

# **PREACHING FROM REVELATION 1-3**

**A Homiletical Treatment of Selected Passages from  
the Book of Revelation**

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## General Purposes for Preaching

Dr. H. C. Brown, Jr., in his book, *A Quest for Reformation in Preaching*, identified six general objectives for preaching. Each of these objectives can be addressed by sermons from Revelation 1-3.

1. The evangelistic objective. When the preacher is using this objective he is seeking the salvation of sinners. "Look, Jesus is Coming" is an example of a sermon with the evangelistic objective.
2. The doctrinal objective. When the preacher is using the doctrinal objective he is seeking to help the hearers know God better through a proper understanding of the facts and teachings of the Bible. "The Promise of Jesus" is an example of a doctrinal sermon.
3. The ethical objective. When the preacher is using the ethical objective he is seeking to strengthen the conduct of Christians. "Christ Counsels a Luke-Warm Church" is an example of a sermon with the ethical objective.
4. The consecrative objective. When the preacher is using the consecrative objective he is seeking to enlist Christians in God's service. "Christ Challenges a Church which has Left Its First Love" is an example of a sermon with the consecrative objective.
5. The supportive objective. When the preacher is using the supportive objective he is seeking to help people with troubles, problems and difficulties. "Christ Inspires a Church with Limited Strength" is an example of a sermon with the supportive objective.
6. The devotional objective. When the preacher is using the devotional objective he is seeking to encourage Christians to love and worship God. The sermon "A Vision of the Risen Christ" is an example of a sermon with the devotional objective.

## Guide to Using This Resource

The homiletical method used, for the most part, in the preparation of these sermons is described in the book *Building Sermons to Meet People's Needs* by Harold T. Bryson and James Taylor. Several key concepts from that book are used throughout this resource.

**ETS.** The ETS is the essence of the text in a sentence. This is a summarization of a key idea of the text in a simple sentence stated in past tense. This insures that the one idea of the sermon is rooted in the biblical text.

**ESS.** The ESS is the essence of the sermon in a sentence. This is a summarization of the one idea of the sermon in a simple sentence. This statement is essentially a restatement of the ETS, but expressed in the present tense.

**OSS.** The OSS is the objective of the sermon in a sentence. This is a statement of what the preacher wants the hearers to do in response to the sermon.

**PQ.** The PQ is the probing question. In the preparation of the one idea sermon, the preacher selects one question which will be used in the development of the sermon idea. There are

seven possible probing questions. Each of these questions will point the sermon in a different direction. The three most frequently asked questions are “what,” “why,” and “how.” The other four questions are helpful, but are used less often. Several probing questions may be tried to see which suits a particular need best, but only one will be chosen. The question may be determined by the needs of the people, the goal of the sermon, or the natural unfolding of the text. The seven possible probing questions are:

1. What? (The answer is information.) Probing the ESS with “what” would introduce a sequence of meanings, truths, facts, implications, definitions, particulars, characteristics, inclusions, or exclusions.
2. Why? (The answer is motivations or reasons.) Probing the ESS with “why” would introduce reasons or objectives for the main divisions.
3. How? (The answer is instruction.) Interrogating the ESS with “how” would introduce a sequence of ways.
4. Who? or Whom? (The answer reflects personalities.) Inquiry with these forms of interrogatives yields answers of persons to be enumerated, identified, classified, or included.
5. Which? (The answer is alternatives or choices.) Asking this question suggests a series of choices, objects, or alternatives.
6. When? (The answer is times or conditions.) Using this phrase as a probing question suggests times, phases, or conditions.
7. Where? (The answer is places or sources.) Asking this question introduces a sequence of places or sources. (See Bryson and Taylor, 83-84.)

**UW.** The UW is the unifying word. It is a plural noun or plural noun form of a verb which is used to tie together the points (or major divisions) of the sermon.

### **The Historical and Literary Contexts of the Book**

Author:	John, the Apostle
Date:	Usually dated either around AD 68 in connection with the reign of Nero or around AD 90, during the reign of Domitian (81-96).
Place:	From Patmos, a rugged island located in the Aegean Sea, 40 miles southwest of Ephesus.
Recipients:	The seven churches of Asia (1:1, 19)
Occasion:	John received the revelation from God concerning Jesus Christ
Purpose:	To encourage faithfulness among suffering Christians by showing the ultimate triumph of Jesus and his people.
Genre:	Revelation is a mixture of three literary genres. It has the qualities of an apocalyptic work, a prophecy, and a letter form. Harrison wrote, “It is an apocalypse with respect to its contents, a prophecy in its essential spirit and message, and an epistle in its form” (Harrison, <i>Introduction to the New Testament</i> , 458).

## The Approaches for Interpreting the Book

- I. Approach (name): Preterist
  - a. Emphasis: Those who hold that book of Revelation related primarily to the period of time in which it was written. Preterist interpreters believe that the author of the book the struggle between the church and the Roman government. They limit the historical references in Revelation to the first century.
  - b. Strength: This view makes the message of Revelation relevant to the life situation of the early church.
  - c. Weakness: Because this view limits the message to the first century it does not find a significant message for the church beyond the first century except by glancing at God's actions in the first-century church and assuming that he might repeat the same pattern in the contemporary church.
  
- II. Approach (name): Historicist
  - a. Emphasis: Those who hold this view see Revelation as a continuous chronicle of church history from apostolic times until Christ's return. Historicists think that the opening the seals, blasting the trumpets, and pouring out the bowls represent different events in the world and church history.
  - b. Strength: The view emphasizes the sovereignty of God in world events.
  - c. Weakness: They proponents of this view have been speculative regarding the specific events which mark church history. Therefore, there are numerous opinions about these events, resulting in widespread disagreement among its interpreters.
  
- III. Approach (name): Futurist
  - a. Emphasis: Those who have a futurist approach affirm that the bulk of its contents refer to the future action of God in history. Futurists accept the fact that Revelation arose out of the pressures of the first century, but they insist that Revelation 4-22 refers to events leading up to Christ's return, the coming of the kingdom, the final judgment, and the eternal state. At least two major interpretative approaches can be identified among the futurists. Those who are dispensationalists believe that the church will be removed from the earth during a secret return of Christ known as the Rapture. Those who are historical premillennialists believe that the church will be left on the earth to face the tribulation.
  - b. Strength: Those who hold the view value the prophetic elements of the book and emphasize the progressive activity of God in world history.
  - c. Weakness: Those who hold that Revelation 4-22 is only about the future leave the original hearers of Revelation with a limited message of encouragement.
  
- IV. Approach (name): Idealist or Spiritual
  - a. Emphasis: These interpreters believe that the focus of Revelation is on the continuous, ongoing struggle between good and evil. They deemphasize references to history and time as the specific focus of God's activities. They believe that the language of Revelation does not predict future events but paints a picture of the continuous struggle between good and evil in the church and history of the world. It emphasizes basic principles of God working in history rather than specific events.
  - b. Strength: The view highlights the presence of many symbols in Revelation.
  - c. Weakness: Those who hold the view generally reject predictive prophecy and fail to adequately account for the action of God in history.

## Plans for Preaching Revelation 1-3

- I. One message
  - i. What Christ Says to His Churches (2:1-3:19)
- II. Three messages (AM, PM, and Wednesday)
  - i. The Revelation of Jesus Christ (1:1-11) and A Vision of the Risen Christ (1:9-20)
  - ii. Christ Challenges a Church Which Has Left Its First Love [Ephesus] (2:1-1-7); Christ Encourages a Suffering Church [Smyrna] (2:8-11); and Christ Corrects a Church at Satan's Throne [Pergamum] (2:12-17)
  - iii. Christ Confronts a Church Which Tolerates Heresy [Thyatira] (2:18-29); Christ Offers Hope to a Dying Church [Sardis] (3:1-6); Christ Inspires a Church with Limited Strength [Philadelphia] (3:7-13); Christ Counsels a Luke Warm Church (Laodicea) (3:14-19)
- III. Four messages (One month of Sundays or Wednesdays or four nights of a Winter Bible Study)
  - i. The Revelation of Jesus Christ (1:1-20) and Christ Challenges a Church Which Has Left Its First Love [Ephesus] (2:1-7)
  - ii. Christ Encourages a Suffering Church [Smyrna] (2:8-11) and Christ Corrects a Church at Satan's Throne [Pergamum] (2:12-17)
  - iii. Christ Confronts a Church Which Tolerates Heresy [Thyatira] (2:18-29) and Christ Offers Hope to a Dying Church [Sardis] (3:1-6)
  - iv. Christ Inspires a Church with Limited Strength [Philadelphia] (3:7-13) and Christ Counsels a Luke Warm Church (Laodicea) (3:14-19)
- IV. Eight messages (Two months of Sundays or Wednesdays)
  - i. The Revelation of Jesus Christ (1:1-20)
  - ii. Christ Challenges a Church Which Has Left Its First Love [Ephesus] (2:1-7)
  - iii. Christ Encourages a Suffering Church [Smyrna] (2:8-11)
  - iv. Christ Corrects a Church at Satan's Throne [Pergamum] (2:12-17)
  - v. Christ Confronts a Church Which Tolerates Heresy [Thyatira] (2:18-29)
  - vi. Christ Offers Hope to a Dying Church [Sardis] (3:1-6)
  - vii. Christ Inspires a Church with Limited Strength [Philadelphia] (3:7-13)
  - viii. Christ Counsels a Luke Warm Church (Laodicea) (3:14-19)
- V. Thirteen messages (One quarter of Sundays or Wednesdays)
  - i. Are You Among the Blessed by Christ? (1:3)
  - ii. What Christ Revealed to John (Book Sermon)
  - iii. The Revelation of Jesus Christ (1:1-11)
  - iv. Look, Jesus is Coming (1:7)
  - v. A Vision of the Risen Christ (1:9-20)
  - vi. Christ Challenges a Church Which Has Left Its First Love [Ephesus] (2:1-7)
  - vii. Christ Encourages a Suffering Church [Smyrna] (2:8-11)
  - viii. Christ Corrects a Church at Satan's Throne [Pergamum] (2:12-17)
  - ix. Christ Confronts a Church Which Tolerates Heresy [Thyatira] (2:18-29)
  - x. Christ Offers Hope to a Dying Church [Sardis] (3:1-6)

- xi. Christ Inspires a Church with Limited Strength [Philadelphia] (3:7-13)
- xii. Christ Counsels a Luke Warm Church (Laodicea) (3:14-19)
- xiii. The Promise of Jesus (22:6-21)

### **Helpful Resources for Preparing to Preach from Revelation**

- Barclay, William. *Letters to the Seven Churches*. Philadelphia: Westminster Press, 1957.
- Bauckham, Richard. *The Theology of the Book of Revelation*. Cambridge: Cambridge University Press, 1993.
- Bryson, Harold. *History under Control: Studies in the Book of Revelation*. Cleveland, TN: Mossy Creek Press, 2011.
- Criswell, W. A. *Expository Sermons on Revelation*. Grand Rapids: Zondervan, 1962.
- Draper, Jimmy. *Revelation 1-3: The Letters to the Seven Churches*. Nashville: LifeWay Press, 2018.
- Ladd, George Eldon. *A Commentary on the Revelation of John*. Grand Rapids: Eerdmans Publishing Company, 1972.
- Newport, John R. *The Lion and the Lamb: A Commentary on the Book of Revelation for Today*. Nashville: Broadman Press, 1986.
- Roberston, A. T. "The Revelation of John" in *Word Pictures in the New Testament*, Vol. 6. Nashville: Sunday School Board of the Southern Baptist Convention, 1933.
- Robbins, Ray Frank. *The Revelation of Jesus Christ: A Commentary on the Book of Revelation*. Nashville: Broadman Press, 1975.
- Swindoll, Charles R. *Insights on Revelation*. Grand Rapids: Zondervan, 2011.
- Summers, Ray. *Worthy Is the Lamb*. Nashville: Broadman Press, 1951.
- Wilson, Mark. *Charts on the Book of Revelation: Literary, Historical, and Theological Perspectives*. Grand Rapids: Kregel, 2007.

## Sermon Outlines from Revelation

**Title: The Revelation of Jesus Christ—O, What a Book!**

**Text: Rev. 1:1-11**

ETS: God gave a revelation of Jesus Christ to give help to the churches.

ESS: God's revelation gives help to those who embrace it.

OSS: I want the hearers to read, hear, and keep the words of this book.

Probing Question: What are the disclosures related to the book John wrote?

Unifying Word: Disclosures

- I. The Origin of the Book. This revelation is a message from God.
  - a. God is identified as the ultimate source, the one who gave this revelation. (1:1)
  - b. Jesus sent and signified the revelation.
  - c. The angel of Jesus gave it to John.
  - d. John was giving the revelation to the churches.
  
- II. The Object of the Book. The focus of the book is Jesus. (1:2)
  - a. John bore witness of the word of God and the testimony of Jesus Christ.
  - b. Jesus Christ is both the revealer and the revealed in this revelation.
  
- III. The Opportunities of the Book. The opportunities are the promises of blessedness for those who embraced the words of this prophecy. (1:3)
  - a. This is the first of seven beatitudes in the book. Two of the beatitudes relate to those who read and keep the words of the book. (1:3, 22:7)
  - b. Three actions are associated with the beatitude.
    - i. Blessed is the one who reads the book.
    - ii. Blessed are those that hear the words of the prophecy.
    - iii. Blessed are those who keep the things that are written in the book.
  - c. The beatitude is connected to the fact that the time is at hand.
  
- IV. The Opening of the Book. The salutation in a letter often included a statement about the author, the recipients, and a greeting. (1:4-8)
  - a. John is the human writer of the book, who has received the message from the angel of Jesus. (1:4, 9)
  - b. The recipients of the book are the seven churches which are in Asia. These were not the only seven. These seven are the churches in Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea.
  - c. John gave a greeting of "grace and peace" to the recipients. Although these words are standard words of greeting in the New Testament letters, they contain significant theological meaning.
    - i. "Grace" refers to the unmerited favor of God upon people.
    - ii. "Peace" refers to an inward tranquility which results from being rightly related to God.
  - d. John clarified the source of "grace and peace."
    - i. The first source is God— "him who is, and who was, and who is to come."

- ii. The second source is the Holy Spirit—“the seven spirits who are before his throne.”
    - iii. The third source is Jesus Christ. Jesus is described in several ways.
      - 1. Jesus is the faithful witness.
      - 2. Jesus is the first begotten of the dead.
      - 3. Jesus is the prince of the kings of the earth.
  - e. John shifted from description to doxology as he focused on the person and work of Jesus.
    - i. John’s doxology recognized the love of Jesus for us.
    - ii. John’s doxology recognized the cleansing Jesus has done in our lives.
    - iii. John’s doxology recognized the work of Jesus to make us a kingdom of priests unto God.
    - iv. John wrote, “Unto Him (Jesus). . . be glory and dominion forever and ever. Amen.”
  - f. John gave two comforting declarations to the churches.
    - i. He declared the certainty that Jesus is coming.
      - 1. Jesus is coming.
      - 2. Every eye shall see him.
      - 3. People will mourn in judgment
    - ii. He declared the sovereignty of God’s rule over history.
      - 1. He is the Alpha and Omega—first and the last.
      - 2. He is the one who is, and who was, and who will be.
- V. The Occasion for the Book. John described what prompted him to write this message. (1:9-11)
  - a. John was a brother and companion and tribulation, and kingdom and patience of Christ.
  - b. John was on the aisle of Patmos for the word of God and the testimony of Jesus Christ.
  - c. John was in the Spirit on the Lord’s Day.
  - d. John heard a voice like a trumpet.
  - e. John was commanded by the Lord to write what he saw in a book and send it to the churches.
    - i. The one who spoke to John was the Alpha and Omega.
    - ii. The Alpha and Omega instructed John to write what was revealed to him.

**Title: A Vision of the Risen Christ**

**Text: Rev. 1:9-20**

ETS: John described his vision of the risen Christ.

ESS: The Bible describes John's vision of the risen Christ.

OSS: I want the hearers to worship the risen Christ.

Probing Question: What were John's responses to the risen Christ?

Unifying Word: Responses

- I. John heard His powerful voice. (1:9-11)
  - a. He heard a great voice as a trumpet.
  - b. The voice said, "I am the Alpha and the Omega, the first and the last."
  - c. The voice commanded John to write what he saw to the seven churches.
  
- II. John saw His awesome appearance. (1:12-16)
  - a. The Son of Man was in the midst of the seven golden lampstands.
  - b. The Son of Man was clothed in a garment down to his feet and girded with a golden belt.
  - c. His head and hair were white as wool.
  - d. His eyes were like a flame of fire.
  - e. His feet were like fine bronze.
  - f. In his right hand he had seven stars.
  - g. Out of his mouth came a sharp two-edged sword.
  - h. His countenance was as bright as the strength of the sun.
  
- III. John swooned in His majestic presence. (1:17-18)
  - a. John fell as dead at the sight of the Son of Man. (1:17)
  - b. The Son of man laid a comforting hand on John. (1:17)
  - c. The Son of man spoke reassuring words to John. (1:17)
    - i. Fear not.
    - ii. I am the first and the last.
    - iii. I am he that liveth and was dead and behold I am alive forever more.
    - iv. I have the keys of Hades and death.
  
- IV. John received His clear command. (1:19-20)
  - a. The command was to write the things which he had seen, the things which are, and the things which shall be hereafter. (1:19)
  - b. The Son of Man explained the mystery of the seven stars and the seven golden lampstands. (1:20)

**Title: Are you among the blessed by Christ?**

**Text: Rev. 1:3**

ETS: The book of Revelation announces blessings on those who respond to Him and obey His words.

ESS: God promised blessings for some people in this book.

OSS: I want the hearers to receive the blessings.

Probing Question: Who are among the blessed?

Unifying Word:

- I. Blessed is the one who reads and blessed are those who hear and who keep what is written. (1:3) This promise of blessedness is for the one who does three things with the revelation: He reads it, hears it, and keeps it.
- II. Blessed are the dead who die in the Lord. (14:13) This promise of blessedness was given to John from heaven and is for those who have died in the Lord, remaining faithful to Him.
- III. Blessed is the one who stays awake, keeping his garments on. (16:15) This promise of blessedness is for the one who watches for the coming of the Lord and who keeps his garments on (remains clothed) in anticipation of His coming.
- IV. Blessed are those invited to the marriage supper of the Lamb. (19:9) Near the end of the book of Revelation John was commanded to write “Blessed are they who are called unto the marriage supper of the Lamb.” This refers to the privilege of being called to be present at the marriage supper.
- V. Blessed and holy is the one who shares in the first resurrection. (20:6) This promise of blessedness was pronounced on those who were part of the first resurrection because on such the second death (spiritual death) has no power.
- VI. Blessed is the one who keeps the prophecy of this book. (22:7) This beatitude is similar to the first one in 1:3. Blessedness is the state of those who keep the word of prophecy of this book.
- VII. Blessed are those who wash their robes, so that they might have the right to the tree of life. (22:14) This is the last beatitude in the book of Revelation and in the Holy Bible. This beatitude highlights the importance of making sure that you are saved—that is washing your robes. The purpose is that you will have the right to eat of the tree of life and enter the gates of Heaven.

**Title: What Christ Revealed to John**

**Text: Revelation—Book Sermon**

ETS: John had four visions of the Risen Christ.

ESS: God revealed the Risen Christ in Four visions.

OSS: I want the hearers to worship the Risen Christ as seen in the visions of John.

Probing Question: What are the visions?

Unifying Word: Visions

- I. The first vision was of the Risen Christ strengthening the churches. (1-3)
- II. The second vision was of the Risen Christ sending judgment on the world. (4-16)
- III. The third vision was of the Risen Christ seizing authority over the evil one. (17-20)
- IV. The fourth vision was of the Risen Christ securing a new order. (21-22)

**Title: Look, Jesus is Coming!**

**Text: Rev. 1:7; 22:7; 22:12; 22:20**

ETS: John announced the coming of Jesus—the theme of His book.

ESS: The Bible announces the coming of Jesus.

OSS: I want the hearers to prepare for the coming of Jesus.

Probing Question: What does John say about the coming of Jesus?

Unifying Word: Truths

- I. The Announcement of His Coming. (1:7)
  - a. John encouraged the readers to look or behold the coming Christ.
  - b. Both the first and last chapters of Revelation announced to His people that Jesus is coming. (Rev. 1:7; 22:7; 22:12; 22:20)
- II. The Actualities of His Coming. (1:7)
  - a. John used the allusions from the books of Daniel and Zechariah to describe the actualities of the coming of Jesus.
    - i. The phrase “coming with the clouds” is drawn from Dan. 7:13. Daniel pictured a day when the bestial powers ruling over God’s people would be give way to the rule of the Son of Man. In the Bible clouds are associated with both mystery and glory. Daniel had seen four great beasts who had dominion over the earth: the lion (representing Babylon, the bear (representing Persia), the leopard (representing Greece), and the beast with iron teeth and 10 horns (representing Rome). Those powers had passed away and now the Son of man was to come and rule.
    - ii. The phrase “every eye shall see him” indicates that the coming of Jesus will have universal visibility and significance.
      1. His coming as a man was a glorious event, but few recognized its significance.
      2. When he comes again everyone will see Him.

3. The phrase “and they also who pierced him” is drawn from Zech. 12:10. In its original context Zechariah indicated that the good shepherd whom God has sent had been had been killed in favor of a self-seeking shepherd (Barclay). John 19:37 interprets the piercing of the side of Jesus as the fulfillment of Zechariah 12:10. This passage indicates that those who have treated Jesus wrongfully will see Him.
    - b. His coming will bring mixed responses.
      - i. The coming of Jesus will be joyful for believers who have waited for His deliverance and vindication. (2:25)
      - ii. The coming of Jesus will be sorrowful for those who have rejected Him and will face his judgment. (1:7)
- III. The Anticipation of His Coming. (1:7; 22:20)
- a. John expressed excitement over the coming of Jesus. John used the both Greek (*Nai*) and Hebrew (*Amen*) expressions of affirmation.
  - b. At the end of the book John responds to the last promise of Jesus by exclaiming, “Even so, come, Lord Jesus” (22:20).

**Title: Christ Challenges a Church which has Left Its First Love (Ephesus)**

**Text: Rev. 2:1-7**

ETS: Jesus challenged the church of Ephesus to return to its first love.

ESS: Jesus challenges the church to return to its first love.

OSS: I want the hearers to return to their first love.

Probing Question: What are the details Christ discloses to challenge the church which has left its first love?

Unifying Word: Details

- I. The Identification of Jesus for the Church (2:1)
  - a. He is the one who holds the seven stars in his right hand.
  - b. He is the one who walks in the midst of the seven golden lampstands.
  
- II. The Information about the Church (2:2-3)
  - a. Jesus knows their works.
  - b. Jesus knows their labor.
  - c. Jesus knows their patience.
  - d. Jesus knows how they cannot bear those who are evil.
  - e. Jesus knows how they have tried those falsely professing to be apostles.
  - f. Jesus knows how they have borne.
  - g. Jesus knows how they have had patience.
  - h. Jesus knows how that for His name they have labored and not fainted.
  
- III. The Indictment against the Church (2:4)
  - a. Jesus has something against the church.
  - b. The church has forsaken its first love.

- IV. The Instructions for the Church (2:5-6)
  - a. Jesus tells the church to remember from where it has fallen.
  - b. Jesus tells the church to repent and do the first works.
  - c. Jesus tells they do have something in their favor—that they hate the deeds of the Nicolaitans.
  
- V. The Inspiration of the Church (2:7)
  - a. Jesus tells the church that there is a promise for those who overcome.
  - b. That promise is that He will give them to eat of the tree of life.

**Title: Christ Encourages a Suffering Church (Smyrna)**

**Text: Rev. 2:8-11**

ETS: Jesus encouraged the church at Smyrna which was suffering.

ESS: Jesus encourages the suffering church.

OSS: I want the hearers who are suffering to be encouraged.

Probing Question: How does Jesus encourage the suffering?

Unifying Word: Ways

- I. The life of Jesus encourages the suffering. (2:8)
  - a. Christ encourages the church as the living Lord in the midst of the churches.
  - b. Christ encourages the church because He Himself was dead (has suffered) and is alive.
  
- II. The knowledge of Jesus encourages the suffering. (2:9)
  - a. Christ knows their works.
  - b. Christ knows their tribulation.
  - c. Christ knows their poverty.
  - d. Christ knows the blasphemy of their enemies.
  
- III. The exhortations of Jesus encourage the suffering. (2:10)
  - a. Christ exhorts them to fear not the things they are suffering.
    - i. Satan will have some cast into prison to be tried.
    - ii. The tribulation will be ten days.
  - b. Christ exhorts them to be faithful unto death.
  
- IV. The promises of Jesus encourage the suffering. (2:10b-11)
  - a. Christ promises a crown of life to those who are faithful unto death. (2:10b)
  - b. Christ promises that those who overcome will not be hurt by the second death. (2:11)

**Title: Christ Commends and Corrects a Church at Satan's Throne (Pergamum)**

**Text: Rev. 2:12-17**

ETS: Christ both commended and corrected the church at Satan's throne.

ESS: Christ uses His truth to commend and correct His church.

OSS: I want the hearers to choose to stand for Christ in a challenging place.

Probing Question: How does Christ help a church which lives at Satan's Throne?

Unifying Word: Ways

- I. Christ helps the church at Satan's throne by reminding them who He is. (2:12)
  - a. Christ is the one who has the sharp sword with two edges. The Greek text highlights each of the elements [the sword, the two-mouthed, the sharp] (Robertson, 304).
  - b. This image of Christ indicates that He is the one with the powerful weapon. The sword was a symbol of Roman might and rule, but Christ reminds the church that He is the true judge (Bryson 79).
  - c. This sword of Christ is the truth of His word which brings correction and judgment.
  
- II. Christ helps the Church at Satan's throne by commending them for what they had done right in their difficult circumstances. (2:13)
  - a. Christ knew that they lived at Satan's throne.
    - i. Pergamum was described as the place of Satan's throne—a center of Satan's authority.
    - ii. Pergamum was the first place to engage in emperor worship.
    - iii. Pergamum was the location of various kinds of pagan worship—Zeus, Athena, Dionysius, and Asklepios.
  - b. Christ commended them for continuing to hold fast to His name (present tense).
  - c. Christ commended them for not denying the faith at a difficult time.
    - i. Antipas, one faithful witness who died for his faith is mentioned by name.
    - ii. The fact that this was where "Satan dwells" was repeated for emphasis.
  
- III. Christ helps the Church at Satan's throne by correcting some for their failure to be faithful to Him. (2:14-16)
  - a. Christ calls for the correction of those in the church who had accepted the doctrine of Balaam. (2:14)
    - i. Balaam's work is described in Num. 22-24. He caused God's people to become engaged in the idolatrous and immoral worship of Baal.
    - ii. Christ identifies the effects of the doctrine as (1) comprising their faith by eating things sacrificing to idols and as (2) committing fornication.
  - b. Christ calls for the correction of those who had accepted the doctrines of the Nicolaitans, which He hates. (2:15)
  - c. Christ calls the church to repent or else He will come quickly and fight against them with the sword. (2:16)
    - i. The word "repent", which is used in 5 of the letters to the churches in Revelation, means to turn, to have a true change of mind that results in a change of life.
    - ii. If the people of the church do not repent, then Christ will come to them quickly in judgment with His word.

- IV. Christ helps the Church by offering promises to those who overcome. (2:17)
- a. Christ encourages those who will truly hear what He says.
  - b. He promises to give hidden manna for them to eat. One tradition is that Jeremiah hid the container of manna when Jerusalem was destroyed in 586 BC. The manna would be preserved until the Messiah came. The manna seems to represent special food and sustenance for God's people.
  - c. He promises to give them a white stone with a new name written in it.
    - i. White stones in ancient times were used in a variety of ways. They were used as votes of acquittal in a trial, as symbols of a happy day, as counters in calculations, as symbols of a happy day, as ticket for food and admission to entertainments, or as amulets for protection (Barclay, *Seven Churches*, 62-63)
    - ii. Whatever the exact meaning to John's readers we may not know, but the stone may have represented acceptance and identification with Jesus and his kingdom.

**Title: Christ Confronts a Church Which Tolerates Heresy (Thyatira)**

**Text: Rev. 2:18-27**

ETS: Christ confronted the church at Thyatira because it allowed a false prophet to continue to teach.

ESS: Christ confronts a church which tolerates heresy.

OSS: I want the hearers to hold fast to the truth by resisting heresy.

Probing Question: How does Christ confront the church?

Unifying Word: Ways

- I. Christ describes Himself to the church. (2:18)
  - a. He is the Son of God.
  - b. His eyes are like a flame of fire.
  - c. His feet are like fine bronze.
  
- II. Christ acknowledges the good works of the church. (2:19)
  - a. The church has love.
  - b. The church has served.
  - c. The church has had patience.
  - d. The church has worked.
  
- III. Christ pinpoints the serious problem of the church. (2:20-23)
  - a. The false prophetess Jezebel has been allowed to teach and seduce the servants of Christ.
  - b. The influence of the false prophetess has resulted in immorality and compromise with the world.
  - c. The false prophetess was given the opportunity to repent, but she persisted in her false teaching and conduct.
  - d. Therefore, He will punish her.
    - i. He will cast her into a bed with those who commit fornication with her.
    - ii. He will kill her children.

- IV. Christ encourages the faithful to hold fast. (2:24-25)
  - a. He will put no more burden on those who have not fallen for the doctrine of Jezebel or known the depths of Satan.
  - b. He urges them to hold fast until he comes. Again, the coming of Christ is seen as a great day for believers facing difficult trials.
  
- V. Christ promises rewards to those who overcome. (2:26-28)
  - a. He promises to give them power over the nations. (2:26-27)
  - b. He promises to give them the morning star. (2:28) The morning star is a bright star which overcomes the darkness. Jesus Christ Himself is the morning star.

**Title: Christ Offers Hope to a Dying Church (Sardis)**

**Text: Rev. 3:1-6**

ETS: Christ spoke to the church at Sardis to address its dead or near dead condition.

ESS: Christ speaks to a dying church to give it life.

OSS: I want the hearers to be awakened to their dire spiritual condition.

Probing Question: What does Christ do to revive a church near death?

Unifying Word: Steps

- I. Christ gives a diagnosis of the church. (3:1)
  - a. The one who addresses the church to give the diagnosis is the one who has the seven spirits of God and the seven stars.
  - b. He knows their works that they have a reputation that they are live, but they are actually dead.
  
- II. Christ suggests a remedy for the church. (3:2-3)
  - a. Christ suggests the church must be watchful.
  - b. Christ suggests that the church must strengthen the things that remain, that are ready to die.
  - c. Christ suggests that the church must remember what it has received and heard.
  - d. Christ suggests that the church must hold fast to its faith.
  - e. Christ suggests that the church must repent.
  
- III. Christ offers some comfort for a segment of the church. (3:4)
  - a. While the thrust of the news is bad; the glimmer of hope is that some have not defiled their garments.
  - b. Because of their faithfulness they will walk with Christ in white.
  
- IV. Christ provides some promises to the church—to the ones who overcome. (3:5-6)
  - a. To the one who overcomes Christ will clothe him in white raiment.
  - b. To the one who overcomes Christ will not blot his name out of the book of life.
  - c. To the one who overcomes Christ will confess him before the Father and His holy angels.

**Title: Christ Inspires a Church with Limited Strength (Philadelphia)**

**Text: Rev. 3:7-13**

ETS: The church at Philadelphia was inspired to be faithful to Christ in difficult circumstances.

ESS: Christ inspires His church to be faithful in difficult times.

OSS: I want the hearers to determine to be faithful, even in difficult times.

Probing Question: How does Christ exhort a persecuted church?

Unifying Word: Ways

- I. Christ inspires the persecuted church by disclosing His true identity to the church. (3:7)
  - a. Christ told them that He was holy.
  - b. Christ told them that He was true.
  - c. Christ told them that it was He who had the key of David.
  - d. Christ told them that He was the one who opens and no one shuts and who shuts and no one opens.
  
- II. Christ inspires the persecuted church by acknowledging His blessings on them. (3:8a)
  - a. Christ has set before them an open door.
  - b. The door may refer to their missionary opportunity or to their entrance into the kingdom (Bryson, 95).
  
- III. Christ inspires the persecuted church by reminding them of their faithfulness to Him. (3:8b)
  - a. Though they have little strength, they have kept His word.
  - b. They have not denied His name.
  
- IV. Christ inspires the persecuted church by announcing victory over their enemies. (3:9)
  - a. The church had experienced trouble from those of the synagogue of Satan.
  - b. Christ would cause those of the synagogue to worship before their feet.
  - c. Christ reminded them of His love.
  
- V. Christ inspires the persecuted church by making assurances to them. (3:10-12)
  - a. He assures them that because of their faithfulness He would keep them from the hour of temptation.
  - b. He assures them by promising them that He was coming quickly.
  - c. He assures them by making some promises to the ones who overcome.
    - i. He promised that he would make them a pillar in the temple of His God.
    - ii. He promised that He would write the name of God upon them.
    - iii. He promised that He would write the name of the New Jerusalem on them.
    - iv. He promised that He would write His new name on them.

**Title: Christ Counsels a Luke-Warm Church (Laodicea)**

**Text: Rev. 3:14-22**

ETS: Jesus warned the luke-warm church at Laodicea.

ESS: Jesus warns the luke-warm church.

OSS: I want the hearers to get heated up for Christ.

Probing Question: What does Jesus communicate to a luke-warm church?

Unifying Word: Messages

- I. Who Jesus Is. (3:14) The letter begins, as does the other six, with an identification of Jesus.
  - a. Jesus is identified as the Amen.
  - b. Jesus is identified as the faithful and true witness.
  - c. Jesus is identified as the beginning of the creation of God.
  
- II. What Jesus Knows. (3:15) As in the other letters, Jesus tells what He knows about the church.
  - a. Jesus knows their works.
  - b. Jesus knows that they are neither hot nor cold.
  
- III. What Jesus Wishes. (3:16) Jesus states his wish for the church.
  - a. Jesus wishes that they were hot or cold.
  - b. Because they are luke-warm He will “spew” them out of his mouth.
  
- IV. What Jesus Counsels. (3:17) Because they do not understand their true condition, Jesus gives them His counsel.
  - a. They have a wrong view of themselves. (3:17a)
    - i. They say they are rich.
    - ii. They say they are increased with good.
    - iii. They say they have need of nothing.
  - b. Jesus offers a true analysis of their condition. (3:17b)
    - i. Jesus says they are wretched.
    - ii. Jesus says they are miserable.
    - iii. Jesus says they are poor.
    - iv. Jesus says they are blind.
    - v. Jesus says they are naked.
  - c. Jesus offers his counsel. (3:18)
    - i. Jesus counsels them to buy gold from Him, tried in the fire.
    - ii. Jesus counsels them to buy white raiment from Him so that they might be clothed and so that the shame of their nakedness does not appear.
    - iii. Jesus counsels them to anoint their eyes with salve that they may see.
  
- V. What Jesus Commands. (3:19) Out of His love for the church, he gives them two commands.
  - a. Jesus states that He rebukes and chastens those he loves.
  - b. Jesus commands them to be zealous and repent.
  
- VI. What Jesus Promises (3:20-21)
  - a. What He Promises to the ones who open the door. (3:20) He promises that He will come in and sup with those who hears His voice and opens the door.

- b. What He Promises to the ones who overcome. (3:21) Jesus promises that He will grant the one who overcomes to sit with him on His throne, just as He overcame and has sat down with His Father in His throne.

**Title: What Christ Says to His Churches**

**Text: Rev. 2:1-3:22 (One sermon on all seven churches)**

ETS: Christ instructed John to give His messages to the seven churches.

ESS: Christ speaks to His churches to help them become what He desires for them to be.

OSS: I want the hearers to return to Christ with a passionate devotion.

Probing Question: What does Christ say to help the churches?

Unifying Word: Messages

- I. Christ challenges a church which has left its first love (Ephesus). (2:1-7)
  - a. Jesus acknowledged the many positive attributes of the church: their works, their labor, their patience, their refusal to accept evil ones, their trial of false apostles, their bearing the load, their patience for His name's sake.
  - b. However, they had left their first love.
  - c. Christ challenged them to repent and do the first works.
  
- II. Christ encourages a suffering church (Smyrna). (2:8-11)
  - a. Christ knew what the church was experiencing.
  - b. He knew their works, tribulation, poverty, and their being blasphemed.
  - c. He encouraged them not to fear the things they would suffer.
  
- III. Christ commends and corrects a church at Satan's throne (Pergamum). (2:12-17)
  - a. The church at Sardis lived at center of Satan's activity.
  - b. Jesus knew where they lived, their faithfulness to His name, and their refusal to deny the faith.
  - c. Yet because they had tolerated teachers who compromised their Christian practices and committed fornication, He commanded them to repent.
  
- IV. Christ confronts a church which fails to deal with heresy (Thyatira). (2:18-29)
  - a. Christ knew their works, their love, their service, their faith, their patience, and their growth in good works.
  - b. However, He confronted the church because of their failure to deal the false teacher—Jezebel. This teacher led the church to compromise and to commit adultery and was given the opportunity to repent; but she did not.
  - c. Christ promised that He would judge the teacher and urged them to be faithful until He comes for them.
  
- V. Christ exposes a dead church living on a false reputation (Sardis). (3:1-6).
  - a. The church at Sardis had the reputation that it was alive, but it was dead.
  - b. Christ ordered them to remember what they had received, to hold fast, and to repent.

- VI. Christ inspires a church with limited strength (Philadelphia). (3:7-13)
  - a. The church at Philadelphia had little strength, but they were faithful.
  - b. Christ told them that He would keep them from the hour of temptation and He urged them to hold fast so that no one would take their crown.
  
- VII. Christ warns a luke-warm church (Laodicea). (3:14-22)
  - a. The church at Laodicea was luke-warm.
  - b. The church at Laodicea thought they were rich, wealthy, and in need of nothing, but Christ knew them to be wretched, pitiful, poor, blind, and naked.
  - c. Christ encouraged them to buy real treasure from Him, to put on white clothes to cover their nakedness, and to put spiritual ointment on their eyes so that they could see.
  - d. Christ was knocking at the door of the church, anticipating that someone would open the door and let Him in.

**Title: The Promise of Jesus**

**Text: Rev. 22:6-21**

ETS: Jesus promised that he would come quickly.

ESS: Jesus promises that he will return quickly to the earth.

OSS: I want the hearers to prepare for the coming of Jesus.

Probing Question: What are the characteristics of Jesus' promise to His people?

Unifying Word: Characteristics

- I. The promise of Jesus is a comforting word. (22:7, 12, 20)
  - a. Throughout the book of Revelation Jesus gave comfort to his people by reminding them that He is coming.
    - i. In Rev. 1:7, John wrote that Jesus is coming.
    - ii. In Rev. 2:25, Jesus encouraged the church to hold fast until He comes.
    - iii. In Rev. 3:11, Jesus told the church at Philadelphia that he was coming quickly.
    - iv. In Rev. 16:15, Jesus stated that He is coming as a thief in the night.
  - b. At the end of the book of Revelation Jesus give a thrice repeated word to comfort His people. (22:7, 12, 20)
  
- II. The promise of Jesus is a convincing word. (22:7, 12, 20)
  - a. The book of Revelation was God's self-disclosure to His people. This is not the simply the effort of a man to offer hope to a persecuted people. It is the very revelation of Jesus Christ to convince us that He will come to judge the world and deliver His people.
  - b. The thrice repeated promise at the end of Revelation is convincing for those who anticipate His coming.
  
- III. The promise of Jesus is a challenging word. (Rev. 22:7, 12, 20)
  - a. The promise of Jesus to come quickly is a challenge to the church to live faithfully.
    - i. The challenge can be seen clearly in Christ's words to seven churches. He is coming and the church needs to repent.
    - ii. The challenge can be seen clearly in the communications within the book.

1. The challenge to be faithful is highlighted by the words of one of the elders in Rev. 7:14b: “These are they who came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.”
  2. The challenge to be faithful is emphasized in the midst of the trumpet judgments. Jesus said, “Behold, I come as thief, Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.” (Rev. 16:15)
- b. The promise of Jesus is a challenge for the lost to turn to Christ while there is still a chance to be saved.
- i. The challenge of Jesus is implied in the final beatitude of Jesus in Revelation 22:14: “Blessed are they that do his commandments that they may have the right to the tree of life, and may enter in through the gates into the city.”
  - ii. The challenge to the lost can be seen in the great invitation in 22:17, “:And whosoever will, let him take the water of life freely.”
- IV. The promise of Jesus is a closing word. (Rev. 22:7, 12, 20)
- a. Christ revealed much in the book of Revelation, but this closing word is perhaps the most important revelation given to the seven churches of Asia and to us. It is most fitting that the closing words of Jesus in this book and the closing words of Jesus in the Bible are “Surely, I come quickly.” (22:20)

## How to Prepare Better Sermons with Limited Time

- I. **Get some good Bible study tools.** People in all professions need the right tools. We should use the best tools we can. (I have listed only printed resources, but many tools for the computer are available.)
- A. Study Bible (*NIV Study Bible*)
  - B. Bible Dictionary (*Holman Illustrated Bible Dictionary*)
  - C. Concordance (*Strongest Strong's Exhaustive Concordance*)
  - D. Bible Handbook (*Holman Bible Handbook*)
  - E. OT Survey and NT Survey (Survey of the Old Testament by Hill and Walton and *The New Testament: Its Background and Message* by Lea and Black)
  - F. Bible Atlas (*Holman Bible Atlas*)
  - G. While you are at it, get a few good books on preaching like:
    - 1. *Expository Preaching* by Harold T. Bryson
    - 2. *Biblical Preaching* by Haddon Robinson
    - 3. *The Art and Craft of Biblical Preaching* edited by Haddon Robinson and Craig Brian Larson
- II. **Plan your preaching.** (Try making a plan for at least one quarter of the year.)
- A. Consider the benefits of planning your preaching. In the book, *Planning Your Preaching*, Dr. Stephen Rummage identified ten benefits of planning (23-32).
    - 1. It allows for greater leadership of the Holy Spirit.
    - 2. It creates greater diversity in your preaching.
    - 3. It allows you to teach your congregation systematically.
    - 4. It aids in developing meaningful and cohesive worship services.
    - 5. It saves time.
    - 6. It helps protect your time.
    - 7. It enables you to address timely subjects.
    - 8. It helps you to build your library.
    - 9. It reduces stress.
    - 10. It heightens your creativity.
  - B. Develop a method for planning your preaching. Start out by trying these general guidelines.
    - 1. Select the general topic. (See some of the topics listed in the next section.)
    - 2. Make a preliminary plan. (Outline a book)
    - 3. Study the Bible passages and gather other supporting or illustrative information. (If you plan in advance you can plan your study and gather material as you go along.) *"Go to the ant, thou sluggard; consider her ways and be wise, Which having no guide, overseer, or ruler, Provideth her food in summer, and gathereth her food in the harvest."* (Pro. 6:6-8)
  - C. Consider the Topics for a Preaching Plan
    - 1. Consider preaching on books of the Bible. (You will need to prepare an outline of the book.)
      - a) One method is to preach through a book of the Bible. You should select the book and begin planning the sermons well in advance of announcing your plan to the congregation, if you do announce it.
      - b) One method is to do a survey of each book. This takes much time to do each book so you should allow plenty of preparation time.
    - 2. Examine possibility of preaching on the life of Christ. Christmas is a great time to begin and you can plan to finish at Easter. (You will need to sketch out the major events of the life of Christ.)

3. Think about preaching on the great characters of the Bible. This is also known as biographical preaching. (You will need to make a list of significant persons and key teachings which might be highlighted by their lives.)
  - a) You can preach a series on a single Bible character like Abraham, Moses, David, or Paul.
  - b) You could also preach a series on different characters like "Here is Your life: Great People of the Old Testament" or "Let Me Introduce You to Christians You Should Know: Great People of the New Testament." Consider a series on the disciples of Jesus.
4. Preach on the Great Doctrines of the Bible. Think about "Convictions We Hold" or "Truths that will Change Your Life." (You will need to make a list of key doctrines or teachings.)
5. Select some great passages from the Bible. Expound the Ten Commandments, the Sermon on the Mount, or the parables of Jesus.
6. The Mission of the Church. (You will need to compile a list of the components of the mission of the church.)
7. The Christian Family. (You will need to identify key teachings or issues related to the family.)

### III. **Develop the Individual Sermons.**

- A. Select the text. Identify the text, or sometimes texts, you will be using.
- B. Summarize the essence (heart) of the text. State the heart of the text in a simple sentence worded in the past tense.
- C. Summarize the essence of the sermon in a sentence—the one idea of the sermon. State the idea of the sermon in a simple sentence in the present or future tense.
- D. Summarize the objective of the sermon in a sentence. State what you want the hearers to do in response to the sermon.
- E. Write the points or major divisions of the sermon.
- F. Expand the points by adding substance material or functional elements. Expansion may be described as putting content into the sermon. Expansion means to spread out, to enlarge, to work out in full detail. Consider using the following methods of Expansion.
  1. The Textual Analysis Method. This is a method which derives substance material from the text itself. The analysis of the text will help you expand the major divisions. You will select the matters which amplify the major divisions, and you will also eliminate some of the analysis. Some texts lend themselves to the textual analysis method more readily than any other method of fashioning substance. (Bryson 97)
    - a) The method may be sequential.
    - b) The method may be selective.
  2. The Text/Today Method. Under each major division you will explain the meaning of the text, and then you will apply this meaning to the needs of people in today's world. Think of each major division supported by "then" material and "now" material.
  3. The Facet Method. The major divisions will be expanded with various elements in mind. This will be looking at every possible angle of each major division. Of course you will not use everything you think about but only those facets which will help to expand the major divisions and to relate to people's needs.
  4. The Combined Rhetorical Method. This method uses the various "functional elements" to expand the major divisions of the sermon.
    - a) Explanation. Explanation means "to make clear," "to explain," or "to make understandable." Preachers need to clarify what the hearers do not understand (Bryson 375).

- b) Argumentation. Argumentation has to do with persuading, proving, convincing, or refuting. Argument includes reason and discussion as well as controversy and dispute (Bryson 379).
  - c) Application. Application includes relating, involving, and moving people to action. Application involves relating the biblical truth to the contemporary hearers (Bryson 383).
  - d) Illustration. Illustration seeks to illumine biblical truth in some way. Illustrations are to make the foreign familiar and to make abstract real (Bryson, 391).
  - e) Imagination. Imagination incarnates facts with living scenes and situations to present hidden truth. It identifies the unknown and the known and creates fresh images so hearers can understand and experience truth in a new way (Bryson 397).
  - f) Narration. Narration is the telling of the biblical story or the telling of a contemporary story which is analogous to some biblical truth (Bryson 403).
- G. Add the introduction, conclusion, illustrations, and transitions.
- 1. The introduction should seek to gain the interest of the hearers and introduce the sermon idea as skillfully and quickly as possible.
  - 2. The conclusion should bring the sermon to an appropriate end and exhort the people to respond according to the objective of the sermon.
  - 3. The illustrations help to engage the hearers by allowing them to see the Bible truth illuminated.
  - 4. The transitions should help move the sermon from one point to the next.

### 3 Month Preaching Calendar for 2019 (Sample)

<b>2019 Dates</b>	<b>Sunday AM (Revelation 1-3)</b>	<b>Sunday PM (Galatians)</b>	<b>Wednesday (Romans)</b>
Sunday, January 6 Wednesday, January 9	Text: Rev. 1:1-11 Title: The Revelation of Jesus Christ	Text: Gal. 1:1-5 Title: A Story of Grace	Text: Rom. 1:c-6 Title: The Gospel in Miniature
Sunday, January 13 Wednesday, January 6	Text: Rev. 1 (Book Sermon) Title: What Christ Revealed to John	Text: Gal. 1:6-10 Title: When It Is Hard for a Pastor to Give Thanks	Text: Rom. 1:8-15 Title: When ministry is on your Mind
Sunday, January 20 Wednesday, January 23	Text: Rev. 1:3 Title: Are You Among the Blessed?	Text: Gal. 1:11-2:10 Title: A Defense of the Gospel	Text: Rom. 1:16-17 Title: The Power of the Gospel
Sunday, January 27 Wednesday, January 30	Text: Rev. 1:7 Title: Look, Jesus is Coming	Text: Gal. 2:11-14 Title: Practice the Truth Your Preach	Text: Rom. 1:18-32 Title: The Wrath of God
Sunday, February 3 Wednesday, February 6	Text: Rev. 1:9-20 Title: A Vision of the Risen Christ	Text: Gal. 3:1-5 Title: Experience Can Be A Good Teacher	Text: Rom. 1:18-3:20 Title: The Verdict is In-Guilty
Sunday, February 10 Wednesday, February 13	Text: Rev. 2:1-7 Title: Christ Challenges a Church which Has Left Its First Love	Text: Gal. 3:10-26 Title: Take a Look at the Book	Text: Rom. 3:21-31 Title: The Righteousness of God
Sunday, February 17 Wednesday, February 20	Text: Rev. 2:8-11 Title: Christ Encourages a Suffering Church	Text: Gal. 3:27-4:7 Title: You are Really a Child of God	Text: Rom. 4:1-25 Title: The Example of Abraham
Sunday, February 24 Wednesday, February 27	Text: Rev. 2:12-17 Title: Christ Corrects a Church at Satan's Throne	Text: Gal. 4:8-20 Title: Begging for People to Be Free	Text: Rom. 5:1-11 Title: The Results of Justification
Sunday, March 3 Wednesday, March 6	Text: Rev. 2:18-29 Title: Christ Confronts a Church which Fails to Deal with Heresy	Text: Gal. 5:1-11 Title: Stand for Liberty	Text: Rom. 5:12-21 Title: Adam and Christ
Sunday, March 10 Wednesday, March 13	Text: Rev. 3:1-6 Title: Christ Offers Hope to a Dying Church	Text: Gal. 5:16-23 Title: Living by the Spirit	Text: Rom. 6:1-14 Title: Dead to Sin, But Alive in Christ
Sunday, March 17 Wednesday, March 20	Text: Rev. 3:7-13 Title: Christ Inspires a Church with Limited Strength	Text: Gal. 3:2-5; 4:6; 5:5; 5:16-24; 6:9 Title: The Spirit's Work in the Life of the Believer	Text: Rom. 6:15-23 Title: Whose Slave Are You?
Sunday, March 24 Wednesday, March 27	Text: Rev. 3:14-19 Title: Christ Counsels a Luke Warm Church	Text: Gal. 6:1-10 Title: A Christian that Will Do You Some Good	Text: Rom. 7:1-6 Title: Free From the Law-The Marriage Analogy
Sunday, March 31 Wednesday, April 3	Text: Rev. 22:6-21 Title: The Promise of His Coming	Text: Gal. 6:11-18 Title: Boast in the Cross	Text: Rom 7:7-25 Title: The Problem of Indwelling Sin

### 3 Month Preaching Calendar for 2019 (Blank)

<b>2019 Dates</b>	<b>Sunday AM (Revelation)</b>	<b>Sunday PM (Galatians)</b>	<b>Wednesday (Romans)</b>
Sunday, January 6 Wednesday, January 9			
Sunday, January 13 Wednesday, January 16			
Sunday, January 20 Wednesday, January 23			
Sunday, January 27 Wednesday, January 30			
Sunday, February 3 Wednesday, February 6			
Sunday, February 10 Wednesday, February 13			
Sunday, February 17 Wednesday, February 20			
Sunday, February 24 Wednesday, February 27			
Sunday, March 3 Wednesday, March 6			
Sunday, March 10 Wednesday, March 13			
Sunday, March 17 Wednesday, March 20			
Sunday, March 24 Wednesday, March 27			
Sunday, March 31 Wednesday, April 3			

## Helpful Resources for the Pastor

### Preaching

Bryson, Harold T. *Expository Preaching: The Art of Preaching Through a Book of the Bible*. Nashville: Broadman, 1995.

Rummage, Stephen. *Planning Your Preaching: A Step-by-Step Guide for Developing a One-Year Preaching Calendar*. Grand Rapids: Kregel, 2002.

### Personal Growth

Foster, Richard J. *Celebration of Discipline: A Path to Spiritual Growth*. San Francisco: Harper & Row, 1978.

Moore, Bobby. *Your Personal Devotional Life*. Southaven, MS: The King's Press, 2001.

Whitney, Donald S. *Spiritual Disciplines for the Christian Life*. Foreword by J. I. Packer. Colorado Springs: NavPress, 1991.

### Pastoral Work

Callahan, Kennon L. *A New Beginning for Pastors and Congregations: Building an Excellent Match Upon Your Shared Strengths*. San Francisco: Jossey-Bass, 1999.

Campbell, Barry. *Toolbox for [Busy] Pastors*. Nashville: Convention Press, 1998.

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Criswell, W. A. *Criswell's Guidebook for Pastors*. Nashville: Broadman Press, 1980.

Dorr, Luther. *The Bi-vocational Pastor*. Nashville: Broadman Press, 1988.

Falkner, Brooks R. *Getting on Top of Your Work: A Manual for the 21<sup>st</sup>-Century Minister*. Nashville: Convention Press, 1999.

London, H. B. and Neil B. Wiseman. *Pastors at Greater Risk: Real Help from Pastors Who've Been There*. Rev. ed. Foreword by James Dobson. Ventura, CA: Regal, 2003.

Sugden, Howard F. and Warren W. Wiersbe. *Answers to Pastors FAQs*. Colorado Springs: Nexgen, 2005.

### Relationship Skills

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Diehm, William H. *Sharpening Your People Skills: Ten Tools for Success in any Relationship*. Nashville: Broadman and Holman Publishers, 1996.

Maxwell, John C. *Be a People Person*. Colorado Springs: Chariot Victor Publishing, 1994.

### **Helpful Resources on Preaching**

Bryson, Harold T. and James C. Taylor. *Building Sermons to Meet People's Needs*. Nashville: Broadman Press, 1980.

\_\_\_\_\_. *Expository Preaching: The Art of Preaching from a Book of the Bible*. Nashville: Broadman and Holman Publishers, 1995.

Cothen, Joe H. *The Pulpit is Waiting: A Guide for Pastoral Preaching*. Gretna, LA: Pelican Publishing Co., 1998.

Craddock, Fred B. *Preaching*. Abingdon Press, 1985.

McDill, Wayne. *The Moment of Truth: A Guide to Effective Sermon Delivery*. Nashville: Broadman and Holman, 1999.

\_\_\_\_\_. *The 12 Essential Skills for Great Preaching*. Nashville: Broadman and Holman, 1994.

Miller, Calvin. *The Empowered Communicator: 7 Keys to Unlocking an Audience*. Nashville: Broadman and Holman Publishers, 1994.

Pollard, Frank. *The Preaching Pastor: The Craft of Creating Sermons Week by Week*. 2003.

Robinson, Haddon W. *Biblical Preaching: The Development and Delivery of Expository Messages*. 2<sup>nd</sup> ed. Grand Rapids: Baker Book House, 1980; 2001.

Robinson, Haddon W. and Craig Brain Larson, eds. *The Art and Craft of Biblical Preaching: A Comprehensive Resource for Today's Communicators*. Grand Rapids: Zondervan, 2005.

Rummage, Stephen Nelson. *Planning Your Preaching: A Step-by-Step Guide for Developing A One-Year Preaching Calendar*. Grand Rapids: Kregel, 2002.

Stanley, Andy and Lane Jones. *Communicating for a Change*. Colorado Springs, CO: Multnomah Books, 2006.

Stone, Dave. *Refining Your Style: Learning from Respected Communicators*. Loveland, CO: Group, 2004.