

Homiletics

The Science of Preaching

Student Manual

Homiletics

Contents

Lesson 1 – Introduction to Homiletics.....	3-5
Lesson 2 – Biblical Words associated with Preaching.....	6-9
Lesson 3-4 – Feeding the Flock.....	10-14
Lesson 5 – The Preacher.....	15-16
Lesson 6 – The Purpose of Preaching.....	17-19
Lesson 7 – Types of Sermons.....	20-27
Lesson 8-9 – Choosing a Topic/Text.....	28-34
Lesson 10 – Researching the Topic/Text.....	35-38
Lesson 11 – Developing Principles from Research.....	39-44
Lesson 12 – The Thematic Statement.....	45-47
Lesson 13 – Constructing an Outline.....	48-52
Lesson 14 – Beginning the Sermon.....	53-55
Lesson 15 – Concluding the Sermon.....	56-60
Lesson 16 – Titling the Sermon.....	61-64
Lesson 17 – Illustrating the Sermon.....	65-71
Lesson 18 – Tips for Delivery of the Sermon.....	72-75
Sermon Evaluation Form.....	76

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 _____.”

“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 _____.”

“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*

“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

“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 _____ (I Cor. 1:18-25).

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

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

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

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

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

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

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

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

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

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

g. He was a _____ (Acts 18:27).

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

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 _____ (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

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

1. How to remove _____ to preaching the truth.
2. How to make the message as _____.
3. How to point the listener _____ alone as the foundation for his belief and actions.

Lesson 2

Biblical Words associated with Preaching

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

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).

Preaching Focus: To goad or _____ 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).

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

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).

Preaching Focus: To help people _____ 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).

Preaching Focus: To help people to _____ 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).

Preaching Focus: To _____ 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).

Preaching Focus: To sharpen people by repeated reminders so that they can _____ as arrows 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 _____ 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).
- b. Jesus commanded His disciples to do this (Mt. 10:7).
- c. Jesus indicated that this was to be an ongoing activity (Mt. 24:14).
- d. The disciples did this everywhere they went (Mark 16:20).
- e. Philip did it in Samaria (Acts 8:5).
- f. Paul did it right to the end (Acts 28:30-31).

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).
- b. Jesus’ purpose in coming was to announce “good news” (Luke 4:43).
- c. The disciples proclaimed “good news” (Luke 9:6).
- d. Those scattered after persecution had “good news” to share (Acts 8:4).
- e. The angelic messenger declared it (Rev. 14:6).

“‘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).
- b. Jesus instructed His disciples to teach (Mt. 11:1).
- c. We are instructed to teach (Mt. 28:19-20).

“Whatever speaking is carried out in the church after it has assembled, though never divorced from the gospel message, is *didaskalia* or ‘teaching.’”

--Jay Adams, *Preaching with Purpose*

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

A. Evangelistic Preaching: Preaching for _____.

B. Edificational Preaching: Preaching for _____.

Involves corporate:

- Edification
- Explanation (Bringing Understanding)
- Exhortation
- Comfort
- Inspiration
- Warning or Admonishing
- 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 _____.

A. In the Old Testament

1. God fed His people (Gen. 48:15).
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).
3. God promised future feeders to come (Ezek. 34:12-15).

B. In the New Testament

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

- a. *Bosko* (Strong's #1006). This word literally means to _____ (Ps. 23:2).
- b. *Poimano* (Strong's # 4165). This word means to _____ as a shepherd (Ps. 23:3).
3. Elders were instructed to be feeders (Acts 20:28; I Pet. 5:2; 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).

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

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

2. Proper feeding will bring authority and cause _____ (Ezek. 34:13).
3. Proper feeding will produce healthy, _____ sheep (Jer. 23:3-4).

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

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

1. This passage highlights four elements to one's ministry in the word.
 - a. We must be _____.
 - b. We must do it to please and be approved of _____.

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 _____ of it (I Tim. 5:17; Acts 6:4).
- d. We must rightly divide or be _____ in our use of the word.

To rightly divide literally means to "_____." 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

2. Rightly dividing means making _____ a major priority in the pastor's schedule (Acts 6:1-6).
 3. Rightly dividing means doing the work of _____ (Pro. 25:2).
 - a. It means learning the right way _____ the Bible.
 - b. It means learning how to use the best tools for _____.
 - c. It means accumulating helpful _____.
 - d. It means studying and doing the work _____.
 - e. It means battling the natural "spirit of _____."
 - f. It means overcoming the natural _____ of much study (Eccl. 12:12).
 - g. It means having a designated _____ for private study.
 - h. It means having a set _____ to study.
 - i. It means _____ 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 _____ 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 _____ for and desiring the Word (Mt. 4:4; 5:6; I Pet. 2:2).
- b. The attitude of _____ before the Word (Ps. 119:33).
- c. The attitude of _____ before the Word (Is. 66:1-2).
- d. The attitude of _____ or personal application of the Word (Jam. 1:25).

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

1. A healthy diet is a _____ diet.

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

The word “integrity” means wholeness, uprightness, _____ and sincerity.

The word “skillfulness” means _____, excellent and effective.

- b. This means ministering to the _____ (Ps. 23:1).
- c. This means dispensing both knowledge and _____ (Jer. 3:15).
- d. This means maintaining the proper tension between _____ (Ps. 85:10).

- 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 _____ of living (Ex. 18:20).

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

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

3. A healthy diet never forsakes the _____ of the Christian life.

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

4. A healthy diet is one that ministers meat in _____.

In order to do this you need to...

- a. Evaluate the _____ and maturity of the flock.
- b. Evaluate the _____ in the local assembly.
- c. Evaluate the _____ of your teaching over the last months and years.
- d. Evaluate the specific areas of _____ in the congregation or culture.

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

- 1. The pastor will feed out of his own _____ to God.
- 2. Without the continual feeding of the pastor, the spiritual well of the pastor will _____.
- 3. Without the continual feeding of the pastor, the pastor will become an _____ instead of a _____ (John 1:23; Is. 40:3, 6, 9).

a. An Echo

An echo is a repeating of a sound, an _____ of the words and style of another (Acts 19:13-16).

b. A Voice

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

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 _____ is more important than the preparation of the _____.

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 _____ (John 15:16; Acts 16:10; I Cor. 9:16; I Tim. 2:5-7; II Tim. 1:8-12)
 - a. When God calls us He also _____ with the spiritual gifts necessary to function in the call (I Pet. 4:10-11).
 - b. Everyone who preaches should feel like they are a person on a _____ (John 1:6-7).
2. A vital Christian _____ (Mt. 7:28-29 with Mt. 23:1-4)
 - a. You cannot lead others where you have _____ (Acts 4:20; 19:13-16; I John 1:1-3).
 - b. Your goal is to be _____ of what is being preached (I Tim. 4:12, 16).
 - c. Your life and testimony must be _____ to people (Rom. 15:18; I Cor. 11:2; I Th. 2:10; Mt. 7:28-29; 23:1-4).

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.”

3. A _____ of learning

This is important for several reasons:

- a. So that the preacher can continue to grow personally, _____ of the people.

- b. So that the preacher can draw from _____ with God as a source of encouragement to others (Eph. 1:17).
 - c. So that the preacher can remain _____ to the times and the culture.
4. The _____ of natural gifts
- a. This involves honing or _____ our skills.
 - b. This involves _____ what God has given.
 - c. This involves being willing to remove any personal _____ that might hinder anyone from receiving our message.
5. The maintenance of physical _____ (I Cor. 9:27; I Tim. 4:8)
6. A complete dependence upon the _____ (I Th. 1:5).

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

7. A _____
- a. This includes a genuine _____ (I Th. 2:3-5).
 - b. This includes a sincere love for _____ (II Cor. 4:2; II Th. 2:10).
 - c. This includes a true love for _____ (II Cor. 4:7-15).
 - d. This includes a heart free from _____ (Acts 20:33; Phil 1:15-17).
- B. The _____ 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 _____ and communion with God.
 - 2. This means that the preacher must be a serious student of the _____ (I Th. 2:13; Heb. 4:12). The more familiar we can be with God's Word the more equipped we will be to represent God to man.

"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 _____ he has a message to deliver, has a definite _____ in delivering that message, and is consumed with the _____ of getting that message across and accomplishing that purpose.

A. There is a _____ purpose in preaching.

1. Preaching should be for the purpose of _____ 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 _____ in the hearers (Rom. 10:14-17).
 - Faith in God
 - Faith in His Word
 - Faith for freedom, healing and deliverance
 - Faith and courage to _____

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

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

“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 _____ (Phil. 3:13-15).

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.

c. To motivate.

B. There should also be a _____ 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 _____ to the congregation.

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

If this is going to be communicated the preacher must:

a. Have _____ in him or herself.

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

c. Be intent on getting the message _____.

d. Generate _____ as he or she speaks.

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

- A. Preach with a _____ 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).

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

1. _____ (II Cor. 5:11a)

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

2. _____ (II Cor. 5:20)

The word “pleading” here means to call forth or appeal to with some emotion.

3. _____ (II Cor. 5:20)

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

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

1. The word “boldness” means “frankness, bluntness, openness.”
2. Boldness is the opposite of silence, timidity and shame (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 _____ (Acts 3:13).
- b. Their boldness was dependent upon their _____ experience of salvation (Acts 4:19-20).
- c. Their boldness was dependent upon their understanding of their _____ (Acts 4:12).
- d. Their boldness was dependent upon their hearts of love and compassion _____ (II Cor. 5:14).
- e. _____ (Acts 4:31).

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

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

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 _____ sermons.

B. Expository preaching is biblically _____ 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 _____ the Scriptures as a coherent and coordinated body of revealed truth.

D. There are various types of expository preaching.

1. There is the _____ 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 _____ 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 _____ method.

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

4. There is the _____ method.

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

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

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

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

II. Textual Sermons

- A. The textual sermon is similar to the expository sermon but it is based on _____ abbreviated passage.
- B. In the textual sermon the outline comes from _____ itself.
- C. The textual sermon usually involves a shorter passage and a _____ analysis.

Note: See Appendix 1 for a sample textual sermon.

III. Topical Sermons

- A. The topical sermon deals with a specific biblical _____ 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.

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 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

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

A. _____

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

1. Analyze the _____ 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

2. Analyze the _____ 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?
- What is happening in the community, city, nation, or world?
- What is happening in the religious world?

3. Analyze the _____ 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 _____ of the church.

a. There are always certain basic or _____ 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 _____ needs that are relevant to the church.

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 _____.

B. _____

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

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

- a. This means evaluating the _____ and maturity of the flock to determine what is “meat in due season.”
 - b. This means examining the _____ in your teaching and preaching over the past year or years.
2. The program or _____ 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 _____ of the local church
4. The introduction of a _____ or doctrine to the church

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

- A. The preacher must be willing to care for and address _____ 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

It is important that the pastor assist the congregation in thinking God thoughts toward these areas.

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.

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

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

2. The preacher should assist the people in hearing what the _____ to the church (Rev. 1-3).

III. How does one get a word from God?

A. As an Occasional Speaker

1. Pay attention to what God has been saying to you in your own _____ with Him.
2. Pay attention to what is going on _____.
3. Spend time in serious prayer waiting for a clear _____ from the Holy Spirit.
4. As the impression comes, write the basic theme of it down on paper _____ 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

1. Strategic preaching does not mean choosing scriptures _____, at the last minute.
2. Strategic preaching means planning several Sundays in _____.
 - a. It will help bring _____.
 - b. It will help you preach with _____.
 - c. It will keep you from being overly influenced by _____ including:
 - Weekly events
 - Weekly conversations or counseling appointments
 - Letters
 - Personal trials or turmoil
 - d. It will keep emergencies from _____ 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.

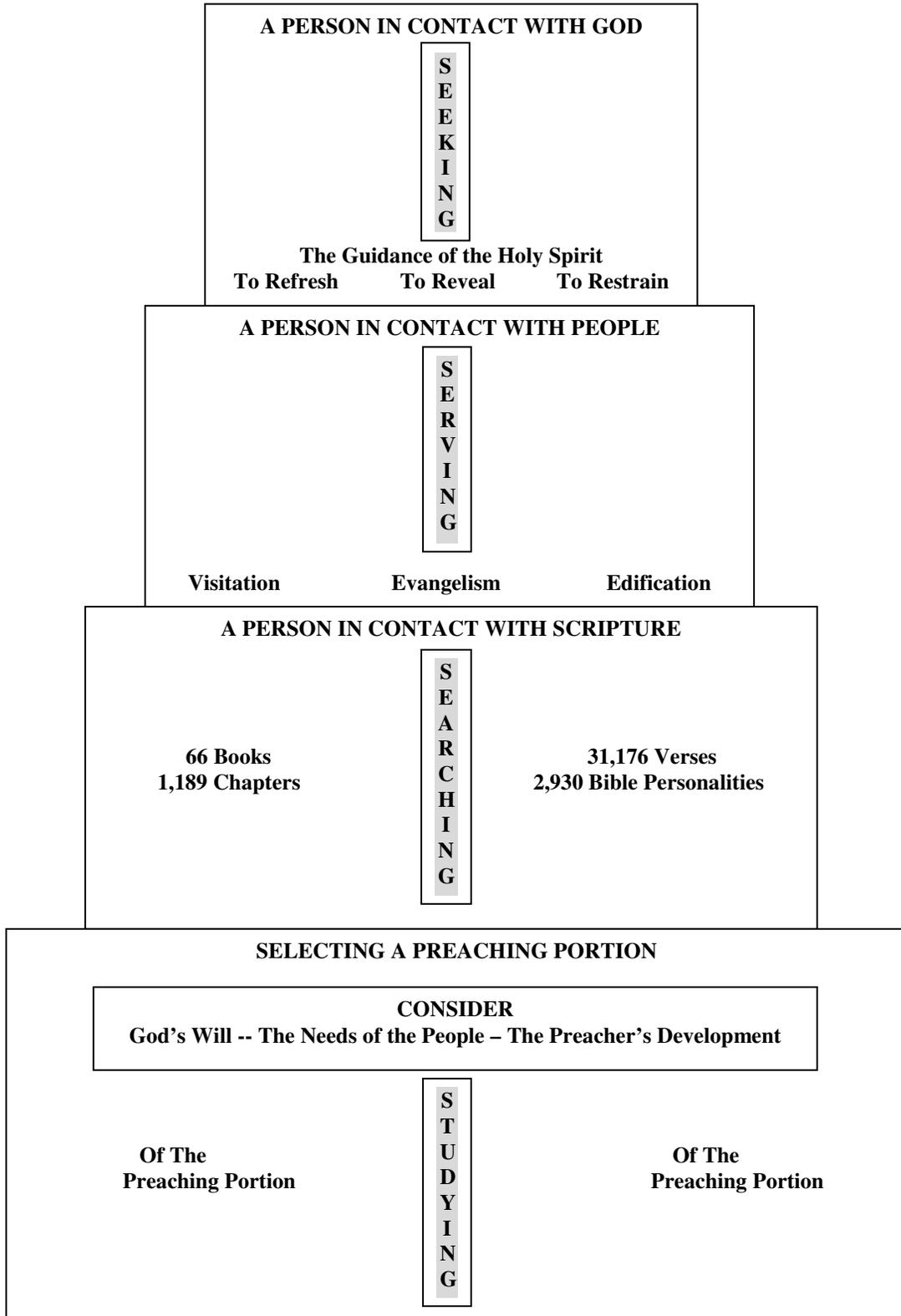
A. Minister in the Pulpit

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.

Preparing to Preach



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 _____
- B. The ability to _____ on Scripture
- C. The ability to _____ the voice of God
- D. The ability to _____ the heart of man

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 _____
- B. The ability to _____
- C. The ability to take raw bits of research and _____ into a cohesive whole.

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

A. STEP ONE -

1. This involves the choosing of a _____, the texts or the topic to be covered in the sermon.
2. This involves stating a _____ which will help establish the direction of the research.

B. STEP TWO -

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

1. In this step, principles are _____ the research.
2. In this step, principles are _____ in a concise, clear form.

D. STEP FOUR -

1. In this step the principles or key thoughts are put in a _____.
2. In this step the _____ begins to take shape.

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

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

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 _____ that is not limited to a moment in time.
- C. A principle is a simple, _____ 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 _____ 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?
- 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 _____.
 2. A principle should be a _____ statement. Eliminate any _____ language or ambiguous term from the statement.
 3. A principle should be a _____ statement. You should eliminate any _____ words.
 4. A principle should be a _____ statement. It should focus on what to do as opposed to what not to do.
 5. A principle should be stated in a _____.
- B. There are general guidelines *to avoid* in the statement of principles.
 1. A principle should not use _____ of Bible places or characters.
 2. A principle should not be in the form of a _____.
 3. A principle should not be in the form of an _____.
 4. A principle should not be _____ to apply.

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 to 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 _____ form.
- B. A thematic statement guides you in the selection of _____ that will be included in your sermon.
- C. A thematic statement provides the listener with a _____ of your sermon.
- D. A thematic statement is the sermon in a _____.

“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 _____.
 - 1. It helps the preacher tell the people where he is _____.
 - 2. It helps the preacher _____.
 - 3. It helps the preacher tell the people where you _____.
- B. The thematic statement is helpful to the _____.
 - 1. It helps the listener to get into the sermon _____.
 - 2. It helps the listener to follow the _____ 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 _____ sentence.
- B. The thematic statement should be a _____ statement.
- C. The thematic statement should be a _____ statement.

- D. The thematic statement should be a _____ statement.
- E. The thematic statement should be a _____ statement.

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 _____.
 - 1. Its purpose is primarily to present some fact that you intend to _____, highlight or elaborate upon in your message.
 - 2. It is done for the purpose of _____.
- B. A thematic statement may be a statement of _____.
 - 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 _____.
- C. A thematic statement may be a statement of _____.
 - 1. Its purpose is primarily to present a value that you intend to impress upon the people's minds and encouraged them to _____.
 - 2. It is done for the purpose of making an evaluative _____.
- D. A thematic statement may be a statement of a _____.
 - 1. Its purpose is primarily to present a standard of Christian living to which you are going to challenge people to _____.
 - 2. It is done for the purpose of _____.

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.

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

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 _____.

- a. The advantage of this type of preaching that you know exactly how long it will take, you have carefully _____ 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 _____, you can easily become tied to the manuscript, disengaged with the actual message or lose your place and become confused.

2. Preaching from an _____.

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

3. Preaching _____.

- a. The advantage of this type of preaching is that it forces the preacher to be very _____ 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 _____ the message.

4. Preaching _____.

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

II. What is the primary purpose of an outline?

A. It provides _____ upon which to hang the flesh of your speech.

B. It helps to establish _____ within your speech..

C. It helps the speech to _____ from one part to another.

- D. It helps to avoid _____.
- E. It helps you to reach your _____.
- F. It helps the _____.

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 _____ 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 _____ 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 _____ 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 _____ 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 _____ 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 “_____” 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?

- A. It assists in the working out of _____ of the speech.
- B. It assists in putting together a _____ presentation.
- C. It assists the speaker in _____ where he or she is going.
- D. It assists the hearer in _____ the message.
- E. It assists in keeping audience _____.
- F. It makes the speech more _____.
- G. It helps to establish _____ in your sermon.

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

The number of main points should be kept to a minimum. It is best to have only _____ main points.

VI. What are the qualities of the good outline?

- A. An outline should consist of _____ statements.

Example: John Wesley’s sermon

1. _____ all you can.
 2. _____ all you can.
 3. _____ all you can.
- B. An outline should consist of _____ 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.
- C. An outline should consist of _____ statements.
1. Try to keep the amount of material that you will cover under each point approximately the same.
 2. At the same time you should be sure to spend appropriate time on the most important points.
- D. An outline should consist of _____ 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 _____ 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.

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

- A. It is _____ normally necessary to announce the 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.
- 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

I. The Greeting

A. What is the purpose of the greeting?

1. The greeting is _____ between what went before and your actual sermon.
2. The greeting is a time to let the people get to _____.
3. The greeting is an opportunity to establish some _____ with the audience.

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

1. Give _____ to what you will say before you get up to speak.
2. Be _____ to the congregation and to the leadership.
3. Be _____ in your approach.
4. Be _____ toward the people.
5. Be as _____ as the occasion allows.

II. The Introduction

A. What is the purpose of the introduction?

1. The introduction should gain the audience's _____ and peak their interest in the message.
2. The introduction should _____ 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?
 - b. The introduction should also seek to lay the _____ for what is to come.

This is done by:

- Providing the needed background information.
- Defining important terms.
- Clarifying relevant concepts.
- Narrowing the focus.
- Acknowledging limitations.

3. The introduction should establish the _____ of the message.
4. The introduction should prepare the people _____ the message.

B. What are the key characteristics of the introduction?

1. The introduction should be _____.
2. The introduction should be _____.
3. The introduction should be _____.
4. The introduction should be _____.
5. The introduction should be _____.

C. What are some of the types of introduction?

1. There are introductions that are drawn from the _____.
2. There are introductions that are drawn from _____.

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
- f. References to a Book
- g. A Humorous Story
- h. A Series of Challenging Questions
- 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 _____ as a point of reference.
2. Avoid making _____ to the audience.
3. Never embarrass the _____ of the local church.

Lesson 15 Concluding the Sermon

I. What are the main elements of the conclusion?

A. The conclusion should be carefully _____.

“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

B. The conclusion should _____.

C. The conclusion should be _____.

D. The conclusion should be emotionally _____.

E. The conclusion should be _____.

“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 _____.

G. The conclusion should be _____.

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

B. The Original Text

C. A Parallel Scripture

D. Life Application

E. Exhortation

F. Invitation

G. Encouragement

III. What are some things to avoid in making a conclusion?

A. Avoid making more than _____ conclusion.

B. Avoid announcing your conclusion until you are _____ concluding.

C. Avoid _____ the point.

D. Avoid _____ people or tricking them into certain responses.

E. Avoid introducing _____.

IV. What are some guidelines for making an effective altar call?

A. Make the call _____.

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.

C. Be aware of the rest of the congregation during and after the altar call.

D. End the service on a _____.

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.

Lesson 15, Appendix, How to Give an Altar Call

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 _____ of the audience.
- B. An effective title can help _____ of the message in the people's minds.

II. What are some of the positive uses for a title?

- A. A title has value to the preacher in keeping one sermon _____ from another.
- B. A title has value for the _____ of the message for future reference.
- C. A title is useful for the media and _____ department in the reproduction and distribution of the message to others.
- D. A title is helpful in arousing the _____ of the listener.
- E. A title is one means to define the _____ of the message.

III. What are some guidelines for constructing an effective title?

- A. The title should be _____.
- B. The title should _____ interest.
- C. The title should be _____.
- D. The title should be _____.
- E. The title should be _____.
- F. The title should be appropriate or _____ to the message.
- G. The title should be _____.

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”

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?

A. Illustrations help give _____ 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 _____ to the truth.

C. Illustrations help give _____ to the truth.

“He is the best speaker who can turn the ear into an eye” –Arab Proverb

D. Illustrations aid in the _____ 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 _____.

B. Make sure the illustration is _____.

C. Make sure the illustration _____.

D. Make sure to be _____ in your illustrations.

E. Make sure to use _____ in illustrations.

F. Make sure the illustration is _____.

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 based 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 or 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 am's” 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 dull 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 from 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.
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.

Lesson 18, Appendix 1, Making Transitions

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: _____

<p>INTRODUCTION 1 2 3 4 5</p> <p><u>Greeting</u>: Warm, good transition</p> <p><u>Thematic Statement</u>: Clear, appropriate, sufficiently narrow</p> <p><u>Beginning</u>: Engages interest, stimulating</p>	<p>SUGGESTIONS AND COMMENTS</p>
<p>ORGANIZATION 1 2 3 4 5</p> <p><u>Outline</u>: Easily discerned, easy to follow, easy to remember</p> <p><u>Development</u>: Major sections related to thematic statement, thoughts organized</p>	
<p>SUPPORTING MATERIAL 1 2 3 4 5</p> <p><u>Research</u>: Clearly evident, not cumbersome</p> <p><u>Development</u>: Appropriate, alive, clear, relevant to audience, personal</p>	
<p>CONCLUSION 1 2 3 4 5</p> <p><u>Thematic Statement</u>: Repeated</p> <p><u>Appeal</u>: Clear, strong, moving</p> <p><u>Close</u>: Appropriate</p>	
<p>VOICE AND LANGUAGE 1 2 3 4 5</p> <p><u>Variation</u>: Good tone, not monotone, poised</p> <p><u>Rate of speaking</u>: Appropriate</p> <p><u>Language</u>: Word choice, grammar, annunciation, vocabulary</p>	
<p>DELIVERY 1 2 3 4 5</p> <p><u>Posture</u>: Not leaning, relaxed, posed</p> <p><u>Manner</u>: Eye contact, animated, facial expressions</p> <p><u>Gestures</u>: Relaxed, not artificial, reinforcing</p>	

5 = Excellent (A)
 4 = Very Good (B)
 3 = Good (C)
 2 = Adequate (D)
 1 = Inadequate (F)

TOTAL RATING: _____ **GRADE:** _____

EVALUATOR: _____

A = 26-30
 B = 21-25
 C = 16-20
 D = 11-15
 F = 0-10