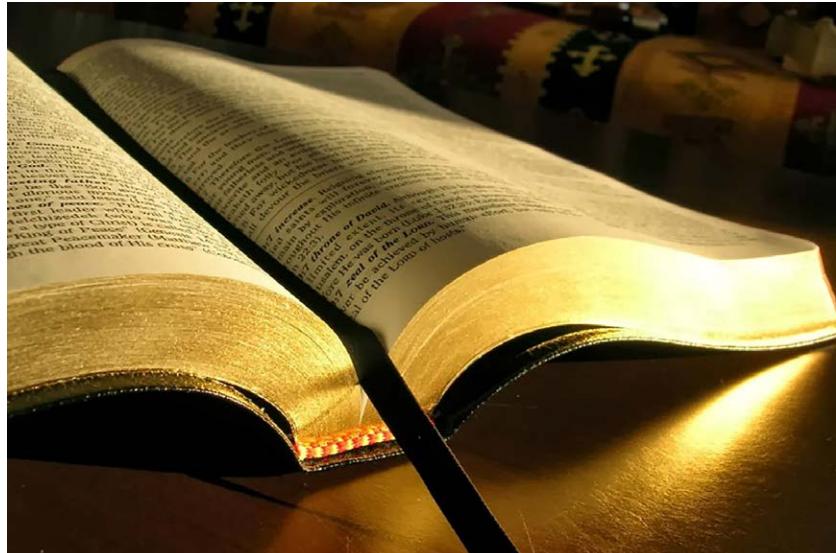


Study Guide

Advanced HOMILETICS

*A course designed to equip preachers to present
the Word of God more effectively and creatively*



by Ron Bontrager

SUNSET
International Bible Institute



ADVANCED HOMILETICS



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Arranged for study by
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Advanced Homiletics

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quotations within critical articles and reviews, including translation.

DISCLAIMER

The textbooks used in this course were selected because they are considered to be the best books available and well adapted to this course of study. *The Handbook of Contemporary Preaching* edited by Michael Duduit contains a wealth of usable material which will help you in your ministry of preaching. The little book *The Elements of Preaching* by Warren and David Wiersbe has helpful information for the student. As with all books written by men, there will be some things with which you and I will not agree. The principle, “use what is good and discard what is not good” applies to all textbooks used with our courses. Please be wise enough to discard any and all teaching that is not biblical. A paragraph from Wiersbe’s book is appropriate here:

“References to, and quotations from, the great preachers must not be taken as endorsement of all that they believed or preached or published. They are quoted or referred to because they have a special contribution to make to the points in our book.”

Instructions and Requirements for Level II Students (Certificate of Basic Biblical Study)

Each lesson is built around the instruction on either the DVD or CD,. Listen to the recorded lecture as you follow along in this course Study Guide book.

Instruction and assignments: Since there are no tests given in this course the Level II students are required to obtain and read 27 selected chapters in the ***Handbook of Contemporary Preaching*** edited by Michael Duduit. The selected chapters are as follows:

Chapters:

Chapters:	1-3
Chapters:	5&49
Chapters:	7-9
Chapters:	22&26
Chapters:	28
Chapters:	30&31
Chapters:	13, 14
Chapters:	15, 17
Chapters:	18, 19
Chapters:	32, 33
Chapters:	11, 20, 48
Chapters:	35, 37, 50

Tests: There will be no tests for this course. The assigned readings will be required instead of tests.

- * The self exams for each lesson is to be read previous to listening or viewing the material on the tapes.
- * All Self-Exams are to be completed at the end of each lesson. (**This will be worth 10% of your total grade**).

*All assignments must be completed to pass the course.

Grade Scale:

Study Guide	10%
Reading Assignments	<u>90%</u>
TOTAL	100%

Instructions and Requirements for Level III Students

Bachelor Degree or Certificate of Advanced Biblical Studies

Each lesson is built around the instruction on either the DVD or the CD. Listen to the lecture as you follow along in the course Study Guide book.

INSTRUCTION AND ASSIGNMENTS: Two books are required with the book, *The Elements of Preaching* by Warren and David Wiersbe to be read in its entirety. Since there are no tests given in this course the Level III students are required to obtain and read 27 selected chapters in the *Handbook of Contemporary Preaching* edited by Michael Duduit. A one-page evaluation of each chapter or chapters (12 papers) read is to be written and turned in for grading. These papers must be complete and thorough and contain at least three major concepts gained from each one. The selected chapters are as follows:

- | | |
|---------------------------------|-----------|
| 1. Chapters: 1-3 | (1 paper) |
| 2. Chapters: 5&49 | (1 paper) |
| 3. Chapters: 7-9 | (1 paper) |
| 4. Chapters: 22&26 | (1 paper) |
| 5. Chapter: 28 | (1 paper) |
| 6. Chapters: 30&31 | (1 paper) |
| 7. Chapters: 13, 14 | (1 paper) |
| 8. Chapters: 15, 17 | (1 paper) |
| 9. Chapters: 18, 19 | (1 paper) |
| 10. Chapters: 32, 33 | (1 paper) |
| 11. Chapters: 11, 20, 48 | (1 paper) |
| 12. Chapters: 35, 37, 50 | (1 paper) |

Tests: There will be no tests for this course. The assigned readings and papers will be required instead of tests.

- * The self exams for each lesson is to be read previous to listening or viewing the material on the tapes.
- * All Self-Exams are to be completed at the end of each lesson. (**This will be worth 10% of your total grade**).

*All assignments must be completed to pass the course.

Grade Scale:

Study Guide	10%
Reading Assignments and papers	90%
TOTAL	100%

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LESSON ONE

Advanced Homiletics

Introducing the Course (1)

INTRODUCTION

This course is entitled “*Advanced Homiletics*.” It is an advanced course in the study and preparation of sermons, with a deeper study of the various types of sermons. The course is designed to equip preachers to preach the Word of God more effectively and creatively. Major emphases include enhancing communication skills and increasing organizational strategies.

In the introduction to the course, we’ll examine some basic definitions and concepts of homiletics, then, we’ll consider preaching from theological and historical perspectives. After that, we’ll look at three major units of study; they are 1) Variety in Effective Preaching, 2) Strategies for Effective Preaching, and 3) Tools for Effective Preaching.

LESSON AIM: To introduce the student to various aspects of the course which will enlighten and encourage him in his studies.

LESSON OBJECTIVES: You will . . .

1. Learn the definition of Homiletics and some important concepts which will aid in understanding the course.
 2. Learn 10 “Commandments for Preaching” as given in an article by Tyler Scarlett, a Baptist preacher.
 3. Learn three things involved in and important to know concerning the Theology of Preaching.
-

DEFINITIONS AND IMPORTANT CONCEPTS

(This is a basic review of what most students study in the course “*Introduction to Homiletics*.”)

A. Homiletics Is the Science and Art of Preaching

1. Preparation of the Sermon.
2. Delivery and presentation of the Sermon.

B. Four Key Concepts in Preaching

1. Concept 1: **Communication** – “Preaching is the **communication of truth** by man to men. It has in it two essential elements, truth and personality. Neither of those can it spare and still be preaching.” (Phillip Brooks; 1871).

2. Concept 2: **Truth** – Speaking the truth – the word of God.
3. Concept 3: **Relevance** – “Preaching calls for the interpretation of life today in light that comes from God today, largely through the Scriptures.” (Blackwood, *Preparation* 13).
4. Concept 4: **Response** – “. . . with the explicit purpose of eliciting behavioral change.” (Baumann 13).

C. Additional Concepts / Thoughts: Preaching must . . .

1. Reflect an understanding of God’s Word and God’s world.
Preaching without the understanding of these two concepts will be empty and powerless.
2. Include content, (biblical information), interpretation, (explanation and clarification), and application (how to implement what has been preached into one’s life).
3. Include the *what*, the *so what*, and the *now what*.

D. “10 Commandments for Preaching” (article by Tyler Scarlett, a Baptist preacher; it appeared in *Preaching* in 2010).

1. “Thou shalt not put words into God’s Mouth.”
2. “Prepare and teach every message as though it were thy last.”
3. “Thou shalt not present the word of God in a boring and non-compelling manner.”
4. “Thou shalt always point to Christ in thy message.”
5. “Thou shalt edify thy hearers to faith and obedience.” (application)
6. “Thou shalt not be one kind of preacher and another kind of person.” (1 Timothy 4:12)
7. “Thou shalt not open a commentary until thou has read the passage 100 times.”
8. “Thou shalt honor thy context above all else that it might go well with thee and thy message.”
9. “Thou shalt make the point of the text the point of the message.”
10. “Thou shalt preach and teach doctrine above all else.”

THE THEOLOGY OF PREACHING

Review Mohler’s “A Theology of Preaching” (*Handbook* 13-20)

Introduction

1. “Preach the word!” The act of preaching is not a suggestion; it is an act of obedience.
 - a. Preaching did not emerge from the church’s experimentation with communication techniques.
 - b. Not because preaching is “a good idea” or an effective technique
 - c. Preaching is an act of obedience.
2. Preaching is not human in origin, but the genius of God.
3. Preaching is more than just speech communication; “its ground, its goal, and its glory are all located in the sovereign will of God” (14).
4. *kérussô* reveals its rootage in the gospel itself; the *kérux* “dares to speak of

God, and, in a very real sense, *for* God" (14).

A. The God Who Speaks

1. Confession: We preach because God has spoken
2. Our preaching must begin and end with what God has spoken concerning Himself (not speculation, but exposition)
3. In Old Testament, "the Lord spoke," "the word of the Lord came" (these and similar expressions) appear at least 3,800 times
4. Preaching is not an act of arrogance, but humility; preachers must stand in submission to God and the text of Scripture

B. The Son Who Saves

1. "In the past . . . but now," Hebrews 1:1-2; God, who reveals Himself, "has spoken supremely and definitively through His Son" (*Handbook* 16).
2. All Christian preaching must be Christological.
Christian preaching points to God incarnate as all truth.
3. Jesus came preaching; He sent His disciples out to preach; thus, preaching today is "an extension of His own will and work," (*Handbook* 17).
4. "We preach not ourselves, but Christ Jesus as Lord" (2 Corinthians 4:5).
5. Preaching of the cross: foolishness AND power of God, 1 Corinthians 1:18; charges of foolishness are not incidental, but central to the homiletical task

C. The Spirit Who Illuminates

1. Preacher, an external minister; Spirit, the internal minister of the Word.
2. The Spirit is the truth (1 John 5:7).
3. Spirit performs His work of inspiration, indwelling, and sanctification.

Summary

1. Paul's questions, "How can they call on him . . . believe in him . . . hear about him . . . without a preacher?" (Romans 10:14-17).
2. Speak because God has spoken
3. "Preaching is not an act the church is called to defend but a ministry preachers are called to perform. Thus, whatever the season, the imperative stands: Preach the Word!" (*Handbook* 20).

SELF EXAM FOR LESSON ONE

1. What is the definition of Homiletics? _____

2. List the four key concepts in Preaching:
1) _____
2) _____
3) _____
4) _____
3. Your instructor gives three additional concepts or thoughts concerning preaching. List these three additional concepts.
1) _____
2) _____
3) _____
4. Write down the “10 Commandments for Preaching” as given by Tyler Scarlett.
1) _____
2) _____
3) _____
4) _____
5) _____
6) _____
7) _____
8) _____
9) _____
10) _____
5. Concerning the Theology of Preaching, give the three foundational truths which demands preaching.
1) _____
2) _____
3) _____
6. Fill in the blanks:
Preaching is not an act of _____, but _____; preachers must stand in _____ to God and the text of Scripture.

“Preaching is not an _____ but a ministry _____ . Thus, whatever the season, the imperative stands: Preach the Word!”

LESSON TWO

Advanced Homiletics

Introducing the Course (2)

INTRODUCTION

In this lesson as we continue introducing the course we will investigate two important aspects of preaching, “the history” of preaching and “creativity” in preaching. Christianity was built on preaching which revealed the will of God to people. In the Old Testament, Prophets, beginning with Moses and continuing with all the prophets down through the ages, spoke the word of God to the people. (Hebrews 1:1). They were creative in their presentations as was Jesus and His apostles in teaching the will and word of God. They often referred to God’s former revelation through the prophets and reminded the people what was written in the Law. They illustrated their lessons with references to farming, racing, fighting, etc.

LESSON AIM: To acquaint the student with the origin and progression of preaching in its historical context and the effect it has had on American life.

LESSON OBJECTIVES: You will . . .

1. Learn that Christianity, from the beginning, relied on preaching to spread its borders.
 2. Understand the importance of preaching and the influence preachers and preaching had on early American political life.
 3. Know that preaching has always been and still is an essential part and a distinguishing feature of Christianity.
 4. Remember the five-fold creative cycle in preparing a sermon and preparing to preach.
-

A HISTORICAL PERSPECTIVE

A. A Brief History of Preaching, #1

Review Leonard’s “Preaching in Historical Perspective,” *Handbook of Contemporary Preaching* 21-35)

1. Jesus came preaching! “From the beginning, the church of Jesus Christ was a preaching church” (21).
2. Apostolic Preaching and Preachers. “Preaching was a means of dealing with controversies . . .” (23).
3. Augustine – Chrysostom – Bernard of Clairvau (mention St. Francis of Assisi, 27).

4. Luther (28)
5. John Donne (29)
6. Fox
7. John Wesley (31)
8. The Shakers
9. The “Foolishness” of Preaching (33)

B. A Brief History of Preaching, #2

Review Duduit’s “The Preaching Tradition in America” (*Handbook* 37-48)

1. American life has been shaped by 2 forms of public address: political and religious (37).
 - a. Duduit sees religious speech as having the more significant influence in the shaping of the national mind.
 - b. From earliest colonial days, religion was an integral element of life.
 - c. Influence of the Puritans, Mass. Bay Colony (one of first New England colonies).
 - d. The Church became the center of village life; ministers were often the best educated citizens and quickly became leaders in political as well as religious activities.
 - e. The sermon was an integral element in this leadership role; through preaching, ministers influenced religious and moral attitudes.
 - f. Eight of first nine American universities were established to train preachers.
2. The first Great Awakening and Jonathan Edwards (1703-1758).
 - a. A time of great religious fervor.
 - b. He was convicted that “sinful hearts of men and women could be turned only by extremely forceful and painfully direct preaching,”
 - c. The sermon “*Sinners in the Hands of an Angry God*” was “probably the most famous sermon ever preached in America.”
3. The second Great Awakening
 - a. After the Revolution, when the nation was “at a low ebb of religious fervor.”
 - b. Powerful and direct preaching spawned incredible growth.
 - c. Preaching at camp meetings, including that at Cane Ridge, 1801 had its influence on thousands of people.
 - d. The major difference between the 1st & 2nd Great Awakenings:
 - 1) The concept of “pray and wait” because of the Calvinist influence was the signal characteristic of the First Great Awakening.
 - 2) In the 2nd, preaching utilized certain techniques of persuasion to call for a response.
 - 3) The restoration tradition of asking for response at the end of the sermon.
 - e. Phillips Brooks.

C. A Brief History of Preaching, #3

Reference Material: Stott’s *Between Two Worlds* (15-49)

1. Introduction: E. C. Dargan noted (he wrote a 2 volume *History of*

Preaching): “Preaching is an essential part and a distinguishing feature of Christianity. Preaching is distinctively a Christian institution.”

2. Jesus, the Apostles, and the Fathers
 - a. The Son of God was introduced by the preaching of John the Baptist.
 - b. “The founder of Christianity was himself a preacher.” Someone said: “God had only one Son and He was a preacher.”
 - c. The Great Commission in Mark 16:15-16 contained the command to “Go . . . Preach”
 - d. The priority of apostolic preaching, seen in Acts 6:4. The ministry of preaching was to have priority over the ministry of benevolence.
 - e. There should be no surprise to see the same emphasis among early followers.
 - f. God was (is still) pleased to save men, “through the foolishness of the message preached” (1 Corinthians 1:21b). The message must be preached.
3. Selected quotations on the importance of preaching.
 - a. St. Francis of Assisi (1182-1226), known for his compassionate service, was as committed to preaching as to poverty.
 - 1) He said: “unless you preach everywhere you go, there is no use to go anywhere to preach.”
 - 2) He also said, “preach everywhere you go; if necessary, use words.”
 - b. John Wycliffe (1329-1384), the “morning star” of the Reformation; responsible for the first translation of the English Bible, said, “the chief vocation of the clergy was to preach.”
 - c. With Martin Luther, the Reformation gave centrality to the sermon.
 - 1) The pulpit was higher than the altar, for Luther held that salvation is through the Word.
 - 2) Without the Word the elements are devoid of sacramental quality.
 - 3) The Word is sterile unless it is spoken.
 - d. John Calvin said, “the first and major mark of a true Church was the faithful preaching of the Word.”

NOTE: A Word of Encouragement: “Never think of giving up preaching! The angels around the throne envy you and your great work” (Written by Scottish preacher Alexander Whyte, to a discouraged Methodist minister; c. 1900).

D. A Brief History of Preaching, #4

General observations on preaching at the end of the 19th Century.

1. Decline in Preaching – and the quality of preaching.
 - a. John Stott: “So we come to the 1960s, 70s, and 80s. The tide of preaching ebbed, and the ebb is still low today [1982]. At least in the western world the decline of preaching is a symptom of the decline of the Church.”
 - b. There is even concern among some Roman Catholic writers; Karl Rahner, a Jesuit theologian, expressed his concern for the trouble with preaching: “Many leave the Church because the language flowing from

the pulpit has no meaning for them; it has no connection with their own life and simply bypasses many threatening and unavoidable issues.”

NOTE: Jim McGuiggan used to say that a Roman Catholic priest had predicted the death of Protestantism by saying the dagger that would kill it was the Protestant sermon.

- c. Green's comments, in the preface of John Stott's book: "The standard of preaching in the modern world is deplorable. There are few great preachers. Many clergy do not seem to believe in it any more as a powerful way in which to proclaim the gospel and change the life. This is the age of the sermon-ette: and sermon-ettes make Christian-ettes. Much of the current uncertainty about the gospel and the mission of the Church must be due to a generation of preachers which has lost confidence in the Word of God, and no longer takes the trouble to study it in depth and to proclaim it without fear or favour."
- d. All were saying some of the same things: that preaching was on the decline, and offering the same solution: Preaching needs to be both Biblical and Relevant!
2. Revival in preaching: More recent statements about preaching include Duduit's observation:
 - a. "During the 1960s, many 'experts' proclaimed the death of the pulpit; preaching, they claimed, was no longer relevant to the needs of the average American.
 - b. "Ironically, the last two decades have seen an explosion of interest in preaching within the American church; Evangelicals, mainline churches, and even Roman Catholic parishes are placing an ever higher priority on preaching" (*Handbook 47*).

CREATIVITY IN PREACHING

A. Review Skinner's "Creativity in Preaching" (*Handbook 562-570*).

1. "A sermon grows as an apple grows, and what it needs is sun and time."
2. Maturing the Crop: "Truly ripe thoughts add fresh dimensions of reality to any pulpit."
3. Logic and Perception: Left brain, right brain.
4. The Creative Cycle:
 - a. Informing.
 - b. Exploring.
 - c. Withdrawing.
 - d. Discovering.
 - e. Verifying.
5. Implementing the Plan.
6. Long-range planning is good (but not always possible).
7. Daily Schedule: find what works best for you.

“Poor sermons are such because they lack the richness that only unhurried growth can impart.”

SELF EXAM FOR LESSON TWO

1. American life has been shaped by what two forms of public address?
1) _____
2) _____
2. What is significantly true of eight of the first nine American universities?

3. What were the two major differences between the 1st and 2nd Great Awakenings?
1) _____
2) _____
4. What significant statement did the Scottish preacher Alexander Whyte make concerning the value of the preacher?

5. What is the five-fold creative cycle of the sermon and preparation?
1) _____
2) _____
3) _____
4) _____

LESSON THREE

Advanced Homiletics

Variety in Effective Preaching Expository Preaching

INTRODUCTION

All true biblical preaching is expository preaching. Much of the criticism regarding contemporary preaching (many were saying this in the 1970s) was that it lacked relevance. Expository preaching, when done correctly, is the best way to make the Biblical truths relevant to today's world.

"[When preachers] fail to preach the scriptures, they abandon their authority," and "The type of preaching that best carries the force of divine authority is expository preaching." "Ultimately the authority behind expository preaching resides not in the preacher but in the biblical text. For that reason expositors deal largely with an explanation of Scripture, so that they focus the listener's attention on the Bible" (Haddon W. Robinson, *Biblical Preaching: The Development and Delivery of Expository Messages*. 2nd ed. Grand Rapids: Baker, 2001.)

Robinson's definition: "...the communication of a biblical concept derived from and transmitted through a historical, grammatical, and literary study of a passage in its context... applies to the personality and experience of the preacher, then through the preacher to hearers" (21).

LESSON AIM: To acquaint the student with the nature, characteristics and importance of preaching expository sermons.

LESSON OBJECTIVES: You will . . .

1. Learn the definition of expository preaching as given by Haddon W. Robinson.
 2. Discover the characteristics and make-up of expository preaching.
 3. Learn how the expository sermon is structured and several things involved in expository preaching.
 4. See some important things in formulating an expository sermon.
-

EXPOSITORY PREACHING

A. Characteristics of an Expository Sermon

1. The big idea: From one text, discover the sermon's big idea – from the big

- idea the subject, theme, topic, aim, and proposition will emerge.
2. The complementary (main) points – and supporting material also come from the same text.
 3. Exegesis of the text and understanding the audience, – the world of the people who are listening, are absolute essentials.
 4. Application of the text to practical Christian living is also absolutely necessary.
 - a. How the lesson/s in the text applies to those who are listening.
 - b. What kind of response do you expect from those listening.
 - c. The preacher needs to call people to some kind of action.

B. A Description of Expository Preaching

Borden's article in *Handbook* (63-64)

1. Contains a clear statement of the primary biblical idea – legitimately derived from a passage or passages.
2. The structure must be consistent with the structure of the text.
3. It must be relevant to listeners.
“Preachers need to learn to speak the way people listen.” (Borden)
4. The idea, outline, applications, illustrations, and assertions must fit with each other as well as with the context and intent of the biblical text.

D. Studying the Text – preparing to preach an expository sermon.

1. Study the Biblical context – of the immediate environment.
2. Read the entire book – know the book in its entirety.
3. Know the assigned text – the specific area of Scripture.
4. Define and analyze the major words in the text.
5. Familiarize yourself with the syntax.
6. Know your tools. Tools for studying a passage and gathering your notes:
 - a. Lexicons.
 - b. Concordances.
 - c. Grammars.
 - d. Word-Study Books.
 - e. Bible Dictionaries and Encyclopedias.
 - f. Commentaries.
 - g. Bibliographies.
 - h. Computers and study aids on CD-ROM.
7. Determine the genre of the literature, get familiar with the passage, and begin the exegetical task.

E. Writing and Filling out the Outline – the complementary points to the Big Idea.

1. State the point! Be simple, clear, memorable; use “sign posts” (transitions).
2. Prove the point! Prove it with the use of Scripture.
3. Explain the point! Give the historical and thematic overview of book where the text sits.
 - a. Know the context and the text.
 - b. Know the definition of key words and syntax.

- c. Know how this all fits the sermon's purpose.
4. Apply the point!
 - a. Be relevant, specific, practical to your audience.
 - b. Be consistent with the Word, motivational, and Christological.
5. Illustrate the point! – let the light shine in.
 - a. Do they understand the idea, and if not, how do I explain it?
 - b. Do they believe the idea, and if not, how do I convince them it is true?
 - c. What difference does the idea make in the way they live life?
6. Other actions that will help.
 - a. Write a paraphrase of the passage.
 - b. A written commentary of the passage will help clarify.
 - c. Practice preaching the sermon out loud.
 - d. Work on gestures, body language and determine the length of time.

SELF EXAM FOR LESSON THREE

1. List the four (4) characteristics of the expository sermon.
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
2. List the four statements or phrases that describe the expository sermon.
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
3. What are six important things to know about preparing/studying a biblical text and preparing a sermon?
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
 - 5) _____
 - 6) _____
7. In writing and filling out the sermon outline what six things does the instructor say are important?
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
 - 5) _____
 - 6) _____

LESSON FOUR

Advanced Homiletics

Variety in Effective Preaching Topical Preaching

INTRODUCTION

Jn 1 Timothy 4:15 the Apostle Paul tells Timothy to be diligent in all matters pertaining to the gospel preacher. He says, “Be diligent in these matters; give yourself wholly to them, so that everyone may see your progress.” God expects His preachers to make progress not only in Christian maturity and lifestyle, but in their ability to prepare and preach sermons. The body of Christ has every right to expect of the preacher the progress that is necessary for making good sermons, then effectively and meaningfully communicating them to the people.

LESSON AIM: To present to the student the method of selecting and preparing topical and doctrinal sermons.

LESSON OBJECTIVES: You will . . .

1. See that the Topical sermon differs from the textual sermon in that the main points are shaped by a number/variety of texts instead of from a single text.
 2. Learn that Doctrinal sermons are topical in shape but deal with a specific problem or need in the church and is preached for the benefit of the church members.
-

SELECTING AND PREPARING THE TOPICAL SERMON

A. Begins with the Subject, Topic or Problem

1. Selecting a passage or passages that relates to the topic.
2. The main points for the topical sermon are those that are shaped by a variety of texts, all related to the topic/big idea.
3. The outline then is developed with headings that are natural to the topic, rather than (like an expository sermon) those dictated by the text.

B. Some Topics Are Dictated by Necessity

1. Often, theological matters.
 - a. Special “days,” family helps, and dealing with a crisis.
 - b. Often need a larger biblical sampling than the limitation of a single text

- characteristic of most expository preaching.
2. Robinson, on topical exposition: “. . . the thought of the Scripture shapes all that is said in defining and developing the topic” (58).
 3. Need-oriented:
 - a. Generally it is easier to make application.
 - b. Greatest challenge: must avoid taking a Biblical idea out of context.

C. Definition of Topical Preaching

1. “I call a sermon ‘topical’ when the preacher is free to choose a text from the Bible rather than preach on a pericope assigned by the lectionary; when the preacher has an idea and then searches for a biblical text (or texts) treating that idea.” (Rossow, *Handbook* 85)
2. Rossow’s three “amendments” to his definition.
 - a. It must be a **biblical** topic.
 - b. There must be **harmony between the content of the sermon and the content of the text.**
 - c. The sermon **must preach/present the gospel of Christ.**

D. Sources for Topical Sermons

1. The Bible – the best and primary source for developing topical lessons.
2. The Congregation the preacher serves.
3. The Preacher’s own life experiences.
4. The Preacher’s reading [and listening] experience .
(i.e. what are you paying attention to . . . this helps you determine topics for preaching) .

DOCTRINAL PREACHING

A. Introduction

1. In shape, it is topical and the content is different (this is a specific type of preaching).
2. Doctrinal preaching is essential to the church; it helps with an “identity crisis.”
3. Especially needed in church plantings (a preaching necessity; but if not, at least in class, small group discussions, etc.) because doctrinal sermons are foundational to the Christian faith.
4. Bible doctrines lead to Christian living (e.g. the resurrection, 1 Corinthians 15; Titus 2:1-10).
5. The great Biblical doctrines: eternal truths that encompass the entire Bible.
 - a. The nature of God, the Son, the Holy Spirit.
 - b. Sin and divine redemption are great biblical doctrines that must be preached and taught often.
 - c. Heaven and hell – the reality of both need to be kept in front of people.
 - d. The new Covenant and its superiority over the Old Covenant, the nature of the Church, both physical and spiritual.
 - e. Holiness and sanctification (Christian living).

B. Sermons with particular Doctrinal emphases

1. Preach salvation history.
2. Preach doctrines such as “one Lord, one faith, one baptism”— the Lord's Supper, the church, God , worship.
3. Show the importance of doctrine in the lives of men/women of imitative faith.

Conclusion and Observation!

“The very word doctrine, like its cousins dogma and dogmatic, has fallen on hard times. For many people it connotes authoritarianism, intellectualism, and legalism. When applied to preaching it comes out rigid and stultifying rather than dynamic and edifying.

“...the recovery of doctrinal preaching is essential to the renewal of the church. The crisis of identity which engulfs contemporary Christianity, especially in the West, has resulted in large measure from the loss of a persuasive message clearly proclaimed in the power of the Holy Spirit. What does the church have to say that no one else can say? What does the preacher have to say that the psychologist, politician, stock broker, or social commentator has not already said with more passion and insight than most pastors can muster even on Easter Sunday? The credibility of the church's proclamation will not be restored by acquiring new communication skills or devising better sermonic forms, as helpful as these may be. The answer is a preacher in whom the Word of God burns as a fire in his bones, one who must speak because he cannot keep silent, one who preaches with fierce humility ("Who is equal to such a task?" 2 Cor. 2:16, NIV) yet also with unstinted audacity ("Such confidence ... is ours through Christ," 2 Cor. 3:4, NIV) in the certain knowledge that God Himself is speaking in the faithful proclamation of His Word. (George, *Handbook* 93).

SELF EXAM FOR LESSON FOUR

1. Define a topical Sermon. _____

2. What is the difference between a topical sermon and an expository sermon?

LESSON FIVE

Advanced Homiletics

Variety in Effective Preaching

Narrative Preaching

INTRODUCTION



Someone has determined that 90% of Gospels are written in the narrative form. Stories of ordinary everyday life and happenings are presented to illustrate biblical doctrine.

It has been determined that 40% of all the Bible is written in narrative form. Historical events are recorded to present the Sovereignty of God over all nations and peoples as well as many other truths about God.

We love stories; Jesus told stories. He related truths by telling parables and encouraging people to listen and to understand the truths behind the stories.

Narrative preaching is not a simple matter of using stories and illustrations to make the sermon interesting, instructive, or challenging. “The narrative sermon, rather than containing stories, is a story which, from outset to conclusion, binds the entire sermon to a single plot as theme. Here and there sub-plots, separate illustrations or precepts may punctuate or ornament the narrative, but the theme narrative stays in force all the way through—from the sermon’s ‘once-upon-a-time’ until its ‘happy ever after’” (Miller, *Handbook* 103)

LESSON AIM: To inform and allow the student to become familiar with various strengths and weaknesses of the Narrative sermon.

LESSON OBJECTIVES: You will . . .

1. Study five strengths of the narrative sermon.
 2. Look at four weaknesses of the narrative sermon.
 3. Exam three goals of preaching the narrative sermon.
 4. Study carefully several miscellaneous observations concerning the narrative sermon.
-

THE NARRATIVE SERMON EVALUATED

A. Strengths of the Narrative Sermon

1. It speaks in a natural way to the story of both Scripture and contemporary culture.

- a. Our culture is a story-oriented culture – everyone loves a good story.
- b. Television dramas and video releases have groomed the average church goer to relate to narrative presentations.
- 2. It is a good way to deal with today's listeners' short attention span.
 - a. Narrative sermons force dull minds to pay attention more than older more traditional sermon models.
 - b. The component of narrative preaching that forces us to pay attention is *plot!* – the *story!*
- 3. It is less “preachy” to the “me generation” of today.
 - a. The charm of the narrative sermon is that it allows the listener to apply the point only as they wish.
 - b. The narrative sermon allows each one to apply the story to their own situation.
- 4. It has smoothness and memorability.
 - a. Stories allow us to remember and apply the points longer.
 - b. The mind retains the story much longer than an analytical approach.
- 5. Its literary form and endurance is more effective on listeners. “That was a *beautiful* sermon!”
 - a. The least important or valuable.
 - b. The importance of the teaching can be lost in the “beauty” of the sermon.

B. Some Weaknesses of the Narrative Sermon

- 1. Thwarted induction/stimulation – It is possible that the Word of God may not come to any real encounter in one's life. Application may be missed by some.
- 2. The teaching of biblical doctrine might be neglected – put on the back burner.
- 3. The sermon may evolve into entertainment rather than to change lives.
- 4. Not everyone appreciates or can process story-type sermons.

C. Three Goals of the Narrative Sermon

- 1. To present the Word and will of God. “Thus saith the Lord” – based squarely on Scripture.
- 2. Calling people to respond to the teaching of the sermon (Acts 2:38).
- 3. To bring Christ into the lives of people.

D. Miscellaneous Observations

- 1. Know the gist of the story – list the events in the story.
- 2. Look for and define key words and/or phrases, history, and theology (God's involvement) contained in the passage.
- 3. Discover the purpose of the narrative (why was it written; what is there for our instruction).
- 4. Decide on and stick with one main theme.
- 5. Decide on a style of arrangement (inductive, weaving, etc.).
- 6. Choose major breaks in the sermon.

7. Make application (“go and do thou likewise”).
8. If it is an Old Testament narrative, it need a New Testament “update.”
9. Look for 3 levels of Old Testament narratives.
 - a. Top level: God’s overall purpose for His people and involvement in their lives.
 - b. Middle level: Israel’s situation historically.
 - c. Bottom level: the local details: events, places, people.

E. Techniques In delivery

1. Use well-rehearsed techniques of oral interpretation and dramatic enhancement
2. Whisper, shout, pause for effect, “hurry up” the action, etc. – to fit the style of the Scripture.
3. Remember: God is the hero!

Conclusion:

“Let us demand of every sermon that it be preached in such a way as to honor both the Bible as narrative and as propositional truth. Generally practicing only one form of any medium is in a sense extreme. To preach only narrative sermons would probably carry an admission that we were one-sided or even extremist” (Miller 111).

SELF EXAM FOR LESSON FIVE

1. What are the five strengths concerning narrative preaching?
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
 - 5) _____
2. What are four weaknesses connected to the narrative sermon?
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
3. List three goals of the narrative sermon.
 - 1) _____
 - 2) _____
 - 3) _____

LESSON SIX

Advanced Homiletics

Variety in Effective Preaching Dialogue Preaching & Segmented Preaching

INTRODUCTION

A dialogue sermon is when others are involved in preaching the sermon (either directly in delivery or indirectly in preparation). A monologue sermon is a “one man show.” That is, it is prepared and delivered by one man only without any help from other people. A dialogue sermon is when others are involved, maybe in preparation or even in the delivery of the sermon.

Why preach this way? Variety, change, ‘attacks’ against traditional preaching, appealing to a contemporary, younger audience.

Is there Biblical precedent for this type of preaching? Some, sort of; consider in the Old Testament: Joshua 24, Psalm 136; New Testament: Luke 4, Acts 2, 1 Corinthians 14.

LESSON AIM: To acquaint the student with two more types of presentations along with the good and limited benefits of such presentations.

LESSON OBJECTIVES: You will . . .

1. Examine the pros and cons of the Shared Sermon.
 2. Learn that a Shared Sermon can involve both the delivery and the preparation process.
 3. Learn about segmented sermons – their structure and delivery as well as the benefits and dangers of such sermons.
-

TYPES OF DIALOGUE SERMONS

A. The Shared Sermon

1. When more than one person is involved in the “delivery” and/or the preparation of the sermon.
2. Three Types: 1) Dialogue of support, 2) of inquiry, 3) of conflict.
3. Some examples of different types of shared sermons:
 - a. The Pulpit Pair.
 - b. The Press Conference.
 - c. The 5:00 News.

- d. Ask your Preacher.
- e. Spontaneous Response (open discussion, or “stop me if you have a question”).
- f. The congregation in Dialogue (feedback after the sermon).
- g. Dialogue with worship.

B. The Influenced Sermon

- 1. Pre-sermon suggestion group – helps the preacher determine what he should say and the direction he should go in the sermon.
- 2. Post-sermon evaluation group – evaluate his delivery, the way he comes across to the assembly.

C. Strengths and Values of the Shared Sermon

- 1. Something new (variety).
- 2. Results in a high level of interest.
- 3. Greater opportunity for clarification.
- 4. More Christians are involved.
- 5. Can build a deeper sense of community.
- 6. Encourages dialogue in other areas; promotes openness and honesty.
- 7. Forces people to deal with tough issues.
- 8. Can be more persuasive (listeners are active participants, not passive listeners).
- 9. Can encourage evangelism (participants build self-confidence).

D. There are some Limitations

- 1. It won’t work everywhere; some just don’t want any change.
- 2. It’s not necessarily easier in preparation.
- 3. Physical surroundings, PA system can be hindrances.
- 4. Caution with dialogue of conflict: it can result in serious problems if not well-planned.
- 5. There can be “trouble-makers” when audience is free to speak. There are those who would take over the discussion.

E. Two Important Reminders

- 1. As with all sermons it **must be biblical**.
- 2. This is **supplemental**, not a replacement.

**Added Reference Material: McClure’s *The Roundtable Pulpit* Nashville: Abigdon Press, 1995.

SEGMENTED SERMONS

A. Describing a Segmented Sermon

- 1. The sermon is divided into segments, each presented alternately with other elements of worship.
- 2. Pausing (interrupting) the sermon to sing, pray, or read Scripture.

B. Some Examples

1. “Sermon in song;” a well-prepared selection of songs that reflect a central thought that is spoken and/or read together with the singing.
2. The hymns in the book of Revelation.
3. Singing/Preaching the Psalms.
4. “Tell me the Story of Jesus.”

C. Many Advantages

1. Can more easily respond to the attention span of listeners.
2. The worshiper is expected to focus on only one thing for only a relatively brief time.
3. The congregation has a greater sense of “sharing”(involvement) in the sermon.
4. The sense of worship is enhanced – there is a possibility of enhancing the impact of the message by inserting some other element of worship complementary to the message. (Sometimes, the impact of what is said in a sermon is diminished because it is followed by more words.)
5. Can be used to produce a more cohesive worship service.

SELF EXAM FOR LESSON SIX

1. Define the Shared Sermon.

2. Three types of the shared sermon are:

- 1) _____

- 2) _____

- 3) _____

3. List four strengths or values of the shared sermon.

- 1) _____

- 2) _____

- 3) _____

- 4) _____

4. Give the definition of the segmented sermon.

5. List five advantages of the segmented sermon.

- 1) _____

- 2) _____

- 3) _____

- 4) _____

- 5) _____

LESSON SEVEN

Advanced Homiletics

Variety in Effective Preaching Materials Preaching from the Old Testament

INTRODUCTION

Jf the gospel preacher is to preach the whole gospel, then a great amount of attention must be given to the Old Testament. Jesus is pictured as the Messiah prophesied of in the Old Testament and presented by New Testament writers as the fulfillment of God's eternal redemptive purpose. The whole Bible, both Old and New Testaments, contains the sum of God's revelation.

The preacher must be aware that the central theme of the Bible is the redemption of God's creation and how both Testaments present this great truth. The character, nature and working of God are more vividly pictured in the Old Testament.

LESSON AIM: To discover and investigate some principles that need to be observed when preaching from the Old Testament.

LESSON OBJECTIVES: You will . . .

1. Learn that because there is a variety of style and literature that different approaches are necessary to effectively present lessons from these texts.
 2. Observe that the Bible was not written in a cultural vacuum; it is imperative that the expositor consider its cultural setting in order to recognize the distinctive message of the Bible.
-

THE VARIETY IN BIBLICAL LITERATURE

A. Differences in Various Texts

1. Different approach to different texts.

There should be a difference in the way we preach the following sections of scripture with differences in authors, recipients, subject matter, purposes for writing, styles of writing, historical contexts, and authority!

- a. Adam, Eve, the serpent, Genesis 3.
- b. 10 commandments, Exodus 20.
- c. Spying out the land, Numbers 13-15.
- d. "As for me and my house . . . , " Josh. 24:15.
- e. Job and his three friends.

- f. Psalm 23 and the picture of God as a shepherd.
- g. Proverbs 3:1-12.
- h. Isaiah 53.
- i. Micah 6:6-8.
- j. Sermon on the Mount.
- k. Crucifixion and resurrection.
- l. Lazarus, John 11.
- m. Cornelius.
- n. “Present your bodies . . . ,” Romans 12.
- o. Justification by faith, Galatians 3.
- p. The throne, the Lamb, the beasts, the new heaven and new earth, in the book of Revelation.

B. While Different in Many Ways, They Share Some Common Ingredients

- 1. Need for proper exegesis (what did it mean then).
- 2. Interpretation (what does it mean now).
- 3. New Testament authority for Christian living.
- 4. Christology.
- 5. Relevancy, consistent application for today's hearers.

PREACHING THE OLD TESTAMENT

A. The Use of the Old Testament for Teaching/Preaching

- 1. The necessity of preaching from the Old Testament.
 - a. 2 Timothy 3:16 – All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:
 - b. 1 Peter 4:10-11 – If any man speak, let him speak as the oracles of God...
 - c. Romans 15:4 – For whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the scriptures we might have hope.
- 2. The Scriptures need to be proclaimed, according to the way they were originally written.

B. Reasons to Study and Preach the Old Testament

- 1. To understand the New Testament. It has been said: What was concealed in the Old Testament is revealed in the New Testament.
- 2. To teach ethical lessons (Hebrews 11:32-12:1).
- 3. To understand (better) the nature of God.
- 4. To understand (more fully) Old Testament characters and their examples to us.
- 5. To deepen our hope (Romans 15:4).

PREACHING FROM THE PENTATEUCH

A. Genesis Through Deuteronomy

B. Summary of Preaching Possibilities

1. As you examine and study the Biblical content, look for: 1) history, 2) theology, and 3) covenant.
2. In Genesis sermons on:
 - a. The creation of the world.
 - b. The creation of Adam and Eve and establishment of heterosexual, life-long marriage.
 - c. The temptation in the Garden.
 - d. The flood.
 - e. The promise to Abraham; Isaac, Jacob, Joseph; and Egypt.
3. From the Book of Exodus:
 - a. Slavery.
 - b. Calling of Moses; the plagues; the exodus.
 - c. The 10 commandments; the golden calf, etc.
4. Leviticus – legal code:
 - a. The sacrifices.
 - b. Day of Atonement.
 - c. Holiness code.
5. Numbers:
 - a. Narratives of faith (and lack of):
 - c. Spying the land – Joshua and Caleb’s faith and commitment.
 - c. Grumblings of God’s people, bronze serpent, Balaam and Balak.
 - d. Phinehas and sins with Moabite women.
6. Deuteronomy:
 - a. “The 2nd law.”
 - b. “Love the Lord thy God with all thy heart . . . place commandments on the heart . . . teach your children,” (Chapter six).
 - c. Life and death of Moses.

MORE OBSERVATIONS REGARDING PREACHING FROM THE OLD TESTAMENT

A. Observations by Ken Mathews, “Preaching in the Pentateuch” (*Handbook 257-279*)

1. Important to make New Testament connections with Old Testament teaching.
 - a. Paul’s theology of justification by faith.
 - b. First Adam and new humanity of Christ.
 - c. Relationship of law and faith.
 - d. Election of the saints.
 - e. Nature of Christian ministry.
2. Hebrews presents Jesus as:

- a. The new Adam (chap. 2).
- b. The new Moses (chap. 3).
- c. The new Melchizedek (5:6-10)
- d. The new Tabernacle and Sacrifice (chaps. 9-10).
- 3. Matthew begins his gospel, “A record of the genealogy of Jesus Christ, the son of David, the son of Abraham.”
- 4. “The difficulty for the Christian preacher . . . is not justifying the relevancy of the Pentateuch for preaching but how to set it in our Christian framework without violating the integrity of the ancient context.” (*Handbook*, 258)

NOTE: A note on “Historical/Cultural Conditioning” (*Handbook* 263-64): “The Bible was not written in a cultural vacuum; it is imperative that the expositor consider its cultural setting in order to recognize the distinctive message of the Bible.”

B. Observations by Other Writers

- 1. In *Preaching from the Old Testament*; Achtemeier makes these observations which the preacher needs to keep in mind (105-107).
 - a. Many of the specific laws in the Old Testament cannot and should not be applied in their specificity to our society.
 - b. The intention of Israel’s laws remains very pertinent to our lives as Christians; the legal stipulations reveal much about God’s basic desires for human life.
 - c. Can specifically apply the Old Testament laws if they are reflected and affirmed in New Testament teachings.
 - d. The pulpit should preach that merciful gift of God that is affirmed throughout the Scriptures.
- 2. Fee & Stuart, *How to Read the Bible for all Its Worth*; Some “Do’s and Don’ts” (147)
 - a. DO see Old Testament law as God’s fully inspired word *for* us –
DON’T see Old Testament law as God’s direct command *to* us today.
 - b. DO see Old Testament law as the basis for the Old Covenant –
DON’T see Old Testament law as binding on Christians in the New Covenant (except where specifically renewed in New Testament).
 - c. DO see God’s justice, love, and high standards revealed in Old Testament law –
DON’T forget to see that God’s mercy is made equal to the severity of the standards.
 - d. DO see Old Testament law as a generous gift to Israel, bringing much blessing when obeyed –
DON’T see Old Testament law as a grouping of arbitrary, annoying regulations limiting people’s freedom.

SELF EXAM FOR LESSON SEVEN

1. While various sections of Scripture differ in many ways, they share some common ingredients important in presenting the truth. List the five that are given.
1) _____
2) _____
3) _____
4) _____
5) _____
2. The teacher gives five reasons for studying and preaching the Old Testament. What are these?
1) _____
2) _____
3) _____
4) _____
5) _____
3. List three scriptures which reveal the necessity of preaching from the Old Testament.
1) _____
2) _____
3) _____
4. In preaching from the Old Testament what three things are important to observe as you examine and study the biblical content?
1) _____
2) _____
3) _____

LESSON EIGHT

Advanced Homiletics

Variety in Preaching Material Preaching Historical and Poetic Books

INTRODUCTION



Preaching is serious because the preaching event affects the eternal destiny of men and women inside and outside the church. As John Piper says:

“This is simply stupendous to think about—that when I preach the everlasting destiny of sinners hangs in the balance. If a person is not made earnest and grave by this fact, people will unconsciously learn that the realities of heaven and hell are not serious” (John Piper, *The Supremacy of God in Preaching*, (Grand Rapids, Baker, 1990) 55.

The Old Testament historical books were written to warn hearers not to repeat the mistakes of the past, but also to encourage them that Israel's past was not all bad, and that they can have a great future if they will serve the Lord.

Like all good communicators, the authors present their characters in interesting, honest, and creative ways. They use characters to set spiritual standards for their readers and to warn audiences about what happens to wicked persons.

Even with such weighty historical concerns, the books never forget that theology is their main priority. ... the stories are not just entertaining or quaint tales from the past, then, nor are they a simple set of character sketches intended to inspire good deeds. Rather, they proclaim the nature and acts of the living God, a task all effective preachers recognize as their main goal in preaching. (Excerpts from *Handbook of Contemporary Preaching* 280, 281)

LESSON AIM: To introduce the student to methods of preaching the Old Testament historical and poetic books.

LESSON OBJECTIVES: You will . . .

1. Learn how to approach narrative literature, how to prepare and deliver the sermon and make application from this type of biblical literature.
 2. Understanding the character and nature of the poetic books of the Bible and how to present meaningful and effective lessons from these books.
-

PREACHING/HISTORICAL BOOKS

A. Preaching Narrative Literature

1. Tell the story.
 - a. Learn the information and the context.
 - b. Relate what was going on at that time.
2. Make New Testament application with New Testament “update.”
Application comes from the New Testament!
3. Know and preach the 3 levels of Old Testament narratives.
 - a. Upper Level – God and his overall plan.
 - b. Middle Level – Israel’s history.
 - c. Lower Level – Specific events.

B. With Each Narrative, We Need to Know the Following

1. Know Israel’s history and culture and the culture and events of their neighbors.
2. Know how God keeps covenant.
 - a. He keeps covenant concerning judgment and punishment.
 - b. God is also long suffering – mercy is involved in covenant.
3. Know that not all examples are good examples, but still, they’re there for our learning.
1 Corinthians 10:6 – “Now these things took place as examples for us, that we might not desire evil as they did.”
4. Know that God is the hero of the story – look for “God at work.”
 - a. See God at work in the story of Gideon and the Midianites (Judges 6-7).
 - b. See God at work in saving Jerusalem from the Assyrian army (Isaiah 37:36).
5. Know why the narrative was written.
 - a. Expose the specific plot of the story.
 - b. Reveal the characters involved: Joshua, Caleb, Deborah, Gideon, Samson, Ruth, Eli, Samuel, David, Solomon, Rehoboam & Jereboam, Elijah, Elisha, Hezekiah, Josiah, Ezra, Nehemiah, Mordecai and Esther.

C. Means of Making Application

In applying these books (House, *Handbook* 289-90)

1. Remember the text’s original setting and situation. Were the people obeying God or sinning?
2. Review the plot – know the details. What does the text say about how the people were living, etc.?
3. Note the original themes – the major thought involved and how it relates to God.
4. Take a second look at the story’s characters – their faults, strong points, relationship with God and attitudes.
5. Examine the passage’s original tone. Is it ironic, optimistic, encouraging?

PREACHING FROM THE POETIC BOOKS

Introduction

These books are given this name because they are written in poetic verse (most of Ecclesiastes, however, is prose).

The three books of Job, Proverbs, Ecclesiastes, and some of the Psalms constitute the wisdom literature of Old Testament.

The Psalms: hymns – The most obvious difference about the Psalms is they are man speaking to God, not God speaking to man.

“Some of the most powerful literature in the Old Testament for preaching in the postmodern age is that found in the so-called ‘poetic books’” (Bullock, *Handbook* 293).

A. Preaching From the Book of Job

1. Job’s make-up is in the form of a three-act drama.
 - a. The Prologue in Heaven and on Earth (Chs. 1-3).
 - b. Job’s friends (Chs. 4-37).
 - c. God’s Reply (Chs. 38-42).
2. Theme: The Righteousness of God (NOT, “why do the righteous suffer?”).
3. Job describes a common life scene:
 - a. Human suffering and human attempts (and failures) to explain suffering.
 - b. How humans respond to suffering.
 - c. In the end . . . God is praised for who He is.
4. The Challenge: Unwavering trust in Him!
5. How much biblical material deals with this theme? Can we (should we) explain human suffering? What about the atheist’s argument?

B. Preaching from the Book of Proverbs

1. Solomon: asked for wisdom when he became king (1 Kings 3:6-9).
2. Knowledge and Wisdom and the fear of the Lord.
 - a. “The fear of the LORD is the beginning of knowledge; fools despise wisdom and instruction”(1:7).
 - b. “The fear of the LORD is the beginning of wisdom, and the knowledge of the Holy One is insight” (9:10).
3. Chapters 1-9, longer sections on a variety of themes:
 - a. Knowledge, wisdom, and instruction, especially to a son and his need for following wise counsel.
 - b. And avoiding the lure of the prostitute.
4. Chapters 10-31, mostly brief, unrelated (one verse to the next) proverbs (wise sayings); many contrasts.
5. Recurring themes: wisdom in groups, family advice, honesty, righteous living, God and man, gratitude and sharing, speech (positive), gossip, laziness, pride, sluggard, concern for the poor.
6. The book of Proverbs “is a compilation of true sayings which give wisdom and instruction. However, these maxims cannot be interpreted as

prophecies, nor can they be held as absolute doctrines" (*The International Inductive Study Bible*, 1993, p. 1018).

- a. The Proverbs are "probables," not absolutes. Some examples,
- b. "A soft answer turns away wrath" (15:1).
- c. "A man's enemies will be at peace with him when his ways please the Lord" (16:7).
- d. "Train up a child in the way he should go; even when he is old he will not depart from it" (22:6).

Summary: Each can be accepted as a valid proverb which generally comes true, though not always.

SELF EXAM FOR LESSON EIGHT

1. With each narrative preached in the Old Testament five important things to know and do are listed. What are these?

- 1) _____
- 2) _____
- 3) _____
- 4) _____
- 5) _____

2. List the five means of making application when preaching Old Testament texts.

- 1) _____
- 2) _____
- 3) _____
- 4) _____
- 5) _____

LESSON NINE

Advanced Homiletics

Variety in Preaching Material Preaching the Poetic and Prophetical Books

INTRODUCTION

This is a continuation of the study of preaching the Old Testament particularly the poetic literature, those books that are in the middle of the Old Testament, Job, Psalms, Proverbs, Ecclesiastes. We began by looking at the books of Job and Proverbs. We will look at Ecclesiastes, Psalms, Song of Solomon and will conclude by looking at the prophetical books.

LESSON AIM: To point out that different books demand different approaches in preaching and applying the lessons from each book.

LESSON OBJECTIVES: You will . . .

1. Discover various ways and methods to present lessons from the books of Ecclesiastes, Psalms and the Song of Solomon.
 2. Understand the principles involved in preaching the Old Testament prophetical books and how to apply the lessons learned there to the modern day times and hearers.
-

PREACHING FROM THE POETIC BOOKS (Continued)

A. Preaching from the Book of Ecclesiastes

1. Know the background from which the writer is speaking.
2. Know the overall tone of the book – Solomon’s apparent attitude toward life and its inequities.
 - a. What good is it to be rich? Full of knowledge? Power?
 - b. Life is inconsistent, unpredictable, unfair, full of foolishness; the righteous and the wicked have the same experiences.
 - c. We all grow old and die; what’s it all worth?
3. Know the speaker’s understanding of life – expressed in such statements as:
 - a. “There is a time for everything . . . [God] has made everything appropriate in its time.”
 - b. “He has also set eternity in their heart” (3:1-11).
 - c. “Whatever your hand finds to do, do it with all your might” (9:10). When you find something of value, something worthwhile do it with all your might.

4. Know his conclusion about life at the end of the book:
“This is the end of the matter; all has been heard. Fear God and keep his commandments, for this is the whole duty of man ” (12:13).

B. Preaching from the Psalms

1. Israel’s hymnal, or David’s diary. In the Psalms we see “the heart of the worshiper.”
2. The preacher needs to know that there are different types of Psalms.
Types: worship, praise and thanksgiving, meditation, messianic, didactic, imprecations, ascents, faithfulness, historical, laments (not all of life is pleasant), complaints, wisdom, nature of God, penitence
3. When preaching, look for the following in each of the Psalms:
 - a. Speakers in the Psalms:
There are two kinds of speakers: individual and congregational.
 - b. The Recipients of the Psalms:
Sometimes the individual writer, sometimes the whole nation of Israel as represented by the congregation gathered to praise, sometimes it’s the king, and sometimes it’s the meek and lowly.
 - c. The Themes in the Psalms:
There are a number of “why” themes. However, all of these themes fit into the plan of God for Israel. Why are creation, protection and deliverance from and judgment on enemies, the king, and the covenants, emphasized? Because all of those relate to God’s special relationship to this nation.
 - d. Author and historical background (if known).
4. Emphasize the heart of the worshiper – then relate it to worship today.
5. Christian principles of devotion and living in response to this awesome God.

Conclusion:

1. As a guide to worship.
 2. To help people relate honestly (and without shame) to God.
 3. To demonstrate the importance of reflection and meditation.
 4. To show the importance of God’s Word (Psalms 1, 19, 119).
-

SUPPLEMENTARY NOTES: (From Charles Speer’s course on Psalms)

GENERAL CHARACTERISTICS OF THE PSALMS

A. Psalms Is a Book of Feelings

The innermost thoughts, frustrations, angers, worries, sorrows, and hurts of a typical man or woman.

B. Psalms Is the Praise Language of the Kingdom of God, of its Occupants

1. Psalms give us a way to express similar feelings we have today.

2. The God who made us inspired men to put down on paper, in poem and song form ways to tell God how we feel about ourselves, about Him, about our enemies, circumstances, and even death.

C. Use of the Psalms in Preaching and Teaching

1. In Their “Natural Setting”
2. The reason for the lack of teaching and preaching the psalms is that we are more attuned to the analysis-thought approach to Scripture than the feeling approach.
3. Most Bible passages have a mood. It may be tension, sorrow, joy, love, fear, etc. Discerning the mood and atmosphere will help in the exegesis of a text.
4. God chose a certain kind of format through which to convey certain kinds of truths.
 - a. Some of the Minor Prophets are in poetic form, e.g. Nahum, Habakkuk chapter 3, Zechariah.
 - b. Proverbs is in proverbial parallelism.
 - c. Ezekiel, Daniel, Zechariah, and Revelation include picture forms.
5. Man needs to learn to appreciate the different kinds of literature.
 - a. To receive the impact of different kinds of literature.
 - b. To appropriate means of interpretation and presentation.

NOTE: Suppose you took a psalm and put it into a three point sermon outline as an analytical analysis of its truths. Our outline presents propositional truths from the psalm, but misses the “natural setting,” the intended setting of those truths as God presented them.

Before a teacher analyzes and outlines the truths therein, he should present God’s word as it was originally presented. For the Psalms, that mode of presentation is reading or singing.

C. Preaching from the Song of Solomon

Usually all poetic language, in the day that it’s written, is tied to that day – to the culture of that day. It’s tied to the idioms of that day, tied to the understanding and the connotation of words and figures of the day.

1. This book has a unique theme in comparison to the others. It really focuses in on the relationship between husband and wife not just their relationship in general but into the intimacy of their relationship.
2. This book is God-inspired and must be treated with the respect we would afford to any other book of the Old Testament.
 - a. It needs to be treated with the respect and the sensitivity that God expects.
 - b. God put this in the canon and so obviously he wanted the Israelites to understand this very special relationship.
3. This book is probably not being covered in our church curriculums.

- a. How should we talk about this very sensitive subject.
- b. It is a part of the Israelite way of looking at husband-wife relationship. Why not Christian relationships?
- c. Perhaps neglecting this book is part of the reason why some of our relationships in the Christian community have come apart – because we haven't been attentive to this, as well as other kinds or parts of relationships. God speaks to us through different kinds of speech. It is up to us to discover His will and act upon it.

D. Preaching from the Prophets

- 1. Who were the prophets?
 - a. Men like us, Elijah – James 5:17f: “Elijah was a man with a nature like ours, and he prayed fervently that it might not rain, and for three years and six months it did not rain on the earth.”
 - b. They were called by God to speak for God.
 - c. Needed courage, boldness, faith in God.
 - d. Needed perseverance.
- 2. Men of history. The preacher needs to know what's going on in Israel at their time (prophet's message is directly related to his times).
- 3. The need for “Prophetic Preaching” – preaching with boldness as the prophets of old did. The prophet's message:
 - a. He spoke the Will of God – revealed to the prophet through dreams and visions.
 - b. He called for repentance and revival in view of judgment and hope.
 - c. He spoke Prophecy: How future events will be fulfilled.
 - d. He called Israel to Worship: in heart, in daily living, in form and practice. (John 4:23).
 - e. He used Figurative language – there needs to be understanding of this kind of speech. Undergirding all preaching must be God's word in which His will is revealed.
- 4. What to preach (see Yates, *Preaching from the Prophets*).
- 5. Major themes and contents found in the Prophets.
 - a. Isaiah: Messianic, the servant, how things are going to change when a child is born. Isaiah is quoted often in the New Testament.
 - b. Jeremiah: the man, the fall of Jerusalem – the fruit of disobedience and disertion.
 - c. Lamentations: sorrow and lament, and the understanding that “the steadfast love of the Lord never ceases.” God is the God of the valley as well as the God of the Mountain!
 - d. Ezekiel: Contemporary with Jeremiah – captivity, judgment and blessing.
 - e. Daniel: The sovereignty of God, the eternal kingdom, the necessity and virtue of faithfulness.
 - f. The 8th Century Prophets: Hosea, Amos, Micah.
 - g. Prophets speaking to the nations: Jonah, Nahum.

- h. Habakkuk – questions relating to Christian living. Habakkuk 2:4:
“...the righteous shall live by his faith.”
- i. Post-exile: Haggai, Zechariah, Malachi.

Conclusion:

Preaching in the prophets, therefore, frustrates the preacher with a too easy scheme of analysis and a fixed set of assumptions. What is required is a flexibility of mind, and openness of spirit, and a willingness to attend to the text. Preachers must be willing to trace the contours of the text's thought, to savor its images, to feel its rhetorical power. The goal is not to repeat what Isaiah or Jeremiah or Amos has said, but to allow the force of the text to be regenerated in the sermon. When the preacher is open to both the judgment and the promise of the prophetic word, there is the hope that the sermon may become an instrument of renewed vision, a channel through which the Word may be heard and the people, in the words of Isaiah, "shall renew their strength ... shall run and not be weary. . . shall walk and not faint" (40:31, NRSV). (Long, *Handbook* 316).

SELF EXAM FOR LESSON NINE

1. What are four important things to remember when preaching from Ecclesiastes?
1) _____
2) _____
3) _____
4) _____
2. List four important things to know and remember when preaching from the Psalms.
1) _____
2) _____
3) _____
4) _____
3. What is the unique theme of the Song of Solomon?

4. What are five things important for the preacher to know when preaching from the prophets?
1) _____
2) _____
3) _____
4) _____
5) _____

LESSON TEN

Advanced Homiletics

Variety in Preaching Material Theology and Themes of the Old Testament

INTRODUCTION

The preacher who studies the Old Testament will find that it deals with the basics of human life—birth and death, love and hate, tenderness and violence, suffering and evil, unbelief and trust, enemies and friends, fathers and mothers and children and all of their multitudinous relationships.

Far too often we think to find God in beauty and peace and quiet. The Old Testament knows Him in the midst of the dust and swirl, the agonies and violence, the noise and clamor—and yes, sometimes quiet times of everyday human life. There God has met us, and revealed Himself to us, and called us into His service as His chosen folk. The Old Testament can give our people a renewed sense of that marvelous revelation and a new certainty that God is indeed with them, in every circumstance, even to the end of the age” (Achtemeier, *Handbook* 256).

LESSON AIM: To learn practical ways to preach topical sermons from both the Old and New Testament.

LESSON OBJECTIVES: You will . . .

1. Look at some topics in the Old Testament that can be developed and preached and good ways to present the truths for modern day listeners.
 2. Learn the how and why of preaching from the New Testament especially paying attention to the Gospels, the Parables and the book of Acts.
-

PREACHING TOPICAL SERMONS FROM THE OLD TESTAMENT

A. Consider the Following Topics:

1. God’s nature:
 - a. His love and mercy.
 - b. The justice of God.
 - c. His omnipotence – the all-powerful nature of God.
 - d. His omniscience – the all-knowing nature of God.
 - e. His omnipresence.
 - f. His holiness.

2. Human nature:
 - a. The sinful nature of man.
 - b. The faithful nature of God's people.
 - c. Man's growing need for God.
3. Salvation and judgment.
4. Scheme of redemption (the seed of the woman).
5. Worship.
6. Foundations for marriage and sanctity of life.
7. Covenant.

B. Some Suggestions for Preaching the Old Testament

1. Preach the text: exegesis, information, practical application.
2. Preach often.
3. Preach the variety.
4. Look for the New Testament reference.
 - a. Explanation given in the New Testament.
 - b. Update – as it regards to Christian living.
5. Learn to “tell a story” well.
6. Preach the Psalms, focusing on the heart’s worship to God.
7. Use the Psalms in worship.
8. Preach a series (several):
 - a. Narratives on Jewish history and Bible characters.
 - b. Lessons from the Proverbs.
 - c. “Major Lessons from the Minor Prophets.”
 - d. Isaiah – the suffering servant.
 - e. Psalms, the exodus, morality,
 - f. “Look at the Book.”

PREACHING PRACTICAL SERMONS FROM THE NEW TESTAMENT

A. Why Preach the New Testament? The contents reveal . . .

1. The fulfillment of the Old Testament.
 - a. The Word became flesh.
 - b. The mystery revealed: salvation in Christ, to all who believe.
 - c. The Gospel proclamation (“into all the world” – Matthew 28:18f).
 - d. Early spread of Christianity.
 - e. Instruction to young, growing churches.
 - f. Christian survival in an unchristian world.
 - g. The nature of the church, in God’s design and in human activity.
 - h. God’s sovereignty, and victory for His people (especially seen in the book of Revelation).

B. Preaching from the Gospels.

1. Important reasons to preach from the Gospels.
 - a. They teach about Jesus our Lord and Christ – how He lived, how He taught and many other aspects of His life that provides us examples to follow.
 - b. They reveal how people responded to Jesus.
 - 1) Many rejected Him – and many reject Him today.
 - 2) Some responded in a positive manner, giving their lives to Jesus.
 - 3) They show how people “gradually” came to Jesus (John 12:20-21 – “Now among those who went up to worship at the feast were some Greeks. So these came to Philip, who was from Bethsaida in Galilee, and asked him, "Sir, we wish to see Jesus").
 - c. To prepare people for the Kingdom.
 - d. The Gospels formed and shaped apostolic preaching.
 - e. In the Gospels we see evangelism personified – in the preaching and teaching of Jesus.
 - 1) His mission was preaching in every village.
 - 2) He commissioned the 12 to go out and preach.
2. Preaching the Gospels thematically.
 - a. The teachings of Jesus – “all that Jesus began to do and teach.”
 - b. The life of Jesus – especially important for an example for us.
3. Preaching Jesus’ life chronologically.
4. Preaching Jesus’ life topically.
5. Preaching from the Gospels must be Christ-centered for He is the center of the Gospels.

C. Preaching from the Parables

1. Parables were the pictures of things that made clear abstract thought.
 - a. One third of all of Jesus’ teachings were parables.
 - b. True to life stories though not actual events that took place.
 - c. Easy for people to relate to because they touched their lives.
2. Many of Jesus’ parables deal with the Kingdom of Heaven (Matthew 13). One man’s observation in regard to parables: They are “ . . . masterful sermon illustrations, stories drawn from everyday life and designed to make difficult theological truths plain and easy to grasp.”

D. Preaching from the Sermon on the Mount

1. The overall thrust: kingdom living (righteousness inside out); the heart of the problem among many Jews in His day, was a problem of the heart.
2. Unite belief and behavior, Matthew 7:24-27 – “Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock....”
3. Influence your world, Matthew 5:13-16 – “salt and light.”
4. Work on yourself: “show” religion, material things, anxiety, judging, actions from attitudes of the heart (not just commandment-keeping).

4. The BE-attitudes; can be preached, topically, following same outline: Honor Presented, Attitude Needed, Blessing Promised.
5. Kingdom-living = “Christian counter-culture. For the essential theme of the whole Bible from beginning to end is that God’s historical purpose is to call out a people for himself; that this people is a ‘holy’ people, set apart from the world to belong to him and to obey him” (Stott, *The Message of the Sermon on the Mount*, pp.15, 17).
6. The narrative nature of the Gospels.
 - a. Stories that are told
 - b. 9/10ths of the Gospels is narrative
 - c. A narrative sermon tells a story; from beginning to end, the entire sermon is bound to a single plot as theme.

E. Steps to Prepare a Series of Sermons from the Gospels

1. Choose a Gospel with which you have familiarity; study the themes; outline the text; know the time available (4 weeks; 4 months).
2. Divide the text into preaching units and plan a tentative schedule – be aware of interruptions.
3. Include the diverse literature of the text: didactic, narrative, parables.
4. Vary the style of preaching: arrangement, amount of material, being consistent with the text.
5. Pray daily and read the entire gospel weekly.
6. Utilize all homiletical skills and resources (introduction, conclusion, illustrations, applications, exegesis, etc.).
7. Remember that preaching is not just a running commentary on a text, or a chronological sequence narration (“this happened, then this . . .”).
 - a. Show how Jesus affected lives then and affects lives now – how is this relevant to today.
 - b. Preaching is the communication of truth, applied to an audience to persuade them to do or believe.

F. Preaching from the Book of Acts

1. Acts is a continuation of the Gospels.
2. Luke’s introduction (Acts is a book about preaching and evangelism).
 - a. A continuation of Luke’s Gospel: “In the first book, O Theophilus, I have dealt with all that Jesus **began** [emphasis, rb] to do and teach,” (Acts 1:1 ESV).
 - b. Before ascension, while they were gathered together with Jesus; he told them to wait in Jerusalem until the Spirit came, (1:4-5; cf. John 16:7).
 - c. They would be “. . .my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth” (1:6-8).
3. This expresses the intent and purpose of Jesus for His disciples in the book of Acts
4. What to preach from the book of Acts.

- a. Continuation of Luke, and the continuation of Acts carried out in the church today – maybe Acts chapter 29 and following.
- b. Fulfilled Old Testament prophecy regarding Christ and His kingdom.
- c. Salvation stories and changed lives: their faithfulness, how they responded.
- d. Church life: fellowship, prayer, evangelism.
- e. Church history. (A good resource to help in this area is Gordon Ferguson's book *World Changers, The History of the Church in the Book of Acts*. (Can be obtained from www.extensionschool.com).
- f. Evangelism, missions, church growth; renewal of that commitment.
- g. Holy Spirit, miracles.
- h. Prayer.
- i. Theology.
- j. Biographical sermons.
- k. Dealing with problems – within and without the church.
- l. Judgment and deliverance.
- m. Satan, his attacks and defeats.
- n. The centrality of Jesus and His resurrection: in preaching, living, basis for doctrine.
- o. Boldness in the midst of threats, persecution, obstacles, fears; 28:30f.

NOTE: The book of Acts does relate to us the activities of the “the apostles,” but in reality these are “The Acts of God” through not only the “apostles” but through the 1st Century Church. It speaks of the organization of the church by appointing Elders. Acts speaks to many other circumstances and adversities dealt with by the early Christians. These all offer good preaching material.

SELF EXAM FOR LESSON TEN

1. Write down five important reasons to preach the Gospels.
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
 - 5) _____
2. What percentage of all of Jesus' teaching were parables? _____

LESSON ELEVEN

Advanced Homiletics

Variety in Preaching Material Preaching the Epistles

INTRODUCTION

The Epistles, like all the books of the Bible, are thoroughly *theological* in character. Their subject matter is the holy and righteous God, who was manifest in Jesus Christ and is now at work in and through the church as commitment to His creation and to His covenant history with Israel. Therefore the Epistles are to be preached like the Bible as a whole, ultimately to declare God's glory, to make clear His relationship to the world He has created and sustains, and to expound the nature of the covenant which God has made with those whom He has redeemed.

When preaching the Epistles there are questions to be asked: Why was this text preserved in the canon? What does God reveal in this text about himself and his will? And what does this message mean in the context of the whole Bible?

LESSON AIM: To become familiar with various techniques of preaching the epistles and the book of Revelation.

LESSON OBJECTIVES: You will . . .

1. Examine the nature of the Epistles and the design and character of preaching the Epistles.
 2. Learn some ways of approaching and preaching the book of Revelation and other apocalyptic literature.
-

PREACHING THE EPISTLES

A. Nature of the Epistles

1. They were written to young Christians who needed instruction.
 - a. To help them understand the God to whom they had committed their lives.
 - b. To help them understand Christian doctrine and Christian living.
2. They have great practical value to Christians of all ages.
3. We ought to preach through the epistles (i.e. series of sermons from each epistle) to Christian audiences today.

B. The Design and Character of Preaching the Epistles

“The goal of preaching in the Epistles is the same as the goal of preaching in any other portion of Scripture, namely, to affect the congregation with the theological truth of the text, both emotionally and intellectually, in order that God might be glorified.”

“In preaching the Epistles, as in preaching *per se*, the character of God revealed in the biblical text is the sermon's foundation and prevailing subject. The sermon must therefore look in two directions. In viewing the biblical text, the sermon must be faithful to the original intention of the biblical author. At the same time, in viewing the congregation, the preacher must convey this intention in a way that makes sense of the Scriptures, in a way that the Scriptures make sense to them, and in a way that moves their inclination to the point of resolve and action by stirring up their affections.

“The preacher stands between the Bible and the church as the mediator of the message of the Scriptures, whose calling it is to bring the text to the church, and the church to the text, in order that God's people might hope in God more and sin less (compare 1 John 2:2; Rom. 15:13; Eph. 3:14-19; 1 Pet. 3:9; Heb. 10:19-25) (Hafemann, *Handbook* 361).

The goal of preaching.

1. The sermon must be faithful to the original intention.
2. The preacher must convey this intention.
3. That the hearers might hope in God more and sin less.

C. Preaching the Epistles in View of Their Divergent Character

1. Theological character.
 - a. The character of God revealed in the biblical text is the sermon's foundation and prevailing subject.
 - b. The sermon must be faithful to the original intention of the biblical author.
 - c. The Preacher must convey this intention in a way that makes sense of the Scriptures.
 - d. In a way that moves their inclination to the point of resolve and action by stirring up their affections
2. Occasional nature – the occasion for the writing of the letter.
 - a. Consider the circumstances.
 - b. Consider the things the young Christians might be experiencing.
3. Discursive structure.
 - a. The epistles are characterized by their propositional argumentation.
 - b. The message of the text moves in a logical stair-step fashion.
 - c. The building block of interpretation and preaching is the individual assertion or proposition.
4. Main Points.
 - a. The preacher must not lose the central thrust of the text.
 - b. The most important step in preaching the epistles is to determine the main point of the paragraph being preached.

- c. The sermon must be faithful to both the main point and argument of the text.
- 5. Imperative exhortations.
 - a. The theology of the epistles is directed at the way of life for the church or the individual.
 - b. The epistles give attention to the way and walk of life and how Christians are to deal with the situations of life.

PREACHING THE BOOK OF REVELATION

A. General Comments about Apocalyptic Literature

(See a discussion by Melick, *Handbook* 378-79)

- 1. The pros and cons of preaching Revelation.
 - a. Most preachers either love it or avoid it altogether.
 - b. The language is what is called “apocalyptic.”
 - c. “Too often, personal attitudes and ideas are substituted for clear exposition.” Don’t let this happen! (In Revelation or any other Biblical literature).
- 2. About apocalyptic literature and its biblical and extra-biblical usage.
 - a. Used by biblical writers and others to picture victory of good over evil.
 - b. Daniel in the Old Testament and Revelation in the New Testament use apocalyptic language.
- 3. We must understand it – (an excellent source: Rubel Shelly’s chapter, introducing his commentary on Revelation).
- 4. Revelation needs to be preached because:
 - a. It’s part of the whole counsel of God.
 - b. Graphically, it encapsulates Christianity.
 - c. Messages of hope – these are so needed when people might be blinded by life’s problems.

B. Defining Apocalyptic Literature

- 1. Apocalyptic literature first appeared in about the fifth century B.C. and continued until about the second century A.D.
- 2. Two helpful avenues of approach define apocalyptic. Using the first approach, many define it by its literary form and characteristics.
 - a. It is cosmic. It has characters and a plot that include both the supernatural and natural – it gives us a glimpse of the spiritual realm.
 - b. It is dualistic. The drama pits evil against good, and God against Satan.
 - c. It is normally eschatological. It points toward the ultimate triumph of God at the end of some appointed time.
 - d. It is delivered in a vision or dream. The form of revelation emphasizes the divine origin of the message.
 - e. It is symbolic. Perhaps its most well-known characteristic, this one receives the most popular emphasis.

NOTE: The plot is carefully stylized so that the reader immediately identifies with someone in the drama.

GUIDELINES FOR PREACHING APOCALYPTIC BOOKS

A. Ten Suggestions for Preaching Revelation

1. Enter the world of Apocalyptic.
 - a. Preachers must enter into a world view different from their natural perspective.
 - b. Read the entire apocalyptic section or book at one sitting.
 - c. Outline the plot – see the whole picture not just the symbols.
2. Consider the impact of the whole – not just the parts.
 - a. Keep in mind what is going on in the book.
 - b. Keep in view the overall picture and circumstances.
3. Remember the illustrative value of Apocalyptic.
4. Approach Apocalyptic like you would a parable.
5. Interpret biblically – let the Bible interpret the Apocalyptic.
6. Be doxological – praise God.
7. Be christological – put Christ at the center.
8. Proclaim the text – don't drift into supposition or opinions.
9. Affirm the theology.
10. Interpret the symbolism.

B. Preaching Ideas in Revelation

1. Apocalyptic literature and methods of interpretations.
2. Symbolism: significance of numbers, colors, beasts, wars, “overcome,” AND the Old Testament.
3. Theme: Victory for all the Saints.
4. The powerful, victorious Christ.
5. Worship and praise (reasons for it, and examples of it; the hymns).
6. Letters to the 7 churches of Asia (chs. 2-3).
7. The nature of God: His holiness, justice and judgment, protection of His people, He is a reward-er of the faithful, worthy of worship, eternal, sovereign.
8. Understanding God's providence and man's need for endurance: Revelation 12:11, “*They overcame him . . .*”
9. Battle of Armageddon.
10. Judgment, Heaven and Hell
11. The 7 Beatitudes

Conclusion:

“Some years ago a group of theology students were playing basketball in a high school gymnasium. They played beyond the normal hours the janitor worked, but he waited patiently for them to finish. Being a devout Christian, he quietly read the Bible. When they finished and came to thank him for his patience, they noticed he was reading the Book of Revelation. One asked jeeringly, “Do you understand what

you're reading?" They knew the complexities of the book, and he shocked them with his answer. "Yes, it's clear. Jesus is going to win!"

"Apocalyptic must be preached. It is a part of Scripture, graphically presenting the message of the Bible. While excesses must be avoided, the parallels of the text with clear Scriptures reveal that apocalyptic has much to say to any age. It calls us to consider a world other than, yet simultaneous, with ours. It is the real world. It is the world of our destiny. Apocalyptic reminds us that no matter what happens in time, some day Jesus is going to win. People of every age need to hear that word" (Melick, *Handbook* 388).

SELF EXAM FOR LESSON ELEVEN

1. To whom, primarily, were the epistles written? _____
2. What two things were they intended to do?
1) _____
2) _____
3. List five things that define Apocalyptic literature.
1) _____
2) _____
3) _____
4) _____
5) _____
4. List the ten suggestions for preaching Revelation.
1) _____
2) _____
3) _____
4) _____
5) _____
6) _____
7) _____
8) _____
9) _____
10) _____

LESSON TWELVE

Advanced Homiletics

Variety in Preaching Material Variety in Sermon Organization

INTRODUCTION

hat is the best way to communicate God's truth to people who may or may not be ready to receive it? This question is of the utmost importance and on the mind of all preachers. How do you outline a sermon to benefit the most people in an assembly? In this lesson the teacher will present and explain the good and bad of several methods of arranging a sermon.

LESSON AIM: To expose the student to the many ways of preparing the sermon including forms that sermons take and how to then present the sermon to the hearers.

LESSON OBJECTIVES: You will . . .

1. Discover the advantages and disadvantages of various forms that sermons may be presented to hearers.
 2. Learn four qualities of a good sermon outline.
-

SERMON ORGANIZATION AND OUTLINING

(Litchfield, *Handbook* 162-74)

A. Forms That Sermons Take

We should "seek to play the whole scale of development possibilities" (163).

1. Two common forms of the past were well-accepted (but not so well-accepted in recent years).
 - a. Traditional "3 points and a poem."
 - b. "Tell them what you're going to tell them (introduction), tell them (body), and tell them what you told them (conclusion)."
2. Some new forms.
 - a. Sermon outlined around a series of "moves" instead of "points."
 - b. A plot to be developed, a narrative to be told as story.
 - c. Conflict/Resolution approach.

NOTE: "If a form suits the meaning and message of the sermon, if it follows meaningful methods appropriate to good theology of proclamation, and if it is

the form that allows the historic revelation to speak most distinctly to its contemporary congregation—it is good structure, whatever its arrangement” (163).

B. Starting Points in Building a Sermon

1. Know the “main” point. Before you look for points, know “the point” (Robinson, the “big idea”); this should come after study of and reflection on the passage.
2. Know what “response” you are seeking. Take aim – the sermon’s purpose (audience-directed; behavioral change): what response are you seeking?
3. Know what “shape” the sermon will take. This will usually be determined by the sermon’s aim.
 - a. The outline should provide the best possible way to get the “big idea” to come to life.
 - b. Preaching the parable of the prodigal son (Luke 15): (Ron Inadvertently Says: Good Samaritan on the Video)
 - 1) Deductively.
 - 2) Telling the story.
 - 3) Comparison and contrast.
 - 4) Telling the story in reverse order.

C. Four Qualities of a Good Outline (165-66)

1. Unity – every point is controlled by the “big idea.” The individual points will develop the idea of the thesis.
2. Balance – proper development of each point is important. Each point must receive its proper amount of time.
3. Movement – Progression – each point should move the sermon to anticipation and excitement.
4. Destination – arrival; “get there!”

D. Displaying Your Outline to Your Audience

1. Visual aids.
2. Handouts.
3. Transition words. Carefully selected wording: transition words, signposting, parallel wording, time-weighting. Example: Ephesians two:
 - a. Salvation Needed.
 - b. Salvation Provided.
 - c. Salvation Manifested.
4. Voice changes (pace, pitch, pause).

E. Sermon Development – the Shape That Sermons Take

1. Deductive method – the triangle approach.
2. Inductive approach – keeps the audience more attentive. The inverted triangle. (Example of Nathan and David)
3. Combination of the inductive and the deductive methods.

F. Tips to Ponder (173)

(Twelve “dos and don’ts” of outlining;)

1. The points must not equal the thesis. The points are subservient to the thesis and support the thesis.
2. Do not let points stray from the thesis. Keep it unified.
3. Only subdivide if forced to by the text.
4. Do not be verbose. Keep point statements brief and simple.
5. Each point should be a statement, not a question . . . the points in the outline should answer questions, not raise them.
6. Watch the overlapping of points. Each point should be a separate unit.
7. Watch strained alliteration. It can be overdone. "The blessed, beautiful, bountiful, beloved Bible" is a bit too much.
8. Strive for balance and proportion between the points.
9. Put points in complete sentences or phrasal form. Organize them in a parallel form.
10. Quotations of Scripture and illustrations are not really considered points.
11. Strive for contemporary language. If possible, put points in present tense.
12. Remember, the main divisions in a sermon serve to amplify, explain, or prove the thesis.

PREPARING THE SERMON’S “FINAL” COPY

A. Variety of Methods

1. There is no single method: variety is based on . . .
 - a. The personality and ability of the speaker.
 - b. The type of sermon.
 - c. The desired response.
 - d. The nature of the audience and the need for variety.
2. Preaching with or without notes.
3. Preaching from a Written Manuscript:
 - a. Description, Benefits,
 - b. Disadvantages, and Suggestions.
4. Preaching from an Outline of 1-3 pages; the introduction and conclusion have more information written down; the body is in skeleton form.
 - a. Deductive (traditional form): Introduction (includes the big idea and an overview of the sermon); Main points and sub-points elaborate on the theme/text; Conclusion reviews and makes a final challenge. Usually, the audience knows where the preacher is going (there are few, if any, surprises).
 - b. Inductive: Introduction (to gain interest, but not “introduce” the main emphasis of the sermon), Body of sermon, usually told in narrative style, without making specific application; Conclusion is the “discovery process” (the “aha”) when listeners discover the meaning for themselves. Often, there is a sense of suspense (even surprise) and anticipation. Many should be thinking, “oh, now I know what you were saying.”

5. Preaching without notes: this can be done more easily if it's an expository sermon because main points can be written in the margins and the main ideas come directly from the text; thorough preparation is necessary. In the topical sermon, more memorization is required.

SELF EXAM FOR LESSON TWELVE

1. What are the three starting points in building a sermon?

1) _____
2) _____
3) _____

2. List the four qualities of a good outline.

1) _____
2) _____
3) _____
4) _____

3. Give three shapes that sermons take.

1) _____
2) _____
3) _____

4. As an exercise to help you remember, write down the twelve tips to ponder.

1) _____
2) _____
3) _____
4) _____
5) _____
6) _____
7) _____
8) _____
9) _____
10) _____
11) _____
12) _____

LESSON THIRTEEN

Advanced Homiletics

Strategies for Effective Preaching Planning Your Preaching (1)

INTRODUCTION

 lanning your Preaching. First sermons in a new congregation; Planning 1 year of preaching; Situation-Response Preaching. These are some of the topics that will be discussed and studied in this second unit of Advanced Homiletics. The relationship between the preacher and the church/people is of the utmost importance. It's this trusting relationship that gives power and acceptance to the sermons delivered. No matter how eloquent a preacher may be, if he is not trusted by the people he is preaching to he will not be able to move them to loving obedience to the Lord.

LESSON AIM: To help the preacher determine the best way to begin and maintain his preaching ministry when he arrives at a church.

LESSON OBJECTIVES: You will . . .

1. Learn some ways to acclimate oneself to a new ministry opportunity.
 2. Understand that there are certain core and fundamental values to be presented in a new ministry situation.
 3. Determine what and how to preach to different assemblies, Morning assemblies and Evening assemblies.
 4. Discover the importance of developing a preaching plan and how to develop the plan.
-

PLANNING YOUR PREACHING

A. First Sermons in a New Congregation

1. The importance of getting acquainted with the people.
 - a. Need to get to know people – Visitation. Not only will you get to know the people, the people will also get to know you.
 - b. Learn congregation's history. Their past history of worship and ministry.
 - c. Work/pray with the elders – not just “at church” but outside the church culture and activities.
 - d. Discover and respond to needs – this will be the impetus behind effective ministry and preaching.

2. The importance of the people getting to know the preacher.
 - a. Let them know about your family.
 - b. Show them that you care about them.
 - c. Try to lead their loved ones and neighbors to Christ.
 - d. Help them draw closer to God (i.e. let them know God matters to you).
3. In preaching show them that you . . .
 - a. Know and understand the Bible. Let them know that you are a student of the Bible and study your Bible on a regular basis.
 - b. Have confidence and understanding on how to convert the lost – and are willing to share that knowledge and understanding.
 - c. Understand the problems in the world that all must deal with.
 - d. Know how to teach (not just “preach”); the brethren love the Word.

B. Core Fundamental Values to Be Presented Early in Your Ministry

1. Preach some of the basics of the Christian faith; let them know you believe...
 - a. The essentiality of baptism.
 - b. The Inspiration of the Scriptures.
 - c. The nature of the church.
 - d. The priesthood of all believers.
 - e. The eternal nature of God, Christ, and the Holy Spirit.

NOTE: During the first year (or 2, maybe even 3), people watch what you do more than they listen to what you say. They want to know that you are genuine and caring, and that you practice what you preach. When they know this, they will listen intently to what you have to say and will follow where you lead them. So . . . preach and practice truth; serve the church; teach the lost; pray a lot; be patient, and have a thick skin.

PREACHING TO DIFFERENT ASSEMBLIES

A. The Sunday Morning Assembly/Preaching

1. Those who attend on Sunday mornings.
 - a. “The rush to get there” crowd.
 - 1) It’s hard for some to get up in the morning.
 - 2) It’s hard for some to get up and get ready in the morning.
 - 3) It’s hard for some to get up, get ready, and get the children up and ready in the morning.
 - b. The fashionable, dress-up crowd (formal dress).
 - c. Those who are concerned about lunch (either “food’s in the oven,” or “others who might beat us to the cafeteria”).
 - d. The “Lord’s Supper only” crowd (a.k.a., the “punch my ticket for another week” crowd).
 - e. The sick and/or elderly (who probably should be at home but crave fellowship and worship).

- e. The business-minded people (who see their contacts Sunday morning, not evening).
 - f. The “I’m so tired because I stayed up so late last night” crowd.
 - g. The “My wife (husband) makes me go to church with her (him)” crowd.
 - h. Guys looking for girls.
 - i. Most visitors come to this service.
 - j. Non-Christian spouses and children of members.
 - k. The “I love the Lord and I love being with His people (at anytime)” crowd.
2. Preaching suggestions
 - a. Sermons on fundamentals of Christian faith and doctrine.
 - b. The Gospel should be preached often and regularly.
 - c. Basic Christian living: honesty, edifying speech, acts of kindness and ministry.
 - d. The heart: humility, meekness, love for others, the Beatitudes.
 - e. Devotion to God and personal growth: prayer, Scriptures, fasting.
 - f. The nature of the church.
 - g. Evangelism (evangelistic; conversions stories; motives to evangelize).
 - h. Worship.
 - i. Contemporary issues affecting Christians.

Summary: Leave no doubt in their minds as to what you believe; be very clear when “extending the invitation.”

3. Preaching emphases in Sunday morning sermons.
 - a. Favorite New Testament passages.
 - b. The work of God—His salvation by grace, His constant care and blessings—as the primary motive/s for holy living.
 - c. Concerns of diverse groups: – teens, parenting, integrity on the job, ethical concerns, elderly, divorced and single parents.
 - d. Favorite Old Testament narratives, prophets, and the Psalms. Let them know you have an understanding of the entire Bible, and you know how to teach/preach it.

B. The Sunday Evening Assembly/Preaching

1. Those attending the Sunday evening assembly.
 - a. The evening crowd is generally more relaxed and open to study.
 - b. Less formal in dress.
 - c. Most are part of the “we *want* to be here” crowd.
 - d. Many, wanting to be there, also feel they *have* to be there, or they will commit the sin of “forsaking the assembly,” Hebrews 10:25.
2. Preaching: opportunity and environment to go deeper.
 - a. Preach expository sermons through shorter New Testament books, such as Philippians, 1 Peter, James, Sermon on the Mount.
 - b. Major themes from New Testament books.

- c. “Adventures in Faithful Living;” Old Testament biographies of the “faith heroes” in Hebrews chapter 11.
- d. “Major lessons from the Minor Prophets.”
- 3. Variety in preaching.
 - a. “Sermon in Song.”
 - b. Dialogue preaching.
 - c. Inductive development.
 - d. Guest speakers (either from within or outside the congregation).
 - e. Missionaries.

PLANNING YOUR PREACHING

A. Defining a Plan of Preaching – Reasons for Planning

- 1. An attempt to move in a specific direction. There is wisdom in preaching according to a well planned program.
- 2. Encourages original thinking in sermon preparation.
Plan preaching 3, 6, 12 months in advance.
- 3. Allows for a more balanced approach to preaching the diverse literature and multiplicity of Biblical themes.

B. The Simplest Way to Plan Is to Follow the Calendar

- 1. Best time to plan: during the summer.
- 2. Start the “new year”(mid-August or early September) off with something big.
- 3. Consider “seasonal” sermons, based on national or local holidays, or times of special emphases; e.g. Children, Thanksgiving, Veterans Day, Christmas, New Year’s, Easter, Mother’s Day, High School graduation, Memorial Day, Father’s Day, Independence Day, July 4.
- 4. Special days in the congregation’s history.
- 5. Can accompany community events.
- 6. Like the seasons, series may last 12-13 weeks; can coincide with Bible class schedule or the local school calendar (quarters, semesters).

C. Those Involved in the Planning

- 1. The idea/s will most likely come from the preacher.
- 2. The preacher will most likely know the benefits, how to’s, etc., and will most likely be given the approval from leadership.
- 3. Some in leadership might be actively involved.
- 4. The minister should seek input from the diverse membership.
- 5. The minister should approach the planning with prayer, seeking direction from God.
- 6. The plan will likely include guest speakers and special presentations.
- 7. There will be “time gaps” in which general, unrelated subjects can be covered.

8. The plan is subject to “interruptions” when an event of major significance or broad interest occurs; be flexible; “timely preaching is effective preaching.”

SELF EXAM FOR LESSON THIRTEEN

1. What are four important principles when preaching in a new congregation especially in the area of getting to know the people?
1) _____
2) _____
3) _____
4) _____
2. List five core fundamental values to be presented in one’s early ministry.
1) _____
2) _____
3) _____
4) _____
5) _____
3. Four things to emphasize in the Sunday morning sermons are:
1) _____
2) _____
3) _____
4) _____
4. What variety of preaching/teaching is preferable for Sunday evening?
1) _____
2) _____
3) _____
4) _____
5) _____
5. Give three reasons for planning the sermon schedule.
1) _____
2) _____
3) _____

LESSON FOURTEEN

Advanced Homiletics

Strategies for Effective Preaching Planning Your Preaching (2)

INTRODUCTION

As in any plan of action, a preaching plan, whether it be for a year or a shorter time, has advantages and perceived disadvantages. However the advantages far out weigh any disadvantages that may arise. Generally the preacher who plans ahead will feed the congregation a more balanced diet than the one who does not plan ahead.

LESSON AIM: To exhort and encourage and equip preachers to develop plans of preaching both long term and short term.

LESSON OBJECTIVES: You will . . .

1. Learn the advantages of planning lessons and how to develop long-term series of lessons for both the preacher and the church.
 2. Examine possible negative aspects of long-range planning of sermons and how to deal with those objections.
-

EVALUATING YOUR PLANS

A. Advantages for the Preacher

1. Relieves pressure on a weekly basis.
 - a. Otherwise, lots of anxiety. Especially Saturday night if you've had a busy week.
 - b. "How do I get up 2 sermons for tomorrow" is devastating. This is more likely if preacher is very people-centered (not as likely if he is information-centered).
2. Allows time for material to "season."
 - a. Good sermons are like good firewood: they need time.
 - b. Preachers need to "live" with the text for several days, even weeks, and sometimes months; it needs to "sink in" and be well thought out to be most effective.

- c. To use another metaphor – “Long-range thinking encourages a man to cultivate the Biblical field from which he expects later to preach” (Blackwood, *Planning* 207).
- 3. Gives more confidence.
 - a. Preacher needs this. The preaching experience is more difficult when the preacher lacks confidence.
 - b. Good planning will help the preacher to preach with confidence and conviction.
- 4. Gives purpose / direction to the preacher as he studies the text and prepares to preach.
- 5. Allows for a more strategic approach.
 - a. It may be that a congregation has needs that can be helped only with strategically planned approach.
 - b. Several related sermons will have more impact than unrelated, week to week sermons. If therapy is needed for congregation, this may take several weeks.
- 6. Brings unexpected helps in preparation.
 - a. If planned well-enough in advance, you will more easily find articles, supporting texts.
 - b. Illustrations, etc. and think, “where did that come from?” easier than if no planning

B. Advantages for the Congregation

- 1. More likely to receive balanced preaching.
- 2. Sermons are likely to be better, richer – with more stories, one-liners, etc., than if preacher spent only short time in preparation.
- 3. More likely to lead to spiritual growth.
- 4. More likely for hearers to grow in appreciation and love for the Bible.
- 5. Congregation is more likely to study beforehand – because it knows what to expect.
- 6. A greater incentive to invite friends and relatives – if there is an awareness that the subject matter is of relevance and interest to the ones being invited.

C. Advantages for Other Church Workers And/or Church Activities

- 1. Song leaders can plan accordingly.
- 2. Those leading prayers and doing the reading are mindful of the sermon material and can respond accordingly.
- 3. Small Group Studies or Sunday/Wednesday Bible classes can be planned in relationship to the sermons.

D. Possible Objections to the Plan

“Most of [the objections] hail from ministers who have never given such a method a year’s trial. They judge it on the basis of other men’s wooden performances. Really there is no drawback about planning as it works in the study of a minister who is wise enough to use a system without becoming its

slave" (Blackwood, *Planning* 215) However, we ought to note the most frequent criticisms.

1. Planning does not suit every man's temperament.
2. Some have neither the ability nor the training to do this (shallow Bible knowledge).
3. Planning requires much time and effort – especially in the summer, when most ministers are "worn out."
4. Planned pulpit work tends to sound "wooden" – each sermon should bring fresh vision; planned sermons might seem like the blueprints of distant buildings.
5. Some ministers might follow the plan and ignore interruptions.
6. The plan might emphasize the minister's biases or others involved in planning, and not include some of the more practical needs.
7. Perceived needs when the planning begins might no longer exist when the sermons are preached.
8. The minister who has a program may be tempted to rely upon his planning and his methods and not upon God.

E. Some Suggestions in Planning

1. Preach from Old Testament as well as New Testament.
2. When preaching a series from a book make the first sermon an overview of the book; include introduction, themes, outline.
3. Attempt to "master" the material and avoid coming to a "surprise" passage.
4. Avoid preaching through longer books during summer months – many travel and miss several weeks.
5. Avoid 2 series at the same time or else you can become too locked in.
6. Meet pressing needs; plan according to audience needs.
7. Cover "fundamentals" – prayer, maturing faith, ethics, God's Word, love, worship, lying, suffering, evangelism.
8. Begin early on lessons – don't wait as if you had nothing planned.
9. Be sensitive to church and community schedules so as not to interrupt series too often.
10. Be elastic; do not be a slave of the series. The plan must serve the congregation; thus, modify and replace parts of the plan as events dictate.
11. Build into the schedule sermons to be preached by others; commit yourself to raising more preachers. Use men in the congregation: elders, resource people, teens, boys. Baxter's *Speaking for the Master* is an excellent book for a men's training class.
12. Commit every phase of the planning and preaching to God. Prayer must permeate the process of preaching, from start to finish. Ministers must avoid relying on a method instead of God.

SELF EXAM FOR LESSON FOURTEEN

1. List six advantages planning provides for the preacher.

1) _____
2) _____
3) _____
4) _____
5) _____
6) _____

2. List six possible advantages for the congregation.

1) _____
2) _____
3) _____
4) _____
5) _____
6) _____

3. What are eight possible objections to the preacher planning ahead?

1) _____
2) _____
3) _____
4) _____
5) _____
6) _____
7) _____
8) _____

LESSON FIFTEEN

Advanced Homiletics

Strategies for Effective Preaching Planning Your Preaching (3)

INTRODUCTION

Low do I pray when everything around me is topsy-turvy? How do I relate to my fellow-man when he is hurting so terribly bad? These questions bother and disturb us every day. Another question relating to preachers is: How do I speak to the church amid crises that occur in their lives or in their community? In their families? In their own lives? What do I say and how do I say it?

Often there is no way the preacher could be aware of the special burdens which individuals bring with them. More often there is an awareness of needs but no clear idea what role the pulpit ought to take in dealing with those crises. Some ministers feel that these are matters for counselors and try to refer them to trained professionals. Others count on the ministries which grow out of the fellowship of a loving congregation to be the encouragement and support to those going through difficult times. While the insights of counseling and the support of the community of faith are important, they do not eliminate the need for the pulpit to be a source of help to people in times of crisis in their lives (Chafin, *Handbook* 536),

LESSON AIM: To acquaint the preacher with several problematic situations that he may confront in a congregation and different ways and attitudes necessary in dealing with each circumstance.

LESSON OBJECTIVES: You will . . .

1. Become familiar with several texts and topics to be preached when the church is faced with trying community tragedies.
 2. Learn how to deal with negative circumstances which affect the church from within such as splits and quarrels.
 3. Discover how to use texts which will encourage and build up the Body in the midst of good, positive circumstances.
-

SITUATION-RESPONSE PREACHING

When there's a death and/or crisis in the community, which has a significant effect on many in the congregation (like 9/11/01; Hurricane Katrina; Green Lawn bus accident).

A. Suggested Texts/Ideas

1. Re-affirm belief in God and His promises.
 - a. Songs of Praise – focus on the goodness of God and His providential care and love.
 - b. Joseph, especially Genesis 50:19-20: “But Joseph said to them, ‘Do not fear, for am I in the place of God? As for you, you meant evil against me, but God meant it for good, to bring it about that many people should be kept alive, as they are today.’ ”
 - c. Elijah, 1 Kings 19.
 - d. Job.
2. The Psalms – especially Psalms 27, 46, 73.
 - a. Psalm 30:5: “Weeping may tarry for the night, but joy comes with the morning.”
 - b. Isaiah 40 (“comfort”).
 - c. Jeremiah 29 speaks of God’s plans to bless His people. This was spoken with people in Babylonian captivity and fulfilled about 50 years later.
 - d. Habakkuk 1-2 – Speak on the fact that God is working even though we may not know just how or what He is working.
3. Preach on the constancy of Jesus, a solid rock in times of trouble.
 - a. Jesus suffered yet never wavered in His faithfulness to His Father. Can we expect not to suffer? The cross; Hebrews 12:2-3.
 - b. Matthew 11:28-30: “...for I am gentle and lowly in heart, and you will find rest for your souls.”
 - c. Luke 13:1-5 (cf. Habakkuk 2:4: “The just shall live by faith”).
 - d. 1 Corinthians 13.
 - e. 2 Corinthians 1:3-11.
 - f. 1 Thessalonians 4 and 1 Corinthians 15 (His return).
 - g. James 5.
 - h. 1 Peter 2:21-25, 4:7-19.

B. Important Attitudes of Preacher

1. Compassion; manifest God’s love and care.
2. Sorrow – for sin and circumstances.
3. Hope in God (spiritual; eternal).
4. Trust in God and things eternal.
5. Patience.
6. Transparency.

C. Eventually the Preacher Will Need to Cover Things Such As:

1. The need to resolve anger.
2. Forgiveness.
3. Service (busy, helping others).
4. God’s righteousness – whether we understand it or not.
5. Sin’s devastation.

PREACHING AFTER A CHURCH IS DECIMATED BY A SPLIT AND/OR DEEP HURTS IN THE CONGREGATION

A. Some Suggested Texts/Ideas

1. Legitimize people's feelings – recognize that people have different feelings.
2. Doctrinal truths, to re-affirm that they are God's people and need to be faithful to Him.
3. The need for calm controlled anger (Ephesians 4:26); – the need to forgive.
4. Psalm 133:1.
5. Love one another, because God still loves them.
6. Matthew 5:24.
7. Acts 6.
8. Romans 12:9-21 – do all you can to bring about peace.
9. Joy; Identity; Love (1 Corinthians 13).
10. Need for forbearance, in love, Ephesians 4:1-3, Colossians 3:12-14.
11. 1 John 4:7ff – love God but hate brother . . . this is not right.

FILLING THE VACANCY – WHEN THE PREACHER LEAVES

A. The Preacher Who Is Loved by Many/most/all

1. Preach on Body concepts.
 - a. It's a time for comfort and consolation.
 - b. It's a time to re-build and strengthen love for one another in the Body.
 - c. It's a time to focus on God; e.g., Isaiah 6, "in the year King Uzziah died, I saw the Lord . . ." Eyes need to be focused on the Lord.
 - d. Like Joshua leading the people into the land after Moses died ("where's Moses?" "I want Moses").
2. Preach and teach on the authority of Scripture and the pre-eminence of Christ.
3. Dealing with some who are asking: Why? Troubling, until I went into the sanctuary, Psalm 73.
4. Consult with elders to know the needs: What is my role? What are you going to do?

B. One Who Leaves, after Being Fired (e.g. immorality)

1. Dealing with sin in anyone's life and the consequent effect on the church.
2. Feelings of anger, betrayal – don't stop serving God because one person violates your trust. Trust in God, not the preacher.
3. Preaching on need to trust God. Help them see the faithfulness of God even though man may prove to be unfaithful.
4. "Restore" the place of preaching and their confidence in the preacher (don't throw out the baby with the bath water).

C. One Who Was Part of a Split Same as above plus:

1. Need to love and forgive one another.
2. Seek and pursue peace; unity.

3. Do the work and don't take sides in the "fight." Keep doing the work of the Kingdom and encourage others to do the same.

SIGNIFICANT POSITIVE CHANGES THAT AFFECT THE LIFE OF A CONGREGATION

A. Merger

1. Preach about celebration; unity; love for one another.
2. Preach about and urge the church to pledge to "serve the Lord," Joshua 24:15.
3. Preach about the hope they have in Christ Jesus and their destiny of heaven – the unity that is so precious to Jesus.
4. Preach about the beauty and joy of peace that exists in the family of God – locally and universally.
5. Direct their attention to the praise of God and celebration of their relationship to God and Jesus Christ. Consider 1 Samuel 7:12: "Then Samuel took a stone and set it up between Mizpah and Shen and called its name Ebenezer; for he said, "Till now the LORD has helped us."

B. A Large Number of Converts

1. Blessings that come from God, how God is working in the congregation.
2. Body life.
3. Doctrinal sermons.
4. One Another passages.
5. Accepting others and having patience especially for the "older" members.

SELF EXAM FOR LESSON FIFTEEN

1. Preaching after a community crisis should involve what three things?
 - 1) _____
 - 2) _____
 - 3) _____
2. What five other things will the preacher eventually need to cover?
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
 - 5) _____
3. What are three possible circumstances facing the preacher who is filling the vacancy when the preacher leaves?
 - 1) _____
 - 2) _____
 - 3) _____

LESSON SIXTEEN

Advanced Homiletics

Strategies for Effective Preaching Enhancing the Sermon's Influence (1)

INTRODUCTION

 Ernest Hemingway said that his most anguishing hours as a writer were spent deciding how to begin a novel. ...he would sit in front of the fireplace with an orange in his hand. He would carefully peel the orange and let the peelings drop into the fire. As the blue flames sputtered and flickered, Hemingway tried to focus on the one thing he wanted to communicate. When that was clear, the opening paragraphs formed in his mind; and he was ready to return to his desk and fill the blank page, and hundreds of pages after that. As preachers, we can certainly empathize with Hemingway's stress over getting started (Ogilvie, *Handbook* 175).

“...when He (God) gave us His Book, He did not give us a list of doctrines, a confessional statement, a systematic theology, and an index. That is what we gave Him, and it is not a half bad gift to give to God when we get close to the truth. When He gave us His Book, He mostly gave us a Book of illustrations. Not only that, He created people who like and respond to stories” (Brown, *Handbook* 199).

LESSON AIM: To become aware of the importance of a good introduction to the sermon and having an application that prompts a response from the hearers.

LESSON OBJECTIVES: You will . . .

1. Learn how to prepare the introduction to the sermon and when is the best time to prepare the introduction.
 2. Understand the character and nature of an effective application and some general guidelines in making the application.
-

INTRODUCING THE SERMON

A. The Best Time to Prepare the Introduction

1. The personal observations of Lloyd John Ogilvie (177-178).
 - a. The first 3 minutes determine the effectiveness of the whole message.
 - b. The introduction must be consistent with our purpose in preaching.

- c. The introduction should be written *after* the outline of the sermon has been completed.
- d. An effective introduction requires both writing and memorizing it.
- e. A variety of types of introductions is most effective. Predictability is the preacher's bane [evil, destructive influence] and the congregation's boredom."

B. The Most Effective Types of Introductions (177-78)

- 1. A personal story – from my own life, followed by application of the biblical text and statement of purpose.
- 2. A real-life story – that gets to the essence of sermon.
- 3. An anecdote or parable – from contemporary life or history that exposes the central issue of the biblical text.
- 4. A direct statement of the biblical text.
- 5. A sympathetic reference to a need expressed – by many in the congregation.
- 6. The dramatic retelling of the story line – of a biblical account with “you are there” intensity and sensitivity.
- 7. The straightforward statement of a contemporary problem.
- 8. Asking questions – that get to the core of a human need.
- 9. A clearly stated paragraph – of the essential truth which the entire message will elucidate.
- 10. Recounting of a current news item.

NOTE: All of these types of introductions prepare the way for biblical exposition. A verse or portion of Scripture must always be the basis of the sermon. All introductions need a note of urgency and authority.

C. The Introduction Is the Way to Make Contact with the Audience (see Hostetler, *Introducing*)

- 1. Secular contact point – “the idea of our age.”
- 2. Biblical contact point.
- 3. The personal contact point.
- 4. Structural contact point.

D. Author's Summary Admonitions (186)

- 1. Vary the types of introductions.
- 2. Write them with great care.
- 3. Prepare the introduction after research is completed and the thrust of the sermon is clear.
- 3. Meet 5 tests:
 - a. Arrests attention.
 - b. Establishes your empathy.
 - c. States the biblical text.
 - d. Clarifies the sermon's purpose.
 - e. Promises what the “take away” will be for the listener.

Be sure that what you offer in the introduction is fulfilled in the content.

APPLICATION IN THE SERMON

A. The Character and Nature of Application

1. “In homiletics, ‘application’ involves the work of linking the import of the truth stated in the text and sermon with a hearer’s situation and need.
2. It is that section or sentence in the sermon that urges the acceptance of what has been stated, so the hearer will act upon its counsel.
3. Simply put, ‘application’ in the sermon points out the relation of what has been said to the hearer’s life; it calls attention to how what has been spoken is to be used, and why it is important to do so” (Massey, *Handbook* 209).

NOTE: John Broadus: “. . . we show how the subject applies to the person addressed, what practical instructions it offers them, what practical demands it makes upon them.”

4. The application can be an extended section within the conclusion.
5. Application can also be done by strategic sentences throughout a sermon.

B. Massey’s General Guidelines (210-12)

1. Must be related to what has been said, and to those who heard it said.
2. Should always summon to a decisive action (e.g., “Go and do likewise,” Luke 10:37).
3. Should grip and motivate the hearer:
 - a. Making an appeal.
 - b. It addresses what to do, and how to do it.
4. May be either direct or indirect.

Conclusion: Persuasion as the End in Application (212).

Application in the sermon, both throughout and as a concluding act, must be focused upon persuading the hearer—stirring the hearer of the sermon to act upon the truth that was shared. Persuasion is a key concern in the preaching task because pulpit utterance must have both its art and its aim. Preaching is deliberative, using both information and inspiration to achieve its end: acceptance of the Word and action because of its importance. All rightful handling of a text in preaching is motivational in the end.

SELF EXAM FOR LESSON SIXTEEN

1. List the five personal observations made by Lloyd John Ogilvie.

1) _____
2) _____
3) _____
4) _____
5) _____

2. What is the five-fold test of a good introduction?

1) _____
2) _____
3) _____
4) _____
5) _____

3. According to James Earl Massey, what should be the four general guidelines for the application in a sermon?

1) _____
2) _____
3) _____
4) _____

LESSON SEVENTEEN

Advanced Homiletics

Strategies for Effective Preaching Enhancing the Sermon's Influence (2)

INTRODUCTION

It behooves any communicator of a message from God to tell stories, too. No matter how accurate our truth or how deep our message, if there are no illustrations, we have missed the very clear methodology of God: to make truth relevant with stories that illustrate that truth. Before we become practical about illustrating, let me give you a principle: If you can't illustrate it, don't preach it.

By that principle, I do not mean that every point must have an illustration, or that without illustration, God cannot use the preaching of His Word. However, by that I do mean that if you cannot think of an illustration—a person, a story, a situation to which to apply the truth—then the truth is at best irrelevant or at worst simply not true. Truth that does not apply to real life is not worth preaching (Brown, *Handbook* 199-200).

LESSON AIM: The student will learn the art of illustrating the sermon in the most effective way and the importance of the sermon conclusion.

LESSON OBJECTIVES: You will . . .

1. Learn how and where to find good illustrations, how to store illustrations and principles for using illustrations.
 2. Get acquainted with various ways to conclude the sermon, the importance of a good conclusion and pitfalls to avoid.
-

ILLUSTRATING THE SERMON (Brown, *Handbook* 199-208)

A. Observations and Guidelines Concerning Illustrations

1. God gave us stories; His methodology: to make truth relevant with stories that illustrate that truth.
2. Principle: "if you can't illustrate it, don't preach it." (i.e. if you cannot think of an illustration . . . then the truth is at best irrelevant or at worst simply not true. Truth that does not apply to real life is not worth preaching.)

B. Sources for Illustrations (200-202)

1. Most come from life and being sensitive to it.
 - a. Being sensitive to life all around us.

- b. Looking for and remembering events that occur everyday all around us.
- c. Keep your eyes open to things that may illustrate a point later.
- 2. Every encounter with real people provides illustrative material.
- 3. Do not forget to observe what's going on in your own life – but don't overdo this source.
- 4. Reading – the preacher who does not read is going to be in serious trouble.
- 5. Television and radio and other forms of mass-media.
- 6. Books of illustrations
 - a. Your homiletics professors may have told you that it was an abomination to use illustration books. The reason they told you that is they only had to preach one sermon a month, and they had already preached that sermon in ten different churches.
 - b. Most sermon illustrations books are not very good, but can be useful in a pinch.
 - c. Don't put the illustration books in a prominent place on your book shelves.
- 7. Greek word studies provide many good points of illustration.
- 8. The best source: the people to whom you preach.

C. Storing illustrations

- 1. Check computer software programs.
- 2. Carry a notebook; when you find a good illustration, write it down.
- 3. When you use an illustration, mark it.

D. Principles for Using Illustrations

- 1. Good illustrations should not be wasted.
- 2. Good illustrations suffer from bad illustrators.
- 3. The most important place for illustrations: opening and closing moments of a sermon.
- 4. Good illustrations are generally short and transparent.
- 5. Always give credit, but not always specific credit.
- 6. Never be afraid to share illustrations.
- 7. People remember illustrations longer than they remember a point.
- 8. Historical illustrations require historical accuracy.
- 9. Care must be given to use illustrations from the Bible.
- 10. Illustrations should be geared to the congregation to which they are given.
- 11. NEVER tell someone else's story as though it happened to you.

CONCLUDING THE SERMON

A. The Importance of an Effective Conclusion

- 1. “The twin dangers of finishing a sermon before it is done or finishing a sermon after it is done have destroyed many a pulpit venture” (Harbour, *Handbook* 216)

2. A reason for ineffective endings: a failure to understand how important the conclusion is.
3. Blackwood: "Apart from the text, the most vital part of the sermon is the conclusion" (216).
"Being the last part of the sermon the listener will hear, the conclusion needs to summarize, restate, illustrate, or apply the sermon in such a way that the listener can take home the essence of the message. Effective preaching demands an effective ending" (216).

B. Pitfalls to Avoid (217-78)

1. The Runaway Train – a powerful sermon with nowhere to stop.
2. The Triple-Double – two or three different endings to a sermon.
3. The Repeat – instead of concluding the preacher repeats the sermon.
4. The Postscript – the preacher throws in all of the extra ideas and thoughts which he could not find a place for earlier in the message.
5. The Form Letter – concluding the sermon the same way every week, with a few adjustments.

C. Patterns to Follow (218-223)

1. Summarization – to summarize the major points or the central theme.
2. Illustration – a concluding story will paint a picture of the central theme or main points of the sermon.
3. Application – the conclusion provides a final opportunity to answer one of the three questions people are asking: What can we do? Why should we do it? And, how can we do it?
4. Exhortation – an exhortation is a challenge to respond, a call to do something specific in response to the message.
5. Versification – closing the sermon with a verse of poetry or reading the verse of a song.
6. Textualization – ending with the text and allowing it to be the conclusion.

D. Principles to Remember

The Conclusion Needs to Be . . . (223-24)

1. Appropriate – for the occasion, for the your listeners, and for the sermon.
2. Clear – the conclusion needs to be understandable and applicable to the hearers.
3. Personal – the listeners need to feel like the message was meant just for them.

Conclusion: Choosing which method to use and which way to conclude your sermon is a challenging undertaking for most preachers.

SELF EXAM FOR LESSON SEVENTEEN

1. What is the preacher's best source of obtaining illustrations?

2. Where are the most important places to use illustrations?

3. List six different ways or patterns to close out a sermon.

- 1) _____

- 2) _____

- 3) _____

- 4) _____

- 5) _____

- 6) _____

4. The conclusion needs to be what three things?

- 1) _____

- 2) _____

- 3) _____

LESSON EIGHTEEN

Advanced Homiletics

Strategies for Effective Preaching Tools for Effective Preaching

INTRODUCTION

Jsee what you're saying," is a common expression. People really do not "see" what we are saying, do they? They "hear" what we are saying. Or do they? "See" in this sense means to understand, to comprehend intellectually, to communicate. We preachers surely want that. There is more to effective communication than just hearing; people "seeing" what we say—the visual in preaching—is vitally important to communication.

Along with the spiritual, oral, emotional, and rhetorical elements in sermon delivery, visual factors play a major role in how well we communicate God's Word to our hearers. Whether we are seasoned veterans of pulpit prowess or raw recruits to this awesome task, there are certain visual aspects of preaching we would all do well to bear in mind. How do we enable our listeners to "see" what we say? (DeBrand, *Handbook* 398).

LESSON AIM: To impress upon the mind of the preacher the importance of his actions both before and after his lesson.

LESSON OBJECTIVES: You will . . .

1. Note that the preacher's non-verbal communication is every bit as important as his verbal speech.
 2. See that the preacher's pulpit presence can either enhance his biblical lesson or detract from his message.
-

KEY FACTORS IN THE PRESENTATION OF SERMONS

A. The Preacher's Non-verbal Communication (other ways we Communicate)

1. How we "communicate . . . without words."
2. We operate according to two different codes when we communicate with one another: verbal (words) and non-verbal (actions)
3. Communication is enhanced when the two channels work together. Consider the result when they work against one another.

B. Ways We Communicate with Others – 10 Mediums of Communication

1. Verbal.
2. Written.
3. Pictorial.
4. Audio – how we listen to those speaking.
5. Kinetic (body language). We speak loudly with the motion of our body.
6. Artifactual (e.g. ring, hairstyle, cross necklace).
7. Tactile – the way we touch (e.g. kissing, holding hands, “holy hug”).
8. Spatial. – Has to do with invading another’s space.
9. Temporal (our use of time). How we view time.
10. Olfactory (sense of smell). – bad breath or body odor.

Some Observations

1. Most mediums of communication involve a variety of these (e.g. mass media).
2. Communication improves as we increase the number of systems.
3. We must beware of conflicts in mediums of communication.

C. Pulpit Behavior (398-406)

1. Initial impressions.
 - a. Clothing and our physical appearance, in general.
 - 1) Clothing should be neat, clean, well-fitting and appropriate to the audience.
 - 2) Clothing should not draw attention to one’s self.
 - b. Sitting and standing.
 - 1) Folks notice how we sit and stand before we ever approach the pulpit.
 - 2) Modesty and decorum must be maintained at all times.
 - c. Way we walk to pulpit and stand while preaching.
 - 1) The way we walk to the pulpit and stand in the pulpit sends a message to those in the audience.
 - 2) A lack of self-confidence or over confidence or even arrogance and pride may be perceived by the way one walks or stands.
 - d. Behavior among people: greeting, smile, kindness, etc.
2. How we look while preaching.
 - a. Gesturing.
 - 1) Good and proper gesturing greatly enhance the message being preached.
 - 2) The preacher will seek creative ways to emphasize the points in his lesson with good and appropriate gestures.
 - b. Facial Expressions.
 - 1) Facial expressions should mirror the words being spoken.
 - 2) The preacher needs to reflect what is being said by his facial expressions.
 - c. Eye Contact. One of the most important ways of communication.
 - 1) Important particularly in the introduction and conclusion.

- 2) To look people in the eye when preaching communicates to them care and concern.
3. Other visual factors.
 - a. Multimedia enhancement.
 - b. Using objects.
 - c. Pulpit design.

Conclusion

The next time we preach, and every time we preach, people should be able to say, "I see what you are saying." We must do everything within our power to assure that they do. This includes being aware that people watch everything we do when we preach, from the moment we enter until the moment we leave, including how we dress, sit, stand, and even walk.

As we preach, we must plan and execute movements that will pepper our sermons with meaning. We must be open to new ideas, new ways, better means to get the message of Jesus Christ across to people. This is our sacred calling and task. May our hearers be able to respond, "Yes, I see what you are saying!" (406).

SELF EXAM FOR LESSON EIGHTEEN

1. What are the two different ways the preacher communicates with his audience?
 - 1) _____
 - 2) _____
2. Which do you think leaves a longer-lasting impression? _____
3. List the ten mediums of communication.
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
 - 5) _____
 - 6) _____
 - 7) _____
 - 8) _____
 - 9) _____
 - 10) _____
4. In how we look while preaching, list three important areas to consider.
 - 1) _____
 - 2) _____
 - 3) _____

LESSON NINETEEN

Advanced Homiletics

Strategies for Effective Preaching Tools for Effective Preaching – The Preacher’s Voice

INTRODUCTION

Joel Gregory writes: “A sermon is not a sermon until it is a delivered or preached sermon. Sermons are not intended to be compositions for reading; rather they are declarations in which the communicator, the things being communicated, and the recipients of the communication are involved in an unusual triadic relationship. Preaching is a word event” (*Handbook* 393).

It is more than just imparting information; preaching involves a communication process that seeks to change people. “After [the sermon] . . . those hearing pulpit discourse ought not to be the same.”

Like marriage vows and an oath in court, “words cause something to happen. On paper a sermon is a creation; on Sunday morning it ought to be a resurrection. Delivery does matter.”

LESSON AIM: To introduce the preacher to the important place the voice has in transmitting the word of God and how best to use it.

LESSON OBJECTIVES: You will . . .

1. Learn how to use your voice to best transmit the word of God to your listeners.
 2. See the critical necessity of a well-prepared preacher as well as a well-prepared sermon, including five questions to evaluate the preacher’s preparedness.
 3. Examine several questions that will help the preacher to evaluate his sermon and its effectiveness.
-

THE CENTRAL PLACE OF THE VOICE

A. The Influence of the Verbal Delivery

1. Variety in pace (speed)
2. Variety of Pitch (tone).
3. Power in Punch.
4. Pause – silence speaks volumes at just the right time.

Gregory states: “The deadliest combination of pulpit speech is no variation in rate of delivery and no variation in pitch—up or down—reaching the higher ranges and the lower ranges of your pitch” (394).

2. Negative patterns of Ministerial Speech.
 - a. Stained glass voice – an expression of great piety.
 - b. A holy “twang” – expresses the concept of a holy “unction” of God.

B. Expressiveness in Delivery

1. There should be no lifeless or lackluster sermons – the Gospel matters!
2. The gospel is an exciting word and the preacher should communicate that kind of excitement through pace/pitch/projection.
 - a. There is something wrong when a preacher is excited about sports but not the gospel!
 - b. This has to do with being passionate about what one is preaching.

C. Diction (articulation of words) in Delivery

1. The omission of syllables or letters detracts from what is preached.
2. Good delivery matters – both verbally and non-verbally.

D. Proper Care of the Preacher’s Voice – Al Fasol’s *A Guide to Self-Improvement in Sermon Delivery* is an excellent source for this.

A PREACHER’S PERSONAL PREPARATION AND SELF-EVALUATION

A. Preparing the Preacher

1. Preaching at its best includes a well-prepared sermon AND a well-prepared preacher.
2. Five questions a preacher should ask himself (Pollard, *Handbook* 135-141).
 - a. Have you yourself bought into what you’re selling?
 - 1) 1 Timothy 4:16 – Take heed to thyself, and to thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee.
 - 2) 1 Corinthians 9:26-27 – I therefore so run, as not uncertainly; so fight I, as not beating the air: but I buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected.
 - b. Can you live without it? – Can I not do it?
 - 1) 1 Corinthians 9:16 – ... for woe is unto me, if I preach not the gospel.
 - 2) Jeremiah 20:9 – And if I say, I will not make mention of him, nor speak any more in his name, then there is in my heart as it were a burning fire shut up in my bones, and I am weary with forbearing, and I cannot contain.
 - c. Is the main thing the main thing?
 - 1) Acts 6:2 – It is not fit that we should forsake the word of God, and serve tables.

- 2) The preacher's priority is preaching the Gospel. – Paul says, *How can they hear without a preacher?* (Romans 10:14)
- d. Are you real? Are you genuine?
 - 1) Matthew 23:2-3 – “The scribes and the Pharisees sit on Moses seat: all things therefore whatsoever they bid you, do and observe: but do not ye after their works; for they say, and do not.”
 - 2) Paul in 1 Thessalonians 2:4 tells us: “We have been approved by God to be entrusted with the gospel so we speak.” Preachers don’t break that trust!
- e. Who is in charge of your career?
 - 1) Be willing to allow God to direct your career.
 - 2) Pollard’s statement is significant: “I am doing what I am doing because God called me to do it. I am doing it where I am doing it because He put me here.”

B. Evaluating the Sermon (Cox, *Handbook* 225-235)

- 1. “The quality of preaching is basically a matter of the inner life.”
- 2. “Measurements of homiletical prowess” – Author suggests 19 Questions to help a preacher evaluate his preaching. Here are eleven of what I see as the most important ones. The preacher needs to take these to heart.
 - a. Do your sermons give a fair representation of all the Scriptures?
 - b. Does the preaching provide systematic treatment of important biblical themes?
 - c. Is the preaching relevant to the present needs of the hearers?
 - d. Does the preaching reflect the preacher’s own involvement with the message?
 - e. Does the sermon have a clearly stated central idea?
 - f. Does the sermon have a sharply defined aim?
 - g. Do the sermons let both the content of the message and the nature and needs of the hearers suggest variety of structure?
 - h. Does the sermon use a variety of developmental and supportive material?
 - i. Is the language clear and understandable?
 - j. Are the sermons delivered in a manner that best communicates the message?
 - k. Does the preaching exalt Jesus Christ.

Conclusion: All of our preaching ought to be an effort to catch up to the exaltation that God has already given to His Christ, so that people may know what God has done and what this eternal God is like and is doing (235).

SELF EXAM FOR LESSON NINETEEN

1. Four areas that can enhance the influence of the verbal sermon delivery are
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____

2. What are two negative patterns of sermon delivery?
 - 1) _____
 - 2) _____

3. What are five questions a preacher should ask himself when he enters the pulpit?
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
 - 5) _____

4. As an exercise, write down five of the most important of the eleven questions to help a preacher evaluate his sermon.
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
 - 5) _____

LESSON TWENTY

Advanced Homiletics

Strategies for Effective Preaching The Preacher's Character (1)

INTRODUCTION

The disillusionments suffered by the public during the eighties may make the nineties the decade for the rediscovery of public ethics. The S&L scandals, insider trading, exposure and censure of breaches of public trust by congressional leaders, and a presidential candidate forced out of the campaign for plagiarism all combine to make the American people suspicious of all public figures. Surveys by the Gallup organization indicated that the electorate was concerned about honesty in government and business. Elected officials and sales persons ranked at the bottom of confidence polls. Major universities expanded curricula to include ethics courses in nearly every field. Lost trust is not easily restored. The clergy [preachers] did not escape public scrutiny (Bailey, *Handbook* 349),

LESSON AIM: To impress upon the mind of the preacher the critical importance of living and preaching with integrity and openly revealing himself to his people.

LESSON OBJECTIVES: You will . . .

1. Study the place and importance of ethics and honesty both in the preacher's sermons and in his life.
 2. Learn five weaknesses in sermons as it relates to a preacher's preaching.
 3. Learn several important aspects concerning disclosure surrounding the effectiveness of one's preaching.
 4. Become familiar with some guidelines concerning disclosure.
-

THE PREACHER'S CHARACTER

A. Ethics in Preaching

1. There was much disillusion suffered by the public during the eighties and the clergy did not escape public scrutiny.
2. Emerson observed: "Preaching cannot be separated from the personal and professional life of the preacher." He continued, "What you are stands over you the while, and thunders so that I cannot hear what you say to the contrary" (550).

- a. The preacher's life speaks as loud as his voice! – his teaching.
- b. Edgar Guest wrote, “I'd rather see a sermon than hear one any day.”
- c. The credibility of the preacher depends on whether or not he practices in his everyday living what he preaches to his hearers.
- 3. “The ethical issue most discussed with regard to sermons is that of plagiarism” (551).
 - a. A form of plagiarism commonly practiced is the presenting of someone else's experiences in life as one's own experience.
 - b. Give credit where credit is due. Even a statement like “I heard it said” takes the speaker away from its original source.
 - c. Plagiarism has within it hypocrisy and deception, which involves lying.
 - d. Honesty and being sincere will solve the problem of plagiarism.

B. The Five Most Common Weaknesses in Sermons (553-560)

- 1. Poor preaching and faulty exegesis.
 - a. Inadequate preparation, willful ignorance, a lack of respect for the message.
 - b. A lack of respect for the audience or mere laziness.
 - c. Just poor presentation – preaching – a lack of fervor and passion for the message.
- 2. Speaking in glittering generalities.
 - a. Gross over statements of biblical facts or one's own knowledge.
Example: “Everyone knows this . . .”
 - b. Undocumented assertions and assumptions.
 - c. Generalities can very easily offend the listeners.
- 3. Loaded language and name calling.
 - a. Labeling people with certain characteristics such as “Liberals” or “Conservatives.”
 - b. “Name calling is a device to make us form a judgment without examining the evidence on which it should be based” (556).
 - c. Terms need to be defined so those listening understand.
- 4. Emotional manipulation.
- 5. Misrepresentation and partial truth.
 - a. Taking scripture out of context.
 - b. A form of deception
 - c. The nature of preaching requires the greatest attention to honesty and the integrity of the preacher himself.

THE PREACHER'S PERSONALITY

Introduction: Phillip Brooks, *Lectures on Preaching*, “Preaching is the communication of truth by man to men. It has in it two essential elements, truth and personality. Neither of those can it spare and still be preaching.”

A. Self-Disclosure in Preaching (A Review of Chartier's *Preaching as Communication*, 29-43).

1. What is Self-Disclosure (pg. 30) – intentionally revealing information about self that would otherwise be hidden.
2. The Johari Window: a model of interpersonal awareness, developed by Joseph Luft and Harrington Ingham.
3. Self-disclosure occurs when I trust others enough to reveal aspects of myself that they don't already know.
4. Feedback takes place when others share with me information that I did not know about myself

B. Four Values of Self-Disclosure

1. It is a “symptom” of the healthy personality.
2. Self-revelation is (at the same time) self-discovery.
3. Personal growth (the consequence of self-expression).
4. Self-disclosing communication also enriches one’s relationships with others.

C. Seven Barriers to Self-Disclosure

1. Advertising – often advertising is associated with deception.
2. Sexist stereotypes – to some men self-disclosure is viewed as weakness.
3. Family backgrounds – what we learned growing up.
4. Religious backgrounds – viewed by some as self-righteous pride.
5. Fear of intimacy – If you really knew me would you still like me?
6. Problems of guilt and shame – especially if others respond critically.
7. Fear of rejection – the fear of rejection is a powerful tool Satan uses to make the preacher less effective in presenting the gospel.

D. Six Guidelines for Appropriate Self-Disclosure

1. Practice it in all areas of life and ministry.
2. Use it to accomplish the sermon’s purpose.
3. Use it when seeking to provide hearers with a point of identification with the sermon (e.g. Jesus coming in the flesh – His incarnation was itself a type of self-disclosure).
4. Anticipate the impact – to avoid negative response to the sermon.
5. Assess the timing, depth, and emotional tone of the self-disclosure.
6. Reveal a balanced self-picture: of past and present experiences, of positive and negative experiences.

SUMMARY:

1. Does self-disclosure belong in preaching? Yes, if done so appropriately.
2. People experience the power of the Gospel—the power to transform lives—when it is seen (or, incarnated) in genuine humanity, even as Jesus authentically revealed the good news of God through human flesh.

SELF EXAM FOR LESSON TWENTY

1. What are five of the most common weaknesses in sermons?

- 1) _____
- 2) _____
- 3) _____
- 4) _____
- 5) _____

2. What are four values of self-disclosure?

- 1) _____
- 2) _____
- 3) _____
- 4) _____

3. List seven barriers to self-disclosure.

- 1) _____
- 2) _____
- 3) _____
- 4) _____
- 5) _____
- 6) _____
- 7) _____

4. List six guidelines for appropriate self-disclosure.

- 1) _____
- 2) _____
- 3) _____
- 4) _____
- 5) _____
- 6) _____

LESSON TWENTY-ONE

Advanced Homiletics

Strategies for Effective Preaching The Preacher's Character (2)

INTRODUCTION

Js humor appropriate and useful in preaching? Humor in preaching can be very effective. In this lesson the instructor offers suggestions on the appropriateness of humor and how preachers can use humor in sermons from a traditional homiletic. Phillips Brooks in *Lectures on Preaching* was one of the first homiletiicians to note the appropriateness of humor in preaching by responding to the critics who viewed humor as frivolous: “The smile that is stirred by the true humor and the smile that comes from mere tickling of the fancy are as different from one another as the tears that sorrow forces from the soul are from the tears that you compel a man to shed by pinching him” (57).

LESSON AIM: To examine some benefits and precautions of using humor in preaching and to see how preaching and ministry relate and support each other.

LESSON OBJECTIVES: You will . . .

1. See the proper usage of humor in preaching and some cautions and guidelines in using humor.
 2. Learn that the work of ministering and preaching are closely related and are supportive of each other.
-

HUMOR IN PREACHING (including a review of Drakeford's *Humor in Preaching*)

A. **Humor When Preaching must Be Appropriate**

1. Humor makes a serious subject easier to handle. However, preachers should use humor with a purpose and not merely for entertainment.
2. Humor sets the hearers at ease while relaxing the speaker.
3. Humor builds rapport between the preacher and his audience.
4. Humor is good medicine, Proverbs 17:22, 15:15
 - a. Drakeford: laughing has many of the values of modern exercise good for the heart and respiratory system; aids digestion; reduces stress.
 - b. A Stanford University professor describes laughter as “stationary jogging” (45-46)

B. Benefits of Good Humor (70)

1. Establishes relationships with people.
2. You experience well-being and esteem.
3. Responses of people to whom you are trying to relate: they look much more interested.
4. A group's receptivity will be raised.
5. You become a more interesting conversationalist, and likely, a more anticipated speaker.
6. You believe you have the ability to help people feel better and elevate their mood.
7. You develop your own creative powers by learning to look beyond the obvious and see relationships in new and unusual ways.

C. Precautions (93-97)

1. Don't forget your role as God's servant – you can get too interested in humor and sink to the role of jester.
NOTE: Will the use of humor in my preaching make me a comedian or a communicator? The distinction is important in preaching.
2. Be sensitive to occasions when humor is not appropriate.
3. Avoid humor that involves racial remarks.
4. Avoid sexual stories – common and popular among the people you are trying to reach.
5. Be careful not to appear insensitive to people who are suffering (e.g. a little humor about an attempted suicide).
6. Humor regarding politics and politicians – most audiences are represented by very diverse political views.
7. Some are sensitive to jokes about age.
8. Avoid "put downs" – e.g. blondes, aggies.
9. Be careful with sarcasm – sarcasm can be easily misunderstood.
10. Don't ever let humor upstage the message of the Gospel

PREACHING AND MINISTRY**A. The Role of Preaching in Ministry – (Huffman, *Handbook* 23-43))**

1. Preaching is "front and center" for most in ministry
2. Other areas of ministry are also important, but we must "never minimize the importance of preaching and our role as preachers . . ."
3. Healthy preaching provides a good environment for congregational care.
 - a. Significant pastoral care is carried out through . . . preaching."
 - b. Preaching is enhanced and made more effective as a result of significant pastoral care.
4. The author mentions 3 results of his ongoing process of reality testing (after his deliberate pursuit of feedback (427-31).
 - a. "My use of personal experience, illustration, and selfhood as a person . . . enhance my communication of biblical truth."

- b. Regarding Biblical authority and its relationship to preaching: “I need to be increasingly aware of where my congregation is in its acceptance of biblical authority.”
- c. I need to trust more in God’s involvement in my life and capacity to use my honest efforts in preparing and preaching…”

B. A Brief Review of Preaching and Congregational Care

- 1. Both the practice of preaching and that of ministering are inseparable functions of the preacher.
 - a. Even in large churches, some congregational ministry cannot be delegated.
 - b. Preaching and congregational care are woven together as one spiritual tapestry.
- 2. Connecting the two together (Oates, *Handbook* 445-453).
 - a. Preaching and pastoral care as relational events.
 - b. Pastoral care as a source of homiletical inspiration
 - c. Preaching as a form of pastoral care – preaching to meet congregational needs.
 - d. The sermon as a stimulus for seeking counseling.
 - e. Life situation preaching.
 - f. Preaching and pastoral care as consciousness raising.

SELF EXAM FOR LESSON TWENTY-ONE

1. What are four positives about humor in sermon delivery?

- 1) _____
- 2) _____
- 3) _____
- 4) _____

2. List the seven benefits of using humor when preaching.

- 1) _____
- 2) _____
- 3) _____
- 4) _____
- 5) _____
- 6) _____
- 7) _____

LESSON TWENTY-TWO

Advanced Homiletics

Strategies for Effective Preaching Preaching to the Public (1)

INTRODUCTION

There is great importance in the way the hearers in the assembly view the preacher and the sermon. Some preachers seem to preach at the audience rather than preaching to them. The difference can be the way the preacher relates to his hearers. This has to do with how the preacher identifies with people, especially those who listen to him week after week. To preach with an uncaring or an aloof attitude is to speak to an audience who will not long listen or put much value in the sermon.

LESSON AIM: To impress on the student the importance of identifying with the people to whom he is speaking by showing a caring and concerned spirit.

LESSON OBJECTIVES: You will . . .

1. Discover the importance and various means of identifying with the audience.
 2. Evaluate the critical necessity of being a person of integrity and honesty which will allow people to identify with you.
-

AUDIENCE ANALYSIS AND IDENTIFICATION

(Craig A. Loscalzo, *Preaching Sermons that Connect*)

A. The Importance of Identification

1. The relationship between preaching and concern/caring.
 - a. Loscalzo's comment: "The preachers who most engaged me did so because they convinced me, through their words and actions, that they cared for me" (16).
 - b. Care is manifest when a preacher gets to know the people to whom he is speaking.
2. God identifies with people. Jesus is "Immanuel," God with us; "the Word became flesh and dwelt among us."
 - a. His words to preachers: through identification, "you will enhance the power of your preaching ministry" (17).
 - b. Why is this so important?

- 1) “People in the pews and those outside . . . no longer respond favorably to an authoritarian preaching model.”
- 2) “To expect a hearing just because you are ‘the preacher’ is naive.”
- 3) Vibrant preaching comes from those who identify with their hearers, who make the biblical revelation real to their life situations” (17).

B. Ways a Preacher can Identify with his Congregants

1. Characteristics demonstrated by the preacher, to help the congregation to identify with him: The preacher should be . . . (61-80)
 - a. A person of Integrity. Being in life who you claim to be in your words.
 - 1) Consistency in life and practice.
 - 2) Keeps his promises.
 - 3) Bible study and preparation.
 - b. An Authentic person.

“ . . . but even as we have been approved of God to be intrusted with the gospel, so we speak; not as pleasing men, but God who proveth our hearts. For neither at any time were we found using words of flattery, as ye know, nor a cloak of covetousness, God is witness; nor seeking glory of men, neither from you nor from others, when we might have claimed authority as apostles of Christ” (1 Thessalonians 2:4-6).
 - c. A person of Faith.
 - 1) Feeding the spiritual self.
 - 2) Taking care of the physical self.
 - d. A Competent minister.
 - 1) Continuing education.
 - 2) In the Bible and in Sermon Presentation.
 - e. One who has Concern for people.

“But we were gentle in the midst of you, as when a nurse cherisheth her own children: even so, being affectionately desirous of you, we were well pleased to impart unto you, not the gospel of God only, but also our own souls, because ye were become very dear to us. For ye remember, brethren, our labor and travail: working night and day, that we might not burden any of you, we preached unto you the gospel of God” (1 Thessalonians 2:7-9).
2. Getting to know your hearers (81-103).
 - a. The World scene.
 - 1) Our times are anxious.
 - 2) Life seems meaningless to many.
 - 3) Many have been left unemployed.
 - 4) Wars continue in the world and are coming closer to us.
 - 5) Racism continues.
 - 6) Cycles of child abuse go unbroken.
 - 7) Many are homeless in the street.
 - 8) Welfare dependency is passed from generation to generation.

- 9) From all appearances evil is running rampant leading many to believe that Satan in control.
- b. The Cultural scene.
 - 1) There is guilt, both social and individual.
 - 2) People are conscious of those who have not been served well by society's collective decisions.
- c. The Religious scene.
- d. The Congregational scene.

SELF EXAM FOR LESSON TWENTY-TWO

1. List five characteristics of the preacher that helps the congregation identify with him.
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
 - 5) _____
2. In taking stock of your scene, list the four scenes to look at.
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____

LESSON TWENTY-THREE

Advanced Homiletics

Strategies for Effective Preaching Preaching to the Public (2)

INTRODUCTION

ommunication is a two-way street – it involves both speaking and listening. Many preachers of the Gospel have a tendency to speak and not listen. If a preacher wants his audience to listen to him, he must develop the spirit of being a listening participant in the conversation – that is, he must listen to what people are saying to him. Listening is not a natural thing for most preachers; it has to be developed and practiced. Self-improvement is important in all aspects of life and especially in the area of listening.

LESSON AIM: To show the great necessity of preachers being sensitive to the needs of those to whom he is preaching and of constant growth in his personal life and ministry.

LESSON OBJECTIVES: You will . . .

1. Learn the need of and how to listen to those to whom you speak.
 2. Discover how to be relevant in responding to the needs of your listeners.
-

THE IMPORTANCE OF LISTENING

A. Bonhoeffer's Statements (*Life Together*, 98-99)

1. ". . . he who can no longer listen to his brother will soon be no longer listening to God, either."
2. "We should listen with the ears of God that we may speak the Word of God."

B. Preaching Is "Communication" of Truth

1. That implies more than just "I preach; it's up to others to "get it."
2. Preaching must seek a connection; an understanding with the audience.
3. Preaching must include the dialogue aspect: listening to others and what they have to say, to help me and my preaching.

PREACHERS NEED TO BE GOOD LISTENERS (see Chartier's *Preaching as Communication*, 44-59)

A Listening Is a Vital Element in the Preaching Process

1. "The preparing preacher is always listening" (45)
2. Listen to the congregants. Then, "in the privacy of the study, when beginning to construct the sermon, the preacher reflects upon these experiences, allowing all these occurrences to inform the nature and content of the message" (46).

B How Well Do We Listen?

1. There are some false assumptions about listening (47).
2. Since the goal of effective communication is mutual understanding, "listening . . . may be defined as the quest for meaning and understanding. [It is] an intellectual and emotional process in which a person integrates physical, emotional, and intellectual abilities in an active, empathetic search for meaning" (51).

C Guidelines for Self-improvement in Listening (55-58)

1. Stop talking and start listening – concentrate on listening.
2. Be prepared to listen.
3. Search for the speaker's meaning.
4. Adjust to distractions.
5. Be patient (e.g. avoid responding prematurely).
6. Reflect the other person's meaning.
7. Ask questions to clarify.
8. Withhold evaluation of the speaker's message until the complete thought is expressed.

SUMMARY: The effort required will produce a better quality of preaching, for both preacher and church member.

RESPONDING TO HEARER'S NEEDS (RELEVANCE)

A. The Contemporary World and the Preaching Task (Hull, *Handbook*, 571-583)

1. Why is great preaching so often dull? (572).
Look at *20 Centuries of Great Preaching* and you'll wonder how many of those sermons got into a book with that title
2. Those sermons were good for another generation because they were relevant to that generation
3. Great preaching is relevant preaching!
4. Preachers, take up the never-changing task: ". . . fashioning our finest understanding of the biblical message for the one generation we are given to serve" (572).

B. Taking Our World Seriously

1. Don't ignore the contemporary world in the name of fidelity to the Bible.
2. As we seek to understand the Bible, we are helped by an understanding of the world (the way it was *then*); e.g. why 4 Gospels? Writers understood their recipients.
3. Today, we preach the divine Word and relate it to our world (as Biblical writers did).
 - a. "Relevance is disclosed by the way in which the message engages its world and seeks to transform the situation which it presents" (574).
 - b. Preachers must give attention to a study of modern life, so exegete your audience.

C. Seven Suggestions for "Shaping Relevant Sermons" (577-79)

1. Set the contemporary era in a spacious context of past and future.
2. Within the present generation, look for studies that probe the underlying meaning of social change rather than merely chronicle the most prominent current events.
3. In addition to tracking the time-line of the present era, give equal attention to the meaning of place.
4. In approaching the culture of a particular time and place, be sure to look for the level where most of the people to whom you are preaching live.
5. Balance your study of contemporary culture, not only between "high" and "low," but also between public and private.
6. Look for integrative studies that approach significant change from a synoptic viewpoint.
7. Look for recurring patterns by which the present is illuminated by historical parallels.

UNDERSTANDING AND RESPONDING TO OUR TIMES (my thoughts)

A. Be Biblical!

B. Be Relevant! We must Know and Respond to . . .

1. The audience's view of the preacher.
2. The audience's attention span.
3. Society's preference for variety.
4. Generational differences and the need for congregational unity.
5. A post-modern world that is disillusioned, skeptical, and selfish.
6. A world that resists absolute truth and extols relativism.
7. Family structure: not "Leave it to Beaver" anymore (if it ever was): women's roles, fractured families, 2-income families, abused and/or abandoned children, debt "up to my eyeballs."
8. Political correctness that includes "I'm Ok, You're Ok" (i.e. everything goes) and avoids offending people and their differences.
9. Youth culture.
10. Never-ending, always relevant challenges of money, sex, and power.

SELF EXAM FOR LESSON TWENTY-THREE

1. What two significant statements did Bonhoeffer make concerning listening?

1) _____
2) _____

2. List the eight guidelines for self-improvement in listening.

1) _____
2) _____
3) _____
4) _____
5) _____
6) _____
7) _____
8) _____

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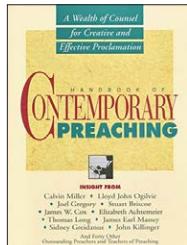
Study Guide

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The Handbook of Contemporary Preaching, Michael Duduit, Editor, and published by B & H Publishing Group is the textbook for this course.

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