pursue faith and love and peace, and enjoy the companionship of those who call on the Lord with pure hearts.

Here we find the clear teaching that calls us to a life of Holiness, so that we can be used by God. Our lives are not our own, and we ought to live them so that when God uses us, we are ready for all to see that we have been set apart by Him.

I Notice that Paul suggest that the “ready life is a pure life”. A life that God can use is a life that is kept in check from immoral behavior after salvation. He almost implies that God can’t use you for a great work in His house, when you have not kept yourself pure, clean and ready for the work.

Once more he says to Timothy, Again I say; don't get involved in foolish, ignorant arguments that only start fights. The Lord's servants must not quarrel but must be kind to everyone. They must be able to teach effectively and be patient with difficult people. They should gently teach those who oppose the truth. Perhaps God will change those people's hearts, and they will believe the truth. Then they will come to their senses and escape from the Devil's trap. For they have been held captive by him to do whatever he wants.

Here we discover that Spiritual Warfare is involved with the preacher who is preaching Gods word. He is to carry himself in a certain manner, and he is to uphold the truth of God’s word, and if he doesn’t he himself is liable to fall into the devils trap and be a unprofitable servant.

We are engaged in warfare and souls are in the balance between Heaven and Hell.

Week Fourteen Lecture

The Conclusion

Warfare Preaching is expository preaching, and as a weapon in Spiritual warfare it focuses predominantly on the text(s) under consideration along with its (their) context(s). Exposition normally concentrates on a single text of Scripture, but it is sometimes possible for a thematic/theological message or a historical/biographical discourse to be expository in nature. An exposition may treat any length of passage.

One way to clarify expository preaching is to identify what it is *not*.

1. It is not a commentary running from word to word and verse to verse without unity, outline, and pervasive drive.
2. It is not rambling comments and offhand remarks about a passage without a background of thorough exegesis and logical order.
3. It is not a mass of disconnected suggestions and inferences based on the surface meaning of a passage but not sustained by a depth-and-breadth study of the text.
4. It is not pure exegesis, no matter how scholarly, if it lacks a theme, thesis, outline, and development.
5. It is not a mere structural outline of a passage with a few supporting comments but without other rhetorical and sermonic elements.

6. It is not a topical homily using scattered parts of the passage but omitting discussion of other equally important parts.
7. It is not a chopped-up collection of grammatical findings and quotations from commentaries without a fusing of these elements into a smooth, flowing, interesting, and compelling message.
8. It is not a Sunday-school-lesson type of discussion that has an outline of the contents, informality, and fervency but lacks sermon structure and rhetorical ingredients.
9. It is not a Bible reading that links a number of scattered passages treating a common theme but fails to handle any of them in a thorough, grammatical, and contextual manner.
10. It is not the ordinary devotional or prayer-meeting talk that combines running commentary, rambling remarks, disconnected suggestions, and personal reactions into a semi-inspirational discussion but lacks the benefit of the basic exegetical-contextual study and persuasive elements.

Warfare preaching is concise, it is biblically based and it challenges and confronts evil doctrines, theology and demonic influence, temptations and unbelief. In the following chapter we will examine the personal encounters of a pastoral practitioner using Warfare preaching in the three different context of ministry.

Preaching and Spiritual Warfare

The biblical mandate of preaching encourages and fortifies Christians in spiritual war. Christ in the believer, the holy living of the warrior and preaching the good news of the kingdom opposes the works of Satan, the world and the sinful nature (2 Cor 10:4).

Christ draws men and women unto Himself for salvation and deliverance from the evil three: the world, flesh and the Devil. His pursuit of believers is warfare, since all of mankind is in rebellion against God. The believer is commissioned to join God in warfare through evangelism and discipleship to push back satanic and sinful influences in the earth (Mark 16:16–19).

Once again, believers must understand Scripture to understand this battle. Revelation 12:1–7 reveals that a war ensued in heaven between the angels of God and Lucifer and his angels. The Gospels tell of Jesus coming to earth and being engaged in this battle. According to Mark's narrative, Jesus preached and cast out devils, and the twelve disciples went out preaching as well (Mark 1:35). In Luke 10, Jesus sent out seventy disciples to do what He has done on earth.

These disciples came back after preaching the message with the report that they could cast out devils (Mark 6:7–13). They were sent forth to preach the good news of the kingdom using warfare preaching under the authority of the Word, which gave them victory. Preaching made a difference. The sword of the Spirit in this war fights against Satan, the world and the sinful nature.

Scripture teaches that God intends for preaching to have power and authority to combat Satan, the world and the sin nature (2 Cor 10:1–5). The four Gospel narratives support the theological idea that demons are in combat with the church (Luke 10:18–20). Jesus gave power, authority, and ability to messengers to proclaim the Word of God to help rescue people from bondage (Luke 10:19).

The local church is encouraged to preach the good news and command people to repent. Warfare preaching is used to combat the sin nature and the influence of Satan. The disciples first received divine orders, then divine authority, and then they operated in obedience before they got to see results. They obeyed the Word of the Lord and accomplished all that He sent them forth to do. As a result, they came back in victory and in power; the world and underworld knew who they were and that they had been with Jesus (Luke 10:18).

Preaching the gospel and saving lost souls is the work of the church. Because all humanity is lost and separated from God, the gospel was given to believers to proclaim that all men may be saved. Satan, the world, and the flesh all oppose the gospel of Jesus Christ. Therefore, when the gospel is proclaimed, it becomes an act of warfare against those enemies that conspire to keep men in darkness.

The gospel is a powerful weapon against its enemies. The saving message rescues, liberates, and changes lives. It is God's plan and power used on earth to oppose and to break the strongholds of Satan, the world,

and the flesh. Warfare preaching is God's Word proclaimed by God's messengers to reach those who are held captive by God's enemy.

A definition of warfare preaching could be proclaiming the joyous good news of salvation in Jesus Christ. The Greek word translated as gospel, *euaggelizo*, means, a reward for bringing good news.^[2] In Isaiah 40:9, the prophet proclaims the good tidings that God will rescue His people from captivity. In His first sermon in Nazareth, Jesus uses a passage from the Old Testament to characterize the spirit of His ministry: "The Spirit of the Lord is upon me, because He has anointed me to preach the gospel to the poor" (Luke 4:18).

The preaching of the gospel is God's plan of salvation; it began in Israel, was completed in Jesus Christ, and is made known by the church (Mark 16:15). The preaching of the gospel is the saving work of God in His Son and a call to faith in Him (Rom 1:16–17). Warfare preaching proclaims Jesus, who is more than a messenger of the gospel. He is the gospel.

Week Fifteen Lecture

Warfare Preaching and the Great Awakenings

The 1700–1800s revealed examples of what warfare preaching can do in the church in the western world. The Holy Spirit used warfare preaching of the Scriptures to start the First Great Awakening. This Christian movement swept Protestant Europe and British America leaving a permanent impact on the continent.[\[3\]](#)

The First Great Awakening resulted from powerful preaching that gave listeners a sense of personal guilt and of their need for salvation in Jesus Christ. Pulling away from ritual and ceremony, the Great Awakening made Christianity personal to the average person by fostering a deep sense of spiritual guilt, repentance, and redemption, and by encouraging deep-introspection and a commitment to a new standard of personal responsibility, holiness, morality and spiritual renewal.[\[4\]](#)

Because of the Holy Spirit using warfare preaching, the First Great Awakening brought Christianity to African slaves who were in bondage physically and spiritually and was a monumental event in New England that challenged and changed established authorities. Preaching changed communities and religious traditions. It had a major impact in reshaping the Congregational church, the Presbyterian Church, the Dutch Reformed Church, and the German Reformed denomination and strengthened the small Baptist and Methodist denominations. Preaching challenged sinful behavior and demanded a verdict.

In the 1700s, God-filled preachers, like Jonathon Edwards and George Whitefield, were itinerant evangelists who preached a series of revivals. They preached to large crowds of sometimes several thousand people as they traveled throughout the colonies.^[5] This God-inspired warfare preaching spread from England to America and caused for Christians to be revived in their faith.^[6] God was at work using the Word of God to revive his people and combat the sin nature, and warfare preaching was in the midst of God's activity.

The Second Great Awakening came as a result of Spirit-led preaching. It began about 1800 and reached out to the un-churched. The new movement caused growth to occur throughout the denominations. Preaching revivals were a common theme in North America. The country was saturated with circuit preachers, church planting, camp meetings and the birth of evangelical ideas. The Spirit of God used God-inspired warfare preaching to impact lives.^[7]

In the early nineteenth century, a new wave of ministry swept the northern continent. Evangelistic warfare preaching brought in elaborate crusades when such preachers as Dwight Moody, Billy Sunday and Billy Graham and countless others filled cities, arenas, churches, and farm fields and preached messages that changed lives and souls for all of eternity.^[8]

Holy Spirit-inspired warfare preaching saved sinners for more than two centuries. The evidence of the First Great Awakening had to do with a theological shift in doctrine in North America. An intense,

emotional preaching form characterized the shift. Preaching demanded a verdict from the hearer. The target was not just the mind like the Puritans' sermons but the heart: especially the sinful heart and the behavior of the unconverted.^[9]

The excitement of this form of preaching cut across denominational lines. As previously mentioned, the Awakening changed the Puritans and Congregationalists in New England, the Dutch Reformed and the friends in the Middle Colonies, and the Presbyterians and Baptists in the southern colonies. Calvinism had influenced the previous generations and especially the doctrine of election or predestination. Calvin said that believers, the elect of God, had been chosen for salvation before the foundation of the world as Paul had written in the Ephesian narrative.^[10]

However, this new era of preaching and its preachers, such as Jonathan Edwards and George Whitefield, called for a conversion experience with some change in the believer's lifestyle. This preaching was transformative, and it encouraged believers to repent from the works of the flesh and to flee from the desires of the world and temptations of the devil.^[11]

Preaching that demanded some type of personal choice during the Great Awakening fueled the excitement. In the past, the established churches only seemed to offer a cold, formal routine of the sermon and the sacraments. People's hearts were moved to alter their talk and their walk by a new-birth. Preaching challenged them to make a public

declaration of this change; the new birth is what was required and demanded as proof that they had been born again.^[12]

Warfare Preaching and Conversions

In 1735, Jonathon Edwards began a series of evangelical sermons on justification by faith. In December, a young woman with a notorious reputation was converted, and it had a dramatic impact on the young people. Edwards says, “The Spirit of God began extraordinarily to set in, and that more than 300 souls were saved and brought home to Christ, in his town, in the space of half a year.”^[13] Preaching was making a difference, and God caused the Great Awakening.

In 1738, Edwards writes about the events and his account contains interviews with those who had experienced revival and whose behavior had changed.^[14] The revival reached a high point in 1740–41. His most famous sermon, “Sinners in the Hands of an Angry God,” was given at Enfield on July 8, 1741. Edwards reflecting on his sermon, says he relied on the conviction of the Holy Spirit and the guilt of each listener. This form of preaching shook the country, convicted men of sin and changed lives by the power of the Holy Spirit.^[15]

Books, museums, libraries, universities, and ministries were established as proof of the impact that God brought through warfare preaching. Edwards wrote over 1,000 sermons and many other substantial works on the Bible and theology. His marriage produced eleven children. By the twentieth century, he had over 1,400

descendants, who have been fruitful in ministry as missionaries, doctors, lawyers, college presidents, senators, and governors. They have authored over 135 books.

The Second Great Awakening also produced miraculous events because of the preaching of the gospel. Garth Rosell writes the *Original Memoirs of Charles Finney*. In autumn 1856, Charles G. Finney, one of America's most prominent evangelists, began preaching in Boston and remained there until the following April. He wrote in his memoirs: "the work was quite extensive that winter in Boston, and many very striking cases of conversion occurred."

According to Garth, members of other churches in the city and from the neighboring towns, and finally from distant places in New Hampshire and Maine came. Many Christians came to hear the Word and catch some of the preaching and the move of God.^[18] Garth says,

Churches in Tennessee, Pennsylvania, Iowa, California, Connecticut, Virginia, and New England as well as other states reported spiritual renewal. This movement was not relegated to one denomination. Baptists, Methodists, Presbyterians, Episcopalians, Lutherans, and most of the other denominations all reported an increased interest in the things of God.^[19]

Rosell says, "When Finney returned to Boston the following winter, the nationwide interest for revival was underway, so that he could later write: this was in the winter of 1857 and '58; and it will be

remembered that it was a time of great revival throughout the land. It was in such a move of God that no less than fifty thousand conversions occurred per week.” Warfare preaching made a difference in the Second Awakening. Lives were changed, and souls were saved.

During the Third Great Awakening, the world heard listened to men such as Billy Graham, who is said to have preached to more people in the world than any other evangelical preacher in history. Graham filled stadiums in nearly every city in North America. Thousands came to faith in Jesus Christ through his preaching, which called for people to confess their sin and turn away from them through repentance.

His first crusade was in Los Angeles, California in 1949. In those days, the statistics for crowd attendance, souls saved and lives being changed were overwhelming. In eight weeks, hundreds of thousands had heard the good news preached, and thousands had responded to accept Christ as Savior; 82 percent of them had never been church members. Thousands more, already Christians, had come forward to commit parts of their lives to the Lord. Someone calculated that Billy Graham held seventy-two meetings, preached sixty-five sermons and gave hundreds of evangelistic talks to small groups, in addition to talks on the radio, in the Los Angeles campaign alone.[\[22\]](#)

Again, God-inspired warfare preaching of the gospel rescues lost souls that Satan holds captive. The Spirit of God with His Word challenged the sin nature of the believer and the Christian was revived.

The Third Great Awakening started in California, and the gospel impacted thousands through it.[\[23\]](#)

Preaching has been effective in the redemption of humankind down through the years. In the first century church at Pentecost, when Peter preached and 3000 souls were added to the church, until today, preaching by God's messengers continues to impact and change lives. When hearers respond to the message and give their lives over to Jesus for salvation they experience spiritual transformation (Acts 2). It is God-inspired, warfare preaching that makes a difference, testimonies of converts that validate the difference, and evidence of new life, attitudes and behaviors that display and reflect that difference.

The Principles of Warfare Preaching

There are several principles of interpretation that make warfare-preaching effective. This type of preaching centers on the interpretive, hermeneutical principle called literal interpretation. It also has allegorical interpretation, traditional interpretation, pietistic interpretation, typological interpretation, symbolic interpretation, and biblical exposition that centers on the finished work of Jesus Christ at Calvary.

Warfare preaching interprets Scripture from a literal perspective that can be explored in three areas: (1) texts on salvation; (2) doctrinal issues; and (3) texts that relate to moral and ethical concepts. The preacher who uses warfare preaching will use the Bible as the

foundation of his preaching and will stress the doctrine of salvation that rests upon the premise that Scripture has a straightforward message to declare and can be understood in that basic hermeneutical context.

Warfare Preaching and its Effect on Others

According to the Book of Acts, warfare preaching is unstoppable; demons cannot stop the activity of God on earth when believers preach the good news. The proclamation of the gospel cannot be stopped. The fallen nature of men may resist it, but they cannot prevent the spread of it. God-inspired warfare preaching is effective and able to combat sin in the human heart and mind. This biblical, exegetical, and effective preaching will bring eternal results for God's glory.

Warfare preaching is transformative preaching; it calls for believers to continue to place their trust and faith in Christ for salvation, and to be delivered from their sinful nature. In warfare preaching, the believer has the assurance that they can be successful in spiritual warfare with their fight against the sinful nature of the flesh.

A solution to the problem of the sin nature in the church is exegetical, biblical, and God-inspired warfare preaching of the Holy Scriptures. Warfare preaching presents the clear concise gospel and lifts up the death, burial, and resurrection of Jesus Christ. Warfare preaching proclaims the cross and Christ's victory over Satan, sin and the fallen nature of man. It calls for people to repent and denounce sin and Satan.

Warfare preaching is a divine power from God to save fallen humanity in the spiritual war. The message of the gospel is to repent and believe. Through this form of preaching, repentance conquers sin in the heart and mind of God's children. Repentance also rescues the unbeliever from separation from the wrath of a Holy God. It declares for believers to turn away from their sinful lifestyle and flee from the demands of the sin nature. This is the same message Jesus, John Baptist, and Peter declared to the multitudes caught in the cosmic war of sin.

This Truth alone validates the reality of what is happening in the universe and throughout the kingdom of God. There is a war raging, and the enemy is alive and well. Nevertheless, the church is on the move. The world, under the evil influence of Satan is anti-Christian and opposes the believer on every hand. The fallen nature of man and the old life of the believer is also an enemy to the child of God. However, the God-inspired warfare preaching of the gospel is able to help the believer to sustain any attack, temptation, or influence from these rivals. God uses it to save unbelievers also.

Literature Review and Conclusion

In summation of the literature review, the war is between God, angels, and the Christian versus Satan, the world, and the flesh. Scripture declares the reality of the battle and the resources needed to be victorious in the war. God uses preaching to save men from captivity and to save them from sinful behaviors (Mark 16:15).

This project affirms the power of preaching the gospel in the cosmic battle against Satan, the world and the flesh. This chapter has reviewed sixteen areas: (1) Satan and spiritual warfare, (2) Contemporary Evangelical View of Satan and Spiritual Warfare, (3) The World and Spiritual Warfare, (4) Spiritual Warfare and Western Worldview, (5) The Modern Evangelical Worldview of Spiritual Warfare, (6) Early Church History and Spiritual Warfare, (8) The Flesh and Spiritual Warfare, (9) The Puritan Reflection of the Sin Nature, (10) Contemporary Evangelicals and the Sin Nature, (11) Satan and the Sin Nature, (12) Preaching and Spiritual Warfare, (13) Warfare Preaching and the Great Awakenings, (14) Warfare Preaching and Conversions, (15) The Principles of Warfare Preaching, (16) Warfare Preaching and its Effect on Others.

These sections have addressed ideas and opinions from Scripture, church historians, scholars and evangelical contemporary sources within each category.

According to the findings, God-inspired warfare preaching is a clear, concise gospel presentation that lifts up the death, burial, and resurrection of Jesus Christ. It proclaims the cross and victory over Satan. It also calls for people to repent and denounce sins of the flesh.

This form of preaching saves men from Satan's camp and delivers them into the arms of a loving Savior. In Ephesians 6:10–15 and Colossians 2:15, Scripture reveals that Christ is the armor, conqueror,

and Savior. His Word has commissioned believers to proclaim the good news of the gospel (Matt 28:19–20). God intends for the church to be victorious in this warfare. His Spirit is present to assist believers in their fight with the enemies of their souls: the world, flesh and the Devil.

[1] Strong, *Strong's Exhaustive Concordance*, 42.

[2] Strong, *Strong's Exhaustive Concordance*, 42.

[3] Edwin S. Gaustad, “The Theological Effects of the Great Awakening in New England,” *The Mississippi Valley Historical Review* 40, no. 4 (1954): 681–706.

[4] *Ibid.*, 682.

[5] *Ibid.*, 687.

[6] *Ibid.*, 689.

[7] Thomas Kidd, *The Roots of Evangelical Christianity in Colonial America* (London: Yale University Press, 2007), 6.

[8] Lyle Dorsett, *A Passion for Souls, The Life of D. L. Moody* (Chicago, IL: Moody Publishers, 1997), 179.

[9] Kidd, *The Roots of Evangelical Christianity in Colonial America*, 6.

[10] *Ibid.*, 7.

[11] Edwin S. Gaustad, “The Theological Effects of the Great Awakening in New England,” *The Mississippi Valley Historical Review* 40, no. 4 (Mar 1954): 681–706.

[12] Kidd, *The Roots of Evangelical Christianity in Colonial America*, 10.

[13] *Ibid.*, 11.

[14] Ibid.

[15] Ibid., 11.

[16] Garth Rosell and Richard A.D Dupius, *The Original Memoirs of Charles Finney* (Grand Rapids, MI: Zondervan, 1986), 58.

[17] Ibid., 88.

[18] Ibid., 142.

[19] Ibid., 269.

[20] Ibid., 156.

[21] Billy Graham, *Just As I Am, Autobiography of Billy Graham* (New York: Zondervan, 1997), 143.

[22] Ibid., 146.

[23] Billy Graham came to Los Angeles in 1949 for what became an historic evangelistic crusade. Graham's longtime associate and crusade song leader Cliff Barrows told Truth Or Fiction.com that Graham's appearance on Stuart Hamblen's radio show was arranged as part of the publicity for the crusade, not because Hamblen wanted to poke fun at Graham. Although Hamblen was known for his hard living and drinking, he had been reared as the son of a Methodist minister and warmly welcomed Graham as a guest. It was at that interview that Graham extended an invitation to Hamblen to attend the crusade and he accepted. According to Barrows, Hamblen later contacted Graham at his hotel and asked to talk. The result was that he "surrendered his life to Christ." He was not drunk and Graham did not refuse to pray for him, according to Barrows. Stuart Hamblen's became the first publicized conversion from the 1949 crusade and contributed to the decision to extend the event, which lasted for 8 weeks and put Billy Graham on the map.



Rev. Dr. Angulus Dion Wilson, PhD, DMin, is a devoted servant of the Lord who heeded the call to Gospel ministry in 1991. Alongside his beloved wife, Sharon Wilson, he joyfully embraced the responsibility of raising their three sons with love and care. His unwavering dedication to guiding individuals towards a personal relationship with Jesus Christ has led him on a fulfilling journey in both National and International ministry for over three decades.

As a University Pastor and church planter, Dr. Wilson has been instrumental in establishing congregations across North America. His pursuit of knowledge and higher education has seen him graduate from esteemed institutions. He holds a Bachelor's Degree in Social Work from Fresno Pacific University, a Master's Degree in Spiritual Formation and Evangelism from Wheaton College, and a Master of Arts for Christian Leadership from Birmingham Theological Seminary. Furthermore, he has earned a Doctorate of Philosophy from Ecclesia University of Divinity and a Doctorate of Ministry from Azusa Pacific University.

Driven by his passion for nurturing leaders and fostering Christian service, Dr. Wilson takes the initiative in developing International Bible Schools, conferences, and seminars. Throughout his career, he has collaborated with esteemed institutions like Wheaton College, Samford University, Warner Pacific University, and Fresno Pacific University. Dr. Wilson finds great fulfillment in traveling internationally with students, spreading the word of God through preaching and teaching at various networks, mission agencies, and biblical conferences.

In his current role as the senior chaplain of Wheaton College, Angulus possesses an ardent commitment to exploring new frontiers where the message of the gospel can reach those in need. His role as a trusted shepherd on the journey and servant of the Kingdom has made him a guiding light in sharing the good news with a hurting world.

