BIBLICAL PREACHING

WHAT IS PREACHING?

Seven definitions!

In its most basic form preaching is . . .

1. ORAL COMMUNICATION

-It is the release of energy in the form of simple sound waves which strike the human eardrum, exciting nerves which in turn send impulses to the brain, activating thoughts and emotions.

-The use of an amazing piece of equipment--the voice--capable of projecting words with sophisticated tonal modulations and inflections that directly affect the minds of the people who hear them. (Words invade the inner circle of the mind)

-It’s an ACT that requires responsibility! Every public speaker needs to know that he or she has power to create a responsive action in an audience.

-Fritz Kunkel and others have described words as "Ignition Devices."

-can be used for good (Peter at Pentecost)

-can be use for evil (Hitler's speeches which set the world ablaze with war)

-William Jennings Bryan (to his wife after a political speaking tour)

Quote- "Mary, I've had a strange experience. Last night I found that I had power over the audience. I could move them as I chose. I have more than the usual power as a speaker, I know it. GOD GRANT THAT I MAY USE IT WISELY."
But what makes preaching a unique form of communication?

The fact that it is-

2. **A MEDIUM WHICH ACCURATELY TRANSLATES AND PASSES ON GOD'S WORD!**

- It's not just the art of using words; But using words to proclaim the gospel and the divine truths that cluster around it. Using authority for a divine purpose.

> *1 Thess. 2:13* = "And we also thank God continually because, when you received the word of God, which you heard from us, you accepted it not as the word of men, but as it actually is, the word of God, which is at work in you who believe."

- Preaching passes on both the *Kerygma* (proclaimed facts about the gospel-evangelism), and the *Didache* (teaching that nurtures the Christian community)

- It's not entertainment or a display of personal speaking skills, but an act of "translation" which makes God's word clear.

3. **A PERSONAL TESTIMONY WHICH ACTIVATES FAITH!**

> *Rom.10:14,15* = "How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them? And how can they preach unless they are sent? As it is written, 'How beautiful are the feet of those who bring good news.'"

- It is testimony......It grows out of one's encounter with God and his word. Of necessity, then, there is the human element of personal experience, ........and personal perception.
A famous description of preaching is that it is - "Truth strained through human personality" (Philips Brooks, J.R. Sclater and others)

- This is another reason why preaching must be "tested!" So that the human element doesn’t “taint” the truth.

- But there is power both in the act of bearing testimony and in the truth of God's message itself as used by the Holy Spirit, and it does tend to activate faith in others.

4. A LOVING APPEAL TO EXPERIENCE JESUS AS LORD AND SAVIOR-- and GOD AS FATHER!

- 2 Cor. 5:20 = "We are therefore Christ's ambassadors, as though God were making his appeal through us. We implore you on Christ's behalf: Be reconciled to God."

- It is always an invitation to begin experiencing a peace and joy such as one has never known.

5. AN ACT OF WORSHIP!

- Both for the preacher who honors God by what he/she says and for the audience who have come to honor God by listening to and acting on God’s message to them.

- Worship is recognizing God's true "worth;" Preachers are specifically to proclaim that worth as clearly and eloquently as possible.

6. IT’S A PASTORAL MINISTRY
-It's a way for the pastor to meet the many common needs of his/her congregation.

-a form of "group counseling."

7. **IT'S A PERSUASIVE ART**

-it is a rhetorical act; it tries to influence peoples thoughts and actions through language.

-is based on observable principles of how people are “influenced.”
   (ethos=integrity; pathos=emotional identity; logos=logical content)

-*Acts 18:4*- Paul tried to persuade Jews and Greeks

**WHAT DO WE MEAN BY “BIBLICAL” PREACHING?**

The term is COMMONLY USED TODAY to refer to any preaching where scripture dominates and guides the sermon--especially in the form of a particular passage.

In a BROADER SENSE, ANY PREACHING--including topical--which is ultimately based on scriptural truth. (See quote on p. 48 of *The Witness of Preaching*.

**CONTEMPORARY TRENDS IN PREACHING**

1. Popularity of “inductive” preaching compared to traditional “deductive” preaching
2. Increased use of “narrative” and “story” as a sermonic method; increased interest in “dramatic monologue”

3. Renewed emphasis on “expository” preaching

4. Accommodation to the fact that many are biblically illiterate (less theological, doctrinal, and historical “depth”)
5. Increased use of visual imagery and word pictures

6. Greater acceptance of “confessional” preaching

7. Increased use of tools from other fields (hermeneutics, literary analysis, scientific method)

8. More emphasis on “human” strategies and elements in preaching; i.e., on what preachers can do to shape and deliver sermons more effectively

9. Emphasis on “practical” issues of life over the “theoretical.”

10. Enhanced social and political consciousness

11. Increased use and acceptance of humor

12. Wide use of the lectionary as a preaching tool

**CONTEMPORARY SERMON CLASSIFICATIONS**

1. Textual/Expository: structure and theme are both drawn directly from the passage.

2. Topical: sermon is based on a single topic drawn from one or several texts

3. Narrative: sermon centers on a story; points are in terms of episodes or events which follow a plot

4. Dramatic Monologue: preacher re-enacts a biblical character’s life or experience in dramatic fashion
5. Biographical: Presents episodes in a person’s experience as lessons

6. Inductive (See notes below)

7. Deductive (See notes below)

PREPARING THE TRADITIONAL DEDUCTIVE SERMON

1. ISOLATE AN IDEA
2. SELECT A SCRIPTURAL PASSAGE
3. THOROUGHLY ANALYZE THE TEXT
4. DETERMINE THE SUBJECT -- "The broad, general truth to be covered."

-Example: DOUBT

5. NARROW THE SUBJECT DOWN TO A TOPIC -- "a particular phase of the broad subject."

-Example: Subject = DOUBT
Topic = OVERCOMING DOUBT

6. STATE YOUR THEME -- "The gist or central point you wish to make stated in a sentence"

-Example: Subject = DOUBT
Topic = OVERCOMING DOUBT
Theme = DOUBT CAN BE

7. CONSTRUCT A TRANSITIONAL SENTENCE -- "a bridge from the theme to the main body of the sermon"

1) Repeats the theme
3) Has a “key word!”
[comparisons, similarities, definitions, evidences, illustrations, groups, individuals]

-Example: *DOUBT CAN BE OVERCOME (HOW?)*  
  *BY EMPLOYING THE FOLLOWING STRATEGIES!*

8. ORGANIZE YOUR MAIN POINTS

-Example: *Doubt can be overcome by employing the following STRATEGIES!*
  1) Examining the basis for our doubts  
  2) Reviewing God’s past faithfulness  
  3) Revitalizing a strong devotional life  
  4) Listening to the experiences of other believers

9. FLESH OUT THE MESSAGE

10. ADD ILLUSTRATIONS

11. SHAPE THE INTRODUCTION

12. FORMULATE THE CONCLUSION
THE TRADITIONAL DEDUCIVE vs. THE INDUCTIVE SERMON

The Deductive Sermon

- is a proclamation about an important issue, topic, experience, or text which is subsequently explored, explained, and applied to daily life on the basis of scriptural authority and by use of supportive tools such as logic, example, illustration, and analogy. Evidence tends to come after the central point is made.

The Inductive Sermon

- is a journey into an important issue, topic, experience, or text yielding gradually-unfolding discoveries and insights drawn from specific, true-to-life experiences. It ultimately leads to a single Bible-based conclusion which is sometimes stated and sometimes left for the hearers to know and experience on their own. Evidence is examined before central point is made.

THE NATURE OF THE INDUCTIVE SERMON

“. . . The goal of induction is not just to get attention, but to keep it in such a way the people take part in the thinking process of the sermon, staying with the preacher until preacher and people reach the sermon’s conclusion together. Induction attempts to transform our congregations from observers to participants.” Inductive Preaching, p.80

“The specifics-to-the-general, evidence-leading-to-conclusion movement . . . is the most basic principle behind inductive structure.” Inductive Preaching, p. 83

“Inductive preaching begins with the particulars--facts, illustrations, experience, examples; deduction starts with assertions, conclusions, propositions, generalizations or principles. Induction builds with and bridges beyond the particulars its starts with. Deduction defines, delimits, diminishes, dissects or defends its first premise. Inductive examples precede and lead to assertions; deductive examples follow and bolster assertions already made.” Inductive Preaching, p. 81
“In an inductive format any propositions, assertions, declarations or exhortations follow or flow out of the illustrative material in the course of the sermon process. Deductive sermons begin with the preacher’s conclusions that are a result of sermon preparation--conclusions offered as givens to listeners who may or may not be ready to accept them and go on from there.

The difference may be summarized this way. The deductive preacher begins with truths and then sets out to prove them. The inductive preacher seeks to help listeners see the truth in such a way that they are ready to accept, agree with and respond to that truth at the end of the sermon.” *Inductive Preaching*, p. 81

“The starting point of any inductive sermon . . . could be a life-related experience, a problem, a question, a need, a conflict or some other tension point. But it always begins where people are and draws them, by means of any number or combination of inductive ingredients, into the conclusions that is the scripturally-based focus of the entire sermon.” *Inductive Preaching*, p. 83

**Eight Types of Induction**

1. **Enumeration:** a simple selection of representative examples build on each other until they reach the conclusion.

2. **Exploration:** a broad selection of examples from many different sides of a subject are purposefully brought together to give a well-rounded picture. This type of induction is like an explorer sailing around a piece of land to determine whether it is an island or a peninsula.

3. **Biography:** an accumulation of factual material about a biblical character which gathers momentum until it reaches a conclusion spelling out logical principles, propositions, and applications to be drawn from the individual’s life.

4. **Narrative:** propositions are held back until the story illustrates the point.

5. **Analogy:** a comparison offers insights into human life. For example, to say “a godly person is a like a tree” suggests some interesting ideas.
6. **Causal relation:** examines or searches for a cause or an effect. True causes and effects are highlighted only at the end of the sermon after other possibilities have been probed.

7. **Problem-solution** or **Question and Answer:** illustrations marshal tentative, partial or previously attempted solutions/answers until a conclusion is drawn from the force of the accumulated evidence. For example, the question “Does God answer prayer?” could be answered by a study of numerous cases where sincere Christians prayed.

8. **Elimination:** (related to “problem-solution” induction) poses a question and then explores and checks off unacceptable answers until the authentic answer is discovered and highlighted.

Gregg and Ralph Lewis, *Inductive Preaching*, pp. 84-102

**THE ADEQUACY OF INADEQUACY**

*(Sample “inductive” sermon outline)*

Historical Situation (explained as a story): **Israel is in trouble**

- Under the dominance of the Midianites
- Corrupted by Baal Worship
- People are discouraged and disheartened

But God doesn’t want His people to be left languishing; He wants to bless and revitalize them.

What will God do? *(Inductive method: *Is it this, is it this, or is it this*?!)*

- Will He send a dynamic prophet preacher who can inspire and rally the people with his words—pleading for repentance?

  *Well, He’s already done that, but the people haven’t listened *(Judges 6:6-10)*.*

- Will He send a miracle worker to dazzle their imagination and convince them of his power to deliver?
-Will He send a savvy political leader to rally the citizenry of Israel with his political skill and wisdom?

-Will He send an experienced military leader to physically overthrow the enemy?

Well, in Judges 6:11-16 we see that God contacted a man named GIDEON and asked him to do the job—to deliver His people (READ).

But this Gideon is a STRANGE CHOICE isn’t he? (Inductive) What were his QUALIFICATIONS?

He was:
1) Full of doubts about God (Judges 6:16)
2) From a “weak” family (Judges 6:15)
3) The “least” in his family (Judges 6:15)

He’s an apparent “NOBODY” with a terrible inferiority complex and an overwhelming—even crippling—sense of inadequacy.

Notice how God approached Gideon in Judges 6:14, 16 NIV! (Inductive probing)

God came to Gideon, this lack-luster man, with two things: a REQUEST and a PROMISE!

He said: “Go in the strength you have and save Israel out of Midian’s hand. Am I not sending you? (v. 14).”

Then He said: “I will be with you, and you will strike down all the Midianites together (v. 16).”

God approached Gideon with a simple request to go in the strength and ability that he already had—with all of his felt inadequacies—and then God gave him a marvelous promise that He would be with him and that He would empower his faithful effort.

And because Gideon obeyed—though hesitatingly—and constantly needing “signs” (Judges 6:36-40) and encouragement, notice what God did through him.

Read Judges 7:19-23; Judges 8:22, 28
According to this account, God took this seemingly humble man and ENABLED and EMPOWERED him to do three things: **1. conquer the Midianites, 2. restore true worship, and 3. give his people 40 years of peace!**

**TODAY, CAN GOD USE YOU AND ME?????? (Inductive application)**

Many of us feel just like Gideon and, for us, the answer is—and for a long time has been—“NO!” *(This is especially true of our laity, and for many ministers as well)*

**WHY? (Inductive probing)**  

- Because feelings of inadequacy and fear are a direct result of **SIN**. It’s a matter of **heredity** for us as sinners---part of the inherited human condition.

- In addition, some of us suffer from our **upbringing** and **past failures** which have crushed what little confidence we have left.

But as we look at the story and experience of Gideon, and confront our inadequacies, CAN WE CONTINUE TO ANSWER, “No, God can’t use me?!” *(Inductive probing)*

God is no respecter of persons! Will He not help us face and overcome our inadequacies, as He did with Gideon—if we yield to Him? **YES, HE WILL!**

He will give us a holy boldness that brings **JOY** and **EFFECTIVENESS** in life and in service!

Do you hear him speaking to you today? *(Inductive appeal)*

**“Go in the strength you have . . .”** ---as little or as great as that may be---and **“I will be with you . . . .”** *(Judges 6:14-16)*
COPING WITH PROBLEMS
(Sample “inductive” sermon outline)

What do you do when you face problems?

- Offer specific situations which people might find themselves in and

Let’s look at how Jehoshaphat and the people of Judah handled a serious problem to see if we can learn anything from their experience.

**Retell** the story: 2 Chronicles 20:1-12

- Alarming situation; what would they do?
  Options: Seek allies
           Gather their military might
           Buy off the attackers
           Surrender
           Flee

What would you have done?

What did they do?: **Review** 2 Chronicles 20:1-12

+ fasted,
  gathered together,
  sought the Lord in prayer
  claimed past promises,
  praised God,
  depended on God
  and waited for Him to act and to show them what to do

What was God’s instruction? **Read** 2 Chronicles 20:15-17
1) Stop being afraid; i.e. replace fear with confidence.
2) March out and face the enemy
3) Take defensive positions
4) Stand firm
5) Know that the Lord is with you

What was the OUTCOME? Read 2 Chronicles 20:20-29

What would happen if we employed this strategy to the problems we face in the here and now of today?

-Illustration: contemporary story of how someone completely trusted God and

The God who never changes will help us victoriously face the problems of life as he helped ancient Judah face their great crisis!
ADDITIONAL STRUCTURAL OPTIONS FOR SERMONS:
(In addition to the basic deductive and inductive models)

(Source: Principles and Practice of Preaching by Ilion T. Jones, pp. 103-123)

1. The Two-Point Outline (could be inductive or deductive)

- Usually devotes one half of the sermon to one truth, the other half to a contrasting or balancing truth. (Sometimes the first half talks of the negative and the second the positive)

Example: Frederick Robertson’s sermon based on Mark 14:41-42
Title: “The Irreparable Past”
Points: 1. The Irreparable Past
        2. The Available Future
-This outline can be used to explain a doctrine in the first point, and to apply to daily life in the second.

-OR-
-A character of the Bible can be described in the first point, and lessons can be drawn from his/her life in the second.

2. The Question Outline (tends to be inductive)

-In this type of outline each point is in the form of a question.

Example: 1. Have you got religion?
2. Is it the catching kind?
3. Has anybody caught it from you yet?

3. “Ladder” or “Unfolding Telescope” Outline

-In this type of outline the general principle of each point grows out of, or builds on the previous point.

Example: (Ladder type)
“The Secret of Happiness” (John 15:1)
1. True Happiness is found only in obedience to God’s will.
2. God’s will is made known to us in Christ.
3. Knowledge of Christ is of value only as it is used.

Example: (Telescope type)
“Triumphant Adequacy of Christ”
Romans 15:29 - “I am sure that, when I come unto you, I shall come in the fullness of the blessing of the gospel of Christ.”
1. I am coming to you with Christ
2. I am coming to you with the Gospel of Christ
3. I am coming to you with the blessing of the Gospel of Christ
4. I am coming to you with the fullness of the blessing of the gospel of Christ.
4. The “Series” Outline

-traditional deductive format; perhaps the most widely used type of outline.

-The main points are a series of statements or observations about the central truth of the sermon.

Example: “What to Do with Life Today” (Philippians 1:21)

(Options)
1. Run away from it.
2. Run along with it.
3. Take hold of it firmly.
4. Put it into the hands of One greater than yourself and let Him run it.

Example: “Achieving An All-In Victory”

A person must-
1. Confront Oneself
2. Consider Oneself
3. Choose Oneself
4. Control Oneself
5. Consecrate Oneself

5. The “Jewel” Outline

-Looks at all of the phases of a particular truth as you would when turning a jewel.

-One feels that they have seen a well-rounded view of the truth in this kind of sermon.

Example: “The Religion of the Incarnation”

To understand this religion we must -
1. Look backward to the creation of man
2. Look upward to the nature of God
3. Look inward to the soul of man
6. The “Hegelian” Outline

-Hegel’s philosophy revolved around the three ideas of THESIS, ANTITHESIS, AND SYNTHESIS.
-When adapted to a sermon outline this approach usually takes the form of a three-part outline in which one first *STATES THE POINT, then *STATES THE OPPOSITE, and finally *STATES THE TRUTH THAT EMERGES from the conflict between the two.

Example: 1. This is the way things ought to be.
2. This the way things are.
3. This is the way things may be with God’s help.

Example: “The Cloister and the Crowd”

1. The blessing of the cloister hour.
2. The curse of the cloister life.
3. The keeping of the spirit of the cloister in the crowd.

7. Other Outline forms:
   “Guessing game”
   Is it this, is it this, is it this?
   “Problem-Solution”
   1. Where are we?
   2. How did we get here?;
   3. Where do we want to go?
   4. How do we get there?
NARRATIVE/STORY PREACHING

ADVANTAGES:
1. Restores the “narrative tradition” of the Bible
2. Takes advantage of the current narrative trend in society
3. Bridges the biblical and modern worlds
4. Re-creates life-changing experiences
5. Persuades people “wholistically”
6. Permeates people’s prejudices
7. Offers structural advantages for sermons
   - variety in form and shape (biography, analogy, metaphor)
   - versatility in content transmission (theology, ethics, doctrine)
   - memory enhancement for preacher and congregation
   - ability to hold interest through drama of a story “plot”

CAUTIONS ABOUT NARRATIVE PREACHING:
1. An over-emphasis on narrative may lead to a neglect of the non-narrative portions of the N.T. and non-narrative preaching methods
2. The preacher’s role can be distorted if he or she is simply viewed as a “storyteller”
3. Narrative sermons are subject to mis-interpretation by the listeners
4. Preachers can distort narratives by the way they present them
5. Preachers are not equally gifted in the art of narrative
“CRAFTING” PRINCIPLES FOR NARRATIVE/STORY SERMONS

1. Major in the great themes of the Bible as a base for your narratives

2. Allow significant preparation time so that biblical stories can be mastered and brought back to life in a sermon format (i.e. personally relive and internalize the story)

3. Paint graphic word pictures and moving experiences through the reconstruction of realistic detail and use of “sanctified imagination”

4. Recognize that “feelings” and “emotions” are often more influential than reason in moving people to a decision (be responsible, however, in how you draw on feelings)

5. Always respect the audience’s language, culture, and dialect in story construction and directly appeal to these whenever possible

6. Aim at creating a powerful, vivid personal experience in the life of the listener

7. View storytelling as an art to be studied and refined, not only as a skill one is born with

8. Never violate bible orthodoxy by allowing error to creep into your stories

9. Recognize that human ability to re-construct a bible story is limited; ultimately one must rely on the Holy Spirit to make a story authentic and authoritative

10. Remember that a sermon story, like any good story, must have a plot with characters, conflict, and suspense throughout
11. Resolve your story very late in the sermon to hold attention and more effectively drive home the point

“TELLING” PRINCIPLES FOR NARRATIVE/STORY SERMONS

1. Know and tell the story with such vivid, living details that you appear to be an authentic “eyewitness” of the flow of events

2. Use language and imagery that appeal to the emotions as well as the rational mind

3. Employ techniques such as role playing, dramatic gesturing and voice variation to increase impact

4. Move through the story at an effective emotional pace giving people adequate time to relate to each important idea

5. Make sure that there is life and vitality throughout

6. Understand that humor is permissible and helpful

7. Strive for beauty of language, including the well turned phrase, but also be open to the use of colloquialisms when they contribute to clarity and effectiveness

8. Favor short, easily-remembered sentences

9. Repeat key phrases to effectively reinforce main ideas

10. Present events of the story in an ascending order of emotional impact which builds toward climax and concludes with a powerful crescendo fusing content and feeling

11. Try to stay in the background as the storyteller and let the storyline make the point for you

12. Bring the story sermon to a crisp close when you sense the release of tension within the audience
PREACHING IN THE PASTORAL CONTEXT

1. Preaching is only one facet of pastors’s work, but it is the most visible part-and in some respects--the way you impact your congregation (as a whole) the most.

2. Your greatest battle will be to find a well-balanced time management program
   (Set up an overall schedule)

   -include major activities: study, administration, visiting, counseling, evangelism/bible studies, etc.
   -A “system” of Bible study is important that will meet sermon needs, devotional needs, and prayer meeting needs.
   -3-level approach
     *Devotional reading of Bible through with brief notes/marks
*Systematic, in-depth reading in which sermon ideas and devotional thoughts are noted
*Focused study on a passage for the purpose of developing a sermon

3. Study preaching - Books, sermons, attend workshops, lectureships

4. Need at least 10-15 hrs. to prepare a good sermon; don’t cheat here!

5. Find a familiar time and place

6. Negotiate with your church on a time to set up your preaching program for the year and do special reading. (a month in summer???)

7. Pulpit exchanges with neighboring pastors

8. Get elders involved--lay training for elders to preach

9. Preach “classic sermons” --and adapt them to present

10. Use sermon resources, just give credit!

11. Don’t be afraid to use sermons again in refined form

12. Preach what you have; use the “homily” method if necessary

13. Do wide reading; suggest that you read “How to Read a Book” by Mortimer Adler & Charles Van Doren (Has a list of classic books for well-read people)

Suggested reading program:
Read 1 hr. per day, 5 days a week = 260 hrs.; at 10 pages per hr.

-This equals 13 books of 200 pages each per yr.

2 hrs. a day = 26 books (200 pages each) per yr.
3-6 on preaching
3-6 on biblical studies/theology
3-6 on misc. Ministerial issues.
4-8 on general interest topics (history/best sellers, etc.)

Listen to taped books while driving or exercising (Rent at library or Recorded)

Read religious Journals on weekends (Adventist Review, Ministry, Christianity Today, etc.)

Read a good newspaper each day -- recommend USA Today

Read monthly news journals such as: Time, Newsweek, U.S. News & World Report

14. Remember not to be concerned about impressing anyone--only be faithful to the Lord and your homiletical task

*Remember that in some denominations pastors are expected to preach 3 different...
1. Select text

2. Place text in broader scriptural context

3. Read and re-read text noting initial impressions (use various translations and original language)

4. Analyze: **Historical context** (author, date, circumstances)  
   **Theological context** (author’s intent and theological purpose for original hearers)  
   **Literary context** (author’s language--literary genre, devices, forms, and dynamics--and author’s personality, status, and experience).

5. Check your “**point of view**” (i.e. with what character/situation are you identifying in the text?)

6. Ask what the text is doing (rebuking, encouraging, etc.)

7. Discover the contemporary meaning of the text through probing conversation, personal encounter, and the guidance of the Holy Spirit (state in single sentence).

**Phase 2 - Designing the Sermon**

8. Clarify the meaning and experience of the text for its sermonic potential

9. Profile the listeners (determine needs, interests, cultural influences)

10. Decide what literary forms and rhetorical strategies will be most effective in sermonically communicating the meaning of this text to this particular audience in this particular time and place.

11. Construct the sermon (body, illustrations, introduction, conclusion)

12. Master the sermon’s content & prepare it for delivery
**DELIVERY METHODS/MEMORY ISSUES FOR PREACHING**

1. MANUSCRIPT
2. OUTLINE
3. NOTELESS/EXTEMPORANEOUS
4. MEMORIZATION

**DELIVERY PRINCIPLES**

1. LOOK SHARP
2. SMILE
3. EXPRESS YOURSELF WITH ENERGY
4. PROJECT YOUR VOICE POWERFULLY
5. TRY TO BE COMFORTABLE--NOT STIFF
6. BE AWARE OF HAND POSITION AND EXCESSIVE MOVEMENT
7. MAINTAIN GOOD EYE CONTACT
8. MINIMIZE THE ATTENTION GIVEN TO YOUR NOTES
9. VARY VOICE VOLUME/INTENSITY/SPEED
10. BELIEVE WHAT YOU SAY AND ACT LIKE YOU BELIEVE IT
11. BE CONVERSATIONAL--DON’T READ
SOURCES FOR SERMON IDEAS:

1. THE BIBLE
   - Study in some systematic way......Journaling.
   - Compare various translations
   - Note ideas and facts that strike you
     - Put "S" in Bible for passages that seem to suggest a sermon
     - Keep a notebook of ideas
     - Create a file folders or "pocket" for materials to collect on your idea.

2. DEVOTIONAL BOOKS, TAPES, SERMONS
   - Trigger many thoughts

3. GENERAL READING
   - History
   - Great Literature
   - Biographies
   - Best-sellers
   - Good Magazines

4. INTERACTION WITH PEOPLE
   - Listen to their stories
   - Observe their lives
5. PERSONAL EXPERIENCES IN DAILY LIFE

- Lesson in nature
- Poem title
- Billboard message

*Cultivate the "harvest of the quiet eye."

*Always be looking for ideas!

*Assignment: Bring an idea to class next time

CAUTIONS ABOUT USING SCRIPTURE:

1. Don't translate the text incorrectly:
   + Minister preached on 1 Cor. 6:9-KJV "effeminate.....shall not inherit the kingdom of God."

   [Interpreted this as referring to soft, pliable, people who take the easy road; really means "homosexuals"]

2. Don't lift a few words out of context:
   + Minister spoke to tailors on Rom.9:27 "a remnant shall be saved."

   + Another minister spoke on Matt.6:26 "Look at the birds of the air they neither sow nor reap......"

   Preacher asked- "Why Do Birds Sing?" Because they have a four-fold secret-
   1) created to sing
   2) love life
   3) love one another
   4) have wings
3. Don't use a text to simply start your imagination:
   + Man imagined how the value of the coin increased by Jesus touching it.------"Raised Values."

WHY ORGANIZE THE MAIN POINTS OF A SERMON?

BECAUSE ORGANIZATION......

1. KEEPS THE PREACHER ON TRACK

   - Some sermons could be described in the words of Gen.1
     "And the sermon was without form and void, and darkness was upon the faces of the people."

   - Someone has also suggested that some sermons are like
     "summer lightning in New England......"
     "They flash all over the sky, but never
strike anywhere."

2. KEEPS THE SERMON IN BALANCE

-Covers all points equally well

3. ASSURES PROGRESSION

-Moves toward a goal, i.e. toward a climax

-Each point should be like a runner on a relay team
  {Runner runs one lap and then passes the batton onto the next runner; so each point says what needs to be said on one facet of the theme, and then gives way to the next point}

-Example:
  Title= "THE USE OF MONEY"
  Text= Luke 16:9 "The Mammon of unrighteousness"
  Points= 1) Gain all you can
          2) Save all you can
          3) Give all you can

4. PROVIDES THE LISTENERS WITH A NEEDED EMOTIONAL RHYTHM

-Like the "7th inning stretch" in a baseball game
-People are given mini-breaks or a "breather" before the next lap
-Are able to mentally close out each phase and move to the new one
5. HELPS THE LISTENERS REMEMBER WHAT HAS BEEN SAID

- Gives congregation hooks to hang truths on
- An outline I never forgot:

Don Reynolds-

I. God knows no sin that he doesn't hate
II. God knows no sinner that he doesn't love
III. God knows no other way to be saved than through Jesus
IV. God knows no better time to be saved than now

-Another catchy one:
"THE GOOD SAMARITAN"
I) Philosophy of the Thieves.........................."Beat them up"
II) Philosophy of the Priest and Levite......"Pass them up"
III) Philosophy of the Samaritan................"Lift them up."

-Don't get too cute (notice the following)

"THE PRODIGAL SON" (also illustrates alliteration, i.e. making words sound the same)
I. HIS MADNESS
   He caviled
   He traveled
   He reveled
II. HIS SADNESS
   He went to the dogs
   He lost his togs
   He ate with the hogs
III. HIS GLADNESS
   He got the seal
   He ate the veal
   He danced the reel

DEFINITION OF AN ILLUSTRATION:
"to make clear, to illuminate, to throw light on a subject."

OR

"to help people interpret what they see and hear in terms of what they already know."

JESUS’ USE OF ILLUSTRATIONS:

- Used familiar things:

  Bread, Salt, Light, Water, Patches on old clothes, etc.

- Someone has said that Jesus' sermons "walked up and down in the hearts of his hearers."

- Beecher once said that a preacher could change his illustrations and preach the same sermon after 6 mths. and the people wouldn't know the difference.

WAYS OF ILLUSTRATION:

1. STORIES:
   - Answered prayer (Ken hit by lightning.....Mr. Berry spared)
   - Resurrection power (Michael Faraday and the silver cup restored after being dissolved in acid)

2. QUOTATIONS- Comments on "Stress" in Time Mag.

3. VISUALS- Charts, pictures, graphs, etc.

   The Importance of the Sabbath
   Preacher lines up 7 women including his wife on the platform. Asks if it matters which one he takes home that night.

   False Doctrine
   "Flower pot with imitation flowers in it. Minister
pulls out a flower each time a doctrine is shown not to be scriptural." Based on text in Matt.15:13 "Every plant not planted of my Father shall be rooted out."

4. COMPARISONS- Jesus often said....."the Kingdom of heaven is like........."

-Jesus' support for us in the Judgment
   Scales in the Royal Mint in London.....signature tips the scales.

-Daily struggles on the way to the Kingdom
   Like someone driving to beautiful city, when someone in a Mack truck(the Devil) keeps playing "chicken" with him forcing him off of the road; Finally he picks up a hitchhiker with big strong arms and a robe (Jesus) and this time Jesus takes the wheel and the devil pulls off into the ditch.

CAUTIONS ABOUT ILLUSTRATIONS:

1. Never simply tack one on
2. Never use an illustration that attracts attention to itself
3. Your own are best
4. Avoid making yourself the hero
5. Delete those which require a lot of explaining

INTRODUCTIONS

PURPOSE:
1) Avoids abruptness
2) Arouses interest

3) Let's audience know what the sermon is about

CENTRAL INGREDIENTS:
  * Theme
  * Explanation of connection between them and text
  * Indication of relevance of theme to contemporary life
  * Interesting material to arrest attention

CAUTIONS ABOUT CONCLUSIONS:

1) Do not introduce a new idea

2) Do not keep speaking once you've said you're coming to a close

3) Make it crisp and clear.

*Both Introductions and conclusions are prepared LAST!*
STAYING SHARP AS A PREACHER

1. Analyze your sermons on an on-going basis.
   - get feedback from trusted (honest) members and your spouse
   - review video tapes of your sermons
   - make a pact with a fellow minister to critique each other’s sermons

2. Attend seminars/workshops/lectureships on preaching.
   - National Conference on Preaching at S.B.T.S.
   - Annual program at Crystal Cathedral
   - H.M.S. Richards Lectureship at Andrews University
   - American Academy of Homiletics annual meeting

3. Establish a firm pattern of regular reading.
   - Read *How to Read a Book* by Mortimer Adler; suggests an excellent overall reading strategy as well as a list of great “classics.”
   - Reading at the rate of 1 hr. per day, 5 days a week (x 48 weeks), one can read up to 240 hrs. per year. At 20 pages per hr. one could easily
read 4,800 pages per year. This would enable a person to read more than 19 books of 250 pages each.
-Read at least one or two new books on preaching per year; other subject areas could be: biblical studies, hermeneutics, practical ministry, biography, history and general reading.
-Read a good newspaper and news journal: USA Today, Washington Post, New York Times, Time, Newsweek, etc.
-Read books of sermons: Best Sermons series by James Cox, etc.

4. **Listen to tapes: sermons, books.** Tape resources include:
   - **Reigner Recording Library** - C/O Union Theological Seminary in Virginia, 3401 Brook Rd., Richmond, VA 23227 (804)355-0671,
   - **Preaching for Today** (tapes series produced by Christianity Today and Leadership), 465 Gundersen Dr., Carol Stream, IL 60188.

5. **Subscribe to various preaching journals:**
   - **Pulpit Resource** - C/O Logos Productions Inc., P.O. Box 240, South St. Paul, MN 55075-0240 (Phone =1-800-328-0200)
   - **Pulpit Digest** - C/O Pulpit Publishing Co., Inc., P.O. Box 5199, Jackson, Mississippi 39216
   - **Homiletic** - C/O Lutheran Theological Seminary, 61 West Confederate Ave., Gettysburg, PA 17325
   - **The Journal of Communication and Religion** - C/O Religious Speech Communication Association, Communication Department, Azusa Pacific University, Azusa, CA 91702

6. **Constantly work at developing your writing and communication skills.**

7. **Preach great “classic” sermons periodically.**

8. **Negotiate with your church(es) for time each year to plan and prepare sermons for the coming year.**

9. **Stay abreast of the news: local and world!**
10. Visit your people to know their needs

11. Daily ask the Lord to help you improve your ability to proclaim and live the Gospel!

12. Stay open to experimentation with the use of various sermon types and methods; don’t get in a rut!