

COMMUNICATING EXPOSITORY SERMON IN CONTEMPORARY  
NIGERIA

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(presence) of God to receive the word to proclaim.  
(Jer.23:18).

Only by prayer, can a minister approach the Bible and find revelation. "Prayer can transcend 'the laws of nature' prayer can bring God's miracle answers to many desperate needs."<sup>6</sup> The preacher of God's word must be a man given to prayer both in the private and public prayer. This will singularly assist him in the delivery of his sermon.<sup>7</sup> We find in Scriptures "the word made flesh", completely given to prayers as he wakes very early in the morning while it is still dark to commence with his father, (Mark 1:35). A man that will effectively communicate "Expository Sermon," above all, if he is to do one thing only, he must be a man who spends time in God's presence, for only then can he preach the word.

## 5.2 CONCLUSIONS AND SUGGESTIONS

Even though methodology seems to be the goal of this paper, but a careful synthesis of this essay would reveal that the goal is theology and not methodology. The essential secret of communicating expository sermons in contemporary Nigeria is not in "mastering certain techniques but being mastered by certain convictions."<sup>8</sup> Like the rock

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<sup>6</sup>W.L. Dueswell, Touch The World Through Prayer (Grand Rapids: Zondervan P.H., 1986), p.25.

<sup>7</sup>Spurgeon, p.45.

<sup>8</sup>J.R.W. Stott, p. 92

upon which the wise men of Matthew 7:24-27 built his house, the convictions will be the stabilizing factor in the preaching ministry of a bible expositor.

First and foremost is the preacher's conviction about God. He must see God in the light of Evangelical protestantism, a God that is light and the creator of all universe (I John 1:1-5). He must see God as the God of Love who cares to set his people free. He is the God "who through Christ was reconciling the world to himself not counting men's sins against them." He has committed to preachers the message of reconciliation (2 Corinthians 5:19). The preacher must also be convince that God has spoken. "Once we are persuaded that God has spoken, then we too must speak. A compulsion rests upon us. Nothing and nobody will be able to silence us"<sup>9</sup>

Secondly, the preacher must believe that Scripture is God's word written and that God still speaks through Scripture. His conviction on Biblical inspiration, inerancy and infallibility will go along way to determine how one approaches the preaching ministry. It is hereby suggested that one must accept this, so that the power of God's word may be made manifest in his life and ministry (Isa.55:11).

Furthermore, the preacher's conviction about the Church matters a lot. For only as he sees the Church as God's creation, built on the rock of the person of Jesus, will he be able to know that the instrument of Jesus at santifying, sustaining and leading his church is the word

<sup>9</sup>J.R.W.Stott,p.96.

of God.

On the final note, every preacher should be able to articulate clearly his conviction about the preaching ministry. It should be a theology woven around the urgent need for the proclamation of the word of God as found in Scriptures. The promise of heaven and the horrors of hell should frame the preachers consuming burden such that every preacher would be able to say like the puritan pastor once remarked.

"I preach as never sure to preach  
again, and as a dying man to dying man"<sup>10</sup>

It is the hope of the writer of this long essay that Nigeria Baptist preachers will rise up to this challenge poised to us and preach the word of God with power effectively in the 21st Century Nigeria.