

The Presentation of
HOMILETICS

**OR PREPARING MESSAGES, SERMONS,
AND BIBLE STUDIES**

** How to More Effectively Share the Word of God With Others
In a Class Setting.*

** These are notes shared in a Bible Institute in Lithuania
in 1994.*

** These Are Shared To Aid Bible Class Teachers, Pastors,
Students of the Word, Students in Bible College.*

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PREFACE

These notes are prepared and shared with you to assist those who desire to know more about preparing Bible Messages. The notes were written from the process of gleaning materials from a number of sources and were primarily written to aid the preparation of young preachers in Lithuania after their freedom from Communism as a nation.

I have made two trips to Lithuania spending 25- 30 hours a week teaching, and also preaching in many of the churches and missions that have been started there since 1994.

I have endeavored to share all the aspects of speaking: types of messages or Bible addresses, use of illustrations, making appeals, giving invitations, and the various aspects of preparing a message and all its parts.

It is my desire this will assist some who are interested in this theme of truth.

-- Dr. Edward Watke Jr.

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(Adapted from *A Manual on Homiletics for Bible Students* -- James Braga, Multnomah Press, Portland, Ore. written in 1969. Prepared for the purpose of teaching Homiletics for a Bible Institute in Lithuania, 1994. Taught by Dr. Edward Watke Jr.)

How To Prepare Bible Messages!

Introduction:

If the Christian Church is to maintain an aggressive witness in this generation, and if believers in Christ are to grow and to develop into mature and effectively functioning Christians, then it is of the utmost importance that pastors, teachers and other leaders in the church provide *the sincere milk of the Word* through Bible-centered and Bible-derived messages or sermons for their people.

The Speaker or Preacher

It needs to be stated, and to be stated emphatically, that **the most important factor in the preparation of sermons is the preparation of the preacher's own heart.**

1. No amount of knowledge, or of learning or of natural endowments can take the place of a fervent, humble, devoted heart which longs for more and more of Christ.

2. Only the man who walks with God and who lives a holy life can inspire others to grow in the grace and knowledge of Christ. Such a man will spend much time in secret with Jesus, holding daily, uninterrupted, unhurried communion with Him in His Word.

The preacher must also be a man of prayer who has learned the art of holy warfare upon his knees.

1. Like Daniel, he must have the habit of prayer and find the time, yes, make the time, to pray daily and regularly in his closet.

2. His sermons then will not be the product of mere intellectual effort but will be heaven-sent messages -- sent to him in answer to prayer.

E. M. Bounds, the mighty man of prayer, said in truth, "Prayer puts the preacher's sermon into the preacher's heart; prayer puts the preacher's heart into the preacher's sermon."

But the man who is to preach the message of the Book must also be a man of the Book.

1. He must study the Scriptures not just to get a message for his congregation. He must live in the Book.

2. The Word of God must become his meat and drink. Throughout his life he must spend hours every week in diligent study of the Bible.

3. He must saturate himself with it until it grips his heart and soul so that with Jeremiah he may say, "*His Word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay*" (Jer. 20:9).

Principle Types of Biblical Sermons!

There are many kinds of sermons and various ways of classifying them. The least complicated method is to classify them as *topical, textual, and expository*.

The Topical Sermon:

Definition of a Topical Sermon:

A topical sermon is one in which the main divisions are derived from the topic, independently of a text.

This means that the--

1) topical sermon begins with a topic or theme and that the main parts of the sermon consist of ideas which come from that topic.

2) it does not require a text as the basis of its message. That is, a certain text is not the source of the topical sermon, although it is all based on the Word of God.

3) we start with a Biblical topic. The main divisions of the sermon outline must be drawn from this Biblical topic, and each main division must be supported by a Scripture reference.

Example of a Topical Sermon

Satan's Attack of the Family!

Aim: Recognizing some aspects of his attack! (Eph. 6:10-18)

A. His Goal is to Devour! (I Peter 5:8,9)

B. His Desire is to Sift as Wheat! (Luke 22:31,32)

C. His Method is to Build a Stronghold! (II Cor. 10:3-5)

D. His Purpose is to Bring Total Bondage to Sin! (II Tim. 2:24-26)

Unity of Thought in a Topical Sermon

It will be observed from the example given above that the topical sermon contains one central idea. There is but one theme, not many. In a topical sermon we must limit the entire outline to the one idea contained in the topic and the aim of the message itself.

The Various Kinds of Topics

The Scriptures deal with every conceivable phase of human life and activity. They also reveal God's purposes in grace toward men in time and in eternity. Thus the Bible contains an inexhaustible storehouse of topics from which the preacher may obtain materials for topical messages suited for every occasion and condition in which men find themselves.

Through constant and diligent study of the Word of God, the man of God will enrich his own soul with precious nuggets of divine truth.

There are many themes, such as: influences for good, little things God uses, blunders of God's children, blessings that come through suffering, results of unbelief, facts about prayer, meaning of prayer, methods of prayer, power of prayer, results of prayer, lies of satan, conquests of the cross, characteristics of a Christian, glories of heaven, riches of the Christian, power of God's love, etc.

Choice of Topics

If we are to know the topic to select, we must seek the leading of the Lord. The choice may be determined by the theme on which the minister is asked to speak or by the specific occasion on which the message is to be delivered. Certain conditions within the particular congregation may indicate the need for selecting a topic suited to the circumstances.

Basic PRINCIPLES for the PREPARATION of Topical Outlines!

1. The main divisions should be in logical or chronological order. (Illus.)

The Believer's Hope

Topic: Characteristics of the Believer's Hope!

I. It is a living hope, I Pet 1:3

II. It is a saving hope, I Thess 5:8

III. It is a sure hope, Heb. 6:19

- IV. It is a good hope, II Thess. 2:16
- V. It is an unseen hope, Rom. 8:24
- VI. It is a blessed hope, Tit 2:13
- VII. It is an eternal hope, Tit. 3:7

- 2. The main division may be an analysis of the topic. Each part of the outline contributes to the completeness of the discussion of the topic.
- 3. The main divisions may present the various proofs of a topic.

Knowing God's Word

Topic: Some values of knowing the Word of God!

- I. Knowing God's Word makes one wise unto salvation, II Tim. 3:15
- II. Knowing God's Word keeps us from sin, Psa. 119:11
- III. Knowing God's Word produces spiritual growth, I Pet. 2:2
- IV. Knowing God's Word results in successful living, Josh. 2:7-8, Psa. 1

- 4. The main divisions may treat a subject by comparison or contrast with something else in Scripture.

An Effective Testimony!

Topic: A comparison between the testimony of the believer and salt.

- I. Like salt, the believer's testimony should season, Col. 4:6
- II. Like salt, the believer's testimony should purify, I Thess. 4:4
- III. Like salt, the believer's testimony should not lose its savor, Matt. 5:13
- IV. Like salt, the believer's testimony should create thirst, I Pet. 2:12

- 5. The main divisions may be expressed by a certain word or phrase of Scripture which is repeated though out the outline.

The Ability of God!

Topic: Some Things Which God Is Able to DO!

- I. He is able to save, Heb 7:25
- II. He is able to keep, Jude 24
- III. He is able to help, Heb. 2:18
- IV. He is able to subdue, Phil. 3:21
- V. He is able to give grace, II Cor. 9:8
- VI. He is able to do beyond what we ask or think, Eph. 3:20

- 6. The main divisions may be supported by an identical word or phrase of Scripture though out the outline.
- 7. The main division may consist of a word study showing the various meanings of a certain word or words in Scripture. (Such as a study of the names of Christ, or the names of God, etc.)

Various ideas about Topical messages!

- 1. The topical message is suited to the construction of the doctrinal sermon.
- 2. Many times you may choose to work on a series of topical messages -- such as the Love of Jesus, the Face of, the Hands of, the Tears of, the Cross of, the Blood of, etc.
- 3. A study of major subjects in a book or a group of books in the Bible will also suggest a series of discourses in topical form.

Exercises:

- 1. Prepare a topical outline using one of the themes or ideas listed:
- 2. Prepare a topical outline using your own topic, support each main division with appropriate Scripture. Be careful to follow the principles suggested above.
- 3. List seven suitable topics for evangelistic messages, and make a topical outline of one of them.

4. Find a significant word or phrase which occurs repeatedly in a book of the New Testament and develop a topical outline from the repetitions of that word or phrase. (Such as the word, *walk* in Ephesians 4, 5, 6.)
5. With the help of a concordance prepare a word study on the word *forgive*.

The Textual Sermon!

Definition of a Textual Sermon!

A textual sermon is one in which the main divisions are derived from a text consisting of a brief portion of Scripture. Each of these divisions is then used as a line of suggestion, and the text provides the theme of the sermon. So --

1. The main lines of development are drawn from the text itself. (In this way the main outline is kept strictly within the limits of the text. It may consist of one line of a verse, or a whole verse, or two or three verses.)

2. The main division is derived from the text. The main divisions suggest the features to be shared in the message. Sometimes the text is so rich and full that we may obtain many truths or features from it which will serve as a development of the thoughts contained in the outline. At other times it may be necessary to draw from other portions of Scripture to develop the main division.

3. The definition further states that the text provides the theme of the sermon. (In contrast to the topical sermon, in which we begin with a topic or theme, we now begin with a text, which will indicate the dominant idea of the message.)

Example of Textual Sermon Outlines!

God's Power to the Faint! Isa. 40:28-31

I. What Our God is Like! -- 40:28

1. He is Never Discouraged!
2. He Never Faints nor is Weary!
3. He is Never Short of Wisdom!

II. What Our God Offers! -- 40:29,30

1. He Gives Power to the Faint!
2. He Increaseth our Strength!

III. What Our God Wants To DO For US! -- 40:31

1. He Gives Us Power to Rise Above the Problem! (as eagles)
2. He Enables Us to Run and Not Be Weary!
3. He Strengthens Us to Walk, and not Faint!

Basic PRINCIPLES for the PREPARATION of Textual Outlines!

1. The textual outline should be centered around the main thought in the text and the main divisions may be derived from the text so as to amplify or develop that one theme.

The Body -- a Sacrifice! (Rom. 12:1,2)

- I. The reason for sacrifice, *I beseech you ... by the mercies of God.*
- II. The thing to be sacrificed, *present your body*
- III. The conditions of sacrifice, *a living sacrifice ... unto God*
- IV. The obligation of sacrifice, *which is your reasonable service.*

2. The main divisions may consist of the truths or principles suggested by the text. (See Psalm 32 or Psalm 51.)

3. It may be possible to find more than one theme or dominant thought in a text, depending upon the point of view from which we regard the text, but only one central idea should be developed in any one outline. (Such as John 3:16)

God's Great Gift!

- I. It is a love gift, God so loved*
- II. It is a sacrificial gift... that he gave...*
- III. It is an eternal gift... have eternal..*
- IV. It is a universal gift ... whosoever..*
- V. It is a conditional gift .. believeth...*

God Gives Us Eternal Life!

- I. The One who gave it - God*
- II. The reason He gave it -- so loved*
- III. The price He paid for it --*
- IV. The part we have in it - believe*
- V. The certainty of our possessing it
-- should not , but have!*

4. The main divisions should be in logical or chronological sequence. (note above)

5. The very words of the text may form the main divisions of the outline, provided that these divisions are gathered around one main thought.

6. The context from which the text is taken must be carefully observed and related to the text.

7. Some texts contain comparisons or contrasts which can be treated best by pointing out their purposeful similarities or differences. (Matt. 7, building a house on the sand or on the rock. In Psalm one, notice the contrast between the godly person and the worldling.)

8. Two or three verses, each taken from different parts of Scripture, may be put together and treated as though they are but one text.

Suggestions of Series of Textual Sermons!

1. Dealing with the parables of Christ.
2. Dealing with the Seven statements of Christ from the Cross.
3. Several places where the Lord addresses individuals by their names twice in succession. Repetition in Scripture is a means of emphasis: Gen. 22:11,12; Exod. 3:4,5; Luke 10:41,42; Acts 9:4; etc.
4. The *I Am's of Jesus* as found in the gospels, especially in the gospel of John.

Exercises:

1. Prepare a text outline from Psalm 1:1-3, or Psalm 23.
2. Prepare a textual outline on Titus 2:11-13, giving the title, central thought, and main divisions.
3. Find your own text and by the use of the method of multiple approach, construct two outlines from the same text. Write out your outline fully, and indicate the title, central thought and main divisions in each outline.
4. Write out a sermon outline from Isaiah 1:18. Give it a title, main divisions, etc.
5. Find a suitable text for --
 - an evangelistic message
 - a funeral sermon
 - a wedding service
 - a missionary message

a young people's service
a message for Christian workers
a father's day message
a New Year's day message

The Expository Sermon

Definition of the Expository Sermon!

"It is the exposing of the thought of a passage of Scripture taken as a unit through the application of the grammatical, historical, and textual principles.

The theme, thesis, major, and minor divisions are taken from the passage and are made relevant to life today by proper organization, argumentation, illustration, application and appeal." ---
F. B. Meyer

An expository sermon is one in which a more or less extended portion of Scripture is interpreted in relation to one theme or central idea. The bulk of the material for the sermon is drawn directly from the passage and the outline consists of a series of progressive ideas centered around that one main idea.

As we examine this definition, we note in the first place that an expository sermon *is based:*

1. *on a more or less extended portion of Scripture.* The passage may consist of a few verses or it may extend through a whole chapter or even further. Probably a minimum of four verses, but with no limit on the length.

2. *This more or less extended portion is interpreted in relation to one theme or central idea.* It is an expository unit consisting of a number of verses out of which a central idea emerges.

3. *The bulk of the material for the sermon is drawn directly from the passage.* Not only should the leading ideas of the passage be brought out in an expository discourse, but the details should also be suitably explained and made to furnish the chief materials for the sermon.

The theme of the passage must ever be kept in mind throughout an expository sermon, and as that one main idea is developed out of the passage there should follow in the outline a series of progressive ideas all related to the central thought.

In an expository sermon we are to unfold the meaning or make the passage clearly understood.

In comparison to the textual sermon, in the expository sermon the preacher is to form all the subdivisions, as well as the main division, from the same unit of Scripture which he proposes to preach from.

Examples of Expository Sermons!

The Christian's Spiritual Warfare! (Eph. 6:10-18)

I. The Christian's Moral, vs. 10-13

1. It should be high, vs. 10
2. It should be steadfast, vs. 11-13

II. The Christian's Armor, vs. 14-17

1. It should be defensive in character, vs. 14-17a
2. It should be offensive in character, vs. 17b

III. The Christian's Prayer Life, vs. 18

1. It should be persistent, vs. 18a
2. It should be intercessory, vs. 18b

Christ Apprehending Zacchaeus, Luke 19:1-10

- I. The Search For Zacchaeus, vs. 1-4
- II. The Befriending of Zacchaeus, vs. 5-7
- III. The Salvation of Zacchaeus, vs. 8-10

Basic Principles for the Preparation of Expository Outlines!

1. Any passage under consideration should be carefully studied to understand its meaning and to obtain the central thought of the text.
2. Significant words or phrases in the text may indicate or form the main divisions of the outline.
3. The outline should be drawn from the expository unit in a chronological way.
4. The important truths suggested by the passage may form the main divisions of the outline.
5. Two or three passages from various parts of Scripture may be put together to form the basis of an expository outline.
6. By means of the method of multiple approach, we may treat a passage of Scripture in various ways and thus have two or more entirely different outlines on the same portion.
7. We should, in study, note the context.
8. In study we should also note the historical background of the passage, whenever possible.
9. The details of the text should be treated properly, but not necessarily exhaustively. Don't spend too much time on the details.
10. The truths contained in the text must be related to the present day through application of truths to present needs.

Series of Expository Messages!

A suggested list could include the following:

From the book of Hebrews, chapter 11

"Abel -- The Sacrifice of Faith" (Gen. 4:1-5; Heb. 11:4)

"Enoch -- The Walk of Faith" (Gen. 5:21-24; Heb. 11:5-6)

"Abraham -- The Obedience of Faith" (Gen. 12-18; Heb. 11:8-10)

"Isaac -- The Vision of Faith" (Gen. 26, 27; Heb. 11:20)

"Jacob - The Discernment of Faith" (Gen. 27-35; Heb. 11:21)

"Joseph -- The Assurance of Faith" (Gen. 37-50; Heb. 11:22)

One could share a series on the Hallelujah Psalms!

Psalms 106, 111, 112, 113, 135 and especially Psalm 146-150

A series from Revelation chapters 2, 3 about the seven messages to the seven churches could include the following:

"The Busy Church" -- 2:1-7

“The Suffering Church” -- 2:8-11

“The Compromising Church” -- 2:12-17

“The Corrupt Church” -- 2:18-29

“The Dead Church” -- 3:1-6

“The Missionary Church” -- 3:7-13

“The Indifferent, Apostate Church” -- 3:14-22

Exercises:

1. Prepare an expository outline on I Corinthians 13:1-8, giving the title, central thought, and main divisions of the passage.
2. Prepare an expository outline on John 15:1-8, giving the title, central thought or theme and main divisions of the passage.
3. Prepare an evangelistic, expository message from John 3:25-28, giving the title, central thought or theme, and main divisions of the passage.
4. Make a biographical sermon outline on Abraham’s nephew Lot (note all the portions that deal with his life in Genesis 13, 14, and 19.) Give the title, central idea, and main divisions, and indicate the references which relate to each main division.
5. Prepare an evangelistic sermon from Ephesians 2:1-9. Give the title, theme and main divisions of the text.
6. Choose your own expository unit and prepare two different expository outlines on the same passage. Indicate the central thought and main divisions of each.
7. Prepare an expository outline on I Corinthians 3:1-8, giving the title, central thought, and main divisions of the passage. Indicate the verses which relate to each main division.

The Mechanics of Sermon Construction!

A sermon is a message from God, which is intended to be heard and to have an immediate impact upon the listeners.

Formal Outline of a Sermon

An outline should be brief.

Title

Text:

Introduction

1. _____
2. _____

Proposition..... _____

Interrogative..... _____

Transitional Sentence..... _____

I. First Main Division... _____

1. 1st subdivision... _____
discussion, sharing content
2. 2nd subdivision... _____
discussion, sharing content

II. Second Main Division... _____

1. 1st subdivision... _____
discussion, sharing content
2. 2nd subdivision... _____
discussion, sharing content

(continued on as above through the outline, illustrations are placed throughout the message as desired and needed)

Conclusion.....

1. _____
2. _____
3. _____

The Title of a Message or Sermon!

The title is the expression of the specific feature to be presented in the sermon, stated in a manner which may be suitable for advertising the sermon.

1. The title should be pertinent to the text or to the message.
2. The title should be interesting.
3. The title should be in keeping with the dignity of the pulpit.
4. The title should generally be brief.
5. The title may be stated in the form of either facts, questions, or exclamation.

Introduction to a Message or Sermon!

The introduction is the process by which the preacher endeavors to prepare the minds and

secure the interest of his hearers in the message he has to proclaim.

The Purpose is --

1. To secure the good will of the hearers. (The introduction then must be presented in such a way as to win the favorable attention of the entire congregation if at all possible.)
2. To arouse interest in the theme. (People may not seem interested at first or may be preoccupied with other things, or indifferent to biblical truth. Other conditions may distract them such as a poorly ventilated building, insufficient lighting, the slamming of doors, or other sounds outside.)

Principles for a Good Introduction!

1. It generally should be brief.
2. It should be interesting. (The first few minutes of a sermon are crucial. How can we stimulate interest as we begin the sermon? -- *By arousing curiosity, by means of variety, by the use of illustrations, by a captivating title, by relating the sermon to life situations.*)
3. It should lead to the dominant idea or central thought of the sermon or message.
Proposition: The statements contained in the introduction should consist of a series of progressive ideas culminating in the one main idea of the message.
4. It should be stated in the outline in a few brief sentences or phrases, with each successive idea on a different line. (Long complex sentences should be avoided. They should be clear, even at just a glance, for the one bringing the message.)

The Proposition (or theme) of the Message or Sermon!

The theme or thesis is a simple declaration of the subject which the preacher proposes to discuss, develop, prove, or explain in the sermon. In other words, it is the sermon reduced to one sentence.

The proposition contains the basic element of the theme or central thought of the sermon. It should be so stated as to relate it to the hearers in the form of a timeless truth.

Look at Isaiah 55:7 Title: *The Blessings of Forgiveness!*

- I. The Objects of God's Pardon.
- II. The Conditions of God's Pardon.
- III. The Promise of God's Pardon.

The theme is that God pardons sinners! Observe that the basic element of the theme, divine pardon, is expressed in a statement which has universal application. It is a timeless truth so stated!

The Importance of the Proposition!

1. The proposition is the foundation of the entire structure of the sermon. The importance of a correct proposition cannot be overestimated. Every word of it must be so carefully stated that the proposition will accurately express the main thought of the sermon.
2. It clearly indicates to the congregation the course of the sermon.

Types of Propositions!

1. The form most commonly used is the *declarative or declaring* -- a simple statement expressing the main idea of the sermon.

Example:

"The Life of Dependence!"

Proposition: The Christian life may be said to be a life of dependence!

- I. Because we are dependent upon Christ for Salvation! Tit 3:5; Jh 14:6
- II. Because we are dependent upon the Word of God for Spiritual Growth, I Pet. 2:2
- III. Because we are dependent upon Prayer for Spiritual Power, James 5:16
- IV. Because we are dependent upon Fellowship for Mutual Encouragement, I John 1:3

2. Another type is the *interrogative or using questions*. The dominant idea of the sermon is put in the form of a question. We could take the sermon above and use the approach of a question! Asking, "Why is the Christian life said to be a life of dependence?"

3. The third kind of proposition is called the *hortatory (exhorting)*. This is employed when the preacher's aim is to encourage or exhort his congregation to adopt a certain course of action. (This is probably used the most.)

4. The fourth kind of proposition is known as the *exclamatory*. (This type of thesis takes the form of an exclamation where the sermonizer desires to give special emphasis to the main idea of his theme. For example, if he wishes to stress the blessings which the believer has in Christ as revealed in Ephesians 1:13,14, he may use an exclamation such as that shown in the outline below.)

"Supremely Blessed!", Ephesians, chapter one

Proposition: How wonderful are the blessings which we have in Christ!

- I. We are Chosen in Him, vs. 4
- II. We are Redeemed in Him, vs. 7
- III. We Have An Inheritance in Him, vs. 11
- IV. We are Sealed in Him, Vs 13

Principles for the Formulation of the Proposition!

1. The proposition should contain one main idea.
2. The proposition should generally be expressed in the form of a timeless truth stated simply and clearly. It should be in the form of a complete sentence. Since it is the expression of a Biblical truth, it should often be stated to suggest the idea of obligation, worthiness, or desirability.

Example: "Triumphant Living!"

Text: Phil. 1:12-21

Proposition: Christians can be triumphant in Christ!

- I. In the face of adversity, as Paul was, vs. 12-14
- II. In the face of opposition, as Paul was, vs. 15-19
- III. In the face of death, as Paul was, vs. 20-21

3. The proposition should be stated as concisely and clearly as possible. (Few words -- much meaning.)

4. The proposition should be connected to the main body of the discourse by questions and a transitional sentence. (Interrogatives are: Why? How? What? When? and Where?)

Example: Statement -- The Christian life may be said to be a life of dependence.

Interrogative -- Why is the Christian life said to be a life of dependence?

Transitional sentence -- There are several reasons why the Christian life may be said to be a life of dependence.

5. The proposition may be formulated by including the key word and the transitional sentence with the statement of the thesis or aim of the message.

It is best if the preacher writes out the proposition in his sermon notes. The proper place is

generally at the end of the introduction. You are stating what your goal is, or your aim of the message. The hearer knows where you are going, what you are seeking to accomplish in the message although you are not sharing everything at that point.

Exercise:

Write a suitable introduction and proposition for each of the following outlines:

Topical sermon:

Title: *"The Gift of Righteousness"*

Central thought: Distinctive of God's gift of righteousness.

- I. It is an indispensable gift, Eph. 2:8,9
- II. It is a free gift, Rom. 5:15
- III. It is a blessed gift, Rom. 5:17

Textual sermon:

Title: *"Rest For the Soul"*

Text: Matt. 11:28-30

Central thought: Aspects of Christ's answer to the longings of man or rest of soul.

- I. A gracious invitation, vs. 28
- II. A wonderful promise, vs. 28-30
- III. A simple condition, vs. 29

Preparation Includes the Following:

Subject, Theme, Thesis, Key Word, System of Outlining a Message!

Example:

1. Subject: *Faith*
2. Theme: one aspect of the subject, ie, *The Source of Faith!*
3. Thesis: The Source of Faith is the Word of God (Just adding a predicate to the theme will finish the sentence.)
4. Interrogative or question: *Why?*
5. Key Word: Reasons why the Word of God is the source of faith.
6. Transitional Sentence: There are four (4) reasons why the Word of God is the source of faith. (Know where you are going!!)

To preach without notes in any message-- 50% organization, 40% saturation or to know thoroughly, and 10% memorization!

Exercise:

1. Construct an outline and proposition for Psalm 23, making it a textual sermon.
2. Construct an outline and proposition, theme, thesis, etc. interrogative statement, etc., on John 14:1-6.

Outlining -- Making the Main Divisions!

Divisions are the main sections of an orderly message or sermon.

Value of Divisions to the Preacher

1. Divisions promote clarity of thought. (To be clear to the hearer, the sermon cannot be built on vague ideas or indefinite expressions.)
2. Divisions promote unity of thought.
3. Divisions assist the preacher in the proper treatment of a subject.
4. Divisions enable the preacher to remember the main points of his sermon. (The preacher should know the message well enough to be able to look at his congregation, and not at his notes.)

Value of Divisions to the Congregation

1. They make the main points of the message clear.
2. They assist the memory in recalling the main features of the sermon.
3. They make listening more enjoyable with anticipation and expectation.

Principles for the Preparation of Main Divisions

1. The main divisions should grow out of the proposition, with each division contributing to the development of the proposition. (Just as the proposition is the theme of the sermon, the main divisions are the unfolding of the proposition.)
2. Main divisions should be arranged in some form of progression.
3. Main divisions as a whole should exhaust or completely develop the proposition.
4. Each main division should contain a single idea.
5. The main divisions should be stated clearly, with each division expressing a complete idea.
6. The main divisions should be as few as possible. (Generally speaking, three, four, or five divisions will be sufficient to develop the aim or proposition of the message in relation to the Scripture text.)
7. The sermon plan should be presented with variety from week to week.
8. The main divisions should be in parallel structure: The outline should be arranged in such a form that the divisions are properly balanced and matched with one another.

Example:

Title: *"When God Justifies a Sinner"*

Text: Romans 5:1-11

Proposition: Justification produces blessed results in those who believe:

Interrogative: What Results?

Transitional sentence: These verses reveal several results of justification in those who believe.

- I. Peace with God, vs. 1
- II. Access to God, vs. 2
- III. Joy in God, vs. 2

- IV. Triumph in Christ, vs. 3-4
- V. The witness of the Holy Spirit, vs. 5
- VI. Perfect security, vs. 6-11

Title: "Seven Blessings In Psalm 23"

- I. Possession -- "The LORD is my shepherd"
- II. Preparation -- "He maketh me to lie down in green pastures."
- III. Progress -- "He leadeth me in the paths of righteousness for his name's sake."
- IV. Presence -- "Thou are with me."
- V. Provision -- "Thou preparest a table before me in the presence of mine enemies."
- VI. Privilege -- "Thou anointest my head with oil."
- VII. Prospect -- "I will dwell in the house of the LORD forever."

Principles for the Preparation of Subdivisions!

1. The subdivisions are derived from their respective main divisions and should be a logical development of them.
 - a. The primary function of a subdivision is to develop the thought contained in the main division.
 - b. The points should be directly related to the main point.
 - c. Sub points or divisions are subordinate to the main points.
 - d. Subheadings are developed from the respective main headings.

Example:

Title: "The Psalm of Contentment"

Proposition: The believer is likened in Scripture to a sheep which belongs to the Lord.

Interrogative: What does this Psalm teach in relation to the Lord's sheep?

Transitional sentence: There are three main facts which we may learn in this Psalm in regard to the Lord's sheep.

- I. The sheep's Shepherd, vs. 1
 - 1. An omnipotent Shepherd, vs. 1
 - 2. A personal Shepherd, vs. 1
- II. The sheep's provision, vs 2-5
 - 1. Rest, vs. 2
 - 2. Guidance, vs. 3
 - 3. Comfort, vs 4
 - 4. Satisfaction, vs 5
- III. The sheep's prospect, vs. 6
 - 1. A bright prospect for this life, vs. 6
 - 2. A blessed prospect for the hereafter, vs. 6

2. The subdivision or headings should be in parallel structure.
3. The subdivisions should be limited in number.
4. Like the main division, the subdivisions do not have to be in the order of the text.

Exercise:

1. Construct a textual outline on Ephesians 1:1-8, with the sub points.
2. Construct a textual outline on Isaiah 41:10, with the features of the outlines above.
3. Prepare a salvation message from John 3:1-7 with main divisions, subdivisions, proposition, etc.

The Body of the Sermon, or the Discussion!

Definition: The discussion is the proper unfolding of the ideas contained in the divisions. It is the body while the divisions are but the skeleton.

It is at this point that the preacher needs to study well to prepare the body of the sermon thoroughly. He must somehow enlarge or expand his outline so that it will result in a well-rounded and vital message and accomplish the objective that he has in mind.

The preacher must introduce, select, and arrange his materials so they will effectively develop each of the points in the divisions and subdivisions.

Qualities he must develop in the content of the sermon)

1. He must strive for unity.
2. He must strive to have balance and proportion.
3. He must have progression in the message.
4. He must work at brevity. (Every word he says should count. Each idea he expresses should be pertinent.)
5. He must strive to have clarity in content, words, outline, and approach.
6. He will want to have vitality, the sermon must be alive, and with variety. Some sanctified humor is good.

Sources of Material for the body of the message -- or discussion!

The sermonizer probably will draw materials for the body of the message from five principal sources.

1. The Word of God -- the most important source and resource. Here is the inexhaustible source of materials for the development and unfolding of the ideas contained in each division or point of the sermon.

Parallel passages play an important part in this connection and the preacher should not hesitate to quote from the Scriptures, no matter how familiar the texts may be. The Bible also contains illustrations suitable for almost any and every occasion.

2. Other forms of literature

Critical and devotional commentaries

Devotional books and hymnals

Christian biography

Bible handbooks and Bible dictionaries.

Books on archaeology, Bible customs, and times, and Bible lands, etc.

Current literature -- newspapers, current events, magazines, etc.

3. Experience

A pastor's personal experience is another valuable means for the expansion of the message. Sharing personal testimonies of what he has lived through. Speaking with personal convictions and vividness will leave a lasting impression.

He must be careful not to draw undue attention to himself, his sole purpose must be to glorify the Lord and to give the people a clearer understanding of the text which he seeks to interpret.

4. Observation

Life abounds with things, some of them seeming trivial in character, which may add greatly to the interest of a sermon. The minister must have eyes to see and a mind to perceive the relationship of the commonplace to spiritual truths contained in the Word of God.

The Lord Jesus used as object lessons the lilies of the field, the birds of the air, the seed on the ground, the fish in the sea, and even the hairs of men's heads.

5. Imagination

Such ideas will create an element of originality and surprise and add a fresh approach to the treatment of the subject. The use of the imagination in a sermon can be a valuable ally to the preacher if he is careful how he uses it. It can make portions live as imaginative aspects are briefly shared.

6. Warnings:

- a. He must be sure he does not allow his imagination to go to extremes.
- b. He must avoid the creation of mental pictures which are unlikely or beyond all reason.
- c. His descriptions should be stated as mere ideas and not given as fact.
- d. Imagination should be exercised in moderation and it should always be used in good taste.

Rhetorical Process in the Development of the Sermon Outline!

There are several rhetorical processes which are used in the expansion or development of the sermon outline: namely, *explanation, argumentation, quotation, illustration, and application.*

*The Use of **Explanation:***

1. One of the most important features in a sermon is the explanation of the text. The message is based on the the Word of God, and the portion or portions of the sacred text used should be explained clearly and properly.

2. There must be the study of the context. -- both the immediate and the more remote. Observing the context often helps the hearer, as well as the preacher, to recognize the limitations in the meaning of a word or statement and prevents misconstruing the proper sense of the text. (Cf Philipians 2:12 with book, etc.)

3. A proper study (exegesis) of the text will also include the correlation of the text with other Scriptures. Frequent use of parallel passages, comparing and contrasting should take place as he seeks to explain the Word of God.

4. Sound interpretation of Scripture also depends upon an application of the laws of language.
5. Studying various translations may be helpful, but care should be given in this as well.

6. The writings of many learned and devote scholars are the results of biblical research and contain spiritual treasures helpful in the preparation of sermons.

7. The historical and cultural background of the text may also have an important bearing upon its interpretation and hence the sermon content.

The Use of Argumentation!

1. This is the first and foremost method in the use of the Scripture. The preacher is concerned about presenting the *thus saith the Lord, clearly and with forcefulness. He is declaring Divine declarations!*

2. Another method of argumentation is reasoning, that is, the use of logical processes to arrive at a conclusion or to bring men to a decision.

Argument from cause to effect, from effect to cause, or from cumulative evidence, as well as from induction and deduction --these are various forms of persuasive rhetoric.

3. Another form of argumentation is by means of testimony. The Bible speaks of the witness of Christ. (note Gospel of John concerning Christ in chapters

4. The orderly arrangement of a sermon outline in logical sequence may also be a means of persuasion.

The Use of Quotations!

Quotations can add greatly to the development of the sermon outline. They can give force and pungency to a message.

1. By the use of Scriptures portions, memorized and shared.

2. Brief thought provoking sayings, like the proverbs.

3. Statements from authoritative sources. (Be sure they are accurate and true.)

The Use of Poetry

Be sure that it is fitting, not too long and of benefit.

Exercises:

1. Make a list of ten proverbs and state under what circumstances you would use them in a sermon.

2. Prepare a topical outline suitable for a communion service --- giving the title, introduction, proposition, interrogative, transitional sentence, main divisions and subdivisions. Expand the outline by use of the rhetorical devices discussed in the foregoing points.

3. Select a more or less extended passage on the subject of prayer and prepare an expository sermon which may serve as a challenge to prayer. Follow the same procedure as required under number two above.

4. Make a listing of various biblical statements, etc., that you could use as illustrations, or as quotations to prove a point.

The Use of Illustrations in Sermons!

An illustration has often been said to be to the sermon what a window is to a building -- to admit light. Thus a good illustration makes a message clear.

An illustration is a means of throwing light upon a sermon by the use of an example. An illustration may take one of several forms. It may consist of a parable, an analogy, an allegory, a story (including an anecdote or fable) an account of a personal experience, an event in history or an incident from biography.

The Use of Illustrations. . . Broadus!

1. They are used to explain.
2. They are used to prove.
3. They adorn the truth and make it interesting.
4. They help to arouse attention and help people to be remain attentive.
5. They render a subject impressive.
6. They appeal to the emotions.
7. They aid the listener to retain the lesson of the sermon.

The Value of Illustrations!

The most important aspect of a sermon is not the illustration, but the explanation of the text. The interpretation, which must carry with it the burden of the preacher's message, is all-important. Illustrations, no matter how vivid or interesting, are only of secondary importance.

1. They give clarity to the sermon.

Truth sometimes is so profound or abstruse that regardless of how the preacher labors to explain a text, his people may be unable to grasp the meaning until he puts it into word pictures.

2. They make the sermon interesting.

The message may be dry, uninteresting until dressed up with illustrations. The pulpiteer must, if he is to sustain interest, introduce into the message that which is both interesting and challenging to the mind of the listener. Illustrations relax the mind, serve to arouse flagging attention, enliven the message and prepare the hearer to listen thoughtfully to what follows.

3. They give vivid witness to truth.

Good illustrations impress the mind by the forcefulness of the examples which they portray.

4. They give emphasis to truth.

Illustrations can bring truth home to the heart of the hearer in a powerful way.

Principles to be Observed in the Use of Illustrations!

1. Use apt illustrations.

It must be obvious, clear and used effectively to illuminate the text or the truth to be made clear.

2. Use illustrations that are credible.

Not far-fetched or exaggerated, but that which has credence.

3. State the facts of the illustration accurately.

It should be told truthfully, and told well. If he forgets part of it the illustration will detract and it will be ruined.

4. As a general rule, use illustrations that are fairly brief. Not so prominent that it robs the message of its importance. It is only to clarify, it is not the message.

5. Use discrimination in the selection of illustrations.

Do not use the bizarre, the coarse or the grotesque for they have no place in preaching. Don't use so many that the message is just a series of stories. *Usually one illustration under each main point or division is ample.*

Caution:

- a. Don't use every illustration that occurs to you.
- b. Seek for great variety in illustrations.
- c. Don't talk about the illustration, just illustrate.
- d. Avoid turning attention from the subject to bring an illustration which does not explain the text, but just entertains.

The Accumulation of Illustrations!

In order to avoid repetition of illustrations, it is necessary for the preacher to find new illustrations constantly.

They are not always easy to find; he needs to accumulate materials whenever he comes across that which is of value and which might be put to use in future sermons. He ought to set up a file, using what ever means is best for filing.

Exercise:

1. State how you would illustrate the following texts: Rom 6:23; John 3:30; Ps. 23:3; Isa. 55:6.
2. Use your imagination to illustrate the *I Am's of Jesus!*

The Application of the Sermon!

Application is one of the most important elements of the sermon. By this process the claims of the Word of God are focussed upon the individual in order that he may respond favorably to the message.

Application should show the relevancy of Scripture to a person's every day life. The kind of response will differ from message to message. The purpose may be to- change an attitude, or to foster a decision, or to encourage the embracing of truth.

The Time for the Application to be Made!

This must be determined by the contents of the message! Generally the preacher will want to make application in connection with each spiritual truth discussed or presented. . . point by point. The appeal is thus interwoven with the entire fabric of the sermon and the truths are applied as the message progresses.

At times it might be best to omit the appeal entirely from the body of the sermon and to reserve the personal impact of the message until the end of the sermon itself. Sermons of an evangelistic character are often under this category.

In expository sermons it is best to make application along the way lest the sermon become weighty and difficult for the average person to follow.

The amount of time given in the sermon to application will also vary. Beginning preachers are apt to be overbearing a bit in application. There is happy medium between too much and too little application.

Prerequisites to Effective Application!

1. It is of vital importance that the preacher be a man who lives close to God. Preaching which warms the heart and stirs the soul is not born in the cold atmosphere of intellectualism, but in intimate and continual fellowship with the Lord.

The preacher must get close to the heart of Jesus until the glow of His great heart fills the preacher's being and radiates through his person.

Handley C. G. Moule said to his younger brethren in the ministry, "Take care that no

preoccupation with things pastoral allows you to forget the supreme need of drawing out of Christ's fulness and out of the treasures of His Word for your own soul and life, as if that were the one solitary soul and life in existence."

2. In order to be successful in relating the Bible to the present, the man of God must be well educated.

If he is to apply the truth effectively to his congregation he must be a diligent student of the Word of God. He must be a constant and earnest Bible student. Also he needs to be well read and have a solid foundation of general knowledge.

3. Another qualification which a preacher should possess if he is to apply the truth effectively is an understanding of human nature.

He needs to have a sensitive understanding of the basic needs of various age groups -- the needs of the older people, middle aged, young people, single men and women, teens, young children as well as young married.

The preacher needs to relate well to the needs and burdens people have. To understand their spiritual needs, cares, and emotional problems as well as sin problems and to understand the sin nature in particular.

4. To be able to relate the truths of Scripture to the problems and circumstances of his people, the minister must acquaint himself with their conditions and involvement.

5. Finally, for the preacher to obtain the right response to his messages, he must be completely dependent upon the working of the Holy Spirit. (Luke 4:18,19) the ministry of the Holy Spirit is referred to over 60 times in the book of Acts.

Principles for Making the Truth Relevant!

1. Relate the sermon to basic human problems and needs.
2. As a general rule, make the application specific or definite.
3. Relate the truth to the times.
 - a. relate to the society and needs where people find themselves.
 - b. relate to the fact of Christ's soon return.
 - c. relate to the kind of stress, impact of world affairs to which people are subjected on a daily basis.
 - d. relate to the place God has for us in the whole worldwide scheme of things in regard to world evangelism.
 - e. relate to prophecy and this events that are taking place. (II Pet. 1:19)

Exercise:

1. Give four titles for a series of messages on evangelism. Select one of these titles and prepare a sermon on it. Use all the foregoing things taught in application to the work done on the sermon.
2. Prepare a topical message suitable to preach to young couples in regard to their home, marriage or personal relationships. (Any of the foregoing as you see fit.) Follow through with all the steps as given in the foregoing materials in sermon preparation.

The Conclusion of a Message or Sermon!

We have learned that every sermon needs unity and purpose. At the beginning the preacher sets out to accomplish one aim in the sermon. That aim must always be clear and distinct and must control all the minister says in his discourse so that the various parts of the message move toward the same definite, specific end.

The conclusion is the climax of the whole sermon in which the preacher's one constant aim reaches its goal in the form of a forceful impression.

The conclusion is not a mere appendage to the body of the sermon nor a series of platitudes unrelated to the message, but an integral part of the sermon. It is the final portion of the sermon in which all that has been previously related is concentrated in force or intensity to produce a vigorous impact upon the congregation.

It should not contain any new arguments because its purpose is to emphasize, reaffirm, establish, or finalize that which has already been declared in the sermon with the object of bringing the hearers to heed the message given.

Some preacher forget the importance of the conclusion with the result that their sermons, which otherwise are carefully and thoroughly prepared, fall at the crucial point. Instead of concentrating their material into a burning and powerful focus, they allow the current of thought to be dissipated by common place or feeble remarks at the close.

A good conclusion can even make up for deficiencies of some other parts of the sermon or else serve to heighten the impression which the previous portions of the sermon may have made on the congregation.

Because of the importance of the conclusion the preacher should give the utmost care to its preparation and seek in every possible way to make the final impression powerful and decisive.

Forms of Conclusion!

1. Recapitulation!

The restatement of the main ideas of the sermon at the close serves to remind them of the basic features of the message and prepares them for the final thrust of the message. It is not a mere redundancy -- but a reemphasis of the impression given during the message so as to bring the one main truth of the sermon to a focal point.

2. Illustration!

Here the preacher uses a powerful and apt illustration as the conclusion. By this means the great spiritual truth of the messages is brought vividly to the congregation. When the preacher uses an illustration of this kind it should be unnecessary for him to add many more words, if any, to the conclusion.

The illustration, forceful and meaningful in itself, should generally be a sufficient conclusion.

3. Appeal or Application!

Most sermons end with a direct application or appeal in which a call is made for a response to the truths delivered in the message. A moral obligation is imposed upon the individual or an incentive is given for him to respond personally to the challenge which is presented.

A simple, quiet, natural ending is usually far more impressive and effective than an emotional or pathetic appeal in which the preacher works himself into a fever of excitement or strong feelings.

Rebukes or solemn warnings are more apt to be received by the congregation if they are spoken in loving tenderness rather than with thundering denunciation and vehemence.

Principles for the Preparation of the Conclusion!

1. It should usually be reasonably brief.
2. The conclusion should be simple.
3. The final words of the conclusion should be carefully and thoughtfully chosen.
4. The words should be appropriate -- fitting the content of the message, its purpose or aim and for the desired effect on the congregation.

Lectures to Preachers and Speakers!

THE PREACHER AS A MAN

1. He Must be Saved and Know It.
2. He Must Know that He Has Been Called of GOD to PREACH.

Spurgeon's four ideas of a man called of God to preach:

- a. He Must Have An Intense Desire For the Work.
 - b. He Must Have An Aptness (ability) to Teach.
 - c. He Must Have A Measure of Conversion work in Ministry.
 - d. He Must Be Acceptable to People of God.
3. He Must Have a Knowledge of the Word of God.

If the preaching is the center of our ministry, and the Word of God is at the center of our preaching, then the study of the Word of God ought to be at the center of our lives.

4. He Must Have Convictions Based on Scripture -- feel deeply!
5. He Must Love God's People -- for love begets love.
6. He Must Have Common Sense -- being able to first analyze a program or need and then to make a decision.
7. He Must Have a Consistent Prayer Life.
8. He Must Be Patient.
9. He must Not Be Greedy of Filthy Lucre.
10. He Must Be a Good Spiritual Leader of His Own Home.

Perils of the Preacher!

1. Undue Familiarity With Divine Things -- Lev. 10:1,2 -- treating God's things lightly.
2. Inconsistent Living -- Rom. 2:21,22
3. Neglecting Spiritual Development -- Song of Sol. 1:6
4. Callousness to the Needs of Others -- be concerned
5. Professionalism -- (it is seen in . . .)
 - a. just doing things out of a sense of duty
 - b. thinking you are too good for your people
 - c. getting beyond the suggestions of your people
6. Compromise . . .
 - a. with sin in your own life
 - b. with sin in the lives of your people
 - c. opposite sex--don't cast dishonor upon a lady; don't ruin your testimony.
 - d. business dealings --pay your debts, the world does not owe you anything.

The Preacher and His Message!

Proper Preaching... pointers to consider, the need of:

1. *Biblical Convictions*
2. *Aggressively Standing for Truth*
3. *Growth -- soul winning*
4. *Unity of Purpose*
5. *Morally Clean*

HOMILETICS -- "The greatest compliment you can pay a sermon is that it moved souls to the kingdom of His Righteousness"

Use of Good Illustrations!

THE IMPORTANCE OF GOOD ILLUSTRATIONS.

1. They Help to Make the Message Clear
 - a. Some people think in pictures, other in words.
 - b. Making the message clearly understood -- for it is first step towards persuading someone to act upon the message.
2. They Make Preaching Interesting
3. They Make a Lasting Effect
 - a. Depend upon them for lasting effect.
 - b. Don't use the same illustration too often
4. They Make Repetition Possible Without Weariness
(And you get variety when using several illustrations.)
5. They Help to Bridge Difficult Situations
(Prepare people for a controversial topic, etc.)
6. They Assist Argument
 - a. Illustrations are not substitutes for thoughts and facts; they lead to clearer thinking.
 - b. We don't establish our theology by what we see. What we see can help us clarify the theology we find in God's Word.

SOURCES OF ILLUSTRATIONS

1. The Bible
2. Personal experience
3. General reading
 - a. Current reading, books of all kinds, biographies and autobiographies
 - b. History, science, travel, geography, fiction, poetry
4. Hearing, be accurate in repeating what you have heard.
5. Imagination

TYPES OF ILLUSTRATIONS

1. Story -- factual, specific incidents, hypothetical or possible situations.
2. Comparison or contrast
3. Examples

4. Quotations -- quote accurately, don't lie; give credit to who said it.
5. Statistics -- don't abuse them
6. Figures of Speech. (Use phrases your people use in your culture or area.)
 - a. Metaphors
 - b. Similes
 - c. Proverbs
 - d. Slogans
 - e. Maxims
7. Poetry -- Hymns too (Don't read them -- stay out of rhythmic patterns.)

MISTAKES WHEN USING ILLUSTRATIONS

1. Making the illustration the point
2. Explaining the illustrations, -- apply, not explain
3. Glorifying self
4. Neglecting the setting

5. Using illustrations that get the thought on side issues-- major on majors not on minors.
6. Using illustrations you don't understand
7. Using those that imply or teach false doctrine or false ideas
8. Using those that lift up improper, evil or sinful men, or people, or ideas.

FIVE IDEAS TO KEEP IN MIND IN PREACHING -- **it is** --

- An oral address
- to the popular mind
- upon Scriptural truth
- truth closely examined and studied
- with the desire to persuade.

Five Parts of a Sermon or Message!

I. THE TEXT

1. Definition: Any part of the Bible selected for a textual sermon or an exposition-- the text does not exist for the sermon, but the sermon for the text.

2. Advantages of a Text

- a. Gives authority to the message
- b. Keeps the preacher from mind-wandering
- c. Gives unity

- d. Prepares the hearer for following thought
- e. Promotes Variety

3. Selecting Text

- a. Be Careful -- Inspiration guarantees the truth of the record, but not necessarily the truth of the sentiment expressed.
- b. Carefully consider the spiritual needs of the people.

- * Make constant application
- * You'll be blessed if you truly are used of God to meet needs through insights to people's need.

c. Consider cycle of truth preached

- * Keep preaching up to date

- * Don't ride a hobby or favorite text
- d. Choose those you have ability to deal with
- e. Don't be afraid of familiar texts
- f. Daily Bible study is essential

Interpreting the text:

1. Is the text literal or figurative -- especially consider the Book of Revelation
2. To interpret in light of context consider these questions!
 - a. Who made the statement?
 - b. To whom was it made?
 - c. Circumstances and purpose?
 - e. Ask -- Who, When, Where, How, What and Why?
3. Interpret in light of language
 - a. Exact words -- what it means to one does not always mean the same as what it means to another.
 - b. Watch grammatical construction -- key words
4. Interpret in the light of general teaching of the Scriptures
 - a. Never base a doctrine on some isolated verse.
 - b. An obscure statement should not nullify a clear definite one.

The context principle:

Statement of Concern: "We must interpret a given passage in the light of the text which surrounds it. There are contexts of diminishing importance as one proceeds from that which is near the text to that which is farther removed."

The context includes the following:

1. Verses immediately surrounding it
2. The chapter where it is found
3. The section of the Book of the Bible in which it is found
4. the entire book of Bible in which it is found.
5. If it is in the Gospels -- Epistles -- etc.
6. If it is found in the Old or New Testament
7. The Bible as a whole
8. The Culture or Geography which has some impact

Interpret in the light of Biblical manner and customs Don't spiritualize text too much but be sure what it says and clearly means. Be guided by the Holy Spirit for the best commentary on the Bible is the Bible itself.

II. THE THEME

1. Definition:
 - a. the central idea which is to be brought in the message or sermon.
 - b. the proposition clearly stated
 - c. the most striking truth contained in the text
2. Choice depends on one's major emphasis in the sermon

3. Methods of stating theme

- a. Logical -- stating in a complete thought:

Examples:

The new birth is essential to entrance into God's Kingdom.

The coming of Christ is imminent.

Advantage: Clear thinking is important on the part of the messenger

- b. Rhetorical -- (may be easier) Asking questions to guide the listeners thinking. Advantages: Freedom, and variety of treatment.

III. THE INTRODUCTION

1. Sources:

- a. From the text itself in the light of its context or historical setting.
- b. The author and circumstances under which it was written
- c. By comparing the text with other portions of the Scriptures.
- d. By an arresting question that arouses the attention and provokes the thought.
- e. By reference to Biblical manners and customs
- f. Use of a story which throws light on the text
- g. The present occasion
- h. Secular history
- i. A quotation
- f. Poetry or a hymn

(A person may want to use some of these in combination -- The introduction will run between 8 and 12% of lesson or sermon, but in a shorter sermon, the ratio must be larger.)

2. Purpose of Introduction

- a. Awaken interest in theme
- b. Help surmount the obstacles to interest such as: boredom; other interests ; Why did you bring that up? or How did you make that out; or so what?
- c. Secure the goodwill of audience, help them to want to listen.

IV. THE BODY OR DIVISIONS -- or the Discussion

1. The Purpose -- The introduction and conclusion are not points of the outline of the sermon.

- a. The subject is easier to remember when presented in an orderly way.
- b. Planning the message keeps the speaker to the **theme**.

2. Rules Governing Divisions

- a. Be clear and distinct --
- b. They should possess order, movement, and progress
- c. Cumulative -- gain strength and value as you move along
- d. Natural -- don't bend Scriptures for division
- e. Not too many in number --

- * How many can the audience handle?
- * How many does the text give?

f. Must be orderly

- * The abstract before the concrete

- * The conviction before the appeal
- * The false -- proceedeth the true --
knock down falsehood immediately!

“If errors infects the life it is very difficult to root it out!”

“Don’t read unbiblical theories, ideas, ideals unless you can refute it with Scripture.”

3. Divisions are stated by a series of -- propositions, phrases, questions, or key words.
(Don’t mix the above or you will miss clarity.)
4. Modes of presentation of the sermon
 - a. Explanatory -- logical and chronological order
 - b. Observational -- series of observations from the text not necessarily in order.

V. CONCLUSIONS:

1. Types of conclusions:
 - a. direct appeal
 - b. practical application
 - c. final summary
 - d. appeal to imagination
 - e. illustration
 - f. contrasting the truth to the false -- only as a contrast
 - g. repeat the text again
 - h. compare to other portions of Scriptures.
2. Avoid
 - a. apologies
 - b. humor
 - c. adding a new point of division
 - d. sameness

Use of Sermon Titles

1. Chief advantage: -- advertising
2. Selecting the title
 - a. Avoid fantastic and sensational
 - b. Don’t promise more than you can deliver -- (don’t let the title reflect on God.)
3. Should be designed to:
 - a. Catch eye -- short and brief
 - b. Arouse curiosity
 - c. Awaken desire
4. Ways to state the title
 - a. An arresting question
 - b. Common phrases
 - c. Interesting to picture

Preparing the Sermon!

GATHERING THE MATERIAL

1. Begin early and labor intensely
2. Maintain consistency -- disciple yourself to work ahead
3. Write down all you think you can use
4. Proper sequence -- check all sources
 - a. Read text often in light of context
 - b. Take time in preparation
 - c. What do others say?
5. Analyzing the material
 - a. Preliminary analysis
 - b. Limit yourself to a theme
 - c. Define your terms, goals, aims,
 - d. Discrimination -- make a difference where the Word does.
 - e. Classification -- similarities,
 - f. Qualifications -- what do you know?
 - g. Validation -- check it with God's Word, comparing Scripture with Scripture.

OUTLINING THE PORTION

1. Basic Plan -- notice
 - a. Time -- take chronological sequence into consideration, what happened first, second and last, etc.
 - b. Look for problem solving
 - c. Cause and effect
 - d. Compare the familiar with the unfamiliar
 - e. Move from the simple to the complex
 - f. Simple enumeration
2. Basic Goals -- take into consideration the:
 - a. Unity and theme
 - b. Order and progress
 - c. Symmetry and proportion
3. Basic Mechanics
 - a. Write out central idea and purpose in text
 - b. Get main points in logical order
 - c. Develop main points by explanation, and illustration
 - d. Prepare introduction
 - e. Prepare conclusion
 - f. Revise, rework, inject new ideas, condense,
 - g. Pray over constantly

Types of Biblical Preaching!

I. BIBLE READINGS

1. Procedure -- Take a topic and look up all the Scriptures passages that would bear on it, listing in some precise order, going from one passage to another commenting and illustrating briefly. (No text as such)
2. Value -- It presents a lot of Scripture passages on a single topic or idea.

II. TOPICAL PREACHING

1. Procedure -- Gets the topic from various texts and then treats it as the Bible treats it. Fewer main points and more complete development than in the Bible reading method.
2. Types of topical preaching
 - a. Biographical or character studies
 - b. Doctrinal messages, facts
 - c. Ethical
 - e. Bible books
3. Objection -- much topical preaching deals with topics from human sources or human wisdom -- or based on a favorite subject of the speaker.

III. TEXTUAL PREACHING

1. Procedure -- Breaks up the text into its homiletical parts and treats each part of the text as one of the main divisions of the sermon. Should be clearly on the germ ideas of the text in its context.
2. Value -- gives a careful word by word exegetical study

IV. EXPOSITORY PREACHING

1. Procedure -- Seeks to find the true grammatical-historical-contextual meaning in a text and then one seeks to apply it.
2. Things it is not --
 - a. Mere rambling comment
 - b. Mere exegesis or analysis
 - c. Just pure explanation (all though it includes all these above.)
3. What it is --
 - a. The topic and main division plus the whole development stays within the passage to teach just what that passage teaches.
 - b. It's structure does not depend upon the order of ideas or verses in the Scripture passage, but rather upon the best way to explain, illustrate and apply the passage.
4. Ways to handle a passage from an expository standpoint

- a. Work at explaining exactly what the text is saying.
- b. A key-verse could be used as the ext and the whole passage is interpreted in the light of that verse.
- c. Picture painting or making it real as you deal with some narrative section of the Old Testament -- as part of the expository

5. Five Essentials

- a. Unity
- b. Stable structure
- c. Mastery of details
- e. Practical application
- f. Only use other Scriptures as supplementary

Exegesis -- correct reproduction of thought as conceived in the mind of original writer.

Analysis -- separation into parts

Passage Explanation -- giving the sense or meaning

V. *THE COMMENTING METHOD* -- used by Dr. Ironsides

- 1. Procedure -- sermon structure at a minimal; comments verse by verse.
- 2. Objections -- comments are likely to be trite; comments are not properly distributed; it may not be important facts that the message is build on.
"The theme makes the message valid!"

VI. *PURE EXPOSITION*

- 1. Procedure -- explanation built around analytical outline. Does no rearranging, omitting or balancing of text, absolutely none.
- 2. Value -- Only helps those people who are already strong in the Word.
- 3. Background Study --
 - a. the writer
 - b. the speaker
 - c. the addresses or statement given by speaker in the Word.
 - d. the time and date
 - e. the place
 - f. the occasion
 - g. the aim
 - h. the literary form
 - i. the historical setting
 - j. the revelational stage Survey from -- telescopic to microscopic or from looking at the Scriptures as a whole to the fine details of it.

Expository Preaching!

- 1. *Exposition as a method of study in scriptural analysis brought into the synthesis of biblical context.*
- 2. *Theological truth is worthless without obedience!*
- 3. *Bible exposition without moral application is ineffective.*
- 4. *Truth for just truth sake is dangerous for without love it does not reach the heart.*

5. Any preacher can get along with his people by just feeding them.

G. Campbell Morgan's method of expository preaching!

Survey	Read	Impression
Condense	Think	Outlining
Expand	Work	Analysis
Dissect	Sweat	Knowledge

**RUTH -- FAITH AMID FAITHLESSNESS
example**

Choice of Faith, 1, 2	Venture of Faith, 3	Reward of Faith, 4
I. Naomi's sorrows (1:1-3)	I. Naomi (vs 1-5)	I. Redemption (4:1-12)
II. Ruth's choice (1:14-22)	II. Ruth (vs. 6-9)	II. Marriage (4:13a)
III. Boaz's field (chap 2)	III. Boaz (vs. 10-18)	III. Issue (4:13b- 22)

R. A. Torry's verse by Verse Method

1. Do not put anything into your analysis that is not clearly in the verse. No matter how true, precious, or Scriptural a doctrine is, do not put it in your analysis when it is not in the verse.

2. Find ALL that is in the verse -- study!! Read, reread, and pray for the Holy Spirit's guidance.

3. State what you do find as accurately and exactly as possible. Do not be content with putting into your analysis something similar to what is in the verse. (Don't just say the same thing as what is written, put it in your own words.)

Example -- Character sketch:

1. What sort of man was this?
2. What made him that sort of man?
3. What resulted from his being that sort of man?

Ideas about exegetical exposition:

1. Make a word study of original language if that is possible.
2. Theme: example (**some qualities of an ideal young preacher**)
 - I. A Integrity Character -- *approved*
 - a. tested
 - b. stamped
 - c. sterling -- solidly true and pure
 - II. A Conscious Walk in Truth -- *needeth not to be ashamed*
 - a. not ashamed of His word now

- b. cannot be ashamed of it in the future.
- III. Moral Earnestness -- *study give diligence*
 - a. an intense desire
 - b. tireless effort
- IV. Full Consecration to His Word -- *a workman*
 - a. a volunteer service
 - b. a grateful service
 - c. a rewarded service
- V. Surrendered Life -- *shew thyself*
 - a. a surrender by choice
 - b. a surrender completely
 - c. a surrender once for all

The Invitation

“If men don’t understand their lost condition and what they are in their sin -- they’ll never see what **Christ Is** in His salvation and provision!”

“There is no more important work in the ministry than bringing a person to Christ!”

I. Excuses for not giving an invitation!

1. The sovereignty of God and the Work of the Holy Spirit.
2. I do not know how.
3. No energy left after the sermon.

II. The Need of Giving an Invitation

1. The Invitation itself Be absolutely honest; don’t argue over the method;
 - a. Watch out for these deceits in giving the invitation
 - * Invitation hymn deceit (last verse- pressure, now, now, now.)
 - * Counselor deceit (motive of using counselors to get others to come down the isle.)
 - * Yes, I see that hand deceit. (Saying you see hands when you don’t.)
 - * Close the eyes deceit. (Saying nobody sees the hands when the counselors are told to go to the ones with hands up.)
 - * The testimony deceit (using false testimonies.)
 - b. Give opportunities for decisions to be made.
 - c. Give a definite invitation, make it clear.
 - d. Give it in faith, expecting the Holy Spirit to work in lives.
2. The Invitation Hymn
 - a. Familiar
 - b. Vary the choice of the hymn.
 - c. Use of Personal Workers
 - * Trained individually,
 - * Do not be conspicuous- move quietly
 - * Do not talk too loudly

- * Avoid embarrassment
- * Avoid familiarity in touching person.
- * Never speak roughly, always in love, if person doesn't respond leave him alone, never pressure.
- * Only one worker per person at a time
- * Don't preach the sermon

3. The Inquiry Room

- a. Prepared room with prepared workers
 - Have one in charge
 - Chairs arranged in 2's.
 - Have materials for counselors ready.
- b. Easily assessable
- c. Women with women; men with men
women or men with boys, not men with girls

Facts About Preaching

PRIVILEGE OF PREACHING

1. Proclaiming of Absolute Truth -- the Word of God
2. Changing of lives through the Word of God
3. Establishing changed lives by the Word of God

PRINCIPLE OF PREACHING

1. Scriptural
2. Unity -- begins with theme
3. Strong structure -- outlining is a process
4. Explanation -- Description
5. Interpretation -- meaning/ principle/ what is taught
6. Argumentation -- sharing opposing views when important
7. Reproof -- showing sin
8. Rebuke -- dealing with God's judgment promised
9. Exhort -- Urging to forsake sin
10. Illustrations
11. Applications -- Applying truth.

Expository Preaching

Adapted from materials written by: Dr. Charles W. Koller (President Emeritus of Northern Baptist Theological Seminary, Chicago, IL) ...Baker Book House...1962

Scriptural Concept of Preaching!

Concerning the Messenger:

1. His CALL: In the Old Testament the preacher was a *prophet*. This title is derived from the Greek *prophetess* which means *one who is called by God, one who has a vocation (from God)*. Thus the prophet was a man who felt himself called by God for a special mission, in which his will was subordinated to the will of God. This was communicated to him by direct inspiration.

In the New Testament the preacher was an *apostle*, one sent from God, like John the Baptist. (John 1:6.) Literally he is a *godsend*. The preacher is at best an *earthen vessel* (II Cor. 4:7), through whom God reveals Himself to others.

2. His CHARACTER: In the ministry character is decisive. The Holy Spirit will not identify Himself with the unclean or unconsecrated. (Isa. 52:11; I Sam. 3:19-20)

It must be remembered that the fruitfulness or sterility of a man's ministry depends not nearly as much upon his native ability, his training skill, and his labor, as upon that which the Lord adds or withholds.

3. His FUNCTION: (II Cor. 5:20) He is the living embodiment of the truth to which he seeks to win others. He is an ambassador for the King of Kings. He may not have the eloquence of a ready tongue, but will have that eloquence which is of the heart.

Concerning the Message:

1. Its CONTENT: All true preaching rests upon the basic affirmation, *Thus saith the Lord!* As he faithfully communicates the Word of God he speaks with authority. He is supplying something for which there is no substitute.

The Bible is not a record of man's religious discoveries. It is the record of God's unfolding revelation of Himself, by the spoken word, by His intervention in nature, and in history, and finally by His own entrance into the world as the God-man, Christ Jesus. (Gal. 1:15-16; Eph. 1:19)

2. Its POWER: (Heb. 4:12; Rom. 1:16; Matt. 28:20; Mark 16:20) The gospel is the power of God unto salvation, the Word of God is quick and powerful. It carries the thrust of a lancet, and along with it the balm that heals the soul.

But everything depends upon the fidelity of the preacher and the purity and completeness of the message which is communicated, and upon which the promise of power is conditioned. As he *opens the Scriptures* unto the people he must be in fully in tune with the purpose and spirit of the Bible. He must reverence it, love it, and live it, if he is to share it powerfully.

3. Its AIM: In general, all Biblical preaching aims at persuasion to godliness. *Preaching is personal witnessing with the aim of communicating faith and conviction.* The sermon should be the meeting place of the soul with God.

In all Biblical preaching God seeks primarily, through His messenger, to bring man into fellowship with Himself. (Acts 9:6; 22:10; 4:12; John 10:9)

The aim is to bring about salvation experience, (Acts 16:31) -- consecration, (Rom. 12:1,2) --

indoctrination, (Eph. 4:14) -- comfort, (I Thess. 4:18) -- strengthening, (Col. 1:11) -- conviction, (Acts 4:20) -- and action, (James 1:22).

Preaching should aim to communicate *the whole counsel of God* (Acts 20:27).

Homiletical Means!

The Six Rhetorical Processes:

1. Narration
2. Interpretation
3. Illustration
4. Application
5. Argumentation
6. Exhortation

The Seven Interrogatives --- method of asking questions about the text!

1. *Who?* -- Introducing a sequence of person to be enumerated, identified, classified, or included in the application.
2. *Which?* -- Introducing a sequence of things, choices, or alternatives.
3. *What?* -- Introducing a sequence of meanings, implications, definitions, particulars, characteristics, inclusions, or exclusions.
4. *Why?* -- Introducing a sequence of reasons or objectives.
5. *When?* -- Introducing a sequence of times, phases, or conditions.
6. *Where?* -- Introducing a sequence of places or
whence? -- place, origin, source, cause?
whither? -- place, goal, results, extent, conclusions or *wherein?*
7. *How?* -- Introducing a sequence of ways.

Steps in Preparing an Expository Sermon!

1. Gather the preliminary data-- Use of the Bible, cross references, marginal notes, probable dates, use a Bible concordance, Bible dictionary, Bible atlas, and Bible commentaries.
 - a. The speaker or writer -- what kind of person?, character, age, etc.
 - b. The persons addressed -- who ?, what kind? (saved, unsaved?)
 - c. The time -- when?, significance about the time?, etc.
 - d. The place -- where? exact, or approximate, significance?
 - e. The occasion -- what were the circumstances which prompted or called forth the message?
 - f. The aim -- particular immediate aim, and how it applies to us?
 - g. The subject -- what was the subject the Biblical writer wrote about?
2. Make a brief *analysis of the Scripture text*. Discover the structural pattern. Careful analysis will usually reflect the main thrust, the primary emphasis of the passage, etc.
3. Ascertain the *key word*, and find parallel points or lessons answering to the same key word.
4. Identify your -- *theme, thesis, proposition, basic affirmation, statement, and central idea*.

5. Build your outline -- main points and sub-points. Develop your outline with the use of the homiletical means given above.
6. Prepare an Introduction and Conclusion.
7. Develop the illustrations that are fitting.
8. Look for the following:
 - a. Any change of persons speaking, or addressed, or otherwise involved.
 - b. Any progression or successive stages as to time, place, action, or incidents. (Cf Luke 15:11-32.)
 - c. Any enumeration of examples or instances (such as instances of divine providence in Acts 7:2-53).
 - d. Any cumulative enunciation of ideas, principles, or teachings (as in I Cor. 13).
 - e. Any pairing, grouping, or parallelism of ideas, on the basis of similarity. (See Psalm 19.)
 - f. Any contrast, opposition or interchange of ideas. (See I John 4:1-5.)
 - g. Any indication of cause and effect. (See Matt. 25:34-43.)
 - h. Any division of the whole into its parts (as of the body, as found in I Cor. 12).
 - i. Any repetition of certain clauses, phrases, or words, (as *by faith* as found in Heb. 11).
 - j. Any transitional clauses or phrases; or connective words such as: *therefore, moreover, nevertheless, finally, else, thus, but, and, or!*

The Basic Appeals to Biblical Preaching!

The preacher is to make an appeal to the hearer's conscience. God desires to speak through the preacher and His Word -- instructing, urging, encouraging, approving, correcting, warning, and rebuking.

1. Appeal to Altruism, or the regard for others. (See Deut. 5:9; Luke 15:7,10.)
2. Appeal to Aspiration, the universal hunger for spiritual happiness. (See Luke 23:42; Matt. 19:20.)
3. Appeal to Curiosity, the novel, unfamiliar, or every mysterious. (See John 1:47; John 4:10; Luke 19:5.)
4. Appeal to Duty, the divine urge to do a thing because it is right, or to refrain from a thing because it is wrong. (See Matt. 23:23; Acts 5:29; Luke 13:14.)
5. Appeal to Fear, for the prophets of old used this approach often. (See Acts 9:4, 6; Acts

16:29; Luke 12:16-21; Acts 5:11.)

6. Appeal to Love, love of God, love of others, and love of self. (See Matt. 22:37-40; Luke 10:27; II Cor. 5:14; I John 4:19.)

7. Appeal to Reason, as the prophet Samuel *reasoned* with his people. (See I Sam. 12:7; Isa. 1:18; Acts 17:17)

The Preacher's Vocabulary!

The thought process are largely confined within the limits of one's vocabulary. And to increase the range of one's thinking, it is necessary to increase the vocabulary by means of which one's thinking is articulated.

Tests of more than 350,000 persons from all walks of life show that, more often than any other measurable characteristic, knowledge of the exact meanings of a large number of words accompanies outstanding success.

A rich vocabulary is a mighty asset in the pulpit, enabling the preacher to project an idea from his own mind into the minds of others without loss or blur. In developing such a vocabulary, three aims are to be kept constantly in mind.

1. Accuracy!
2. Clarity!
3. Refinement!