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Presenting the Word of God to the People of God

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A close friend of mine asked me to have breakfast with him recently so that we could discuss something pressing upon him. Not sure of what was up, I – of course – agreed.

In our conversation, he said he had come to the conclusion, from a purely secular perspective, that the only thing that could save our nation from inevitable collapse was for the people to be turned back to a right relationship with God. There is nothing in the political arena that is capable of doing that at this point.

I think his thoughts are based on the fact that there is really no other avenue that will stop the fast-paced moral slide into the abyss that is occurring in the nation, and indeed in the entire world. There is no doubt that unless this unholy tide is stemmed, it will be too late in a very short time. Indeed, it may be too late even now.

In fact, just a week ago, I reported that “More than 120 retired American military officials have signed an open letter warning that America has veered left under Democratic control and that the nation's survival is on the line.” They said –

“Under a Democrat Congress and the Current Administration, our Country has taken a hard left turn toward Socialism and a Marxist form of tyrannical government which must be countered now by electing congressional and presidential candidates who will always act to defend our Constitutional Republic.”

The main problem in America comes from the fact that the same people who have crept into the government, meaning the communists, have also secured themselves into almost every seminary in the nation. This may sound conspiratorial, but it is not. The leftist agenda in this nation is a communist agenda. The two, at this point, are inseparable.

If all you watch is the mainstream media, this may seem surprising to you, but they have been, for many years now, at the forefront of this by reporting a false narrative while these communists have slowly worked their way through both the government and our churches.

Text Verse: *“I charge you therefore before God and the Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom: ² Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching. ³ For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers; ⁴ and they will turn their ears away from the truth, and be turned aside to fables. ⁵ But you be watchful in all things, endure afflictions, do the work of an evangelist, fulfill your ministry.” 1 Timothy 4:1-5*

To understand this problem, and to look back at how long this has been planned, we will go to a report submitted to the US Congress in 1963.

On Thursday, January 10, 1963, the Honorable A.S. Herlong, Jr. of Florida submitted, in an extension of remarks to the US House of Representatives, what he entitled “Current Communist Goals.” In his submission, he specifically named forty-five goals of the communists in order to gain control of this nation.

What I am presenting to you now is a sermon on how I prepare my sermons. It seems like this would otherwise be a waste of time. There are churches everywhere. Seminaries have courses on homiletics. And so on. Isn't that enough to get the word of God out in a proper manner to the church? No, I do not believe it is.

Many seminaries teach a great deal, but little of it is based solely on the word of God. Some of them teach nothing of the word of God at all. And it is perfectly evident from what issues from innumerable churches across our land, from week to week, that the word of God is not the main concern of what they are presenting to the attendees.

But that is exactly what the structure of the church is established for. It is not there to push agendas, it is not there to make people feel good, and it is not there to be a self-perpetuating money maker. It is an institution that is to be designed around one main thing – the word of God. And that word of God is given to tell us, above all else, about His dealings with humanity through the Person of Jesus Christ.

Further, I'm not saying that the way I prepare sermons is the best way to do so. However, there are countless sermons spoken forth on any given Sunday that have – literally – nothing to do with the word of God. And those that do may only touch on the word. The rest of the time, people are simply given an easy message that is intended to encourage them in some manner.

This is not a proper way of informing people about the contents of the word of God. Whatever these people are being taught in seminary, it is not enough. That is perfectly evident. And so, I will convey to you my own method of sermon preparation so that any who truly cares about the word will be able to follow this path without all of the learning curve that I had to go through in order to come to where I am now.

The truth is, though, that this would be unnecessary if pastors were properly trained in the biblical text and proper theology, and also if they were willing to spend the necessary time it takes to prepare and present the type of sermons to their congregations that would protect their flocks from the damage inflicted by such ungodly people within the society.

This is not a sermon on either politics or communism, but these points must be understood as – at least in part – a basis for understanding why such a sermon is deemed by my friend to be necessary at all. Our churches have been led down a sad path of theological apostasy, and the only way to rectify that is to turn ourselves to what is sound and reasonable. And this is to be issued forth from any pastor who truly feels the weight of his responsibility to the flock he presents himself to each week.

Immensely important things like exalting the word of God that tells us about Jesus Christ in our church gatherings are to be found in His superior word. And so, let us consider that precious word once again and... May God speak to us through His word today and may His glorious name ever be praised.

I. An Unholy Agenda

With the thought in mind that I said earlier about the leftist agenda in the United States actually being a communist agenda, and that it is being championed by the democrat party, I need to substantiate that before we go on. And so, of the forty-five points submitted by Representative Herlong to the United States House of Representatives in 1963 that I mentioned a moment ago, please consider the following twenty-eight –

13. Do away with all loyalty oaths.
15. Capture one or both of the political parties in the United States.
16. Use technical decisions of the courts to weaken basic American institutions by claiming their activities violate civil rights.
17. Get control of the schools. Use them as transmission belts for socialism and current Communist propaganda. Soften the curriculum. Get control of teachers' associations. Put the party line in textbooks.
18. Gain control of all student newspapers.
19. Use student riots to foment public protests against programs or organizations which are under Communist attack.
20. Infiltrate the press. Get control of book-review assignments, editorial writing, and policymaking positions.
21. Gain control of key positions in radio, TV, and motion pictures.
22. Continue discrediting American culture by degrading all forms of artistic expression. An American Communist cell was told to "eliminate all good sculpture from parks and buildings, substitute shapeless, awkward and meaningless forms."
23. Control art critics and directors of art museums. "Our plan is to promote ugliness, repulsive, meaningless art."
24. Eliminate all laws governing obscenity by calling them "censorship" and a violation of free speech and free press.

25. Break down cultural standards of morality by promoting pornography and obscenity in books, magazines, motion pictures, radio, and TV.
26. Present homosexuality, degeneracy and promiscuity as "normal, natural, and healthy."
27. Infiltrate the churches and replace revealed religion with "social" religion. Discredit the Bible and emphasize the need for intellectual maturity which does not need a "religious crutch."
28. Eliminate prayer or any phase of religious expression in the schools on the ground that it violates the principle of "separation of church and state." (Remember these goals were published to expose them in 1958) Coincidence?
29. Discredit the American Constitution by calling it inadequate, old-fashioned, out of step with modern needs, a hindrance to cooperation between nations on a worldwide basis.
30. Discredit the American Founding Fathers. Present them as selfish aristocrats who had no concern for the "common man."
31. Belittle all forms of American culture and discourage the teaching of American history on the ground that it was only a minor part of the "big picture." Give more emphasis to Russian history since the Communists took over.
32. Support any socialist movement to give centralized control over any part of the culture-- education, social agencies, welfare programs, mental health clinics, etc.
33. Eliminate all laws or procedures, which interfere with the operation of the Communist apparatus.
35. Discredit and eventually dismantle the FBI.
36. Infiltrate and gain control of more unions.
37. Infiltrate and gain control of big business.
38. Transfer some of the powers of arrest from the police to social agencies. Treat all behavioral problems as psychiatric disorders which no one but psychiatrists can understand [or treat].
39. Dominate the psychiatric profession and use mental health laws as a means of gaining coercive control over those who oppose Communist goals.
40. Discredit the family as an institution. Encourage promiscuity and easy divorce.
41. Emphasize the need to raise children away from the negative influence of parents. Attribute prejudices, mental blocks and retarding of children to suppressive influence of parents.
42. Create the impression that violence and insurrection are legitimate aspects of the American tradition; that students and special-interest groups should rise up and use ["] united force ["] to solve economic, political or social problems.

This was 1963, almost sixty years ago. Were we to go over each of these points, even with only with a broad brushstroke of printed articles from the past year, we would be able to identify that almost each and every one of them has been carefully and meticulously introduced, pursued, and fully completed within one party of the United States of America – the democrat party. This is unquestionable, it is without controversy, and it is beyond contestation.

Our government has been fully taken over by the communists and we have let it happen, above all, because we have replaced our faith in God with false idols of prosperity, wealth, consumption, moral turpitude, and even downright depravity. And, sadly, it is the church that has often been at the forefront of this amazingly precipitous decline.

Of all these forty-five points, the most important one, though only listed in position 27, says, "Infiltrate the churches and replace revealed religion with 'social' religion. Discredit the Bible and emphasize the need for intellectual maturity which does not need a 'religious crutch.'"

The reason this is the most important one is that if proper religion were maintained within the churches of our nation, none of these other points would have occurred. We would have remained on guard, we would not have allowed sexually, politically, and morally deviant people to overtake our society. And we surely would not have allowed the democrat party of these United States to succeed in destroying the foundational Christian underpinnings of this nation.

The man in the White House, his vice president, and indeed all of his associates – along with the democrats in the House and the Senate – are opposed to the right, perfect, and moral doctrines found in Scripture – wholly and entirely. Any person who has read through the Bible even once, and even if he does not accept the Bible as God's word, could come to no other conclusion.

Everything stems back to, as Jude says, the "faith which was once for all delivered to the saints." In our somnambulance, it is a faith that we have let go of, and we are now paying the price for our slumbering.

Almost every mainstream denomination has been completely sold out to this leftist agenda. Methodist, Episcopal, Presbyterian, and so on. They have, for all intents and purposes, become bastions of communist ideology. Even the once sound Southern Baptist Convention has been infiltrated by this ideology, and it is quickly turning aside from the sacred and precious faith.

And because people within the congregations were unwilling to step away from what was occurring before their eyes, the power of these miscreants increased within the government because the people who run these churches are in the same bed as those who run this government.

It no longer matters to those in the democrat party if they commit the most horrendous of perversions because those in the churches are not there to condemn them. Think of Barney Frank – and how many years ago was that! Indeed, these churches are there to support them.

These words are not intended to condemn immorality within society. I am not the judge of those things. I can only highlight them as examples that are contrary to what the Bible expects for the society, and especially for the people of God. God will judge. Our accusations will convert no one. Only a proper explanation of what God expects in order to come to a precious saving faith in His provision will convert anyone.

Those churches that have held to the morality of Scripture as sacrosanct are belittled by members of their own denominations, by a complicit media, and now by a complicit group within Big Tech.

The voices of moral reason and godliness have been silenced both actively and passively. Actively by the tech companies, by government itself, and even by those within the hierarchies of these denominations who hold power over those in lower positions. And passively this has come about by those pastors who are too afraid to speak out about what is going on.

I do not need to dwell on this point any further, and I shall not. The damage is done, the infection has set in, and unless pastors are willing to exalt the morality found in Scripture to its rightful place within this society once again, even those pastors who ride a borderline approach are soon to be rounded up... and executed. Mock that if you will, but the hour is not long in coming. History is not without precedent in this regard. Rather, it is filled with it.

When faced with their own demise, most pastors will, sadly, simply step off the borderline and set their feet off to the left of it, aligning themselves with the forces of iniquity that they are too terrified of to speak out against any longer. Yes, I suppose most will choose this path when the time comes.

Tragedy in the Garden

The woman was enticed, and she ate of the fruit
She passed it on to Adam and he ate as well
He became the second willing recruit
And together they left a sad story to tell

Their eyes were opened to their exposed state
They realized that life in sin just ain't so great

They sewed together figs to hide their shame
And made coverings that just wouldn't suffice
The Lord questioned them about their hiding game
And they realized that sin just ain't so nice

“Where are you?” called the LORD. (Though he already knew)
“I was hiding because I realized something wasn’t right
I was afraid to answer, I’m naked ... yes, it’s true
And so, I hid myself, like a shadow in the night”

“Who told you that you were naked? What is this you did do?
Have you taken of the fruit which I told you not to eat?”
“It was the women who did it... the one made by You
She told me of its yumminess... and how it was so sweet”

I thought it would be so good, but I guess I paid the price
I’m beginning to see that sin really ain’t so nice

“Woman, what is this thing that you have done?
Traded life under the heavens for life under the sun.”
Oh my Lord it was the serpent. He deceived me and I ate
And now I’m seeing that sin just ain’t so great”

Oh God that we could take it back and undo what we have done
Life was wonderful under the heavens
But it’s terrible under the sun

What can we do make things right?
Where can we turn to be healed?
How long will we be cast from Your sight?
How long until the grave is unsealed?

I have a plan, children, but you’ll have to wait
Many years under the sun toiling in the heat
But I will someday open wide heaven’s gate
When My own Son, the devil will defeat

I will send My own Son, the devil to defeat

II. How My Sermons are Prepared

For those preachers who are set and ready to put as first position the lives they have been called to, it means hard work is ahead. It is undoubtedly true that most pastors do not write their own sermons. Some have their staff write them so that they can deliver them with panache on Sunday morning.

There are books with formatted sermons already available. Sermons can be downloaded from the internet, and they can be purchased from innumerable people who will do the work for them so that they can get back to the more important issues of the ministry – be it a day of golfing each week, or some other time of leisure that would be otherwise unheard of if they truly devoted themselves to the calling set before them.

This should not be. Though you will not find this in Scripture, I am of the belief that no sermon should ever be preached by a pastor that he has not personally put together after struggling in the battle of preparing it. If he cannot do this one thing – this most important and intimate thing – for those he is shepherding, he should not be their shepherd.

Congregants should find out where their pastor’s sermons come from. If they are not from him and his personal studies, then what he is preaching is the work of another, and the doctrine may or may not even be what he believes. But it is the doctrine presented by the pastor that guides the church. And it is the church alone, that can stand against the unholy tide flooding the nations of this world.

And, before going on, a note of correction for those pastors who are willing to speak out – from the word – concerning the moral issues of the society: The term “Judeo-Christian values” is not a sound or appropriate way to refer to the values of the nation they are trying to return morality to.

Pastors may put forth terms such as “biblical values,” or they may be more specific and say, “Christ-centered biblical values.” But the term “Judeo Christian values” exalts the faith, whatever that may be, of Jews who do not believe in Christ... to the same level as those people – Jew or Gentile – who do. It is a perverse term that should never have become a part of the standard lexicon of faithful preachers of the word of God.

The entire body of Scripture, Old Testament and New, cannot be properly understood or explained without Jesus Christ being the central focus of what is being presented from Scripture. Jesus made that explicit in John 5 –

“You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me. ⁴⁰ But you are not willing to come to Me that you may have life.” John 5:39, 40

“Do not think that I shall accuse you to the Father; there is one who accuses you— Moses, in whom you trust. ⁴⁶ For if you believed Moses, you would believe Me; for he wrote about Me. ⁴⁷ But if you do not believe his writings, how will you believe My words?” John 5:45-47

It is unconscionable for the preacher to preach in the church of the saints of Jesus Christ without clearly demonstrating, each and every week, that this precious word of God – conveyed to us by God through men of God – points to His workings in redemptive history completely and entirely, with Jesus Christ as the focus of what God is doing.

And finally, before I explain the mechanical “how” of preparing a sermon as I do, I will say this – clearly and without ambiguity. No person should be allowed into the pulpit to preach on the word of God unless he is fully versed in the word of God.

If he has not read the Bible through, innumerable times, and if he does not commit to reading this word every single day of his life – first thing in the morning and last thing at night – he should not be your preacher.

Any person can go to the streets and share the gospel, even preach the gospel. But for a complete and well-prepared analysis of God’s word from the pulpit, that person must be fully aware of the contents of the entire body of Scripture.

This does not mean various theologies of Scripture that anyone can learn in a seminary without knowing the word of God. This means knowing the word of God so that they can tell when the theologies of Scripture are being improperly taught to them when they attend seminary.

We have put the cart before the horse by sending people unaware of Scripture off to seminary to learn doctrine. Proper doctrine is to be derived from an analysis of Scripture. Scripture is not to be interpreted from man-derived doctrines.

No wonder we are in the pickle we are in! When a person enters a theological seminary and he is not yet well-versed in Scripture, he is subject to be taught anything – no matter how perverse – and he will accept it from that point on.

This is the same model that has been introduced into our secular schools all over this nation. We are training young minds to believe in a communist model of life, and this is what they will cling to – believing that what they are trained is correct – for all their days. And this all started because these communists first infected the churches of those who are now the teachers in our schools.

When Alexis de Tocqueville wrote about the young democracy planted in this nation, he highlighted the religious nature of the people of this land. He was adamant that the traditional religion of America is certainly of the highest importance in the nation’s statesmanship.

So much was this the case that he said that our religion – our Christian faith – “should be considered the first” of the nation’s “political institutions.” He concluded that America must at all costs “maintain Christianity.” This cannot occur unless pastors first properly explain this precious message to those who will enter into the political arena.

And that cannot occur when we ordain pastors who are unaware of the contents of the precious treasure we call “The Word of God.” If a person is well-versed in Scripture, there are many ways to present it to a congregation. Today, most sermons are presented as “life application” sermons, instructing the congregation on how to live one’s life in regard to whatever issue is being presented in the subject material.

Although there is nothing wrong with this approach, teaching the contents of the word of God, line by line, will mold congregants into people who are aware of the nuances of Scripture. With such a presentation, from week to week, they will not need to be told how to live their lives in a biblical manner. They will know how to do so because they will be aware of what the Bible expects of them.

This is the approach that some denominations take, and it is the approach that I myself follow. And so, as tedious as it may appear, I want to give a brief overview of how these sermons are put together. I honestly believe it is the most effective way of conveying the word of God to the people of God, and if enough voices rise from the pulpit with this approach, those who hear will understand the truth, reliability, and power of this word.

Each week, I follow on from whatever passage ended the previous week. We started our biblical adventure on October 23th, 2011, with Genesis 1:1. Since then, we have slowly and methodically progressed through the five books of Moses, so that today, a bit less than ten years later, we are going through the fifth book of Moses, Deuteronomy.

Following this approach has been both spiritually rewarding, and I am sure it has been edifying to all who have continued through these books, myself included. In the early chapters of Genesis, even until about Genesis 35, I feel I went far too fast through the verses. I wasn’t attentive to the detail as I should have been, and I was unlearned in any meaningful sense in the Hebrew.

Therefore, this has been as much of a learning experience for me as it has been for those who have participated in these sermons. The process has remained basically the same, but it has been slowly modified here and there to where we are now. It is my hope that in explaining how I write these sermons, it will help others in progressing more quickly past those points of learning that I had to struggle through.

I had no model to go by, no pattern laid out, and I had to discover what did work and what did not work. Even today, I will slightly amend my approach as needed.

When I started typing the sermons, I chose a passage by the size or content of the passage and determined to write a sermon based on that. At times, this is still necessary, but it is now the exception rather than the rule.

Instead, I will have the framework of the sermon laid out each week – a template that I use for each sermon. This has a title (which includes the book, chapter, and verses of the sermon and the subject of it); a text passage (whatever the subject verses are referred to during the sermon); a text verse (a verse that will anchor the entire text passage to the mind of the listener); and the standard closing of the opening section which is substantially repeated each and every week.

After this, will be a place for the main points of the sermon – be it two, three, or even four sections. Then comes a closing verse (a verse that will sum up the thought of what has been presented). After that will be a note of what the contents of the next sermon will be. And then a place is left for a poem based on all of the text passage for that sermon.

There is a reason for each of these. Maybe surprisingly, the poem for the sermon, or sermons, for the entire coming chapter is the first thing I type. Supposing I have completed the verses for Deuteronomy 17, then before I actually start the Chapter 18 sermons – meaning the week before I start – I compose a poem based on all verses of Chapter 18. This poem is as close to the original text as I can possibly make it.

That is now complete, and I don't have to worry about it interfering with the typing of whatever sermons come out of Chapter 18, be it one sermon or five. As the contents of each sermon are completed, I simply take the poem and divide it according to the verses that were included in it. For example, Deuteronomy 18 turned out to be three sermons – 1-8; 9-14; and 15-22.

The question may be, "Why do you do a poem based on the verses of each chapter?" Being glad you asked, I will explain. The reason is that before giving the sermon, the sermon text is read – Deuteronomy 18:15-22, for example. After that, the sermon is given based on those eight verses. After the sermon has been given, a poem, based directly on those eight verses and matching them as closely as possible, is then read.

In all, the sermon passage is therefore heard in three different ways. It is, thus, a memory tool for the congregation. As poetry is different in tone and make-up, even if it is almost a mirror of the text itself, it is a completely unique memory tool.

Out of sheer laziness, because of the amount of time it takes, several times, I have thought to drop this part of the sermon. And each time I thought to do so, someone has walked up out of the blue and said how much the poem helps them to process what they have just heard.

With the format laid out and the poem done for the entire chapter, on the next Monday, I start into the sermon itself. I have the format all ready, and so I start by reviewing the verses that I will be going over and immediately get into analyzing the first verse. We'll say it is Deuteronomy 18:15.

What I do is to open (at least) 8 tabs on the computer. The first six are from BibleHub.com and are set to the following:

- 1) Bible Hub – a parallel of the verse being evaluated with approximately 25 different translations of that verse. Sometimes, looking at them isn't necessary. Sometimes reading all 25 translations is needed. It is an invaluable tool.

- 2) Bible Hub – the entire verse in the Hebrew with a link to Strong's concordance for each word; each word in Hebrew; a literal English translation for each word; and the morphology of each word. Each word is linked to those various tools, and each is meticulously reviewed by me in all four of these aspects, as needed.

If the word being looked at is a new word in Scripture, that is noted, and its meaning and etymology are explained during the sermon. The introduction of new words, the number of times the words are used in Scripture, and other such information can be an integral part of understanding the passage.

This may be the most important tab open and spending an hour or more on a single verse is not uncommon.

- 3) Bible Hub – commentaries from (for the Old Testament) Charles Ellicott, Joseph Benson, Matthew Henry, Albert Barnes, Jamieson-Fausset-Brown, John Gill, the Geneva Bible, Cambridge, and the Pulpit Commentary.

- 4) Bible Hub – the commentary of Adam Clarke.

- 5) Bible Hub – the commentary of John Lange.

- 6) Bible Hub – the commentary of Keil and Delitzsch.

To get a fuller idea of what the verse being looked at is saying, I read almost every word of every commentary just named. This is an important step. These men have been

trained in the biblical languages, and they have built their commentaries on some of the finest Bible scholars in all of church history who preceded them.

With the exception of Cambridge, for an evaluation of the Bible as an inspired text, these are some of the finest commentaries available. Cambridge is terrible in this regard, and their commentaries are often worse than useless – they being a bunch of liberal scholars.

And yet, their insights into the structure of the passage, and their analyses of the mechanical aspects of the Hebrew are invaluable. This past Monday, they pointed out a gender error in Deuteronomy 21:10 that not one of the 28 translations of the Bible that I read for the sermon caught, and not one of the scholars named above caught. And yet, without that, the typology of Jesus Christ in that passage would have been overlooked or flawed.

Even when their conclusion concerning the meaning of the text is completely wrong, as it most often is, what they submit can often alert the reader to something nobody else ever even hints at.

In other words, in their attempt to call the contents of the Bible into question, they will often bring out marvelous insights that – when thought through – do exactly the opposite.

As a side note concerning Bible Hub. It is one of the best sites I know of for the type of work I do. It is an invaluable resource and without it, the labor involved in what I do would go from 6-10 hours to 15 or even 20 hours, or more. There is no site that I appreciate more.

However, as this was put together by man, there will be errors at times. When I find an error in any part of the pages I am evaluating, I do not ignore it. I immediately stop my sermon typing and email John at Biblehub.com with the corrections. I sent one to him this Monday from that same verse. His site is a masterpiece of biblical information, and we want a perfect site for the users.

7) Bible Gateway – the chapter that is being evaluated (in this case Deuteronomy 18) is opened. This is kept open all day and often needs to be referred to innumerable times. I always use the same version for sermon typing (NKJV). Any variations in version are always cited.

8) Bible Gateway – an extra bible search engine is opened in order to search out passages from elsewhere in the Bible that will be cited. At times, I may open two or three extras if there is a lot going on.

9) In addition to the above, if there are any names of places or people included in the passage, a tab is opened for Abarim Publications. They have the finest and most accurate analyses of the meaning of biblical names to be found. Many “Bible Name” sites are so far off of an actual meaning of the names that they are useless. Caution and care must be taken when considering biblical names.

With all of these tabs open, and with reading everything involved with each of them for analyzing each verse, and then putting it together into a cohesive and understandable (well, hopefully) analysis for the congregation, I still take time to do one more thing with the verse that seemingly has nothing to do with the sermon. And yet, it often helps me to put together thoughts that are actually invaluable for the sermon.

It is something I recommend to anyone who wants to progress in their understanding of the Hebrew, the structure of the verse, and of how that verse can be misunderstood. I have taken one version of the Bible and I compare it directly with the Hebrew, word for word, and then check that translation for error – for every verse I look at.

In my case, and for personal reasons, I chose the King James Version. The reason this is productive is because it leads to other really valuable insights that you might not even have imagined. If you are going to analyze the Bible for your sermons as I do, I wholly recommend you pick a version of the Bible and do exactly this with each verse.

As a side note, I also type a commentary on a single verse of the New Testament seven days a week. Other than the Gospels, Acts (which is next), and Revelation (which is now three quarter complete), I have a full commentary on the entire New Testament. The reason I bring this up is that I do the same evaluation of the Greek against the KJV as I do for the sermon from the Old Testament Hebrew. If you would like my Hebrew/Greek comparison of the KJV, it is on our website.

At the end of the text study and sermon typing, we will say for Deuteronomy 18:15-22, I immediately finish the body of the sermon by typing closing comments. They are usually something that is more of a life application concerning what has been looked at.

However, there are times I will completely skip a life application, and simply go on to convey the glory of what Christ has done in relation to the subject matter at hand. In the end, the summary to the sermon is what will settle the minds of those listening and help them to redirect to what is most important.

That is either their life responsibility in relation to God, or simply contemplating the glory of God. Either way, this is an invaluable part of a sermon, and it must be carefully presented to leave the listener with the thought that they are accountable to this great, gracious, and yet holy God.

When that is spoken out to them, they should be moved into their soul over His goodness as is relayed to us in the redemptive narrative that is presented in the pages of Scripture.

Once this is completed, I will usually only then figure out what I want to be my text verse for the sermon. As I explained earlier, it is a verse that will anchor the entire text passage to the mind of the listener. In the case of Deuteronomy 18:15-22 the text verse is of Isaiah 8:19, 20.

Normally a text verse will be one verse, or a few at best. However, at times, it may be a whole passage if needed to convey the thought properly.

Next, I will figure out a closing verse. That is a verse that will, hopefully, sum up the content of the passage for the reader to say, "Yeah, I get that!" For that particular Deuteronomy sermon, I chose Hebrews 12:18-24.

Next, unless I have already divided the sermon up into individual sections, I will do that at this time. This is important because there are almost always changes of thought within the sermon that should be separated in order to help the reader transition.

In the case of Deuteronomy 18:15-22, it was divided up into three sections –

I. Him You Shall Hear (verses 15 & 16)

II. I Will Require It of Him (verses 17-19)

III. You Shall Not Be Afraid of Him (verses 20-22)

Each of these main points are based on words that are conveyed directly within those verses. It is, thus, a word for word memory tool for the listener of the sermon, whether he or she realizes it or not.

After dividing the sermon up in this way, I then take the time to type a poem that reflects the sentiment of what was and what will be conveyed between the sections. I do one poem prior to the beginning of any second, third, or fourth section.

Hence, because there are three sections in the sermon from Deuteronomy 18:15-22, there will be two intervening poems. The reason for this is that it allows listeners or readers to mentally stop and clear their minds of the overload of information that they have just been presented... because there is an overload of information that has just been presented.

I learned to do this while reading a sermon by Charles Spurgeon, and it has been something I have done almost since the very beginning of my time as a preacher. I cannot imagine giving a sermon without this.

So, what is left at this point? Only two things are left for the sermon to be completed. The next thing I do is to now type the introduction to the sermon. Yes, that is almost the last – not the first – thing that I do. It is very rare for me to do it at any other time, but it does happen occasionally.

This comes at the end of the sermon typing because until I have done the conclusion of the sermon, I don't know what that conclusion will be. But the conclusion is based on the contents of the sermon, and I don't know what the contents of the sermon will be until the sermon is complete.

Once the conclusion is done, then the opening is typed to closely match what is said at the conclusion, and I can't match that opening with the conclusion until I know what the conclusion says. This is the standard way of presenting such information – give a thought, explain that thought, and then sum up that thought.

In the case of the sermon, because the summing up is done first, then the opening must come afterward in order to match the summary, which is based on the contents of the sermon. Everything finds its place when it is done this way. Listeners are reminded of what they were told at the beginning of the sermon, and it will thus much better instill in their minds the contents of the entire sermon.

After the opening comments are completed, there is one more thing that needs to be done – the main title to the sermon. The sermon verses need to be put into the title. These weren't known until the sermon was complete. In this case, Deuteronomy 18:15-22. After that, and last of all, the sermon is given a name.

Obviously, a title is a normal part of a sermon, but that is only chosen based on the contents of the sermon. Therefore, the contents of the title are usually the first and the last parts of the sermon to be completed. For example:

Deuteronomy 18:15-XX is the first thing I know about the sermon. When the sermon is complete and I know which verse has ended the passage, I then complete that part: Deuteronomy 18:15-22. This is actually necessary because there are times where I will start a sermon and will end up only evaluating one verse for the entire sermon. So, this part of the title must be completed after I know the sermon's contents.

From there, and only then, is a title chosen. I used to choose titles for viewer appeal – “This sounds good and will catch people’s attention.” I no longer do this. I don’t care about catching people’s attention. I care about a proper presentation of the word of God. Therefore, the title is now, almost always, chosen directly and word-for-word from the sermon text. Thus, the sermon title is now complete –

Deuteronomy 18:15-22
A Prophet Like Moses

This is how sermons are prepared at the Superior Word.

To worship and to serve the Lord our God
Eternal fellowship in a land of Delight
On hallowed soil our feet will tread
And the Lord shall always be in our sight

In His light, to walk and also to praise
The Lamb of God who was slain
Illuminated by His ever-glowing rays
No tears, no fear, no sorrow, no pain

Come to the waters and be restored
Drink and receive Grace from the Lord

Heaven’s door is open for all to go through
But you see it’s guarded with cherub and sword
So, to pass through the gate, this you must do
It is the gospel, “Call on the Lord”

By faith in His work and by faith alone
Access is granted past heaven’s sword
His blood was shed for your sins to atone
Again, I beg you, call on the Lord

Again, I implore you, call on the Lord

III. Other Technical Aspects

Preparing a sermon as I do does not mean that when I am done on Monday, that the sermon work is done. Not by a longshot. Unlike a life application sermon that you can type up and

have ready in an hour or so and then set it aside for Sunday morning, my 7-10 (or more) hour Monday sermon typing is only a beginning step.

First, a sermon that has been done in the way I do it cannot be conveyed to the congregation with minimal notes. It cannot be looked at once and then spoken forth either. Rather, what is typed is usually so intricate and complicated that it must be read, just as it is typed, to the church.

The first thing I do is to set the sermon aside for an entire week or more so that I mentally let go of everything that has been put together. After this, I read it out loud, check for errors, move things so that they fit better within the sermon, add in or amend things, and so on.

At the same time, I do the graphics work for the sermon. Everything that will be inserted into the video copy of the sermon that the congregation doesn't get to see (but they get to see me live, so it's a happy trade off), is prepared for when the video work is done.

After that, the sermon is set off to the side for the next nine or so weeks. That is because I type the sermons ten weeks in advance. This is an invaluable tool for several reasons. First, if I get sick or am otherwise unable to be at the church, I am unlikely to get behind.

Secondly, in doing another nine sermons in the order of Scripture, I am able to learn much more about what is coming, and often new points that I had not even thought of for those nine as-yet unread sermons will come out. If I could do sermons one hundred weeks in advance, how much more would this be the case. But one can only do so much.

And third, special sermons – such as at Christmas or Resurrection Day – will not interfere with the flow of the sermons out of the book we are engaged in at that time.

One week before giving the sermon, usually on Friday, I practice it out loud. This actually has the benefit of me getting my mind off the sermon I will be giving on Sunday, and it will have me ready for the next week because I now have all of the information from two sermons in my head to some extent.

On the week that I give the sermon, I will then practice it out loud each day, checking for things to correct or amend, and getting myself familiar enough with it so that it, hopefully, is passable to the church when it is given. They are far too gracious as they ignore my less than satisfactory oratory skills. For this, I am blessed.

Finally, on Thursday, I print off a copy for everyone that attends, I put it on the church website, scheduling it to appear on Sunday morning, and on Friday morning I send a copy of it out to

those who attend online. And, on Friday as with each week, I then practice the next week's sermon again, and the cycle continues on.

After giving the sermon on Sunday, I must then go home and edit and render the video, and then upload it to various sites on the internet. Once that is done, everything for the next ten weeks of sermons is moved forward one week in my sermon files, and the day is done.

Monday morning, a new battle is engaged as I face the daunting challenge of typing a new sermon – “Oh Lord, prepare my fingers for the battle that lies ahead.” It is my weekly petition to be given the grace of facing His word and not being left entirely defeated in the process.

To conclude: The point of this sermon is to help those who cherish this word, but who have not yet formed a sound approach to presenting this precious gift to the people they minister to. *(Please note: it will make no difference that I have done this sermon unless it gets out to others, so I hope you will be willing to share it if it has been a blessing to you.)*

Closing Verse: *“It is written, ‘Man shall not live by bread alone, but by every word of God.’”*
Luke 4:4

Next Week: Deuteronomy 18:1-8 (The Lord is His Inheritance) (54th Deuteronomy Sermon)

Next Week: Deuteronomy 18:1-8 This didn't come about by chance... (The Lord is His Inheritance) (54th Deuteronomy Sermon)

*The Word of God – holy, pure, and perfect too
It is given to satisfy man's weary soul
In this life we trod, let us take an eternal view
And allow the word to convert us to God's heavenly roll*

*There, in the Book of Life our names will be
Because we pursued His word and found Jesus
Innumerable redeemed, there by the glassy sea
Such a marvelous thing God has done for us*

*If we will just open the Bible, our own Book of Life
And accept what it says as holy and true
Then between us and God will end the strife
The word is given; to us life begins anew*

*Thank You, O God, for this marvelous word
In accepting its truths our place in heaven is forever assured*

Hallelujah and Amen...