Homiletics

The Science of Preaching

Teacher's Manual

Homiletics
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Session 19-36 – Giving and Evaluation of Sermons

Note to Instructor

The Homiletics course is most valuable when preceded by the course titled ***Speech Communication***. The course in Homiletics is designed to be a course 36 sessions in length where the student's primary mode of learning is through practicing what is being taught. The first half of the course focuses on instruction, the rest of the course focuses on the giving of sermons. This course is designed for each student to give a total of three to five speeches or sermons. Some of this will be affected by the number of students in each class. Each of these sermons is to be evaluated by the teacher with the evaluation form at the end of the notes. To maximize the value if the experience it is essential that the instructor meet briefly with the students to discuss each sermon. If at all possible, the last two sermons should be video recorded so that the students can see themselves and do an evaluation of their own sermons.

Lesson 1
Introduction to Homiletics

I. What is the definition of the word "Homiletics"?

A. The English word "homiletics" is most often defined as the "science or art of preaching."

"The branch of rhetoric that treats the composition and delivery of sermons"
--Funk & Wagnalls

"The art of preaching, so far as this is an art; sacred eloquence; the method of addressing an audience on the highest subjects which, with the Divine blessing, is most likely to affect the consciences, the hearts and the intellect of the hearers."
--The New International Dictionary, 1901

"Homiletics is the study of the composition and delivery of a sermon or other religious discourse. It includes all forms of preaching, viz., the sermon, homily and catechetical instruction." --Wikipedia

B. The Greek word from which the English word is derived sheds additional light on the meaning.

1. There are three Greek words that form a basis of our English word "homiletics."

   a. *Homiletikos* (from *Homileo*) which means "to be in company with, to impart insights through sharing common time together."

   b. *Homilia* which means "communion and conversation".

   c. *Homilos* which is composed of *homos* meaning "same" and *ilos* meaning "crowd."

2. These three Greek words can be summarized to define Homiletics as "sharing insights through conversation with a crowd."

Discussion Question: Why is it different speaking to a crowd as opposed to speaking to an individual one on one?

"Preaching is personal counseling on a group basis."
–Harry Emerson Fosdick, 1878-1969

II. What are some notable quotes regarding the subject of homiletics or preaching?

"Preaching is, in one regard, like bringing up children; we know all about it until we have to do it; then we know nothing." --George Buttrich, *Jesus Came Preaching*

Illustration: Teaching on Child Rearing moving from commandments, to tips, to suggestions to abandoning teaching altogether.

"To the end of time, preaching can only be an embarrassed stammering. Do not call it difficult, therefore; call it impossible."
--A.C. Craig, *Preaching in a Scientific Age,* 1954

Ask Class: What do you think that A.C. Craig was trying to communicate?

"Preaching is an art, and in this, as in all other arts, the bad performers far outnumber the good." --Aldous Huxley, *The Devils of London*, 1952

"True Christian preaching is…a proclamation which claims to be the call of God through the mouth of man and, as the word of authority, demands belief."
--Rudolph Bultmann, *Religion and Culture*, 1959

"Among all the duties of the pastor after justice and life, holy preaching is the most praised." --John Wycliff, *The Pastoral Office*, 1378

"It is our duty to bark in the house of the Lord." --A medieval preacher's saying

III. Why should we study the subject of homiletics?

A. Because preaching is God's means of bringing the world to Christ (I Cor. 1:18-25).

For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. 19 For it is written: "I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent." 20 Where is the wise? Where is the scribe? Where is the disputer of this age? Has not God made foolish the wisdom of this world? 21 For since, in the wisdom of God, the world through wisdom did not know God, it pleased God through the foolishness of the message preached to save those who believe. 22 For Jews request a sign, and Greeks seek after wisdom; 23 but we preach Christ crucified, to the Jews a stumbling block and to the Greeks, foolishness, 24 but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. 25 Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.

21 Since the world in all its fancy wisdom never had a clue when it came to knowing God, God in his wisdom took delight in using what the world considered dumb--preaching, of all things!--to bring those who trust him into the way of salvation. –Msg

B. Because preaching is God's means of inspiring faith (Rom. 10:14-17; 16:25; Tit. 1:1-3).

How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? 15 And how shall they preach unless they are sent? As it is written: "How beautiful are the feet of those who preach the gospel of peace, who bring glad tidings of good things!" 16 But they have not all obeyed the gospel. For Isaiah says, "LORD, who has believed our report?" 17 So then faith comes by hearing, and hearing by the word of God. Romans 10:14-17

Paul, a bondservant of God and an apostle of Jesus Christ, according to the faith of God's elect and the acknowledgment of the truth which accords with godliness, in hope of eternal life which God, who cannot lie, promised before time began, but has in due time manifested His word through preaching, which was committed to me according to the commandment of God our Savior… Titus 1:1-3

3 and at his appointed season he brought his word to light through the preaching entrusted to me by the command of God our Savior… --NIV

C. Because good preaching is a science and an art (II Tim. 2:15).

Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth.

1. Our goal in preaching is to be effective communicators for God.

   Apollos is a great model for us in this area of preaching (Acts 18:24-28).

   Now a certain Jew named Apollos, born at Alexandria, an eloquent man and mighty in the Scriptures, came to Ephesus. 25 This man had been instructed in the way of the Lord; and being fervent in spirit, he spoke and taught accurately the things of the Lord, though he knew only the baptism of John. 26 So he began to speak boldly in the synagogue. When Aquila and Priscilla heard him, they took him aside and explained to him the way of God more accurately. 27 And when he desired to cross to Achaia, the brethren wrote, exhorting the disciples to receive him; and when he arrived, he greatly helped those who had believed through grace; 28 for he vigorously refuted the Jews publicly, showing from the Scriptures that Jesus is the Christ.

   a. He was humble and wanted all that God had to give him (Acts 18:26).

      Even though he had been preaching his message for twenty years or more he was still open to receive from others, including a woman and a tentmaker.

   b. He was fervent in spirit (Acts 18:25).

The word “fervent” here means “to be zealous, hot or boiling.”

c. He was mighty in the scriptures (Acts 18:24).

You do not become mighty in the scriptures without giving yourself to the scriptures.

d. He was eloquent in speech (Acts 18:24)

He was someone who understood the importance of his message and was willing to hone his skills to make himself more effective at what he was called to do.

e. He was accurate in ministry (Acts 18:25).

He understood how important accuracy and diligence was in the ministry of the word. It is the truth that sets free not our interpretation of the truth.

f. He was bold in speaking (Acts 18:26).

He was carrying words of life. There is no reason to be timid or apologetic when it comes to the message of the Gospel.

g. He was a great help (Acts 18:27).

Some people are a help when they are around. Others are a great help. You cannot be a great help unless you place a high value on others and have the true spirit of a servant.

h. He was vigorous in all that he did (Acts 18:28).

The word “vigorously” in this passage literally means “at full stretch.” The only other place this word is used in the New Testament refers to the way in which the Jewish leaders opposed Jesus (Luke 23:10). You cannot defeat an enemy that is raging with half measures. We must run at full stretch.

2. Our specific goals in this course are five-fold:

a. To introduce you to helpful preaching materials.

b. To expose you to a variety of preaching methods.

c. To help you in the organization and delivery of sermons.

d. To help you to overcome the fear of preaching.

e. To challenge you to discover your specific talents and gifting.

D. Because good preaching is hard work (II Tim. 2:15).

Work hard so God can approve you. Be a good worker, one who does not need to be ashamed and who correctly explains the word of truth. –NLT

A preacher is considered a worker. In other words preaching is work (We will come back to this verse in a later class).

Jay Adams states that true instruction in homiletics ought to teach the following three things (*Preaching with Purpose*).

1. How to remove all obstacles to preaching the truth.
2. How to make the message as clear as possible.
3. How to point the listener to Christ alone as the foundation for his belief and actions.

"He was a preacher, too... and never charged nothing for his preaching, and it was worth it, too." –Mark Twain

Lesson 2
Biblical Words associated with Preaching

I. What are the meanings of the biblical words associated with preaching and teaching?

Ask Class: What is the difference between teaching and preaching?

After they respond…do you realize that from a biblical perspective there is no distinction?

Each of the biblical words that are translated preaching or teaching focus on a unique aspect or focus of preaching.

A. There are six Old Testament words that are associated with preaching or teaching.

1. *LAMATH* (Strong's #3925)

   This word is commonly used for teaching originally referred to the striking or goading of an ox. It carried with it the idea of discipline and chastisement. Later this word was used in the sense of "teaching" (See: Ezra 7:10; Jer. 32:33).

   *For Ezra had prepared his heart to seek the Law of the LORD, and to do it, and to **teach** statutes and ordinances in Israel.* Ezra 7:10

   *And they have turned to Me the back, and not the face; though I **taught** them, rising up early and **teaching** them, yet they have not listened to receive instruction.* Jeremiah 32:33

   Preaching Focus: To goad or prod into righteous activity

2. *YARAH* (Strong's #3384)

   This word literally means "to cast" or "to throw." It could easily be applied to the motion that the "sower of seeds" would use as he planted his new crop. This word is also applied to the process of teaching (See: Is. 30:20-21).

   *And though the Lord gives you the bread of adversity and the water of affliction, yet your **teachers** will not be moved into a corner anymore, but your eyes shall see your teachers. Your ears shall hear a word behind you, saying, "This is the way, walk in it," whenever you turn to the right hand or whenever you turn to the left.*

   Preaching Focus: To cast seeds into the field of their mind for the purpose of bringing forth fruit

3. *BIN* (Strong's #995)

This word means "to separate" or "distinguish." It is most often translated "understanding" which applies to the concept of teaching because it is the role of the teacher to help people distinguish between ideas and concepts so that they might have biblical understanding (See: Neh. 8:8; Job 6:24; Dan. 11:33).

*So they read distinctly from the book, in the Law of God; and they gave the sense, and helped them to **understand** the reading.* Nehemiah 8:8

*Teach me, and I will hold my tongue; **cause me to understand** wherein I have erred.* Job 6:24

*And those of the people who understand shall **instruct** many; yet for many days they shall fall by sword and flame, by captivity and plundering.*
Daniel 11:33

Preaching Focus: To help people understand what God is communicating to them through His word

4. *SAKAL* (Strong's #7919)

This word means "to be wise." It is often rendered "look at, behold or view," and describes the "process by which one is enabled to see for himself what had never before entered into his physical or intellectual field of consciousness" (*ISBE*, Vol. 5, pg. 2921) (See: II Chr. 30:22; Ps. 32:8; Pro. 21:11).

*I will **instruct** you and teach you in the way you should go; I will guide you with My eye.* Psalm 32:8

*When the scoffer is punished, the simple is made wise; but when the wise is **instructed**, he receives knowledge.* Proverbs 21:11

Preaching Focus: To help people to see things clearly that they have not seen before

5. *ZAHAR* (Strong's #2094)

This word literally means "to shine." It is most often translated "to warn". The idea portrayed is that of a flashlight illuminating a dangerous pathway. The illumination helps to bring caution and carefulness in the taking of necessary steps (See: Ex. 18:20; Ps. 19:12; Ezek. 3:17-21).

*And you shall **teach** them the statutes and the laws, and show them the way in which they must walk and the work they must do.* Exodus 18:20

*"Son of man, I have made you a watchman for the house of Israel; therefore hear a word from My mouth, and **give them warning** from Me: 18 When I say to the wicked, 'You shall surely die,' and you **give him** no **warning**, nor speak*

*to warn the wicked from his wicked way, to save his life, that same wicked man shall die in his iniquity; but his blood I will require at your hand. 19 Yet, if you **warn** the wicked, and he does not turn from his wickedness, nor from his wicked way, he shall die in his iniquity; but you have delivered your soul. 20 Again, when a righteous man turns from his righteousness and commits iniquity, and I lay a stumbling block before him, he shall die; because you did not **give him warning**, he shall die in his sin, and his righteousness which he has done shall not be remembered; but his blood I will require at your hand. 21 Nevertheless if you **warn** the righteous man that the righteous should not sin, and he does not sin, he shall surely live because he took **warning**; also you will have delivered your soul."*

Preaching Focus: To warn the people concerning the judgments of God

6. *SHANAN* (Strong's #8150)

   This word comes from the word meaning "point." It carries the idea of bringing something to a sharp point. It is translated "prick, sharpen, whet or teach." Teaching and preaching involve shaping and sharpening people (See: Deut. 6:6-7).

   *And these words which I command you today shall be in your heart. You shall **teach them diligently** to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up.*

   Repeat them again and again to your children. Talk about them when you are at home and when you are away on a journey, when you are lying down and when you are getting up again. –NLT

   Preaching Focus: To sharpen people by repeated reminders so that they can hit the target arrows as in God's hands

B. There are three New Testament words that are associated with preaching.

   1. *KERUSSO* (Strong's #2784)

      This word is the verb form of the noun *kerux* which means "herald." In biblical culture the "herald" or "crier" was an official designate of an authority who was sent with a message of some importance to announce to those to whom it pertained. The "herald" had to be a responsible person who would faithfully transmit the message as it had been given.

      The verb form of this word means "to proclaim as a herald". As preachers, we have been entrusted with a sacred proclamation or *kerugma* that we must deliver in behalf of the "King of kings".

      "A herald or crier was a public servant of supreme power, both in peace and in war. He appears as the public crier and reader of state messages, as the

conveyer of declarations of war, etc. In the New Testament the word denotes one who is employed by God in the work of proclaiming salvation."
--Hermann Cremer

"In the ancient world the herald was a figure of considerable importance. A man of integrity and character, he was employed by the king or state to make all public proclamations." --R.H. Mounce

a. Jesus did this (Mt. 4:17).

From that time Jesus began to preach and to say, "Repent, for the kingdom of heaven is at hand."

b. Jesus commanded His disciples to do this (Mt. 10:7).

And as you go, preach, saying, "The kingdom of heaven is at hand."

c. Jesus indicated that this was to be an ongoing activity (Mt. 24:14).

And this gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come.

d. The disciples did this everywhere they went (Mark 16:20).

And they went out and preached everywhere, the Lord working with them and confirming the word through the accompanying signs. Amen.

e. Philip did it in Samaria (Acts 8:5).

Then Philip went down to the city of Samaria and preached Christ to them.

f. Paul did it right to the end (Acts 28:30-31).

Then Paul dwelt two whole years in his own rented house, and received all who came to him, preaching the kingdom of God and teaching the things which concern the Lord Jesus Christ with all confidence, no one forbidding him.

2. *EUANGGELIZO* (Strong's #2097)

This word literally means "to announce good news" or "to preach the gospel." It always has to do with bringing "good tidings" to those who were not aware of them. The person bringing such "news" is referred to as an "evangelist".

a. Jesus brought "good news" (Luke 4:18a).

The Spirit of the LORD is upon Me, because He has anointed Me to preach the gospel to the poor…

b. Jesus' purpose in coming was to announce "good news" (Luke 4:43).

…but He said to them, "I must preach the kingdom of God to the other cities also, because for this purpose I have been sent."

c. The disciples proclaimed "good news" (Luke 9:6).

So they departed and went through the towns, preaching the gospel and healing everywhere.

d. Those scattered after persecution had "good news" to share (Acts 8:4).

Therefore those who were scattered went everywhere preaching the word.

e. The angelic messenger declared it (Rev. 14:6).

Then I saw another angel flying in the midst of heaven, having the everlasting gospel to preach to those who dwell on the earth--to every nation, tribe, tongue, and people…

"'Preaching' stresses the activity of the herald, and 'Good News' accents the glorious nature of the message proclaimed." --Ern Baxter

3. *DIDASKO* (Strong's #1321)

This is the most common word in the New Testament for the process of teaching. It occurs far more than any other word for spiritual communication and corresponds to what we often call "preaching."

a. Jesus spent much of His time in this activity (Mt. 4:23; 5:2; 7:29; 9:35; 13:54).

And Jesus went about all Galilee, teaching in their synagogues, preaching the gospel of the kingdom, and healing all kinds of sickness and all kinds of disease among the people. Matthew 2:23

And so it was, when Jesus had ended these sayings, that the people were astonished at His teaching, for He taught them as one having authority, and not as the scribes. Matthew 7:28-29

b. Jesus instructed His disciples to teach (Mt. 11:1).

Now it came to pass, when Jesus finished commanding His twelve disciples, that He departed from there to teach and to preach in their cities.

c. We are instructed to teach (Mt. 28:19-20).

"Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." Amen.

"Strictly speaking, the principle, biblical words translated 'preaching' do not correspond exactly to that activity to which we affix the label. They are somewhat narrower in scope. These words, *kerusso* and *euaggelizo* are used in the New Testament to describe 'heralding' and 'announcing the gospel.' They refer to evangelistic activity. The former always has to do with public proclamation of the good news, while the latter may be used to describe making the gospel known to either unsaved groups or individuals. On the other hand, the word *didasko*, translated 'to teach,' more clearly corresponds to our modern use of the word preach, and has to do with the proclamation of truth among those who already believe the gospel. --Jay Adams, *Preaching with Purpose*

Adams goes on to say that "whatever speaking is carried out in the church after it has assembled, though never divorced from the gospel message, is *didaskalia* or 'teaching.'"

II. What are the two major types of biblical preaching?

A. Evangelistic Preaching: Preaching for salvation.

1. Most often translated "preaching" in the New Testament.
2. Involves heralding and announcing good news.
3. Involves preaching Christ, the Kingdom, repentance and new birth.
4. This is ground breaking preaching.

B. Edificational Preaching: Preaching for maturation.

1. Most often translated "teaching" in the New Testament.
2. Involves pastoral ministry to those already in the Kingdom.
3. Involves corporate:

   a. Edification
   b. Explanation (Bringing Understanding)
   c. Exhortation
   d. Comfort
   e. Inspiration
   f. Warning or Admonishing
   g. Equipping

C. Both types of preaching are included in the Great Commission (Mt. 28:19-20; Mark 16:15).

Lesson 3-4
Feeding the Flock

I. What is the main task of the pastor/shepherd in relation to the flock?

The main task of the pastor/shepherd is feeding the flock in green (life-giving) pasture.

A. In the Old Testament

1. God fed His people (Gen. 48:15).

   And he blessed Joseph, and said: 'God, before whom my fathers Abraham and Isaac walked, The God who has fed me all my life long to this day…

2. The leaders of the nation were to feed the people (II Sam. 5:2; I Chr. 11:2; 17:6; Jer. 23:1-4; Ezek. 34:2-3).

   "Woe to the shepherds who destroy and scatter the sheep of My pasture!" says the LORD. 2 Therefore thus says the LORD God of Israel against the shepherds who feed My people: "You have scattered My flock, driven them away, and not attended to them. Behold, I will attend to you for the evil of your doings," says the LORD. 3 "But I will gather the remnant of My flock out of all countries where I have driven them, and bring them back to their folds; and they shall be fruitful and increase. 4 I will set up shepherds over them who will feed them; and they shall fear no more, nor be dismayed, nor shall they be lacking," says the LORD. Jeremiah 23:1-4

   "Son of man, prophesy against the shepherds of Israel, prophesy and say to them, 'Thus says the Lord GOD to the shepherds: Woe to the shepherds of Israel who feed themselves! Should not the shepherds feed the flocks? You eat the fat and clothe yourselves with the wool; you slaughter the fatlings, but you do not feed the flock.'" Ezekiel 34:2-3

3. God promised future feeders to come (Ezek. 34:12-15).

   "As a shepherd seeks out his flock on the day he is among his scattered sheep, so will I seek out My sheep and deliver them from all the places where they were scattered on a cloudy and dark day. 13 And I will bring them out from the peoples and gather them from the countries, and will bring them to their own land; I will feed them on the mountains of Israel, in the valleys and in all the inhabited places of the country. 14 I will feed them in good pasture, and their fold shall be on the high mountains of Israel. There they shall lie down in a good fold and feed in rich pasture on the mountains of Israel. 15 I will feed My flock, and I will make them lie down," says the Lord GOD.

B. In the New Testament

1. Jesus is the great feeder of His flock (John 10).

   I am the door. If anyone enters by Me, he will be saved, and will go in and out and find pasture. John 10:9

2. Jesus instructed Peter to feed the sheep (John 21:15-17).

   So when they had eaten breakfast, Jesus said to Simon Peter, "Simon, son of Jonah, do you love Me more than these?" He said to Him, "Yes, Lord; You know that I love You." He said to him, "Feed [bosko] *My lambs." 16 He said to him again a second time, "Simon, son of Jonah, do you love Me?" He said to Him, "Yes, Lord; You know that I love You." He said to him, "Tend* [poimano] *My sheep." 17 He said to him the third time, "Simon, son of Jonah, do you love Me?" Peter was grieved because He said to him the third time, "Do you love Me?" And he said to Him, "Lord, You know all things; You know that I love You." Jesus said to him, "Feed* [bosko] *My sheep."*

   When Jesus instructed Peter about his relationship to Jesus' sheep He used two different words to describe the care that He was looking for from Peter.

   a. *Bosko* (Strong's #1006)

      This word literally means to provide pasture. It speaks of the concept found in Psalm 23 where it says, "He makes me to lie down in green pastures; He leads me beside the still waters" (Ps. 23:2).

   b. *Poimano* (Strong's # 4165)

      This word literally means to tend as a shepherd. It speaks of the other aspects of pastoral care described in Psalm 23 where it says, "He restores my soul; He leads me in the paths of righteousness for His name's sake" (Ps. 23:3).

3. Elders were instructed to be feeders (Acts 20:28; I Pet. 5:2).

   Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. Acts 20:28, KJV

   In fact one of the qualifications for elders is that they be able to teach and to exhort and convince with sound doctrine (I Tim. 3:2; Tit. 1:9).

4. Ultimately, the Lamb of God will shepherd or feed His people for eternity (Rev. 7:15-17).

   Therefore they are before the throne of God, and serve Him day and night in His temple. And He who sits on the throne will dwell among them. They shall neither hunger anymore nor thirst anymore; the sun shall not strike them, nor

any heat; for the Lamb who is in the midst of the throne will shepherd them and lead them to living fountains of waters. And God will wipe away every tear from their eyes.

C. Today the ministry of the Word must be of utmost importance to the pastor.

1. Proper feeding will bring rest to the flock (Ezek. 34:14-15; Ps. 23:2).

I will feed them in good pasture, and their fold shall be on the high mountains of Israel. There they shall lie down in a good fold and feed in rich pasture on the mountains of Israel. I will feed My flock, and I will make them lie down," says the Lord GOD. Ezekiel 34:14-15

He makes me to lie down in green pastures… Psalm 23:2a

Sheep that are hungry are restless. Sheep do not lie down unless their fully satisfied and their basic needs for food are met.

2. Proper feeding will bring authority and cause gathering (Ezek. 34:13).

There is a difference between "stealing sheep" and "growing grass." Sheep will gather where the grass is green and the water is pure (a good restaurant does not have to advertise). When you preach the word with accuracy and power it will bring respect and authority into your ministry.

3. Proper feeding will produce healthy, reproductive sheep (Jer. 23:3-4).

"But I will gather the remnant of My flock out of all countries where I have driven them, and bring them back to their folds; and they shall be fruitful and increase. I will set up shepherds over them who will feed them; and they shall fear no more, nor be dismayed, nor shall they be lacking," says the LORD.

II. What are some biblical principles that will ensure proper feeding?

A. Proper feeding involves rightly dividing the Word (II Tim. 2:15-16).

Charismatic Christians tend to be strong on application but weak on interpretation. They can often reduce everything to, "God showed me…"

Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth. But shun profane and idle babblings, for they will increase to more ungodliness.

1. This passage highlights four elements to one's ministry in the word.

a. We must be diligent.

This means that we must "exert ourselves with earnest diligence." Other translations say…

Study… --Amp

Earnestly endeavor… -ABUV

Do your best… --NIV

Work hard… --NLT

b. We must do it to please and be approved of by God.

Sometimes we get in the trap of preaching because we want the approval of people. This verse tells us that we should be more concerned about the approval of God. After all, it is God's word that we are handling.

Other translations say it this way…

Earnestly seek to commend yourself to God… --Wey

Try hard to show yourself worthy of God's approval… --NEB

Aim first at winning God's approval… --Knox

Work hard so God can approve you… --NLT

Concentrate on doing your best for God… --Msg

c. We must be willing to do the work of it.

When it comes to the word, you must see yourself as a worker. This is your livelihood. Paul speaks of laboring in word and doctrine (I Tim. 5:17). We need to get good at this. We should not just be grabbing for the quickest and the easiest sermon that we can find on the internet. Leaders are to give themselves to the word (Acts 6:4).

*Let the elders who rule well be counted worthy of double honor, especially those who **labor** in the word and doctrine. For the Scripture says, "You shall not muzzle an ox while it treads out the grain," and, "The **laborer** is worthy of his wages."* I Timothy 5:17-18

The word "labor" in this passage literally means "to feel fatigue." This is not a casual work. The analogy given is that of an ox treading out the grain.

*…but we will **give ourselves continually** to prayer and to the ministry of the word.* Acts 6:4

This passage literally means that we will be "constantly diligent" when it comes to the ministry of the word.

d. We must rightly divide or be accurate in our use of the word.

To rightly divide literally means to "cut straight." Other translations state it this way:

Ever cutting a straight path for the message of truth. –Mon

Driving a straight furrow, in your proclamation of truth. –NEB

Rightly laying out the Word of Truth. –Alf

Correctly analyzing the message of truth. –Ber

Skillfully handling the word. –Rhm

Accurate in delivering the message of truth. –TCNT

Declaring the word of truth without distortion. –Con

Laying out the truth plain and simple. –Msg

Study and be eager and do your utmost to present yourself to God approved (tested by trial), a workman who has no cause to be ashamed, correctly analyzing and accurately dividing [rightly handling and skillfully teaching] the Word of Truth. –Amp

When we do not rightly divide the word of God we can end up ashamed.

Ask Class: How can a preacher be ashamed in the preaching of the Word?

2. Rightly dividing means making study a major priority in the pastor's schedule (Acts 6:1-6).

This means that the pastor will have to balance serving tables, counseling, administration, traveling and other such with his need to spread a good table in front of his people (No Saturday night specials).

3. Rightly dividing means doing the work of research (Pro. 25:2).

It is the glory of God to conceal a matter, but the glory of kings is to search out a matter.

a. It means learning the right way to study the Bible.

This includes word studies, character studies, topical studies, etc.

b. It means learning how to use the best tools for digging.

c. It means accumulating helpful resources.

This means building a good working library and investing in your profession.

d. It means studying and doing the work yourself.

   You should never jut repeat what you have heard other preachers say. Sometimes their research is inaccurate. Find out for yourself; make it your own.

e. It means battling the natural "spirit of laziness."

   A spirit of laziness always wants maximum results for minimum effort. Too often, however, the results end up being the minimum.

f. It means overcoming the natural weariness of much study (Eccl. 12:12).

g. It means having a designated place for private study.

   This should be a private place where you will have minimal interruptions.

h. It means having a set time to study.

   The more you can organize your life into set routines, the better prepared you will be for effective ministry.

i. It means facing the fact that if you are called to preach, you are also called be a perpetual student, an avid reader and a "bookaholic."

B. Proper feeding means understanding the place and power of the Word of God in the lives of people.

1. God's attitude about His Word.

   a. He magnifies His Word above His name (Ps. 138:2).
   b. His Word is alive, powerful, active and sharp (Heb. 4:12).
   c. His Word does not return void (Is. 55:11).
   d. He backs up His Word with signs following (Mk. 16:15-20).

2. The Eight-fold Ministry of the Word in II Timothy 4:1-2

   a. For Doctrine
   b. For Reproof
   c. For Correction
   d. For Instruction
   e. For Convincing
   f. For Rebuke
   g. For Exhortation
   h. For Comfort

3. Our Attitude toward the Word

a. The attitude of hungering for and desiring the Word (Mt. 4:4; 5:6; I Pet. 2:2).

b. The attitude of teachability before the Word (Ps. 119:33).

c. The attitude of humility before the Word (Is. 66:1-2).

d. The attitude of obedience or personal application of the Word (Jam. 1:25).

C. Proper feeding will be a healthy diet (Eccl. 12:8-12).

1. A healthy diet is a balanced diet.

a. This means balancing integrity and skill (Ps. 78:70-72).

He also chose David His servant, and took him from the sheepfolds; from following the ewes that had young He brought him, to shepherd Jacob His people, and Israel His inheritance. So he shepherded them according to ***the integrity of his heart****, and guided them by* ***the skillfulness of his hands***.

The word "integrity" means wholeness, uprightness, honesty and sincerity. It deals with the heart motivation that must be behind the ministry of the word.

The word "skillfulness" means proficient, excellent and effective.

b. This means ministering to the whole man (Ps. 23:1).

The LORD is my shepherd; I shall not want.

The shepherd's role is to feed a balanced diet so that the flock does not lack in any area of need.

c. This means dispensing both knowledge and understanding (Jer. 3:15).

And I will give you shepherds according to My heart, who will feed you with ***knowledge and understanding***.

Knowledge speaks of academic insights and accuracy while understanding speaks of a proper application of those insights to the lives of the people.

d. This means maintaining the proper tension between extremes (Ps. 85:10).

Mercy and truth have met together; righteousness and peace have kissed.

- Divine Sovereignty/Human Responsibility
- Law/Grace
- Faith/Works

- Gifts of the Spirit/Fruit of the Spirit
- Authority/Personal Freedom
- Prosperity/Self-Denial

2. A healthy diet focuses on practical principles of living (Ex. 18:20).

   And you shall teach them the statutes and the laws, and show them the way in which they must walk and the work they must do.

   Jethro's instruction to Moses was to focus on three areas in his public ministry.

   - Teaching the statues of the Lord.
   - Teaching them the way to walk or how to apply the statues.
   - Teaching them the work that that they are to do.

   Does our ministry in the word do this? Is it truly equipping people for life and living?

   You should tell them God's decisions, teach them God's laws and instructions, and show them how to conduct their lives. –NLT

3. A healthy diet never forsakes the foundation stones of the Christian life.

   a. The Cross of Christ
   b. Repentance
   c. Forgiveness of Sins
   d. Faith
   e. First Love
   f. Etc.

   Learn how to make the basics beautiful.

4. A healthy diet is one that ministers meat in due season.

   …how I kept back nothing that was helpful, but proclaimed it to you, and taught you publicly and from house to house…For I have not shunned to declare to you the whole counsel of God. Acts 20:20, 27

   In order to do this you need to…

   a. Evaluate the growth level and maturity of the flock.

   b. Evaluate the strategic season in the local assembly (What is God doing now?).

   c. Evaluate the emphasis of your teaching over the last months and years.

   d. Evaluate the specific areas of weakness in the congregation or culture.

On the basis of your evaluation, plan your word ministry to address the needs of the congregation. As a pastor, you should be working ahead about six months in your spirit.

D. Proper feeding will necessitate the personal feeding of the pastor.

1. The pastor will feed out of his own relationship to God.

2. Without the continual feeding of the pastor, the spiritual well of the pastor will dry up.

3. Without the continual feeding of the pastor, the pastor will become an echo instead of a voice (John 1:23; Is. 40:3, 6, 9).

He said: "I am 'The voice of one crying in the wilderness: make straight the way of the LORD.'" John 1:23

a. An Echo

An echo is a repeating of a sound, an imitating of the words and style of another (Acts 19:13-16). An echo changes the message according to public pressure or the persecution received from the message preached.

b. A Voice

Being a voice involves receiving and declaring a message from God for a specific people at a specific time (Gal. 1:11-12; Is. 50:4-5; I Cor. 11:23; Rev. 2:17).

But I make known to you, brethren, that the gospel which was preached by me is not according to man. For I neither received it from man, nor was I taught it, but it came through the revelation of Jesus Christ.

Galatians 1:11-12

The Sovereign LORD has given me an instructed tongue, to know the word that sustains the weary. He wakens me morning by morning, wakens my ear to listen like one being taught. The Sovereign LORD has opened my ears, and I have not been rebellious; I have not drawn back.

Isaiah 50:4-5, NIV

For I received from the Lord what I also passed on to you: The Lord Jesus… I Corinthians 11:23a

Lesson 5
The Preacher

"A prepared messenger is more important than a prepared message" -- Robert Munger

I. What serves as the basis for the preached word?

A. The preparation of the preacher is more important than the preparation of the sermon.

Broadus in his book on *The Preparation and Delivery of Sermons* offers the following six needs if the preacher is going to be true to the message:

1. A sense of divine call (John 15:16; Acts 16:10; I Cor. 9:16; I Tim. 2:5-7; II Tim. 1:8-12)

You did not choose Me, but I chose you and appointed you that you should go and bear fruit, and that your fruit should remain, that whatever you ask the Father in My name He may give you. John 15:16

For if I preach the gospel, I have nothing to boast of, for necessity is laid upon me; yes, woe is me if I do not preach the gospel! I Corinthians 9:16

So you must never be ashamed to tell others about our Lord. And don't be ashamed of me, either, even though I'm in prison for Christ. With the strength God gives you, be ready to suffer with me for the proclamation of the Good News. 9 It is God who saved us and chose us to live a holy life. He did this not because we deserved it, but because that was his plan long before the world began--to show his love and kindness to us through Christ Jesus. 10 And now he has made all of this plain to us by the coming of Christ Jesus, our Savior, who broke the power of death and showed us the way to everlasting life through the Good News. 11 And God chose me to be a preacher, an apostle, and a teacher of this Good News. 12 And that is why I am suffering here in prison. But I am not ashamed of it, for I know the one in whom I trust, and I am sure that he is able to guard what I have entrusted to him until the day of his return. II Timothy 1:8-12, NLT

a. When God calls us He also equips us with the spiritual gifts necessary to function in the call (I Pet. 4:10-11).

As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God. If anyone speaks, let him speak as the oracles of God. If anyone ministers, let him do it as with the ability which God supplies, that in all things God may be glorified through Jesus Christ, to whom belong the glory and the dominion forever and ever. Amen.

b. Everyone who preaches should feel like they are a person on a mission. They should feel like they are "A man sent from God…" (John 1:6-7).

There was a man sent from God, whose name was John. This man came for a witness, to bear witness of the Light, that all through him might believe.

2. A vital Christian experience (Mt. 7:28-29 with Mt. 23:1-4)

Albert Martin in his booklet titled *What's Wrong with Preaching Today* states,

"The principle is this: that unless we would degrade preaching to a mere elocutionary art, we must never forget that the soil out of which powerful preaching grows is the preacher's own life."

a. You cannot lead others where you have not been (Acts 4:20; 19:13-16; I John 1:1-3).

For we cannot but speak the things which we have seen and heard. Acts 4:20

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, concerning the Word of life--the life was manifested, and we have seen, and bear witness, and declare to you that eternal life which was with the Father and was manifested to us--that which we have seen and heard we declare to you, that you also may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ. I John 1:1-3

Someone once said regarding the preacher, "He cannot share what he does not possess or reveal what he has not seen."

b. Your goal is to be an example of what is being preached (I Tim. 4:12, 16).

c. Your life and testimony must be channels of truth to people (Rom. 15:18; I Cor. 11:2; I Th. 2:10).

For I will not dare to speak of any of those things which Christ has not accomplished through me, in word and deed, to make the Gentiles obedient… Romans 15:18

I dare not boast of anything else. I have brought the Gentiles to God by my message and by the way I lived before them. Romans 15:18, NLT

Jerome said, "A holy clumsiness is better than sinful eloquence."

Cervantes said, "He preaches well who lives well. That is all the divinity I know."

Someone else said, "The world looks at preachers out of the pulpit to know what they mean in it."

Could it be that the reason why Jesus preaching and teaching had such authority was because He actually lived what was preached? The scribes of the day had accurate teaching, but they did not practice what they preached.

And so it was, when Jesus had ended these sayings, that the people were astonished at His teaching, for He taught them as one having authority, and not as the scribes. Matthew 7:28-29

Then Jesus spoke to the multitudes and to His disciples, saying: "The scribes and the Pharisees sit in Moses' seat. Therefore whatever they tell you to observe, that observe and do, but do not do according to their works; for they say, and do not do. For they bind heavy burdens, hard to bear, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. Matthew 23:1-4

3. A continuation of learning

   This means that the preacher will have to settle it in his or her mind that they will live the life of a disciple who continues to grow personally through their devotional life with the Lord and their study life in the Scriptures. This is important for several reasons:

   a. So that the preacher can continue to grow personally, staying ahead of the people.

   b. So that the preacher can draw from fresh experiences with God as a source of encouragement to others (Eph. 1:17).

      Therefore I also, after I heard of your faith in the Lord Jesus and your love for all the saints, 16 do not cease to give thanks for you, making mention of you in my prayers: 17 that the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of Him, 18 the eyes of your understanding being enlightened; that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, 19 and what is the exceeding greatness of His power toward us who believe, according to the working of His mighty power… Ephesians 1:15-19

   c. So that the preacher can remain relevant to the times and the culture.

4. The development of natural gifts

God gives us natural gifts, talents and abilities, but we are responsible to take what God has given us and develop it. You cannot create a gift; that is something that God must bestow. However, you can cultivate the gift that has been bestowed by God.

a. This involves honing or sharpening our skills.

b. This involves enhancing what God has given.

c. This involves being willing to remove any personal obstacles that might hinder anyone from receiving our message.

5. The maintenance of physical health (I Cor. 9:27; I Tim. 4:8)

   There is a physical side to preaching.

6. A complete dependence upon the Holy Spirit (I Th. 1:5).

   For our gospel did not come to you in word only, but also in power, and in the Holy Spirit and in much assurance, as you know what kind of men we were among you for your sake.

   "The preacher who learns homiletical skills may forget his need for the Holy Spirit. The key reason some worship services are cold and lifeless and the sermons within those services without impact is that the Holy Spirit is not present to give warmth and life." –Broadus

We could add a seventh need of the preacher which deals with the heart or the motivation of the preacher.

7. A pure heart

   a. This includes a genuine fear of God (I Th. 2:3-5).

      So you can see that we were not preaching with any deceit or impure purposes or trickery. For we speak as messengers who have been approved by God to be entrusted with the Good News. Our purpose is to please God, not people. He is the one who examines the motives of our hearts. Never once did we try to win you with flattery, as you very well know. And God is our witness that we were not just pretending to be your friends so you would give us money! --NLT

      To have a fear of God implies that you have rejected the fear of man. Do you preach to put a smile on God or a smile on the faces of man? Perhaps there is a way to do both.

   b. This includes a sincere love for the truth (II Cor. 4:2; II Th. 2:10).

And so, since God in his mercy has given us this wonderful ministry, we never give up. We reject all shameful and underhanded methods. We do not try to trick anyone, and we do not distort the word of God. We tell the truth before God, and all who are honest know that.

II Corinthians 4:1-2, NLT

c. This includes a true love for people (II Cor. 4:7-15).

But we have this treasure in earthen vessels, that the excellence of the power may be of God and not of us. 8 We are hard-pressed on every side, yet not crushed; we are perplexed, but not in despair; 9 persecuted, but not forsaken; struck down, but not destroyed--10 always carrying about in the body the dying of the Lord Jesus, that the life of Jesus also may be manifested in our body. 11 For we who live are always delivered to death for Jesus' sake, that the life of Jesus also may be manifested in our mortal flesh. 12 ***So then death is working in us, but life in you.*** *13 And since we have the same spirit of faith, according to what is written, "I believed and therefore I spoke," we also believe and therefore speak, 14 knowing that He who raised up the Lord Jesus will also raise us up with Jesus, and will present us with you. 15* ***For all things are for your sakes****, that grace, having spread through the many, may cause thanksgiving to abound to the glory of God.*

d. This includes a heart free from covetousness (Acts 20:33; Phil 1:15-17).

B. The personal disciplines in the life of the preacher lay the foundation for all ministry of the word.

1. This means that the preacher must be a person of prayer and communion with God.

It is very important that the preacher has the ability to hear from God on a personal level. This prepares the preacher to be able to hear from God for others. How do you decide what to preach on any given occasion? Does God have a role in this?

2. This means that the preacher must be a serious student of the Word (I Th. 2:13).

It is the word of God that powerful in people's lives not our words (Heb. 4:12). The more familiar we can be with God's Word the more equipped we will be to represent God to man.

For this reason we also thank God without ceasing, because when you received the word of God which you heard from us, you welcomed it not as the word of men, but as it is in truth, the word of God, which also effectively works in you who believe. I Thessalonians 2:13

"A preacher should be a live coal to kindle all the church" -Emerson

Lesson 6
The Purpose of Preaching

I. What is the purpose of preaching?

The effective preacher (1) knows he has a message to deliver, (2) has a definite purpose in delivering that message, and (3) is consumed with the necessity of getting that message across and accomplishing that purpose.

Do you know why you are preaching? Do you sense an urgency to deliver it?

A. There is a general purpose in preaching.

"The preacher's business is to comfort the afflicted and to afflict the comfortable"

Jay Adams states in his book *Preaching with Purpose* (pg. 13),

"The purpose of preaching, then, is to effect changes among the members of God's church that build them up individually and that build up the body as a whole. *Individually*, good pastoral preaching helps each person in the congregation to grow in his faith, conforming his life more and more to biblical standards. *Corporately*, such preaching builds up the church as a body in the relationship of the parts to the whole to God and to the world."

1. Preaching should be for the purpose of edification and should seek to accomplish the same things that Paul prayed for in relation to the saints.

    a. For their spiritual well-being (Jn. 14:16)
    b. That they might be healed (Acts 9:40; Jam. 5:15)
    c. That they might live in honesty and sincerity (Phil. 1:10)
    d. That they might be full of the fruit of the Spirit (Phil. 1:11)
    e. That they might know the will of God (Col. 1:9; 4:12)
    f. That they might walk worthy of the Lord (Col. 1:10)
    g. That they might increase in the knowledge of God (Col. 1:10)
    h. That they might be strengthened with all might (Col. 1:11)
    i. That the patience of Christ might be worked in them (Col. 1:11)
    j. That they might fulfill their call in life (II Th. 1:11)
    k. That they might bring glory to God's name (II Th. 1:12)
    l. That they might know the hope of their calling (Eph. 1:15-18)
    m. That they might know the power of God in their life (Eph. 1:19)

n. That they might effectively communicate their faith to others (Phm. 4-6)

2. All preaching should accomplish some general spiritual results.

a. It should create faith in the hearers (Rom. 10:14-17).

How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them? And how can they preach unless they are sent? As it is written, "How beautiful are the feet of those who bring good news!" But not all the Israelites accepted the good news. For Isaiah says, "Lord, who has believed our message?" Consequently, faith comes from hearing the message, and the message is heard through the word of Christ. –NIV

- Faith in God
- Faith in His Word
- Faith for freedom, healing and deliverance
- Faith and courage to live for God

b. It should give direction to the hearers (Ex. 18:20; Ps. 119:133; Is. 30:20-21).

And you shall teach them the statutes and the laws, and show them the way in which they must walk and the work they must do. Exodus 18:20

Direct my steps by Your word, and let no iniquity have dominion over me. Psalm 119:133

And though the Lord gives you the bread of adversity and the water of affliction, yet your teachers will not be moved into a corner anymore, but your eyes shall see your teachers. Your ears shall hear a word behind you, saying, "This is the way, walk in it," whenever you turn to the right hand or whenever you turn to the left. Isaiah 30:20-21

c. It should bring change to people's lives (Is. 55:10-11).

For as the rain comes down, and the snow from heaven, and do not return there, but water the earth, and make it bring forth and bud, that it may give seed to the sower and bread to the eater, so shall My word be that goes forth from My mouth; it shall not return to Me void, but it shall accomplish what I please, and it shall prosper in the thing for which I sent it.

"My grand challenge in preaching is to break the hard heart and to heal the broken one." --John Newton

d. It should bring a challenge to which the people must rise (Phil. 3:13-15).

Brethren, I do not count myself to have apprehended; but one thing I do, forgetting those things which are behind and reaching forward to those things which are ahead, I press toward the goal for the prize of the upward call of God in Christ Jesus. Therefore let us, as many as are mature, have this mind; and if in anything you think otherwise, God will reveal even this to you.

You are challenging people to lay hold of their inheritance and their destiny.

3. Jay Adams in his book *Preaching with Purpose* (page, 31) lists the three general purposes for preaching as:

   a. To inform.

   b. To convince (to believe or not).

   c. To motivate.

"The evangelical spirit can be present at all times. What deed of social action is urgent? What community problem needs attention? What new adventure of faith do we bring to our people? What concerns to we transmit in our preaching? If the sermon is comfortable or too easy for people, then we need to reexamine ourselves and our message." --Turnbell

B. There should also be a specific purpose that the preacher hopes to accomplish with every message preached.

   1. The preacher should ask himself three questions:

      a. Why have I chosen this topic or text?

      b. What do I hope to achieve?

      c. How do I want the people to respond?

   2. The preacher's purpose should be clear to the congregation.

   3. The preacher should actually feel that he has a vital message to deliver that the people absolutely need to hear.

      If this is going to be communicated the preacher must:

      a. Have confidence in him or herself.

      b. Be interested in what he or she is doing.

      c. Be intent on getting the message across.

      d. Generate enthusiasm as he or she speaks.

In other words, "You must really believe what you are asking people to believe."

II. What are the attitudes in preaching that will help to ensure that the purpose is accomplished?

The attitude with which the preacher ministers will have a great bearing on whether or not the preacher's purpose is ultimately accomplished.

A. Preach with a passionate heart (Rom. 12:1; 15:30; 16:17; I Cor. 1:10; 4:16; 16:15; II Cor. 2:8; 6:1; 10:1; Eph. 4:1).

"Edwards was appealing to his audience's emotions. He believed that the passions were the prime movers in life, and, therefore, he was not afraid to appeal to the elementary instincts of self-interest and fear. He believed that unless a man was moved by some affections, he was by nature inactive. 'Take away love and hatred, all hope and fear, all anger, zeal and affectionate desire, and the world would be in a great measure motionless and dead; there would be no such things as activity among mankind or any earnest pursuit whatsoever.'" –Turnbell

Notice some of the biblical words that are used by Paul to describe how he spoke to them.

1. **Persuading (II Cor. 5:11a)**

Knowing, therefore, the terror of the Lord, we persuade men…

This word "persuade" means to convince by argument (Acts 28:23-24; Gal. 1:10).

So when they had appointed him a day, many came to him at his lodging, to whom he explained and solemnly testified of the kingdom of God, persuading them concerning Jesus from both the Law of Moses and the Prophets, from morning till evening. Acts 28:23-24

2. **Pleading (II Cor. 5:20)**

Now then, we are ambassadors for Christ, as though God were pleading through us: we implore you on Christ's behalf, be reconciled to God. II Corinthians 5:20

The word "pleading" here means to call forth or appeal to with some emotion. It is used of some of the following instances:

- The centurion pleading with Jesus to heal his servant (Mt. 8:5).
- The leper seeking a healing touch from the Lord (Mark 1:40).
- Jairus pleading for the life of his daughter (Mark 5:23).
- John the Baptist pleading with people to repent (Luke 3:18).

- Paul pleading with the Lord to take away his thorn (II Cor. 12:8).

3. **Imploring (II Cor. 5:20)**

   The word "implore" literally means to beg or petition (Luke 5:12).

   "Preaching is truth through personality. If we give the impression that we are simply reading something from a sheet of paper, that is not very important or urgent, and that we are not desperate about what happens, then nothing will happen. Language that is nebulous as well as cold and casual preaching means that the preacher has lost the wonder of his calling. I am not calling for shouting in the pulpit, but for intensity and compassion." --Turnbell

B. Preach with confidence and boldness (Acts 4:31; 28:31).

1. The word "boldness" means "frankness, bluntness, openness." It speaks of speech that is unreserved, free, fearless and confident. It refers to those who are brave, courageous and daring.

   When we speak of boldness, we are not talking about being obnoxious, reactionary, abrasive or abusive, but bold in faith, convinced of our message and full of the Spirit and power of God.

2. Boldness is the opposite of silence, timidity and shame. It is the opposite of cowardly, fainthearted, fearful and chickenhearted.

   We are not to be ashamed of the Gospel of Christ (Rom. 1:16).

3. Boldness was demonstrated by the apostles in the Book of Acts (Acts 2:22-23, 29. 36; 4:13, 31).

   The boldness of the apostles was dependent upon five things.

   a. Their boldness was dependent upon their relationship to Jesus (Acts 3:13).

      Now when they saw the boldness and unfettered eloquence of Peter and John and perceived that they were unlearned and untrained in the schools [common men with no educational advantages], they marveled; and they recognized that they had been with Jesus. –Amp

      The closer that you are to someone, the easier it is to defend them.

   b. Their boldness was dependent upon their personal experience of salvation (Acts 4:19-20).

      But Peter and John answered and said to them, "Whether it is right in the sight of God to listen to you more than to God, you judge. For we cannot but speak the things which we have seen and heard."

c. Their boldness was dependent upon their understanding of their message (Acts 4:12).

Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved.

d. Their boldness was dependent upon their hearts of love and compassion for the lost (II Cor. 5:14).

Whatever we do, it is because Christ's love controls us. Since we believe that Christ died for everyone, we also believe that we have all died to the old life we used to live. –NLT

e. Their boldness was dependent upon the infilling of the Holy Spirit (Acts 4:31).

And when they had prayed, the place where they were assembled together was shaken; and they were all filled with the Holy Spirit, and they spoke the word of God with boldness.

C. Preach with authority (Mt. 7:28-29; 28:18-20).

D. Preach with compassion (Mt. 9:36-38).

But when He saw the multitudes, He was moved with compassion for them, because they were weary and scattered, like sheep having no shepherd. Then He said to His disciples, "The harvest truly is plentiful, but the laborers are few. Therefore pray the Lord of the harvest to send out laborers into His harvest."

The preacher must be able to sit where the people sit (Ezek. 3:15).

Lesson 7
Types of Sermons

There are three main types of sermons for the purpose of our study:

I. Expository Sermons

A. Expository sermons are biblical sermons.

1. These sermons are not merely about the Bible, they are the Bible.
2. These sermons are Bible centered.
3. These sermons cannot by definition result in a "Springboard Sermon."

   A "springboard sermon" employs a passage from the Bible as a starting place for a discourse on morality or some other issue of concern. The concern of a "springboard sermon" is not expositional accuracy and a thorough understanding of the passage.

B. Expository preaching is biblically instructive preaching.

   The purpose of expository preaching is to teach what the Bible actually says. It has a high regard for the words of the Bible and considers a thorough working knowledge of the Scripture to be the basis for life change and discipleship.

C. Expository preaching is preaching that expounds the Scriptures as a coherent and coordinated body of revealed truth.

D. There are various types of expository preaching.

1. There is the running commentary method.

   In this method the preacher moves through a book of the Bible verse by verse using research to unfold the accurate meaning of the text.

2. There is the Bible reading method.

   In this method the preacher reads through the Bible for a general understanding of the passage focusing only on key insights for a particular emphasis or practical application.

3. There is the purely expositional method.

   In this method the preacher also focuses on biblical content but with an attempt to incorporate more structure and outline to the exposition of the text.

4. There is the sermonizing method.

This method is the best expository form in that it incorporates structure and outline, but it focuses on life application.

a. The sermonizing method should only be concerned about the obvious features or the main point of the passage.

   There are many details that will be uncovered in the research process that must be eliminated or it will run too long and the primary impact will be diluted.

b. The sermonizing method should primarily be concerned about the spiritual meaning and implications of the passage.

   Anything of a historical or geographical nature must be kept subordinate to the central issue. It is to be a sermon, not a lecture.

c. The sermonizing method should always have a penetrating and focused message with a strong emphasis on application to life.

The byproduct of a steady diet of expository preaching is an increase of Bible knowledge among the people.

II. Textual Sermons

A. The textual sermon is similar to the expository sermon but it is based on one abbreviated passage.

B. In the textual sermon the outline comes from the text itself.

C. The textual sermon usually involves a shorter passage and a more detailed analysis.

   The textual sermon can be based on a passage as short as one verse or as long as a book of the Bible (a short book). Most often it will be a passage of 1-10 verses. This will be the primary text and very little supporting texts will be referenced.

Note: See Appendix 1 for a sample textual sermon.

III. Topical Sermons

A. The topical sermon deals with a specific biblical theme or an issue of importance or concern.

B. There are many variations of the topical sermon.

   1. Doctrinal Sermons

Some examples of this type of sermon might include:

- The Attributes of God
- The Baptism of the Holy Spirit
- The Atonement
- The Authority of the Believer
- The Church

2. Biographical Sermons

   Biographical sermons are drawn from Bible characters who serve as a positive or negative example of actions and their results. These sermons may become a series on the life of a biblical character.

   Some examples of this type of sermon might include:

   - Joseph
   - Abraham
   - Sarah
   - David
   - Elijah

3. Ethical Discourse

   The ethical discourse draws from principles in the Scripture and applies them to issues that may not be directly addressed in the Bible.

   Some examples of this type of sermon might include:

   - Social Issues
   - Abortion
   - Prejudice
   - Suicide

4. Word Study

   A word study usually focuses on one word or one concept (a few related words) and brings a biblical challenge regarding that topic.

   Some examples of this type of sermon might include:

   - Faith
   - Love
   - Obedience
   - Prayer
   - Holiness

Note: See Appendix 1 for a sample textual sermon.

IV. A Combination of All

Preaching is not always an either or situation. Any given sermon may use elements from all of the various types of preaching.

Lesson 7, Appendix 1, Textual Sermon

Sample Textual Sermon

NOTE: This message was delivered by Pastor Frank Damazio in a Portland Bible College chapel service January 12, 1994.

Title of Message: Seriously Seeking God

Text for Message: Hosea 10:12b

"*Break up your fallow ground, for it is time to seek the Lord, till He comes and rains righteousness on you.*"

Outline for Message:

I. Introduction

God is calling His people to serious prayer because of something He wants to do among us.

II. The Body of the Message

A. The Preparation for Prayer – "Break up"

B. The Hindrance to Prayer – "Fallow ground"

C. The Time for Prayer – "Now is the time"

D. The Determined Action of Prayer – "Seeking the Lord"

E. The Persistence of Prayer – "Until"

F. The Results of Godly Prayer – "He comes… and rains on you"

III. Conclusion

Lesson 7, Appendix 2, Topical Sermon

Sample Topical Sermon

Message Title: When God Comes Down

Outline:

I. Introduction

Thematic Statement:

When God comes down, He does so with specific purposes in mind which must be discerned by us if we are going to receive the full benefit of His coming.

II. Specific Purposes for His Coming

A. To find those who will seek him (II Chron. 16:9; Ps. 14:2; Is. 55:6-7).

B. To speak to His people (Ex. 19:11, 20).

C. To vindicate His people (Is. 31:4-5).

D. To deliver those who are bound (Ex. 3:8).

E. To refresh and water His people (Acts 3:19; Ps. 72:6)

F. To ignite the church with Holy Ghost fire (Is. 64:1-2).

G. To draw the world to Himself (Is. 64:1-5).

III. Conclusion

In this special time of visitation, reach out to God for what He wants to do in you.

Lesson 7, Appendix 3, Sermon Framework, Sermon #1

Sermon #1- Extended Exhortation (9-10 minutes)

The first sermon is an extended exhortation of 9-10 minutes. It can utilize any of the preaching methods discussed and should contain the following elements.

I. Introduction – The introduction should contain most of the following elements, not necessarily in this order.

A. Greeting
B. Title (Optional)
C. Thematic or Purpose Statement
D. Prayer
E. Text
F. Outline Overview
G. Transitional Statement

II. Body – Spiritual Principle

It is best in a short sermon to focus on one or two principles or points. Each point should be treated in the following manner.

A. Principles Discovered (Text/Verse)

B. Principle Expounded

- Word Studies
- Background Information
- Supporting Verse

C. Principle Illustrated

- Biblical Example
- Personal Illustration
- Dramatic Illustration
- Statistics, etc.

D. Review Thematic Statement

E. Transitional Statement

III. Conclusion – The conclusion should contain most of the following elements, not necessarily in this order.

A. Review and Summarization
B. Concluding Information
C. Invitation and Decision
D. Prayer

Note: For more about this Framework, See next page

Lesson 7, Appendix 4

Homiletics Preaching Framework

This is the framework that you will be using for your first sermon. This framework is very rigid and detailed and very probably not at all like the way in which you will eventually preach. However, for the purpose of discipline and gaining a good understanding of the basic parts of the sermon, it is the framework that we will be using.

Each student will be giving three sermons.

1. One of your sermons must be a "Topical" sermon, meaning that it will be a biblical topic that you choose to deal with, not limited to one specific passage of Scripture. You may begin with a principle verse or passage, but you will cover many passages from which to build your message rather than focus on a verse-by-verse analysis of one passage. Your outline will be based on what you want to communicate.

2. One of your sermons must be a "Textual" sermon, meaning that you will focus on one specific passage of Scripture. You will explain the meaning of those verses in a verse-by-verse analysis. Your outline will come from the passage you are expositing.

3. The third sermon that you give can be either or a combination of both.

You must incorporate into each of your sermons dramatic dialogue, biblical illustrations or personal illustrations. Each sermon must have at least one of these in it, and by the time you have completed all of your sermons, you need to have used all three elements somewhere within each. (Each sermon does not have to use all three elements).

You should use the Preaching Framework as a template to make sure that your sermon contains all of the necessary elements.

The written sermon notes from which you preach should be neat, well ordered, and clean looking (preferably typewritten). When giving your sermons you must give a copy of your outline to the instructor before you speak.

Your first sermon will be an 8-10 minute extended exhortation. The other two sermons will be 20 minutes "sermonettes."

Lesson 7, Appendix 5, The Five Step Sermon

The Five Step Sermon

Leonard Fox and Bill Scheidler

The following outline has proven effective in walking through the preparation of hundreds of sermons in over 30 years of ministry.

1. **The Attention Step**

   The Challenge: "Make me want to listen, I dare you!"

   Element: Humor, pointed questions, startling statements, rhetorical questions, illustrations, visual aid, true story.

2. **The Need Step**

   The Challenge: "What needs to be done and why?"

   Elements: Statements of fact, warnings of danger, importance of topic, illustration, ramifications, actual present tense situations.

3. **The Satisfaction Step**

   The Challenge: "What do I do to satisfy the need?"

   Elements: Statement, explanation, demonstration, practical experience, meeting objectives.

4. **The Visualization Step**

   The Challenge: "Can I see myself enjoying the doing of this?"

   Elements: Describing benefits of doing, describe consequences of not doing, contrasting positives and negatives.

5. **The Action Step**

   The Challenge: "What must I do and how should I do it?"

   Elements: Challenge, appeal, summary, quotation, key verse, illustration, inducement, personal intention, clear steps to success.

Lesson 8-9
Choosing a Topic/Text

Sometimes God will give you a specific word by revelation as to what to speak to the congregation. Other times He expects us, as good feeders, to use our shepherd's heart and our sanctified mind to determine what the people need to eat at any given time. As the preacher prepares to speak he goes through two processes.

I. What are the two primary processes in choosing a topic or preaching portion?

A. Analyzing

There are four important areas for the preacher to analyze when choosing a topic. The preacher must:

1. Analyze the occasion of the message.

   a. Are you a guest speaker?

      - Is it your first time?
      - Is it your second time?
      - Are the people very familiar with you and your ministry?

   b. Are you a conference speaker?

      - What kind of conference is it?
      - Does the conference have a theme?
      - Have you been asked to speak to the theme?
      - Will you have one session or multiple sessions?

   c. Are you speaking for a special occasion?

      - Is it a holiday or Holy Day (Christmas, Easter, Mother's Day)?
      - Is it a special celebration time (Anniversary, Dedication, Ordination)?

   d. Are you officiating at a specific ceremony?

      - Wedding
      - Funeral

   e. Are you addressing a special interest group?

      - Men's or Women's Meeting
      - Married Couples
      - Marketplace Ministry
      - College Chapel
      - Single Adults

- Youth

  It should be noted that young people tend to be less critical of information, are more open-minded to new ideas and need more force, variety and energy in content and delivery than older people.

2. Analyze the context of the message.

   a. What is God saying?

      Ask yourself or others some of the following questions:

      - What has the Lord been saying to the church world?
      - What has the Lord been saying to this local church?
      - What has been the theme of the preaching for the last season?

   b. What is happening?

      It is often very appropriate for pastors to address critical events about which people may be concerned.

      - What is happening in the Church?

        This could include such things as programs, events or prophetic movements.

      - What is happening in the community, city, nation, or world?

        This could include such things as catastrophes, politics, economics, current events or issues in the forefront.

      - What is happening in the religious world?

        This could include things such as current trends, doctrinal concerns and unique events.

3. Analyze the spiritual climate of the local church.

   a. Is it experiencing a high time or a low time?

   b. Is there spiritual momentum or is it in neutral?

4. Analyze the needs of the church.

   a. There are always certain basic or general needs that are always relevant.

      In an article by Billy Graham titled *Anatomy of a Great Sermon* (Ministries Today, September/October 1989) he discussed the common issues of all

people. He indicated that when he preached to any crowd he always know that that there will be several responsive chords in the hearts of the people.

He listed these five common areas:

- Life's needs are not totally met by social improvement or material affluence.

- There is an essential emptiness in every life without Christ.

- There are lonely people everywhere.

- Many people are plagued by a continual sense of guilt.

- There is a universal fear of death.

"Theological preaching is deservedly unpopular if all it does is settle a lot of problems people never heard of, and ask a lot of questions nobody ever asks." --Robert J. McCracken, *The Making of the Sermon*

b. There are many specific needs that are relevant to the church.

Ask God to help you to discern the areas that are appropriate in this time and this season relative to this specific body of believers (family issues, prayer, worship, joy, relationships, maturity, giving, vision, etc.).

Some of this can be discerned in casual conversation with the people in the church or monitoring the kind of repeated counseling situations that are arising.

Jay Adams discusses three areas that can help us to think through the issue of specific needs in his article titled *The Congregation and the Preaching Portion*. These three areas have to do with considering the past, the present and the future relative to the church or the situation.

- The Past

  What is the history of the church? Are there any gaps or imbalances that are reflected in the past?

- The Present

  What is the present circumstance of the church? Are there any immediate problems or issues that the people are facing?

- The Future

What is the vision of the church? What are the growth areas and steps that the congregation needs to move into? What things do you see on the horizon for which you need to prepare people?

"There are a number of factors that might be considered, but the one that I address is the welfare of the congregation itself. In making such decisions any pastor who truly cares about the flock will seek to divest himself of his own interests and hobbies, will refuse to allow his fears and apprehensions about consequences to dictate the choices and will think only of his obligations toward God and the welfare of his people."
– Jay Adams

c. There are many themes for general spiritual edification.

There are messages that are timeless and always important in the lives of believers. It is important to focus on the basic tenets of the faith.

B. Strategizing

The preacher must also think strategically when considering the topic or text. This is especially true when the person preaching has long term and primary responsibility for leading the local church.

Thinking strategically means considering four areas relative to the local church.

1. The stage of the spiritual journey of the local church

   a. This means evaluating the growth level and maturity of the flock to determine what is "meat in due season."

   b. This means examining the emphasis in your teaching and preaching over the past year or years.

2. The program or vision development of the local church

   What is being birthed? What needs strengthening?

   a. LIFE Groups
   b. Christian Education
   c. Tithing
   d. Building Extension

3. The adjustment or discipline of the local church

   While this is rare, there are times when the pastor must take the rod in hand and bring correction to the flock.

4. The introduction of a new emphasis or doctrine to the church

Whenever the leadership of the church feels the need to change a doctrinal position or to enter into a new expression of church life, it is critical that a thorough saturation in the Word of God take place to prepare the ground for that change.

II. What are some other considerations relative to choosing a topic?

A. The preacher must be willing to care for and address sensitive issues.

"Most preachers handle sin as they would handle snakes, at arm's length and with no greater intimacy and for no longer time than is absolutely necessary."
--S.M. Shoemaker, *Realizing Religion*, 1921

People face many issues that are not easy to talk about. However, it is important that the pastor assist the congregation in thinking God thoughts toward these areas. This is part of creating a biblical world view. Most of our people are bombarded with worldly opinions on a daily basis. Where do they hear God's view of these issues? Where do they get information that will help them enter the societal debate?

1. Abortion
2. Divorce
3. Moral Purity
4. Affliction
5. Suicide
6. Race Relations
7. Heaven and Hell
8. Eternal Judgment
9. The Wrath of God
10. Etc.

"If spiritual pastors are to refrain from saying anything that might ever, by any possibility, be misunderstood by anybody, they will end—as in fact many of them do—by never saying anything worth hearing." --D. Sayers

B. The preacher must be faithful to deliver any direct word from God.

1. The preacher should be a prophetic voice to the people.

2. The preacher should assist the people is hearing what the Spirit is saying to the church (Rev. 1-3).

III. How does one get a word from God?

Those who will serve the congregation as senior pastors will have somewhat of a different task from those who are only occasional speakers in services from time to time.

A. As an Occasional Speaker

If you are called upon to preach a message in a place where you will only get one shot at them, and you want to preach the mind of God for them, or if you feel led to do so in your own church, here are some thoughts on "How to Get a Word from God."

1. Pay attention to what God has been saying to you in your own personal walk with Him.

   Frequently, God will already be speaking about and "working in" a particular message into the preacher's life because He knows a people up ahead will need it. What has He been saying to you?

2. Pay attention to what is going on around you.

   God will often quicken you through something that is happening. It might come through a variety of sources. It might come through:

   a. A quickened thought while others are ministering.
   b. Current events or a news article.
   c. A prophetic word in the church.
   d. Reading books and other materials.

   When these thoughts are quickened to you, be sure to write them down and keep them in a place where you will be able to reference them.

3. Spend time in serious prayer waiting for a clear impression from the Holy Spirit.

   Prolonged time in prayer before speaking will give God the opportunity to impress a thought upon you. He may…

   a. Impress a passage of scripture on your mind.
   b. Impress a thought or idea on your mind.
   c. Remind you of a past message you have spoken that would be good to re-work.
   d. Show you a specific need in the congregation.

   When you sense an impression coming, flow with it and, if it is God, your spirit will begin to be flooded with an inner witness and confidence.

4. As the impression comes, write the basic theme of it down on paper before you do any study.

5. Finally, put it all together into a clear word from God!

"Preach not because you have to say something, but because you have something to say." --Richard Whately

B. As a Regular Speaker

If you are the pastor of a church and will preach for Sunday after Sunday, you need to believe God for a strategy as you preach.

1. Strategic preaching does not mean choosing scriptures randomly, at the last minute.

2. Strategic preaching means planning several Sundays in advance (as much as a year).

   a. It will help bring continuity.

   b. It will help you preach with purpose.

   c. It will keep you from being overly influenced by circumstances including:

      - Weekly events
      - Weekly conversations or counseling appointments
      - Letters
      - Personal trials or turmoil

   d. It will keep emergencies from ruining your message for the given week.

IV. What challenge do we get from Billy Graham?

Billy Graham's 9-fold preaching challenge extracted from *Anatomy of a Great Sermon*, Ministries Today, 1989.

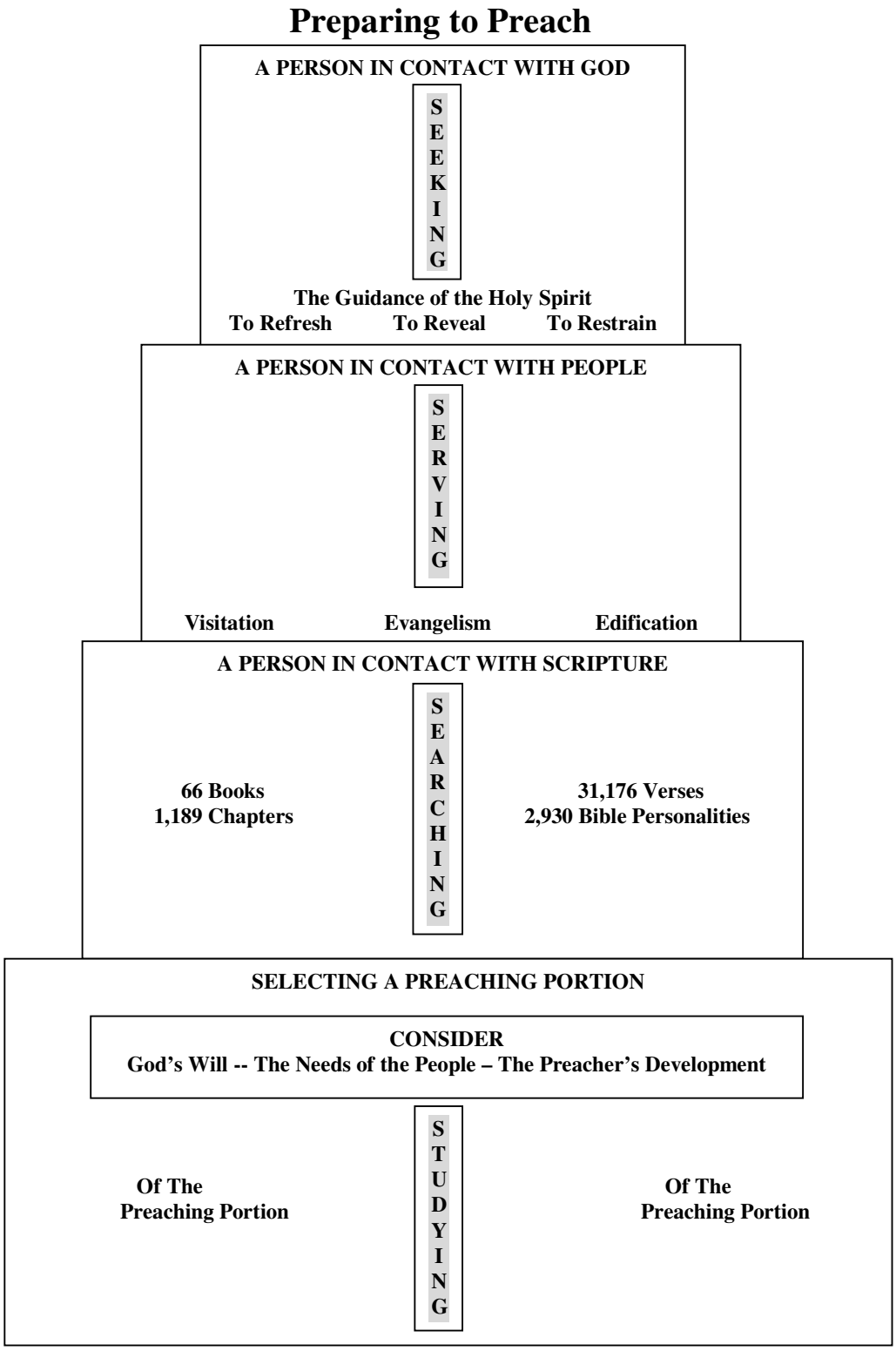
A. Minister in the Pulpit

1. Preach with authority (Rom. 10:17).
2. Preach with simplicity.
3. Preach with repetition.
4. Preach with urgency.
5. Preach for a decision.

B. Minister Outside the Pulpit

1. Communicate the Gospel with your holy life.
2. Communicate the Gospel with your love for your fellowman.
3. Communicate the Gospel by your compassionate social concern.
4. Communicate the Gospel by your unity in the Spirit.

Lesson 8-9, Appendix 1, Preparing to Preach from *Biblical Sermon Guide,* Lloyd Perry



Lesson 10
Researching the Text/Topic

I. What are some of the spiritual aptitudes that assist the preacher in researching the text or topic?

There are several spiritual elements that assist the preacher in researching into the text or the topic.

A. The ability to pray

Prayer is the channel of the Holy Spirit. If we are to communicate with the Lord and receive the direction of the Spirit, it must come through prayer.

B. The ability to meditate on Scripture

As you pray over passages of the Scripture, the Holy Spirit will help you to see into that verse as never before.

C. The ability to hear the voice of God

This ability does not come when you have been asked to speak somewhere or when you have to make a decision. It comes through a daily life of obedience to the Lord.

D. The ability to understand the heart of man

We are not as unique as we would like to think. Most of the things that trouble us trouble others as well. Most of the things that tempt us tempt others as well. Most of the doubts that we face are faced by all men.

1. To identify needs common to man.

2. To understand how people think and feel.

II. What are some of the natural or academic abilities that will assist the preacher in researching the text or topic?

The spiritual aptitudes listed above must be coupled with some very natural and academic abilities.

A. The ability to study

Study requires discipline and hard work. There are no short cuts to revelation. The more we study the Word of God the deeper our well from which the Holy Spirit can draw.

B. The ability to interpret

The Bible was originally given in a world much different than our own. When the Word of the Lord came to men of old, they could easily understand it because it came to them enfolded in the culture of their day. Modern man, however, has a tremendous problem when reading the Bible. There is a huge culture gap that must be bridged. Modern man has little or no context to understand everything that he reads.

C. The ability to take raw bits of research and build them into a cohesive whole.

III. What is the process that is involved in going from an idea to a cohesive message?

There is a process involved going from an idea to a cohesive message.

A. STEP ONE - Thesis

1. This involves the choosing of (1) a text, (2) the texts or (3) the topic to be covered in the sermon.

2. This involves stating a preliminary thesis which will help establish the direction of the research. This may later be refined after the research is done.

B. STEP TWO - Analysis

1. This involves doing the work of research in connection with the text or topic chosen.

2. This involves using research tools and methods to gain a fuller understanding of the text or topic.

    a. Word Studies
    b. Cross References
    c. Historical/Cultural Significance
    d. Contextual Significance
    e. Prophetic Significance

C. STEP THREE - Principlizing

1. In this step, principles are drawn from the research. The principles formulated in this step will often become the main points of your message.

2. In this step, principles are stated in a concise, clear form.

D. STEP FOUR - Synthesis

1. In this step the principles or key thoughts are put in a logical order.

2. In this step the outline begins to take shape.

IV. What are the areas with which your research should be concerned?

The process of research should bridge the gap from the Bible times to the present. Your research should deal with the following:

A. Contextual Study

1. Is your passage from the Old Testament or New Testament?
2. In what book of the Bible is this passage contained?
3. What is the distinctive purpose of this book?
4. What seems to be the purpose of this chapter?
5. In what setting do we find this specific account?
   a. What has gone before in the book?
      - What precedes it in this chapter?
      - Is there something that caused these things to happen?
   b. What follows this account?
      - Is this a stepping stone to a later point?
      - Is there any change in action?

B. Historical Study

1. Who are the main figures or characters involved?

   a. What do their names mean?
   b. What are their characteristics?
   c. How do they fit in terms of Bible chronology?
   d. Where does this event fit in their lives?
   e. What effect does it have on their lives?
   f. Who are their contemporaries?
   g. Are there any archeological findings regarding this passage?

2. What are the geographical locations (places, rivers, mountains, etc.)?

a. Where is it located?
b. What does the name mean?
c. Did anything significant ever take place there?

3. What is the date of this event or writing?

   a. How does it fit dispensationally?
   b. What else was happening in the world at this time?

4. Were there any customs in that day that help clarify the passage?

C. Comparative Study

Comparative study involves researching any parallel passages in the Bible associated with your selection.

1. What portions of Scripture discuss this same matter?

   a. How do they treat it?
   b. What do they add that is not in this passage?

2. Is there any particular difference in wording that might help to explain either passage?

3. Is there any significance in the order in which these references appear?

D. Word Study

1. What are the key words in the passage?

   a. How are they first used in the Bible?
   b. How are they last used in the Bible?
   c. How many times are they used in the Bible?
   d. Is there a key verse in connection with this word?
   e. In which book of the Bible is it most often used?
   f. Are they used often in this passage?
   g. Are there any unusual uses of this word in the Bible?

2. What are the various meanings possible for these words?

   a. Does this add anything to the sense?
   b. What is the root meaning (origin of the word)?

3. What are some word combinations that are commonly used together?

   a. How are they used in the whole of Scripture?
   b. How are they used together in this passage?
   c. Do they seem to be coupled with common opposites or synonyms?

E. Commentary Study

1. What do the various commentaries state in regard to this passage?
2. What do other books on the subject have to say?
3. What periodical articles discuss this passage?

F. Language or Exegetical Study

1. What are some figures of speech employed?
2. Are there any significant variant readings?
3. How do other translators (Bible versions) translate this passage?

G. Symbolism and Typology

1. What symbolic words are used?
2. What is the significance of the numbers used?
3. What is the interpretation of the names employed?
4. What is the direction of the movement (if any)?
5. Are there parables that should be interpreted?

For further study refer to Prayer and Personal Bible Study, Lesson 11, Bridging the Gap

Lesson 11
Developing Principles from Research

When doing research for any messages it is potentially possible to gather a great deal of related and some unrelated material. This raw research must be narrowed and put into a form that will instruct, challenge and inspire. The preacher/teacher will never share all of the things that are discovered in the research process no matter how interesting these things are to the researcher. The preacher/teacher must move from the research to the sermon outline. This process involves several things, but one of the key things involved is the development of principles from research.

I. What is a principle?

A. A principle is "A general truth or law. . . a settled law or rule of personal conduct" (Funk & Wagnalls)

B. A principle is an outstanding and abiding truth that is not limited to a moment in time.

C. A principle is a simple, concisely stated truth that is easily understood and applied to life and living.

II. What are keys to translating research into principles?

There are several steps in a process that will help the preacher to translate research into principles.

A. Choose your text or topic.

B. Do the necessary research.

1. Word Studies
2. Parallel Passages
3. Commentary Study
4. Etc.

C. Meditate on the significance of your research in light of topic.

D. Ask God to illuminate to you the eternal truths contained in your passage.

E. Ask yourself the following questions:

1. How does this relate to me personally?

2. How does this relate to the people to whom I plan to speak?

3. What new light does my research throw on the meaning of this verse or this subject in general?

4. What truths do I see here that are relevant to the life of the believer?

5. Are the truths that I see here obvious or do I have to stretch the meaning to make it work?

   A woman once said to her minister: "I love to hear you preach. You get so many things out of your text that aren't really there." --Watchman-Examiner

F. Formulate key truths into the statement of principles.

G. Rework the statements into their most fundamental and basic form eliminating all unnecessary words or ideas.

H. Arrange principles into a logical order as a foundation for the sermon outline (See Lesson 14, Constructing an Outline).

III. What do spiritual principles look like?

A. There are general guidelines *to follow* in the statement of principles.

1. A principle should be universally applicable. It should apply to all people everywhere.

2. A principle should be a clear statement. Eliminate any symbolic language or ambiguous term from the statement.

3. A principle should be a concise statement. You should eliminate any unnecessary words.

4. A principle should be a positive statement. It should focus on what to do as opposed to what not to do.

5. A principle should be stated in a complete sentence.

B. There are general guidelines *to avoid* in the statement of principles.

1. A principle should not use names of Bible places or characters (e.g. "Abraham believed God").

2. A principle should not be in the form of a question.

3. A principle should not be in the form of an exhortation (e.g. "Believe God!").

4. A principle should not be difficult to apply.

Practice Exercise

Note to Teacher:

Divide the class into teams of 3-4 people and have them work on segments of the passage under consideration. Each team should try to extract principles from their assigned text and work them into the best possible statement following the guidelines in this lesson. After they have completed their work, each team should be given opportunity to share the principles that they have draw from their assigned portion. A possible text for consideration would be Matthew 6:1-21. Each team could be assigned one of these four portions: Matthew 6:1-4; 6:5-8; 6:9-15; 6:16-21.

Here are some sample principles that might be drawn from these passages:

- Only that which is done before God will receive God's reward.
- If what you desire is the praise of men, the praise of men is all you will get.
- Good works are to be a spontaneous reflex for the believer.
- Forgiveness comes through forgiving.
- Acts done with selfless, secret love get God's attention.
- Secret service leads to open reward.

Lesson 11, Appendix

I heard it – Did you?

Jay Adams

A rare thing happened the other day – I heard a good sermon. Let me briefly analyze it for you, noting some of the factors that made it good.

First, it was *preaching*; it was not a string of stories or a stodgy lecture. By that I mean, from start to finish, the sermon was directed to *us*. We were involved from the outset. The truth of the passage was presented as God's message to *us*, not only to the members of a church long ago and far away in biblical times. God came alive to us as someone living, ruling, caring *now* – for *us*. The preacher made us concerned, and kept us concerned, about *our* families, *our* church, *our* community.

Next, what I heard was *biblical* preaching. What he preached was not an essay on some truth, not the ideas of politicians, media personalities, philosophers, theologians or his own opinions, but what *God* said to us in Paul's letter. Not only did he tell us what the preaching portion means, but he even showed us just how every point that he made comes from the passage. Because he did so, we were able to evaluate for ourselves whether the preacher's conclusions about the text were accurate. Significantly, it was apparent that he had done his homework and that what he told us made sense. And, I believe others in the congregation, if asked, would agree with me that what he said about the text was accurate. He satisfied us that he was preaching what Paul had said. We went away understanding the passage and how everything in the sermon flowed from it. Consequently, we listened to his exhortations about our lives, not as the opinions of a man, but as a word from God to us. He preached, and his preaching was received, with an authority appropriate to the sort of message that it was. We left knowing that we had heard a proclamation from God.

Again, the sermon was *interesting*. The preacher did not cook the juice out of the passage, leaving hard, dry, burned-over abstract teaching. Nor did he serve it to us as a raw, bloody, uncooked chunk of meat. Like a fine chef, he knew just how to handle the passage, cooking it to a turn, garnishing and accenting it so that what he served was the text in full flavor. Its own nutritious juices were preserved, and where delicate nuances otherwise might be missed, he seasoned it with illustrations that brought them out. As he delivered it, the sermon sizzled!

Moreover, the sermon was well *organized*. There were points, sturdy as steel, undergirding the whole, arranged in logical order. But the points did not protrude; he did not bore us with unnecessary firstlies, secondlies and thirdlies, he avoided details that added nothing to the central idea of the message, and – believe it or not – he did not bother us with distracting, forced alliteration. His entire focus in the sermon was on the intent of the Holy Spirit in the text. He kept moving ahead, avoiding all meaningless prefacing and repetition, instead skillfully thrusting each point straight into our hearts!

Now, I know that you will find it difficult to believe me when I tell you that, on top of everything else, the sermon was *practical*. Yes, it really was! It was carefully adapted to the particular congregation to which it was preached. And the preacher persisted in telling us not only *what* to do but *how* to do it. And sometimes, like his Lord in the Sermon on the Mount, he also told us how not to do it. It was plain that had spent time thinking about that biblical principles mean in everyday living and had worked out biblically derived applications and implementations of each one.

What a sermon it was! You don't hear many like it today. Indeed, because of this fact, you may wonder where it was preached and who preached it. You may ask, "Are cassette tapes available?" The answer is no. But I can tell you where I heard it – it was in a reverie while sitting in the Montreal airport that I heard that sermon, and the only record of it is the one that I am now sketching for you *enroute* to Montcon. But, is it doomed to remain merely a bare record, hidden away from the people of God in a pastoral journal sitting on your shelf? Why should it? Why don't you bring it to life? Why don't you preach it this Sunday to *your* congregation? Then, if you and scores of other preachers with you do so, thousands of people throughout the land will truly be able to say, "I heard a good sermon today!" – J.E.A.

Lesson 11, Appendix 2

The Virtues of Christ

compiled from Bill Gothard

Character	Definition	Vs.
Alertness Mark 14:38	Ability to anticipate right responses to that which is taking place around me	**Unawareness**
Attentiveness Heb. 2:1	Showing the worth of a person by giving since attention to his words	**Unconcern**
Availability Phil. 2:20-21	Making my own schedule and priorities secondary to the wishes of those I am serving	**Self-centeredness**
Boldness Acts 4:29	Confidence that what I have to say or do will result in lasting benefit	**Fearfulness**
Cautiousness Pro. 19:2	Knowing how important right timing is in accomplishing right actions	**Rashness**
Compassion I Th. 3:17	Investing whatever is necessary to heal the hurts of others	**Indifference**
Contentment I Tim. 6:8	Realizing God has provided everything I need for my present happiness	**Covetousness**
Creativity Rom. 12:2	Approaching a need, a task, an idea from a new perspective	**Under-Achievement**
Decisiveness James 1:5	The ability to finalize difficult decisions based on the will and ways of God	**Double-Mindedness**
Dependability Psalm 15:4	Fulfilling what I consented to do even if it means unexpected sacrifice	**Inconsistency**
Determination II Tim. 4:7-8	Purposing to accomplish God's goals in God's time regardless of the opposition	**Faint-Heartedness**
Diligence Col. 3:23	Visualizing each task as a special assignment from the Lord and using all my energies to accomplish it	**Slothfulness**
Discernment I Sam. 16:7	Seeing through a surface problem to root causes	**Judgment**
Discretion Pro. 22:3	The ability to avoid words, actions and attitudes which could result in undesirable consequences	**Simple Mindedness**
Endurance Gal. 6:9	The inward strength to withstand stress to accomplish God's best	**Giving Up**
Enthusiasm I Th. 5:16, 19	Expressing with my spirit the joy of my soul	**Apathy**
Fairness Luke 6:31	Looking at a decision from the viewpoint of each person involved	**Partiality**
Faith Heb. 11:1	Visualizing what God intends to do in a given situation and acting in harmony with it	**Presumption**
Flexibility Col. 3:2	Not setting my affections on ideas or plans which may be changed by others	**Resistance**
Generosity II Cor. 9:6	Realizing that all I have belongs to God and using it for His purposes	**Stinginess**
Gentleness I Th. 2:7	Expressing personal care appropriate to another's emotion need	**Harshness**
Gratefulness I Cor. 4:7	Making known to God and others in what ways they have benefited my life	**Unthankfulness**

Hospitality Heb. 13:2	Cheerfully sharing food, shelter, and spiritual refreshment with those God brings into my life	**Loneliness**
Humility James 4:6	Recognizing that God and others are actually responsible for the achievements in my life	**Pride**
Initiative Rom. 12:21	Recognizing and doing what needs to be done before I am asked to do it	**Unresponsiveness**
Joyfulness Pro. 15:13	The exultation of my inward being that results from genuine harmony with God and with others	**Self-Pity**
Love I Cor. 13:3	Giving to other's basic needs without having as my motive personal reward	**Selfishness**
Loyalty John 15:13	Using adversity to confirm my commitment to those God has called me to serve	**Unfaithfulness**
Meekness Psalm 62:5	Yielding my personal rights and expectations to God	**Anger**
Obedience II Cor. 10:5	Freedom o be creative under the protection of divinely appointed authority	**Willfulness**
Orderliness I Cor. 14:40	Preparing myself and my surroundings so that I will achieve the greatest efficiency	**Disorganization**
Patience Rom. 5:3-4	Accepting a difficult situation from God without giving Him a deadline to remove it	**Restlessness**
Persuasiveness II Tim. 2:24	Guiding vital truths around another's mental road blocks	**Contentiousness**
Punctuality Eccl. 3:1	Showing high esteem for other people and their time	**Tardiness**
Resourcefulness Luke 16:10	Wise use of that which others would normally overlook or discard	**Wastefulness**
Responsibility Rom. 14:12	Knowing and doing what both God and others are expecting from me	**Irresponsibility**
Reverence Pro. 23:17-18	Awareness of how God is working through the people and events in my life to produce the character of Christ in me	**Disrespect**
Security John 6:27	Structuring my life around what is eternal and cannot be destroyed or taken away	**Anxiety**
Self-Control Gal. 5:24-25	Instant obedience to the initial promptings of God's Spirit	**Self-Indulgence**
Sensitivity Rom. 12:15	Exercising my senses so that I can perceive the true spirit and emotions of those around me	**Callousness**
Sincerity I Pet. 1:22	Eagerness to do what is right with transparent motives	**Hypocrisy**
Thoroughness Pro. 18:15	Knowing what factors will diminish the effectiveness of my work or words if neglected	**Incompleteness**
Thriftiness Luke 16:11	Not letting myself or others spend that which is not necessary	**Extravagance**
Tolerance Phil. 2:2	Acceptance of others as unique expressions of specific character qualities in varying degrees of maturity	**Prejudice**
Truthfulness Eph. 4:25	Earning future trust by accurately reporting past facts	**Deception**
Virtue II Pet. 1:5	The moral excellence and purity of spirit that radiates from my life as I obey God's Word	**Impurity**
Wisdom Pro. 9:10	Seeing and responding to life situations from God's frame of reference	**Natural inclinations**

Lesson 12
The Thematic Statement

I. What is a thematic statement?

A. A thematic statement is a succinct statement of the subject in sentence form.

B. A thematic statement guides you in the selection of materials that will be included in your sermon.

C. A thematic statement provides the listener with a summary of your sermon.

D. A thematic statement is the sermon in a nutshell.

"No sermon is ready for preaching, until we can express its theme in a short, pregnant sentence as clear as crystal. To compel oneself to fashion that sentence, to dismiss every word that is vague, ragged, ambiguous, to think oneself through to a form of words which defines the theme with scrupulous exactness—this is surely one of the most vital and essential factors in the making of a sermon."
--John Jowett

II. What is the purpose of the thematic statement?

A. The thematic statement is helpful to the preacher.

1. It helps the preacher tell the people where he is going.

2. It helps the preacher go there.

3. It helps the preacher tell the people where you have been.

B. The thematic statement is helpful to the listener.

1. It helps the listener to get into the sermon quickly.

2. It helps the listener to follow the thought process throughout the whole message.

III. What are some keys to the construction of a functionally sound thematic statement?

A. The thematic statement should be a simple sentence.

A simple sentence guards against the possibilities of multiple major ideas and of sermonettes within the sermon.

B. The thematic statement should be a clear statement.

There should be no metaphorical use of language in stating the essential idea.

C. The thematic statement should be a universal statement.

It should not contain historical reference such as personalities, places or events. A good thematic statement is timeless and universal.

D. The thematic statement should be a summary statement.

The thematic statement should express the whole thought of the sermon. The whole sermon should be comprehended in miniature in a simple sentence.

E. The thematic statement should be a challenging statement.

As such it should compel an intended response on the part of the audience. It should be invitational.

IV. What are the kinds of thematic statements?

Note: The following section is taken from unpublished notes by Tom Sparks.

A. A thematic statement may be a statement of fact.

1. Its purpose is primarily to present some fact that you intend to prove, highlight or elaborate upon in your message.

2. It is done for the purpose of making a claim.

E.g. *"God loves every man, regardless of race, color or creed."*

B. A thematic statement may be a statement of promise.

1. Its purpose is primarily to present a promise or a prediction based upon a biblical principle of life that you intend to prove and to encourage others to believe.

2. It is done for the purpose of making a prediction.

E.g. *"God's love will overcome all forms of racial prejudice."*

C. A thematic statement may be a statement of value.

1. Its purpose is primarily to present a value that you intend to impress upon the people's minds and encouraged them to adopt.

2. It is done for the purpose of making an evaluative judgment.

E.g. *"Only a new love for God can expel hatred for man."*

D. A thematic statement may be a statement of a standard.

1. Its purpose is primarily to present a standard of Christian living to which you are going to challenge people to adhere.

2. It is done for the purpose of urging toward action.

E.g. *"Every Christian should love his neighbor."*

V. How is the thematic statement to be used?

The preacher will repeat the thematic statement often throughout the message. It will serve to keep the message focused. Each section of the message should tie in to the thematic statement by enforcing, explaining, proving or illuminating it in its deep significance.

Practical Exercise

Have members of the class construct a thematic statement for Pastor Damazio's message on "Seriously Seeking God" found in Lesson 7, Appendix 1. After they work on it for a while, have members of the class share the statement. Allow the rest of the class to constructively react to each statement.

Possible Statement:

If we want to experience a present day spiritual renewal (personally or corporately), we must be willing to prepare our own hearts, remove possible obstacles and seriously and persistently seek God for it.

Lesson 12, Appendix

The View from the Pew

Eight Characteristics Important for Sermons

by Leonard Fox with Bill Scheidler

Ezekiel 3:15 "And I sat where they sat." (KJV)

1. Clear auditorium reception

If people cannot hear, they will not receive and believe. Their lives will not be touched, challenged or changed. Hearing does not just involve your P.A. system and building acoustics although it includes these.

Reception also involves how you speak. Do you pronounce your words clearly? Do you slur your words? Do you speak too loud or too soft? Do you use correct grammar? Do you fluctuate your voice and avoid a monotone delivery?

These things may not seem very spiritual, but they are very spiritual because they affect spiritual results.

2. Connecting with people

The people to whom you are speaking need to know that you are talking to them. This means that when it comes to mechanics a preacher must maintain eye contact and speak in a personable way.

However, it also means that we must be sensitive to where the people are at spiritually. People should be able to say, "He knows I am here." or "He has a message for me."

3. Simplicity

There is no special reward in heaven for preachers that become proficient in using words that are unusual or so technical that no one can understand what they are saying. If you use big words, define them.

A good teacher, like Jesus, is one who can take lofty truths and translate them so that the whole congregation, including the children and the young in the Lord, can understand.

In addition, follow the KISS motto (Keep It Simple, Stupid!). You should have one major theme in your preaching and people should know what it was when you are finished preaching.

4. Believe in your message

The preacher must feel that he is delivering a message from God and he should deliver it as if he believes that message himself. Every time you stand behind the pulpit you must believe that you have a message from God and that is the last time you have to deliver it. When you are finished you must be able to say, "Thus says the Lord!"

For this to happen you must pray, seek God and hear from God regarding your messages to the people. You must believe what you are preaching and it must be real to you personally.

5. **Be in touch with reality**

   The preacher must be in touch with the real world and the people must believe that he is. They must feel that the preaching is speaking to the real issues and the real needs of our day. The preacher cannot be giving yesterday's solutions to yesterday's problems.

   This means the preacher must know what is going on in the world. He must know where the people are at. He must make his preaching fit into the practical world in which the people are actually living.

6. **Intellectually stimulating**

   The preacher must stir up the minds of his listeners. To do this he must help educate them. He must appeal to their powers of reason and logic.

   Many preachers become masters at explaining the obvious. They can "milk" a point until it is completely dry. Don't belabor the obvious. Don't let your messages become a string of overused religious clichés. Learn to move the people emotionally and intellectually where they hear things that they will want to discuss later as a voice, not an echo.

7. **Color and warmth**

   A good preacher will wrap up the bare bones of his outline in the living flesh of colorful adjectives, similes, illustrations, analogies, parables and anecdotes. People do not want to just hear the "cold hard facts."

   You must begin by gaining their attention in the introduction, but you must continue to regain their attention throughout the message. Make your sermon live and breathe.

8. **Spiritual renewal**

   The preacher's messages need to promote a renewal of faith in God and a renewal of hope for the future. This is what people are looking for. It is what they are expecting when they come to church. They are not looking for information alone.

   The preacher must ask God for special grace and anointing to spiritually energize the people as they listen. The people must hear from God and be renewed. If they are, they will keep coming back for more.

Lesson 13
Constructing an Outline

For some of you, this will be a review of material from the Speech Communication course in School of Ministry.

I. What are the various styles of preaching and how they relate to outlining?

A. There are several different styles of presentation in preaching.

1. Preaching from a manuscript.

   This is preaching where the entire manuscript is used in the pulpit. The manuscript may be memorized or read, but virtually every word that is spoken reflects the prepared text.

   a. The advantage of this type of preaching is that you know exactly how long it will take, you have carefully thought out everything that will be said and, therefore, it should flow smoothly and have effective transitions from point to point.

   b. The disadvantage of this type of preaching is that it can become restrictive, you can easily become tied to the manuscript, disengaged with the actual message or lose your place and become confused.

2. Preaching from an outline.

   This is preaching where only the outline of the message is used in the pulpit. The outline in this case may be very simple and brief or it may be lengthier and more complex.

   Preaching from an outline frees the speaker to speak from the heart and yet to maintain direction, order and purpose in the message.

3. Preaching without notes.

   This is preaching where notes are absent from the pulpit. In some circles this is the only preaching that is acceptable.

   a. The advantage of this type of preaching is that it forces the preacher to be very prepared and to commit the message to his or her heart.

   b. The disadvantage of this type of preaching is that under certain circumstances the preacher could lose his or her place and confuse the message. This should most likely be reserved for shorter speeches on subjects that are extremely familiar to the speaker.

4. Preaching extemporaneously.

This type of preaching involves no advanced warning or preparation. It is preaching that is "off the cuff." A person may have some advance warning to scribble some thoughts on paper.

B. Regardless of the style of presentation, a good outline is important.

II. What is the primary purpose of an outline?

A. An outline provides a skeleton on which to hang the flesh of your sermon.

B. An outline helps establish order.

The several thoughts in a sermon should follow one another according to their natural relations or according to the design of the message.

1. Good order requires that the various ideas comprising the unit of consideration be carefully distinguished from one another.

2. Good order requires that the various ideas follow one another in true sequence.

3. Good order requires that the order of thought move toward a climax.

C. An outline helps the sermon to flow freely from one part to another.

The more work that you put into your outline, the more freely your sermon will flow.

D. An outline helps to avoid rambling.

If we are not careful we can end up with a run-on sermon like Mary's essay on pigs:

"A pig is a funny animal, but it has some uses. Our dog don't like pigs. Our dog's name is Nero. Our teacher read a piece one day about a wicked man called Nero. My daddy is a good man. Men are very useful. Men are different than women and my mom ain't like my daddy. My mom says that a ring around the sun means that a storm is coming. And that's all I know about pigs!"

E. An outline helps you to reach your desired goal.

Structure is not an end in itself; it is a means to an end. It is to be a help to you not a burden. It can free you to speak as you feel directed but, at the same time, it will give you something to come back to.

All human minds were designed by God to operate according to pattern and order. When you honor that in your sermon outline, you encourage the people to stay with you and enjoy the journey.

F. An outline helps the listeners.

It not only helps them follow you, it helps them take notes and remember what you said long after the experience is over.

III. What are the various ways that you can arrange your outline?

There are various ways in which to bring order to your outline (The following taken from *Speech Fundamentals* by Mardell Clemens):

A. There is the time pattern.

1. The main points of the outline are chronological divisions.
2. The order is given from a given point in time backward or forward.
3. Speeches that fit this pattern would include biography, testimony and historical narrative.

B. There is the space pattern.

1. The main points of the outline are determined by physical placement.
2. The order is from east to west, north to south, top to bottom, etc.
3. Speeches that fit this pattern would be related to directions to a place or descriptions of an object.

C. There is the categorical pattern.

1. The main points of the outline are determined by a systematic classification based upon the relationship of the parts to the whole.

2. The order may follow one of several patterns:

   a. The most important or interesting first and last with the least important in the middle.
   b. The simple to the complex.
   c. The familiar to the unfamiliar.

D. There is the cause-effect or effect-cause pattern.

1. The main points of the outline are built around (1) the cause and (2) the effect.
2. The order depends on whether you are seeking to determine the causes from known effects or the effect from the know causes.

E. There is the problem-solution pattern.

1. The main points of the outline are built around (1) the problem and (2) the solution.
2. The order is obvious.

F. There is the "reasons for" or "reasons against" pattern.

1. The main points of the outline are reasons for supporting or opposing a proposition.
2. The specific order may be determined based on some of the other patterns above.

IV. What are the reasons for working hard on the proper arrangement of points?

The preacher should be very careful to arrange his materials effectively. There is great value in such an arrangement.

A. It assists in the working out of the details of the speech.

B. It assists in putting together a logical presentation.

C. It assists the speaker in remembering where he or she is going.

D. It assists the hearer in remembering the message.

E. It assists in keeping audience attention.

F. It makes the speech more persuasive.

G. It helps to establish unity in your sermon.

V. How many divisions should there be in a typical sermon?

The number of main points in any sermon should be kept to a minimum. It is best to have only three to five main points. Much of this will depend upon the subject and the nature of the topic itself.

Most preachers try to cover too much when they speak. Some try to cover "the whole counsel of God." The general rule of thumb is to cover a little well rather than covering a lot in a superficial way.

For our purposes in this class, I am asking you to limit yourself to only three main points in your sermons.

VI. What are the qualities of the good outline?

A. An outline should consist of succinct statements. Good outlines state the point in a clear, crisp style.

   Example: John Wesley's sermon

   1. Earn all you can.
   2. Save all you can.
   3. Give all you can.

B. An outline should consist of parallel statements.

   1. Use approximately the same number of words to express each of the main points.

   2. Phrase the main points in a similar way.

   3. Normally the points should be complete sentences.

   4. Be careful not to overdo clever alliterations. Do not sacrifice the message for cuteness.

      This man took alliteration a bit too far when he told the story of the Prodigal Son.

      The Prodigal Son in the Key of "F"

      Feeling **F**ootloose and **F**risky, a **F**eather-brained **F**ellow **F**orced his **F**ond **F**ather to **F**ork over the **F**arthings and **F**lew **F**ar **F**rom the **F**arm to **F**oreign **F**ields and **F**rittered his **F**ortune **F**easting **F**abulously with **F**aithless **F**riends. **F**leeced by his **F**olly, and **F**acing **F**amine, he **F**ound himself a **F**eed-**F**linger in a **F**ilthy **F**armyard. **F**airly **F**amished, he **F**eign would have **F**illed his **Ph**ysical **F**rame with **F**oraged **F**ood **F**rom **F**odder **F**ragments. "Phooey! My **F**ather's **F**lunkies **F**are **F**ar **F**iner," the **F**razzled **F**ugitive **F**orlornly **F**umed, **F**rankly **F**acing the **F**acts. **F**rustrated by **F**ailure and **F**illed with **F**oreboding, he **F**led **F**orthwith to his **F**amily. **F**alling at his **F**ather's **F**eet, he **F**orlornly **F**umbled, "**F**ather, I've **F**lunked and **F**ruitlessly **F**orfeited **F**amily **F**avor. **F**orgive me."

      The less phony, showy or put-on you are, the more your listeners will relate to you and what you have to say.

C. An outline should consist of proportional statements.

   1. Try to keep the amount of material that you will cover under each point approximately the same. If one point seems to be extremely long, see if it can be divided into two points or more.

   2. At the same time you should be sure to spend appropriate time on the most important points. Major on the majors. Do not dwell so much on minor points that you have no time for the most important points.

D. An outline should consist of mutually exclusive statements.

1. Each major point within the outline ought to be a distinct idea, worthy of separate treatment.

2. This avoids overlapping and boredom due to unnecessary redundancy.

E. An outline should consist of contemporary statements.

The outline should speak directly to the people's lives to whom you are speaking. They shouldn't have to work to make it relevant. Your points in the outline might be phrased differently if you are speaking to a youth group or a group of older adults.

VII. What are some guidelines regarding announcing the divisions in the outline?

How much of your outline do people need to know when you are actually delivering the speech?

A. It is not normally necessary to announce the points (especially sub-points) of your outline.

1. In short speeches it is usually better not to highlight your outline.

2. Try to use creative alternatives to revealing your outline.

B. There may be occasions where it is appropriate.

1. When the train of thought is difficult to follow.
2. When there are many points in the speech.
3. When it will aid the memory of the hearers.
4. When it will recapture attention and stir the interest of the hearers.
5. When you are making a particular point about the actual number of points involved.

Whatever you do, be consistent! Do not announce some points and not announce others. It will confuse people and detract from the message.

C. It can be helpful to summarize your points at the beginning and/or at the end of your speech for the purpose of outline overview.

VII. How does all of this line up with the leading of the Holy Spirit?

The outline is only a tool to assist the preacher in the effective delivery of the message that God has put on his or her heart. No one should become a slave to the outline. After all is said and done, one must be flexible and follow the leading of the

Holy Spirit. Sometimes what appears to be a tangent or "off the subject" is a key for that audience or someone in that audience on that particular occasion.

Lesson 14
Beginning the Sermon

The sermon begins with two important elements, the greeting and the introduction.

I. The Greeting

A. What is the purpose of the greeting?

1. The greeting is a transition between what went before and your actual sermon.

   It is like a bridge from the announcements, the offering, your introduction as a speaker or some other occurrence in the service (e.g. prophetic word, prayer, baby dedication, etc.). It may or may not have anything to do with your message. I often take a few mental (or physical) notes of some of the things that have happened to that point in the service to make such bridge comments.

   As you speak in this class you may mention something relative to the previous speaker.

2. The greeting is a time to let the people get to know you.

   This obviously changes if you are in your own congregation where you speak every week. In this case the greeting can be much more abbreviated.

3. The greeting is an opportunity to establish some rapport with the audience.

   a. It is almost a chat with the audience.
   b. It is not as necessary if you are well-known to the audience.
   c. It may mention current events common to all.
   d. It may mention common bonds that you have with the leaders or the people.

B. What are some guidelines that should be applied to the greeting?

1. Give forethought to what you will say before you get up to speak (Don't just "wing it.").

2. Be respectful to the congregation and to the leadership.

   a. Demonstrate honor to church leaders.

   b. Honor the church with a sincere compliment.

   c. Never insult or put down anyone.

      People will take up and offense for others. An offended person cannot receive what you have to say.

3. Be creative in your approach.

    a. Try to avoid the "good morning" approach.
    b. Begin with a humorous story.
    c. Share a story about the pastor.
    d. Let them know why you are glad to be with them.
    e. Make a favorable comment about their city.
    f. Refer to the occasion on which you are speaking.

    Example 1

    "I have been looking forward to sharing with you for a long time."

    Example 2

    "God is so good and has been doing such great things lately. The atmosphere in this place is so exciting."

4. Be warm toward the people.

    a. Remember the power of first impressions.
    b. Be pastoral in nature and set the people as ease.
    c. Remember, sheep do not drink from troubled waters.
    d. Use pleasantry, wit and humor to lighten the atmosphere.

5. Be as brief as the occasion allows.

    a. Do not let the greeting consume all of your message time.
    b. Do not let it be confused with the message in the people's mind.

II. The Introduction

A. What is the purpose of the introduction?

There are four primary purposes for the introduction to the message.

1. The introduction should gain the audience's attention and peak their interest in the message.

    a. A good introduction has the aesthetic value of inviting the hearer to listen to you (as a porch to a building or a prelude to a musical composition).

    b. A good introduction recognizes that no one is automatically interested in your message.

    Regardless of how important, spiritual, or significant the content of the message, we still must capture the attention of our audience.

2. The introduction should set the direction for the message that will follow.

    a. The introduction should answer one of two questions.

        - What am I going to talk about?
        - What in general am I going to say about it?

        This is a good place to utilize your thematic statement.

    b. The introduction should also seek to lay the foundation for what is to come.

        This is done by:

        - Providing the needed background information.
        - Defining important terms.
        - Clarifying relevant concepts.
        - Narrowing the focus (How much of the topic will be covered).
        - Acknowledging limitations.

3. The introduction should establish the relevancy of the message.

    a. The subject needs to be introduced as a significant thing or idea into the conscious mind of the hearers.

    b. Every listener, consciously or unconsciously, asks themselves, "Why should I listen to you?" Your job is to help them with the answer to this question.

    c. To fail here is to lose your audience from the very beginning.

4. The introduction should prepare the people to receive the message.

    It should help to prepare the audience for understanding the message. It should frame in your message.

    Remember the statement, "Tell the people where you are going, go there and then tell them where you have been."

B. What are the key characteristics of the introduction?

1. The introduction should be brief.

    The introduction should not exceed 10% to 15% of the message.

2. The introduction should be appropriate.

a. That is, the introduction should be completely suited to this and no other sermon.

   You may, in fact, preach this same message on numerous occasions to a variety of audiences, but the introduction will always be specially adapted to the moment in time.

b. That is, the introduction should be completely appropriate to this and no other audience.

3. The introduction should be humble.

   a. This means avoiding hype or promising more than you can deliver.

   b. This means never talking down to people, but identifying with people.

4. The introduction should be singular.

   a. The introduction should have a single thought or focus.

   b. The central idea (thematic statement) should be clear.

   c. It should give just enough of the message as to create interest, but not so much as to cause the hearer to feel that they got the sermon twice.

   d. Do not shoot your main bullet too soon.

5. The introduction should be well-planned.

   Much thought and prayer should be given to this; it will set the tone for the entire message.

C. What are some of the types of introduction?

1. There are introductions that are drawn from the Bible.

   a. This may involve an intriguing description of a biblical event or place.
   b. This may involve a descriptive narrative or a biblical event.
   c. This may include elements of intrigue or drama.

2. There are introductions that are drawn from contemporary life.

   This could include one or more of the following:

   a. Personal Experiences
   b. A Startling Statement
   c. A Recent News Item

d. The Statement of a Problem

e. An Intriguing Quotation

The quote should be brief and amazing. There is nothing worse than a lengthy, poorly read, dry quote to kill the flow of a message. Whenever you do use a quote, be sure to practice it with feeling so that it ministers life when you read it.

f. References to a Book

This may be a brief synopsis of a book that you have read, how it applies to your sermon and why they should be interested in it also.

g. A Humorous Story

This should be short, practiced, appropriate and truly funny without being at the expense of someone else for whom the people may feel sorry rather than laughing with you.

h. A Series of Challenging Questions

Challenging questions can get people thinking with you. They can create a tension that you will resolve for them later in the message.

i. Other possibilities include: Vivid word pictures, definitions, parables, riddles, predictions, poems, a proverb, a prayer.

D. What are some things to avoid in introductions?

1. Avoid references to TV programs and movies as a point of reference.

Exceptions to this might be well-known programming that is suitable for all Christians to view.

2. Avoid making apologies to the audience.

Examples:

"I didn't have much time to prepare."
"I am not happy with how this message came together."
"I left my notes at home."
"I am not much of a preacher, but…"
"I am a bit nervous, but here goes anyway."
"I hope this comes across okay, because it was difficult for me to put it together.

3. Never embarrass the leadership of the local church.

Examples:

"He called me last night to preach today."
"I didn't get much notice on this."

Go for it! Trust God! Believe that you are going to be an oracle for the living God!

Lesson 15
Concluding the Sermon

"A message without a conclusion is like a golf game without the final putt."

I. What are the main elements of the conclusion?

A. The conclusion should be carefully prepared.

"Rhetorically, psychologically and spiritually, the conclusion is a most vital part of the sermon. It is not an addition to the sermon, but an organic part of it, necessary to its completeness of form and effect. It gathers up the various ideas and impressions of the message for one final impact upon the minds and hearts of the hearers. --J.A. Broadus

1. This should be done before you speak.

2. You may change direction at the leading of the Holy Spirit.

B. The conclusion should fit the message.

There needs to be a clear correlation between the body of the message and the conclusion.

C. The conclusion should be personal.

1. It will often use the first person pronouns in the way it is expressed (e.g. "I challenge you…).

2. It will be you allowing yourself to be a channel of the Holy Spirit wants to appeal to the congregation through you.

D. The conclusion should be emotionally stirring.

1. It should seek to motivate.
2. It should drive the main message home.
3. It should include passion, conviction and intensity without "shouting."
4. It should reflect the fact that you are personally stirred and challenged by the message.

E. The conclusion should be climactic.

It should be at the peak of the mountain or the highest point of your sermon. Your sermon should build momentum to this point.

"The moment of decision has come…the conclusion is the time to bring all things to a harmonious and moving culmination…the message is now come into

sharpest focus…the conclusion is a time of suspense. Preaching does not and cannot move along a horizontal line. There are peaks and valleys. The true graph of attention is never a straight line. It is more a graph of the fluctuations of the stock market: a level, a peak, a valley, a plateau, a peak, a valley and finally the highest peak." --
Author Unknown

F. The conclusion should be definite.

1. It should be a clear capsulization of the message.

2. It should be singular…only one conclusion.

G. The conclusion should be brief.

1. It should be long enough to drive the point home.

2. It should not be so long that the people lose focus.

You cannot keep the people at a high point too long. Ultimately, however we must be flexible for the situation, the audience and the message.

II. What are some of the elements that may go into a conclusion?

Some of the primary elements that can be utilized in the conclusion include the following:

A. Recapitulation

The conclusion is a time to summarize the message (refer to the thematic statement). However, it is not a time to re-preach your message.

B. The Original Text

Particularly in a textual sermon the conclusion may involve a re-reading of the original text in light of what has been drawn from it.

C. A Parallel Scripture

In your research you may have found a particular verse that seems to sum up what you want to say or ties together all of the main points of your message.

D. Life Application

The conclusion should answer "How does this apply to my life?" or "What do I now need to do?"

E. Exhortation

The conclusion will be a final appeal challenging them in their relationship to Christ and to the truth that has been shared.

F. Invitation

The conclusion will usually involve some kind of invitation to respond for prayer or for an altar call. This invitation should be very specific (See next section).

G. Encouragement

The conclusion should bring some sort of resolve and end on a positive note. This may include promises to the obedient. Negative aspects of the sermon should occur earlier in the message. Very few of you will ever be called upon by God in your entire ministry to leave the people scorched or feeling like they have been spanked by the word from you.

III. What are some things to avoid in making a conclusion?

A. Avoid making more than one conclusion.

B. Avoid announcing your conclusion until you are really concluding.

"Second wind is what some preachers get when they say, 'in conclusion'"

C. Avoid overselling the point.

Overdone emotions and theatrics are a mistake. You want peoples response to be for the right reasons—a genuine work of the Holy Spirit.

D. Avoid deceiving people or tricking them into certain responses.

Do not trick them into coming to the altar with false promises (e.g. "I am not going to embarrass you.").

E. Avoid introducing new points.

The conclusion is not the time to introduce a new point or even new material, unless you are using a powerful quote that drives the message home.

IV. What are some guidelines for making an effective altar call?

A. Make the call specific.

People need to know exactly to what they are actually responding. Avoid vast generalities to which everyone could or should respond.

B. Use appropriate altar call techniques.

Some altar calls are more dramatic than others. You may choose from a variety of techniques including:

1. Merely having the people raise their hands or say “Amen” in agreement.
2. Lead them in a responsive prayer where they repeat your words.
3. Have the people who want to respond stand where they are for prayer.
4. Have those responding come forward to the altar and prayer over them with others.

Whatever method is used, the preacher should avoid causing any undue embarrassment for the people responding. If you get a bad reputation in this area, it may be difficult to get people to respond.

C. Be aware of the rest of the congregation during and after the altar call.

D. End the service on a positive note.

E. Bring resolve before dismissing the people.

For additional thoughts on effective altar calls please refer to the article by Wendell Smith found in the Appendix to this lesson.

How to Give an Altar Call

Pastor Wendell Smith

Altar calls are sacred and personal things. They can be varied as prayer for the sick, repentance for the sinner or renewal for the saint. They can be sweet and simple. They can be intense and convicting. They can be short or they can be long and drawn out by the Holy Spirit. Some preachers hang their listeners over hell; others paint glorious and panoramic pictures of heaven. Some operate in words of knowledge, while others just preach a simple gospel message. Whatever the style and method, there are some basic keys to effective altar calls that will help the Minister be more fruitful in bringing a message home to people's hearts and securing a sincere and biblical response.

1. Understand that people need to respond to truth, and giving them an opportunity to do so is good (Mt. 7:24).

2. Remember that people get saved through the foolishness of preaching (I Cor. 1:21).

3. There are fundamentally four different kinds of altar calls:

    a. Sinners – those who need to repent, be born again for the first time; those who have never been converted.

    b. Backsliders – those who once were but are not presently serving God.

    c. Believers in Sin – those who are believers, but who are sinning or failing in an area.

    d. Believers in Need – those with a specific need (e.g. spiritual, healing, wisdom, provision, strength, encouragement).

4. Determine in your own mind what you want people to respond to or why they should come forward (Acts 2:36).

5. Make your call clear. Repeat it. Do they know what you want them to do and why (Acts 2:38)?

6. When making an appeal for response, use phrases like "*Would everyone please close your eyes so I can ask a private question?*"

7. You may want to ask people to raise their hands in order to evaluate if you should bring them forward or not.

    a. If your altar call is too general (e.g., "*If you have ever sinned in your life, raise your hand*"), then nearly everyone will raise their hand and you may not have room to minister to people. In such a case you would most likely pray for them in their seats.

b. If your appeal is too narrow (e.g., "*If you committed murder in the last eight hours, raise your hand*"), then very few will probably raise their hands and you may want to enlarge your appeal.

8. Sometimes people need to be boldly challenged to come forward out of their seat while everyone is still watching.

   This approach might be taken if the Holy Spirit is prompting you to ask people to boldly follow Christ. If they cannot confess Him before people who are supportive, they will not confess Him before people who are antagonistic (Mt.10:32, 33).

9. Give people time to think and give the Holy Spirit time to convict (John 16:8; 12:32).

   Don't be in a hurry, but, at the same time, don't let it drag.

10. Ask counselors to come while the people are coming and responding.

    This will encourage people to step out and come forward when they see others responding also. Have your workers begin ministering to people for whatever their problem might be (Gal. 6:1, 2).

    The most common altar needs are personal forgiveness, confusion over what to do, physical healing of the body, a broken relationship, a loved one in trouble or a financial need.

11. You may want to pray with people first, leading them in prayer and asking them to repeat the prayer out loud after you.

12. Have printed materials ready to give to people for follow up or take them to another area for more personal ministry.

13. Other people in the congregation need to be instructed what you want them to do while you are ministering to people at the altar. You may want encourage them to:

    1. Pray along with while people are being helped at the altar.

    2. Wait for friends who may have responded until the team has finished ministering to them.

    3. Stay and pray in an atmosphere of prayer and worship even though the formal meeting may be over.

    4. Be dismissed. The service is over, people can leave, parents can pick up their children, but they are encouraged to be respectful of those who are still praying around the front.

Lesson 16
Titling the Sermon

I. What is the purpose for giving a title to the sermon?

A. An effective title can stimulate the interest of the audience.

Titles that deal with the real questions and hurts of people can attract an audience, giving us an opportunity to teach the truth. --Rick Warren

In this case the title is used to arrest people's attention. In such instances the title is usually either a catchy phrase or a startling statement.

Catchy titles can end up being too cute for their own good if they…

1. Are only constructed to show off the cuteness of the preacher.
2. Are only constructed to fit into a reader board on the street.
3. Are only designed primarily to draw next week's crowd.
4. Are only designed for a newspaper add to arouse curiosity.

B. An effective title can help fix the subject of the message in the people's minds.

In this case the title becomes another tool to help the people understand the main theme of the message.

Any title that does not have some significance or special inspiration to people probably is not be the best title to use.

II. What are some of the positive uses for a title?

A. A title has value to the preacher in keeping one sermon separate from another.

B. A title has value for the filing of the message for future reference.

C. A title is useful for the media and marketing department in the reproduction and distribution of the message to others.

D. A title is helpful in arousing the interest of the listener.

E. A title is one means to define the purpose of the message.

III. What are some guidelines for constructing an effective title?

A. The title should be short.

As with all areas there is balance here. A title that is too short may not communicate anything. A title that is too long may be difficult to remember.

B. The title should stimulate interest.

C. The title should be clear.

D. The title should be memorable.

E. The title should be contemporary.

F. The title should be appropriate or relevant to the message.

G. The title should be respectful.

It is easy to lose a sense of decorum when trying to get overly cute with a title. The title should be appropriate for the church setting and all ages of listeners.

IV. What are some methods relative to stating a title?

A title can be stated as:

A. A declaration

"God is Love"

B. An exclamation

"God Loves the Sinner!"

C. A question

"How Can One Experience God?"

D. A phrase followed by a question

"Shaking: How Do I Stand Strong?"

E. A biblical phrase

"Go to the Ant"

F. A simple or compound subject

Simple: "Faith"
Compound: "Faith: Its Challenge and Reward"

G. Some titles just for fun!

1. What Made the Jailhouse Rock (Acts 16:25)?

2. Seven Days without Jesus Makes One Weak (Ps. 27:4-6)
3. I've Fallen but I CAN Get Up (Hos. 14:1-4)
4. The Sermon on the Amount (Mal. 3:8-12)
5. You Are What You Eat (Mt. 5:6)
6. Mary Had a Little Lamb (Luke 2:6-7)
7. Nick at Nite (John 3:1-7)
8. Don't Fight Naked (Eph. 6:16)
9. Pass the Salt and Turn on the Light (Mt. 5:13-16)
10. Mission Possible (Phil. 4:13)
11. Born to "Raze" Hell. (raze = destroy, break down, demolish)
12. What on earth are you doing for Heavens' sake?

Lesson 16, Appendix

Preparing Purpose Driven Sermon Titles
by Rick Warren

If the sermon is designed to transform lives, the title must relate to life. Writing a great sermon title is an art we must continually work on. I don't know anyone who has mastered it. We all have our hits and misses.

But if the purpose of preaching is to transform, not merely inform, or if you're speaking to unbelievers, then you have to be concerned with your titles. Like the cover of a book, or the first line of an advertisement, your sermon's title must capture the attention of those you want to influence.

In planning appealing sermon titles, I ask myself four questions:

1. Will this title capture the attention of people?

Because we are called to communicate truth, we may assume unbelievers are eager to hear the truth. They aren't. In fact, surveys show the majority of Americans reject the idea of absolute truth. Today, people value tolerance more than truth.

This "truth-decay" is the root of all that's wrong in our society. It is why unbelievers will not race to church if we proclaim, "We have the truth!" Their reaction will be, "Yeah, so does everybody else!"

While most unbelievers aren't looking for truth, they are looking for relief. This gives us the opportunity to interest them in truth. I've found that when I teach the truth that relieves their pain, answers their question, or solves their problem, unbelievers say, "Thanks! What else is true in that book?"

Showing how a biblical principle meets a need creates a hunger for more truth. Titles that deal with the real questions and hurts of people can attract an audience, giving us an opportunity to teach the truth. Sermon series titled: *How to Handle Life's Hurts*, *When You Need a Miracle* (on the miracles of Jesus), *Learning to Hear God's Voice*, and *Questions I've Wanted to Ask God* have all attracted seekers.

2. Is the title clear?

I ask myself, will this title stand on its own—without additional explanation? If I read this title on a cassette tape five years from today, will I instantly know what the sermon was about?

Unfortunately, many compelling evangelistic messages are hampered by titles that are confusing, colorless, or corny. Here are some sermon titles I've seen in the L.A. Times:

- *On the Road to Jericho*
- *No Longer Walking on the Other Side of the Road*
- *The Gathering Storm*
- *Peter Goes Fishing*
- *The Ministry of Cracked Pots*
- *Becoming a Titus*
- *Give Me Agape*

- *River of Blood*
- *No Such Thing as a Rubber Clock*

Would any of these titles appeal to an unchurched person scanning the paper? And do they clearly communicate what the sermons are about? It's more important to be clear than cute.

3. Is the title good news?

In his first sermon, Jesus announced the tone of his preaching: *"The Spirit of the Lord ... has anointed me to preach Good News ...." (Luke 4:18).* Even when I have difficult or painful news to share, I want my title to focus on the good-news aspects of my subject.

For instance, years ago I preached a message on the ways we miss God's blessing due to our sinfulness. I titled the sermon, *Why No Revival?* Later I revised the title to *What Brings Revival?* It was the same message, only restated in positive terms. I believe God blessed the latter message in a far greater way.

Here are sermon-series titles I've used to communicate good news:

- *Encouraging Words from God's Word*
- *What God Can Do through Ordinary You*
- *Enjoying the Rest of Your Life* (an exposition of Philippians)

4. Does the title relate to everyday life?

Some people criticize life-application preaching as shallow, simplistic, and inferior. To them the only real preaching is didactic, doctrinal preaching. Their attitude implies that Paul was more profound than Jesus, that Romans is deeper material than the Sermon on the Mount or the Parables.

The "deepest" teaching is what makes a difference in people's day-to-day lives. As D.L. Moody once said, "The Bible was not given to increase our knowledge but to change our lives."

I have been criticized for using sermon titles that sound like Reader's Digest articles. But I do it intentionally. Reader's Digest is the most widely read magazine in the world because its articles appeal to common human needs, hurts, and interests. People want to know how to change their lives.

Using sermon titles that appeal to felt needs isn't being shallow; it's being strategic. At Saddleback, beneath our "how-to" sermon titles is the hard-core gospel truth. A casual observer will not know that the series *Answering Life's Difficult Questions* was a study of Ecclesiastes, *Stressbusters* was an exposition of Psalm 23, *Building Great Relationships* was a ten-week exposition of 1 Corinthians 13, and *Happiness Is a Choice* was a series on the Beatitudes.

We have the most important message in the world. It changes lives. But for people to be attracted to it, the titles of our sermons must capture their attention.

Lesson 17
Illustrating the Sermon

I. Why are illustrations important in a good sermon?

The word "illustration" literally means "to throw light on a subject." The main purpose of preaching is not to entertain, but there is no spiritual value in presenting timeless truth in an unpalatable or boring way.

"Preaching is like drilling for oil. If you don't strike oil in the first 20 minutes, quit boring." –Unknown

"I never see my preacher's eyes
Though they with light may shine—
For when he prays he closes his,
And when he preaches mine!"
--Unknown

"Preacher's don't talk in their sleep; they talk in other people's sleep!" –Unknown

One of the main causes for boring preaching is trying to cover too much material in a single message. Sometimes we feel that we must give the people everything that we have learned on a particular theme. The truth of the matter is the preacher will never be in a position to exhaust any subject. The preacher must pick and choose material that will life and inspire without becoming tedious.

A. Illustrations help give clarity to the truth.

"Pictorial preaching is the most effective, because it is easier to get at the average mind by a picture than an idea." --Peter Marshall

B. Illustrations help give force to the truth.

C. Illustrations help give splendor to the truth.

"He is the best speaker who can turn the ear into an eye" –Arab Proverb

D. Illustrations aid in the retention of the truth.

"If what is delivered from the pulpit be grave, solid, rational discourse, all the congregation grow weary, and fall asleep . . .whereas if the preacher be zealous, in his thumps of the cushion, antic gestures, and spend his glass in telling of pleasant stories, his beloved shall then stand up, tuck their hair behind their ears, and be very devoutly attentive." -- Desiderius Erasmus, 1511

II. What are some important guidelines for the use of illustrations?

A. Make sure the illustration is needed.

B. Make sure the illustration is credible.

C. Make sure the illustration illustrates.

D. Make sure to be selective in your illustrations.

E. Make sure to use variety in illustrations.

F. Make sure the illustration is obvious.

III. What are some types of illustrations that can be used?

Note: The following is taken from *Speech Fundamentals* by Mardell Clemens.

A. *Definition* establishes boundary lines; it places a term in a general class and shows how it differs from other members of the class.

1. Unfamiliar words and words likely to be misunderstood because of frequent, "loose" use need to be defined.

2. Comparison-contrast is a form of definition.

    a. Comparison shows likeness.
    b. Contrast shows differences.

3. Examples should be given to pinpoint the meaning whenever possible.

B. *Description* tells us how a thing looks, feels, smells, or acts; in words it recreates places, things, and people for the listener's inspection.

1. Determine the purpose of the description.
2. Keep it brief.
3. Follow a systematic order.

C. *Facts* are truths known by actual experience or observation.

1. Be sure to verify all statements of fact.
2. Beware of factual omissions which make the facts which are used misleading.
3. Get pertinent facts.

D. *Figures* and *statistics* are types of factual support.

1. Check the source and determine the reliability.
2. Tell the listeners where you got them.
3. Make sure they measure what they are supposed to measure.

E. *Stories* are narratives from personal experience, literature or history.

1. Stories may be factual or hypothetical.
2. Stories must not oversimplify.
3. Stories must bear sharply on the point.

F. *Specific instances* are narratives which are simply referred to.

1. They name the person, place, date, or event, but give no details.
2. They can be used singly or in battery form.

G. *Testimony* is limited to statements setting forth an individual's innermost convictions on a subject of deep importance to himself and to his listeners.

H. *Quotations* give weight to your views in lucid language.

1. Be sure the quote is not too long.
2. Be sure it is not laboriously dragged in.
3. Be sure to say whom you are quoting and that you are quoting.
4. Be sure to practice them thoroughly so they can be read accurately and with appropriate feeling.

I. *Proverbs*, *maxims*, and *slogans* are special types of quotations which can be sparingly used.

1. A proverb is a short, pithy saying that expresses a widely accepted truth bases on common sense and a practical experience.

2. A maxim is a general statement of principle, advice and counsel on human conduct and affairs expressed in tight, epigrammatic form.

3. A slogan is a short, catchy statement used as a rallying point by a person, group, or party.

J. *Restatement* and *repetition* are ways of reviewing the idea and keeping it before the audience.

1. Restatement repeats the idea in different words.
2. Repetition repeats the idea in the same words.

K. *Humor* can be injected consisting of funny or witty stories based on truth or fiction.

L. *Dramatic dialogue* is an imaginary conversation, mixed with some narration and action, of biblical or hypothetical people and situations.

(Note: The following guidelines taken from unpublished notes by Tom Sparks).

Start with a biblical story from which you want to teach. Before you teach it, make it come alive by retelling the narrative in an imaginary dialogue. Recount the story in your own words in an interesting and even humorous way.

1. The conversation must be pointed and short for each character.

2. The dramatic dialogue must be either natural or highly unnatural. Unnatural means making someone look foolish so as to make a point in extreme.

3. The dramatic element of well-planned action is important. Don't be afraid to act a little. Plan ahead of time so that you don't stumble.

4. The dramatic element of anachronism can be helpful. An anachronism is something that is out of its proper frame like having a telephone in biblical times.

5. Humor will give spice to the dialogue.

6. Distinguish between the two or more characters speaking in the dialogue.

    a. By bodily position.
    b. By repeated use of the name.
    c. By the use of accent.
    d. By the pace of your speech.

M. *Visual or Auditory Aids* include things such as maps, charts, graphs, pictures, models, recordings or any material object (Note: Be sure that all of the equipment has been properly set up and tested prior to the context of the sermon).

IV. Where can one find good illustrations?

A. There are many sources that can be classified as impersonal.

1. The Bible
2. Word pictures from the original languages
3. Nature
4. History
5. Literature
6. Human nature
7. Books of illustrations
8. Experiences of others

B. There are sources that can be classified as personal.

1. Your own experiences
2. Your own observation
3. Your own ideas

Lesson 17, Appendix

Illustrating God's Truth

Jay Adams

Illustrations are the life blood of a sermon. They create and hold interest, make a point clearer than the mere statement of it ever could, concretize abstract fact, show how to implement biblical requirements and help make truth practical and memorable. What remarkable service illustrations can render; no wonder Christ used so many of them!

And you will do well to learn how to freely use them too.

"But I have always been weak in illustration; I really don't know how to go about learning how to illustrate well. Can anyone with the basic gifts for the ministry learn to illustrate sermons effectively?" Yes. "Can you tell me how to do so?" Again yes. But, first, let me clarify one thing.

I want to say that, in speaking so positively about illustrations, I am not advocating the string-of-pearls sermon. According to those who use the s-o-p method of preparation, *all* one needs to do to produce a sermon is to get the basic theme of a passage and a dozen of more extended illustrations that fit it; those are his basic materials for sermon construction. The message thus becomes little more than a number of illustrations draped along the theme like pearls strung on a necklace. There is little or no exposition, very little reasoning or grappling with truth in it. Rather, what one does is to focus on illustrations rather than on the biblical passage. That is bad news; the authority of the preacher's message comes from a human rather than a divinely inspired source.

No. Every sincere listener should be able to go away from every sermon knowing, at least:

1. What the passage (or passages) dealt with means; i.e., he should now understand it even if he didn't before;
2. What the passage means to *him*; i.e., he should know what the Holy Spirit intended that passage to do to him;
3. What he must prayerfully do to obey any commands, appropriate any promises, etc., i.e., he should know how to convert the passage into daily life today;
4. That the authority for what the preacher is teaching is clearly scriptural; i.e., he should be able to see that the preacher got what he is saying from the passage (or passages) under consideration.

Plainly, if those four things constitute biblical preaching (and they do) then a sermon to be biblical must be *much* more than a string of pearls.

Yet, within the framework of the four principles, illustrations hold a vital place. Without their valuable assistance, it is difficult to achieve all four purposes.

There are various kinds of illustrations: analogies, similes, metaphors and extended metaphors, stories, parables. All of these should be used. The "I ams" of Jesus (I am the Bread of life, Water of life, Light of the world, Way, etc.) all have a wealth of meaning in the context in which they were spoken. They grow out of a rich O.T. heritage to which they allude. Illustrative phrases like "the lamb of God," not only illustrate truth – they do, of course – but to a Jew familiar with sacrifice, they evoked memories, past teachings, and experiences etc. When Jesus called Himself the Door of the sheepfold, the entire shepherdly imagery of the O.T. accompanied it. The connotations of the twenty-third psalm, for instance, all came alive as Jesus spoke about Himself as the good Shepherd.

So, **one principle** in selecting illustrations that count is to be sure that you use illustrations that evoke as much desirable response as possible from the listener. Agricultural illustrations, in a rural church (when used accurately) usually will evoke much more than in an urban church. Highly urban references will tend to have the opposite effect. Of course, the use of such references backfires when a preacher fails to gather and handle his facts with precision (just let him start talking about a "mother and father and baby bull" and see what happens in a rural congregation; but in a highly urban congregation, he might even slip it by without a member batting an eyelash!).

Yet, on the other hand, there is also an appeal that fresh, new material has when it is truly unique or unusual and when it is presented in an understandable manner. The illustrator can take nothing for granted; he must carefully

describe, explain, compare and contrast what he talking about with what is known ("the tray, of which I am speaking, looks very much like grandma's old tin cookie sheet").

A **second principle** to keep in mind is that *new use* of old, familiar, routine or everyday material is well received. Here the threadbare, unnoticed and droll take on a new dimension, and (in doing so) new life. Because it is commonplace, such material continues to remind the listener of the truth it illustrated during subsequent weeks, when he encounters the phenomenon. I have an illustration about a garbage can that I am sure does that. Christ's words "I am the…" are like that; they have such an effect.

A **third principle** that I want to emphasize is to avoid, *at all cost*, canned, trite, worn-out illustrations, and all illustrations that come prepackaged in illustration books. Find, develop, manufacture your own. When Jesus said, "Consider the lilies of the field…" doubtless he gestured toward flowers growing at His listeners' feet. With Him, you have all of God's creation as your book of illustrations; you must learn how to read it. To do so, a preacher must develop the capacity to use his senses *fully*. We have *learned* in life not to do so. We have developed the capacity to screen *out* much that goes on around us; we focus very selectively on our environment. This is necessary in growth, but it is detrimental to illustrative thinking. As a child you could be fascinated over a blade of grass on which an ant was crawling. Now, such things hardly ever capture your attention. Preachers – i.e., good preachers – have learned to become childlike once again. They open their eyes and ears to the full range of sounds and sights all about them. They taste, *and savor* whatever they eat. Their senses of touch and smell come alive again. And, from what they allow themselves to take in, they express truth as others who have lost this ability no longer can. They are alive to the fact that the same God who redeemed us in Christ is the One who created the world. Therefore, there is continuity between created things and the new creation in Christ; the *whole* material world becomes fair game for illustrating spiritual truth.

How does one learn to become aware of his world so that he may use it to illustrate? He must relearn that which was natural to him as a child. I shall give you two concrete suggestions for doing so. If you follow them faithfully for six months, you will begin to experience a great change.

First, buy a small notebook that you can carry with you. Keep it for any illustrations that come your way, as it were, intruding themselves upon you. But don't just *wait* for them, *seek* and you shall find!

As the first order of business every morning when you enter your study (after prayer) look around it, listen to, smell, touch what is there. Look at things you never noticed before – cracks in plaster, holes in rugs, scratches in the desk; they all contain messages if you will only read them carefully. Listen to that hum, the bird singing outside, the sound of water gurgling through a pipe in the wall. What are these sounds telling you? Nothing? Then listen, imagine, think, think, think! Run your hand over the smooth surface of the desk, the rough texture of a concrete block on the outside wall – is there a hidden truth there? Of course – at least 50 of them, if you will only attune yourself to them! That pen, lying on your desk, like the human beings who may use it, has potential to bless or curse others, those pages of crumpled, discarded thought in the wastebasket have a word to speak about God's attitude toward humanistic ideas; that telephone which is your link with the outside, all these items, and thousands of others like them, are available to you for use. Focus on one – say the telephone – see how *many* different aspects of it provide illustrations. Why, the telephone alone could keep you busy manufacturing illustrations for a month!

Now, each day, write down in your notebook at least *one* illustration from your study. Don't do anything else until you do that. Don't be too concerned about how good or bad the illustration may seem. In time, you will soon discover, your illustrations will become better and better. You'll not only get the hang of discovering them more quickly, but you'll learn how to put them into words more easily. Manufacturing illustrations, before long, will actually become fun.

The second suggestion is to take your notebook into the church auditorium every week and write down at least five more illustrations fro what you see or think about there. That practice will enable you during the coming weeks to actually point to something around you in a sermon (as Christ did referring to the lilies) as you give an illustration ("Do you know that that chandelier over there is…"; "this organ that you have heard play so beautifully wouldn't work at all if…").

Now, all of the illustrations above have to do with *things*. I put the emphasis on these, because they are easier to work with at first, and a preacher should *begin* with them. They are good, especially for making brief, telling points and giving sermons a touch of color and relevance, here and there. But the most effective illustrations are

stories and accounts of people in action ("A sower went out to sow") and/or in conversation (cf. the parable of the prodigal son). In the parables, for instance, dialog is often used with real power; it brings the listener closer to the story so that he becomes more fully involved in it. Read the parables, noting all the direct discourse that occurs) set apart by quotation marks in most modern translations).

But, how can you develop stories, incidents, etc., that you may use as more extended illustrations? Basically, by (1) making up your own stories ("Suppose a farmer had just plowed his field…"), (2) studying good examples of story-telling wherever you can find them, and (3) by keeping your eyes and ears open to what is happening around you in life wherever you are. When others are idling, with their minds in neutral, you must be looking, listening, absorbing all you can. Jot down notes immediately; otherwise, you'll forget. Then, later, work over the notes, putting the story in better form. Out of it, there will be more than enough good material to use, or to revise for use.

After a minister has worked hard at this regularly, daily, he will notice something interesting beginning to happen: *as he is preaching*, illustrations will pop into his head – out of the blue. Some of these will be good; early on, most won't be so good. At first, he should wisely avoid using them on the spot as they occur. But, *as soon as the sermon is over*, he should jot them down and work them into better form later on (the major problem with them will be one of form).

This matter of form is of importance to illustration. One must think about the best ways of wording and using an illustration. This takes time and careful thought – usually writing out key words and phrases you want to remember when using the illustration. That is especially of those that depend – like many jokes do – on a "punch line" (or denouement). Sequence, also can be of significance.

But for the illustration craftsman, the time will come when, after having done all these things in a disciplined way. These processes will become automatic and unconscious, so that *at last* you will be able to trust yourself to use many of those illustrations that (you will find) increasingly occur for the first time when preaching right on the spot. They will come in proper form and sequence more and more. That is when preaching really becomes free! Then, you will discover yourself writing such material into your outline *after* the sermon to use the next time you preach the sermon. But the prelude to this is much disciplined labor over illustrating.

Because illustrations put windows in sermons that enable people to see, you *must* use them; there are too many blind wall sermons at which people stare blankly for half an hour or more, because they lack good illustrations. You may think that you see a truth, but do you really until you can illustrate it? That is a pretty good test of your own understanding; and it helps prelude self-deception (which is so prevalent). Illustration reduces fuzziness in both preacher and listener. So come alive yourself to all of God's creation as the illustration book of spiritual truth and, then, your preaching and (at length) your congregation will come alive too! – J.E.A.

Lesson 18
Tips for Sermon Delivery

I. What are some additional tips for the delivery of sermons?

The following are some additional tips for the delivery of sermons. All of these things affect the listener's ability to receive the message delivered.

A. Voice

1. Project your voice so that you can be heard clearly.
2. Be natural and do not develop a "preaching voice" that seems "other worldly."
3. Use variety in intensity for the sake of emphasis and to avoid monotony.
4. Pronounce words clearly almost to the point of overdoing it and avoid slurring words.

B. Language

1. Try to identify and weed out your own pet words and phrases (Amen, Hallelujah, etc.).
2. Avoid asking the congregation too many questions.
3. Avoid colloquialism that may not be understood by a multi-cultural audience.
4. Look for alternative ways to say things to avoid repetition.
5. Work on the pronunciation of biblical names and places ahead of time.
6. Do not feel that you must announce the points of your sermon but if you do be consistent.
7. Announce points when dealing with steps of action.

C. Stance

1. Maintain good posture unless your movements are planned for emphasis.
2. Do not lean on or cling to the pulpit.
3. Move freely while speaking; do not be tied to your notes.
4. Avoid pacing back and forth across the front of the congregation.

D. Gestures

1. Make sure gestures are done with a sense of purpose (avoid waving arms continuously).

2. Make sure gestures can be seen.
3. Be careful about having your hands in your pockets.
4. Do not play with keys or coins in your pocket.

E. Rate

1. Pace yourself and do not rush the message. Occasional pauses can be good. Speak slower than you think you need to.
2. If you have people open their Bibles to a text make sure you give them enough time to find it before you read.
3. Read slow enough for people to follow you.

F. Appearance

1. Make sure your appearance is appropriate to the gathering.
2. Smile and maintain eye contact with the people.

G. Atmosphere

Make sure that the things that affect people's ability to listen are addressed (e.g. heating, lighting, seating, extraneous noise, etc.).

H. Preparation

1. Practice your sermon aloud.
2. Practice reading all quotes and extended passage so that you can read them with the proper feeling.
3. Work out creative transitions from point to point (See appendix).
4. Pray and ask for God's anointing.

Making Transitions

By Walter-Paul Houghton Mifflin
Source: *How to Study in College*, (1974) pg. 115-116

One of the most difficult things to do in speaking to a group is to make effective transitions. A transition is a point in your speech when you carefully guide the listener to your next point. This may be from your introduction to your Central Idea; from your Central Idea to your first point; from one point to the next; or from your last point to your conclusion.

Transitions are easier in teaching rather than preaching. This is because teaching generally tends to be more systematic and unemotional. It is generally easier to enumerate verbally your points in teaching rather than in preaching. Too many overly-obvious transitions in preaching can slow down a sermon's build up.

One way to make smooth speaking transitions is to learn and use key transitional (or pivotal) words. As you memorize and use these words more often in your everyday speech, they will flow more smoothly in your preaching. Below is a list of some transitional words. Each set expresses a different kind of transition. Read these words over frequently. Use some every day, and you will construct smoother speeches.

Additive Words: These say: "Here's more of the same coming up." It's just as important as what we have already said:

also	further	moreover
and	furthermore	too
besides	in addition	

Equivalent Words: They say, "It does what I have just said, but it does this too":

as well as	at the same time	similarly
equally important	likewise	

Amplification Words: The author is saying, "I want to be sure that you understand my idea; so here's a specific instance:

for example (e.g.)	specifically	as
for instance	such as	like

Alternative Words: These point up, "Sometimes there is a choice; other times there isn't":

either/or	other than
neither/nor	otherwise

Repetitive Words: They say, "I said it once, but I'm going to say it again in case you missed it the first time":

again	in other words
to repeat	that is (i.e.)

Contrast and Change Words: "So far I've given you only one side of the story; now let's take a look at the other side":

but	on the contrary	still
conversely	on the other hand	though
despite	instead of	yet
however	rather than	regardless
nevertheless	even though	whereas
in spite of	notwithstanding	

Cause and Effect Words: "All this has happened; now I'll tell you why":

accordingly	since	then
because	so	thus
consequently	hence	therefore
for this reason		

Qualifying Words: These say, "Here is what we can expect. There are the conditions we are working under":

if	although	unless
providing	whenever	

Concession Words: They say "Okay! We agree on this much":

accepting the data	granted that	of course

Emphasizing Words: They say, "Wake up and take notice!":

above all	more important	indeed

Order Words: The author is saying, "You keep your mind on reading: I'll keep the numbers straight":

finally	second	then
first	next	last

Time Words: "Let's keep the record straight on who said what and especially when":

afterwards	meanwhile	now
before	subsequently	presently
formerly	ultimately	previously
later		

Summarizing Words: These say, "We've said many things so far. Let's stop here and pull them together":

for these reasons	in brief	in conclusion
to sum up		

Homiletics
Preaching Evaluation Form

Speaker's Name: _____ Date: _____

Title or Topic: _____

Type of Sermon: _____

Assigned Length: _____ Actual Length: _____

INTRODUCTION **1 2 3 4 5**

Greeting: Warm, good transition

Thematic Statement: Clear, appropriate, sufficiently narrow

Beginning: Engages interest, stimulating

ORGANIZATION **1 2 3 4 5**

Outline: Easily discerned, easy to follow, easy to remember

Development: Major sections related to thematic statement, thoughts organized

SUPPORTING MATERIAL **1 2 3 4 5**

Research: Clearly evident, not cumbersome

Development: Appropriate, alive, clear, relevant to audience, personal

CONCLUSION **1 2 3 4 5**

Thematic Statement: Repeated

Appeal: Clear, strong, moving

Close: Appropriate

VOICE AND LANGUAGE **1 2 3 4 5**

Variation: Good tone, not monotone, poised

Rate of speaking: Appropriate

Language: Word choice, grammar, annunciation, vocabulary

DELIVERY **1 2 3 4 5**

Posture: Not leaning, relaxed, posed

Manner: Eye contact, animated, facial expressions

Gestures: Relaxed, not artificial, reinforcing

SUGGESTIONS AND COMMENTS

5 = Excellent (A)
4 = Very Good (B)
3 = Good (C)
4 = Adequate (D)
5 = Inadequate (F)

TOTAL RATING: _____ **GRADE:** _____

EVALUATOR: _____

A = 26-30
B = 21-25
C = 16-20
D = 11-15
F = 0-10