A MANUAL ON THE ART OF
SERMON PREPARATION

by

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This manual was prepared by the
author while in doctoral studies
at Luther Rice Seminary

First Printing
August 1980

Revised 1985, 1994 & 2014

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INTRODUCTION

With all of the books written on preparing sermons, why is this manual being written? There are two reasons I have undertaken this task. First, after reading several books on sermon preparation I found that no one book was complete within itself for a minister who has had no formal seminary training. Second, is that the minister without seminary training might have a simplified manual to aid in planning a good sermon. Also, many men and women feel a call from God to preach but do not really understand how to develop a sermon.

Today, with the increase in education among members of our society, it is becoming essential that ministers know how to vary the deliveries of their sermons to the congregation. Many young people today feel that preaching is dry and monotonous. This does not have to be true because there are many ways in which a minister can make the message from God interesting to the hearers.

In our study we are going to answer the questions: What is preaching? Does a preacher have certain qualifications to meet? Every secular job today has qualifications which the prospective employee must meet. God has qualifications which His ministers must meet.

We are going to examine the elements of a formal sermon outline which will help to make good sermons. All sermons have certain characteristics which distinguish them from other discourses. Most sermons are centered around a text (a verse or passage of Scripture), with a subject. The sermon is usually given a title. All sermons should have a theme and an objective. In this course, the introduction, the sermon body, and its conclusion will be studied.

Today sermons, like automobiles, come in various models. Sermons are classified in three major ways: (1) according to their subject matter, (2) according to their outline, and (3) according to their structure. Several of these forms will be studied.

After the sermon outline is constructed, clothes are needed to cover the outline. Illustrations within the body of the sermon are part of its clothing. Several of the various types of illustrations will be examined.

A good sermon must be true to the proper interpretation of the Biblical text upon which the exposition is to be made. There are several ways in which proper interpretation can be determined. The use of dictionaries, modern translations, concordances, reference Bibles, and commentaries will be discussed; effective delivery methods will be reviewed. Regardless of the amount of preparation one makes in preparing a sermon, the sermon will be ineffective if it is not delivered properly. Some of the advantages and disadvantages of the various delivery methods will be studied.
Following each chapter, questions for review will be listed. These questions are
designed to summarize the most important points of the chapter. Some assignments will require the
student to prepare parts of a sermon. Upon completion of this course the student will have
constructed several types of sermons which can be used to deliver a message.

For the individual desiring to read some books on homiletics which may further aid in
sermon preparation, I recommend the following: ON THE PREPARATION AND DELIVERY OF
SERMONS, by John A Broadus; A MANUAL FOR BIBLICAL PREACHING, by Lloyd M. Perry
and BAKER'S DICTIONARY OF PRACTICAL THEOLOGY, edited by Ralph G. Turnbull.

Since this manual was prepared in 1980 several current books have been written on
preaching and sermon construction. Also within the past few years Postmodernism has taken hold of
our society. A couple of books are listed which expose you to the postmodern way of thinking and
the best way to reach these individuals with the gospel message. The following books are
recommended and can be purchased from www.christianbook.com or www.amazon.com. Most of
these books are available as ebooks which can be read on e-readers or some Bible software
programs.HOW TO PREPARE SERMONS Revised by William Evans published by Moody Press;
PLAIN SPEAKING: HOW TO PREPARE BIBLE MESSAGES by James Braga published by
Multnomah Publishers, Inc.; How to Preach and Teach Effectively by David W. Bercot published by
Scroll Publishing Company; THE ELEMENTS OF PREACHING by Warren & David Wiersbe
published by Tyndale Publishers; ESSENTIALS FOR BIBLICAL PREACHING An Introduction to
Basic Sermon Preparation by Al Fasol published by Baker Book House Company; THE DYNAMICS
OF PREACHING by Warren W. Wiersbe published by Baker Book House; PRINCIPLE
PREACHING How to Create and Deliver Sermons for Life Applications by John R. Bisagno
published by Broadman & Holman Books; SOUND BIBLICAL PREACHING Giving the Bible a
Voice by Dr. Franklin Kirksey published by BookSurge Publishing; PREACHING THAT CHANGES
LIVES by Michael Fabarez published by Wipf & Stock; CHRIST-CENTERED PREACHING
Redeeming the Expository Sermon by Bryan Chapell published by Baker Books; APOLOGETIC
PREACHING Proclaiming Christ to a Postmodern World by Craig A. Loscalzo published by
InerVarsity Press and PREACHING TO A POSTMODERN WORLD A Guide to Reaching Twenty-
first Century Listeners by Graham Johnson published by Baker Publishing Group.
Chapter 1

THE PREACHER AND THE SERMON

What is preaching?

If someone were to ask you what is preaching, how would you answer? Have you ever given any serious thought as to what preaching is? Of course, on the spur of the moment, preaching might be visualized as a man or woman on a platform raising his or her voice, shouting, and possibly running up and down the aisles. On second thought, you might associate preaching with a dignified individual standing behind a rostrum reading a manuscript and challenging you to become involved in the issues of the day. Today many individuals think of preaching as an emotional message given by an emotional or dignified person. Webster states that preaching means:

1. to deliver a public discourse on some religious subject, to deliver a sermon, as from the Gospel. 2. to discourse on moral or religious topics especially in a tiresome manner. 1

The above definition describes very well some of the preaching heard today. In the Greek language the word "preach" has an entirely different meaning. Preaching, as used in the New Testament, is translated from a Greek word which means:

...to bring good news, to announce glad tidings...to proclaim glad tidings: spec. to instruct men concerning the things that pertain to Christian salvation. 2

Blackwood states that: "Preaching is Divine truth voiced by a chosen person to meet human needs." 3

Broadus says that preaching:

...is a person receiving a message from God and sharing that message with other people. Preaching is the communication of truth by man to men. Preaching has been defined as the communication of truth through personality. Preaching is the proclamation of God's message by a chosen personality to meet the needs of humanity. 4

Doctor Thomas states that: "Preaching is God's Word to man, and the motto of every preacher should be, 'I have a message from God to thee.'" 5 Pattison has stated in his book THE MAKING OF THE SERMON that: "Preaching is the spoken communication of divine truth with a view to persuasion. (Preaching)...is the delivery of a message from God to man. Preaching is the communication of divine truth to man." 6

Biblical preaching consists of two basic elements. First, it is a message from God. If a preacher does not have a word from God, then the message is of no value. Second, the message
from God comes through a human channel, which is a man or woman anointed by God to declare God's Word. Not every person can be a preacher. According to Romans 10:15, a preacher has to be sent by God. The church cannot make other individuals preachers. The Apostle Paul, under the inspiration of the Holy Spirit, wrote in Ephesians 4:11:

And His (Christ's) gifts were (varied: He Himself appointed and gave men to us,) some to be apostles (special messengers), some prophets (inspired preachers and expounders), some evangelists (preachers of the Gospel, traveling missionaries), some pastors (shepherds of His flock) and teachers. 

Preachers of the Gospel are made by Christ anointing individuals to deliver His word to mankind. The preacher is not commissioned to preach at men, but his message is to be directed to men. A good illustration of a preacher directing his message from God toward men is the sermon preached by Peter on the day of Pentecost (Acts 2). Peter addressed his message to those present in the second person plural--"You men of Judea, and all you that dwell at Jerusalem, be this known unto you, and hearken to my words" (Acts 2:14). This message from God had a tremendous effect upon those listening. After the message was delivered "...they were pricked in their heart, and said...Men and brethren, what shall we do?" (Acts 2:37) Three thousand souls repented of their sins and received Christ as their Savior and submitted to water baptism.

The Preacher's Qualifications and Responsibilities

As previously stated, God is the one who calls individuals into the ministry. Throughout the Old Testament we find many examples of God calling men into the ministry. Moses, Isaiah, Jeremiah, Samuel the Prophet, and Amos are just a few individuals called by God into an active ministry for Him. In the New Testament Jesus called the twelve disciples, and later, after the church was established, He called Saul on the Damascus road. It was through the apostle Paul that most of the qualifications for the ministry were given to the church. Broadus gives a list of six qualifications which must be met in order for one to qualify as a preacher. (1) The individual must have received a call from God. (2) He must be born again by experiencing Jesus Christ as his Savior. (3) He must cultivate his mind through study and reading. (4) He must constantly develop his spiritual gifts. (5) He must maintain good physical health. (6) He must depend upon the Holy Spirit for guidance. Pattison states that the preacher:

...should be thoroughly human. The preacher should be naturally qualified to speak. He should be morally and spiritually qualified to speak the message of God to man. He should be satisfied to deliver his message.

A preacher is responsible for delivering to the people the message which God has anointed him to give. Ezekiel, the prophet, states the responsibility of every preacher to his parish.
Son of man, I have made you a watchman to the house of Israel: therefore hear the word at My mouth and give them warning from Me. If I say to the wicked, You shall surely die, and you do not give him warning or speak to warn the wicked from his wicked way, to save his life, the same wicked man shall die in his iniquity, but his blood will I require at your hand. Yet if you warn the wicked, and he turn not from his wickedness or from his wicked way, he shall die in his iniquity; but you have delivered yourself (Ezekiel 3:17-19 Amplified Bible).

Preachers are responsible to God for delivering God's Word to men. The preacher should center his message around the teachings of the Word of God. "The preacher is called to preach the gospel of Christ, and not to lecture on literature or politics or economic questions."[10]

**The Sermon Defined**

The message delivered by a preacher is called a sermon. Webster defines a sermon as:

2. a discourse delivered in public, especially by a clergyman or preacher in a pulpit using a text from Scripture, for the purpose of religious instruction or the inculcation of morality; a similar discourse written or printed, whether delivered or not, a homily.
3. a serious exhortation, rebuke, or reproof; an address on one's conduct or duty, especially a long, tedious, annoying one.[11]

Biblical sermons cannot be properly classified under Webster's definition. Sangster states that: "A sermon is a man speaking from God."[12] Doctor Thomas states that: "...a sermon is a speech, not a book, nor a treatise, nor an essay."[13] Thomas further states that a sermon is: "An oral discourse, or address to the public mind on a religious subject, carefully prepared, with a definite object."[14]

**STUDY QUESTIONS**

1. How does Blackwood define preaching?
2. What is Broadus' definition of preaching?
3. List the two basic elements of Biblical preaching.
4. According to Sangster, what is a sermon?
5. List the three things which a sermon is not.

**Notes on Chapter 1**


10. Ibid., p. 5.

11. WEBSTER'S NEW TWENTIETH CENTURY DICTIONARY, p. 1657.


14. Ibid.
Chapter 2

CLASSIFICATION OF SERMONS

Homiletic teachers classify sermons in several different ways. Some classify sermons according to the purpose of the sermon. For example, Perry classifies all sermons according to their purpose and gives a list of seventeen types of sermons.\(^1\) Pattison classifies sermons into three major groups—the topical sermon, the textual sermon and the expository sermon.\(^2\) Sangster divides sermons into three major groups. He groups them according to, "their subject matter—the actual content of the sermon. Their central structure—the sheer architecture of their building. The psychological method employed in their presentation—the way of 'putting it over.'"\(^3\) Davis, in his book DESIGN FOR PREACHING, classifies sermons in five ways: (1) a subject discussed, (2) a thesis supported, (3) a story told, (4) a message illumined, and (5) a question propounded.\(^4\) Braga commenting on sermons states:

Some writers classify sermons according to their content or subject matter, others according to their structure and others according to the psychological method used when presenting messages...perhaps the least complicated method is to classify them as topical, textual and expository.\(^5\)

For practical purposes sermons will be classified according to their subject-matter, their outline, and their structure. Those classified according to structure will be given more attention than the other two classifications.

Sermons according to Subject Matter

An exhaustive list could be compiled of sermons classified according to subject matter. In fact, every sermon could be classified according to its subject matter; however, we want to briefly consider the doctrinal, the ethical, the evangelistic and the social sermons.

Doctrinal Sermons. Sangster says that a doctrinal sermon, "is simply a teaching sermon"\(^6\) This type of sermon is also called a "theological sermon." The doctrinal sermon "should cover both the major and minor doctrines of the Christian faith."\(^7\) It should be clear and positive. The terms used should be clear and understood by the average person in the congregation.\(^8\) Perry states that:

Doctrinal preaching is preaching which aims at instructing the people methodically in the truths of the gospel. The emphasis within the doctrinal sermon will be more upon truths than upon duties.\(^9\)
Pattison states that doctrinal sermons are didactic and "should therefore be scriptural." Braga, in his book HOW TO PREPARE BIBLE MESSAGES, places the doctrinal sermon under "Topical Sermons" because, "The doctrine selected furnishes the topic." Sangster refers to the doctrinal sermon as a sermon of interpretation.

Regardless of how one may classify the doctrinal sermon it is still one which gives the Biblical teaching on a specific doctrine. Many of the great preachers in past generations were doctrinal preachers. With situational ethics on the increase, preachers today would be doing the church a favor if more preaching was doctrinal in nature. Church members need instruction in the Word of God and the doctrinal sermon meets this need.

**Ethical Sermons.** The ethical sermon is often called a moral sermon. This type of sermon is used to "build up Christian character and aim to depict and destroy our besetting sins." Sermons of comfort, encouragement and devotional come within the ethical classification. Broadus states: "The ethical sermon deals primarily with Christian living-personal and social. It sets forth Christian ideals for life's relationships and offers guidance for attaining those ideals." Sermons of this type have played an important role in history. Through ethical and doctrinal preaching the Protestant Reformation was effective. Many people joined the Puritans because of the manner of life they lived which was a result of their ethical teaching. Through the preaching of Wesley many tradesmen began to give just weights to their customers. Today ethical sermons are needed. Pattison, quoting Mr. Gladstone who was charging the clergy of his day for not being severe enough on their congregations, states:

They (the clergy) do not sufficiently lay upon the souls and consciences of their hearts their moral obligations, and probe their hearts, and bring up their whole life and action to the bar of conscience.

The moral or ethical sermon should be positive and "should be constructive rather than destructive. Present a Christian plan. Try to answer the question 'How?'" It is wise for a preacher to first, "win the love of his people before challenging them to dramatic life changes or radical social action. The preacher of ethical sermons must be willing to begin where people are and move from the real to the ideal."

**Evangelistic Sermons.** The evangelistic sermon is directed toward winning the lost to Christ. Perry states:

The evangelistic sermon is one which seeks to promote the conviction of sin and to lead a man to an immediate decision for Jesus Christ. The evangelistic sermon should be addressed to the conscience and should be positively instructive. Perry makes it very clear that the evangelistic sermon should not be directly addressed to the unsaved but all classes within the congregation should be addressed. "The evangelistic sermon must be directed
to the whole hearer. That is, it must seek to convince his mind, to move his feelings, and persuade his will to the point where it registers a new decision concerning the dominant motives of his life."19

Many ministers wait until certain times of the year to preach evangelistic sermons. This is not always the best method for using this type of sermon. Throughout the year the preacher should occasionally make use of evangelistic preaching. The holiday seasons are especially good times to make use of this type of message because during these times people come to church who normally do not attend other times during the year.

Social Sermons. Some homiletic teachers classify the social sermon with the ethical sermon. Sangster has divided the social sermon into two segments: (1) the fighting of social evils, and (2) the outworking of the Bible doctrine of society in the community and the world.20 Sermons are considered to be of a social nature when they are deploring the evils of the day. They will denounce such evils as drunkenness, gambling, abortion, prostitution and other evils which affect society. Galatians 5:19-21 and Romans 1:24-32 list a few of the social evils which sermons may be directed toward.

Sermons according to Outline

Several types of sermons fall within the outline classification. The method of presentation or the construction of the sermon outline identifies the sermon with the method of classification. A few of the familiar sermon types which are considered outline sermons are: the interrogative, the classification, the interpretation-application, the life-situation or problem-solution, the two point or twin, the diamond or jewel, the rebuttal, and the Hegelian sermon.

The interrogative, question and answer, sermon is often called the "Lazy Preacher's Sermon." This type does not require any extensive preparation because it, "involves raising questions and then giving answers to the questions."22 Each of the major points in the sermon outline ask a question and the subpoints answer the question. Some of the questions asked are: "Who? Which? Where? Why? How?23

"One of the oldest, and most common, and most honored forms of sermon outlines" is the classification sermon. It "consists of dividing people and things into two classes or types."24 The parables of Jesus best illustrate this type of sermon. In the parable of the Ten Virgins one finds two classes, five wise and five foolish. Sometimes this type of sermon outline is called a "labeled outline."25

The interpretation-application outline is normally used in expository sermons. The outline is formulated by "giving an interpretation of Scripture, and then applying the truth of that Scripture to life."26 Broadus states that this type of sermon, "has the distinct advantage of presenting real biblical content."27
Today many sermons are being developed around life-situations or problems of life with their solutions. To organize a sermon of this nature the preacher takes a situation or problem from real life and gives a solution to it from the Scriptures. An outline of this type of sermon usually consist of three main divisions. (1) You have the situation or problem. (2) A base solution is given to the problem. (3) The method in which the solution is to be carried out is given. Broadus states that the outline of this type of sermon, "consist of two major parts, giving a diagnosis and then suggesting a remedy."  

Another outline sermon is the two point or twin sermon. The outline for this type presents, "ideas in contrast, such as positive versus negative." Sometimes this outline is called a contrast outline because it contrasts two ideas such as good and bad or right and wrong. It is best to use this type when you want to correct something or give reproof.  

The diamond outline or jewel sermon is often used in preparing devotional sermons or very short messages. It is sometimes called the one-idea sermon because it "consists of turning an idea around so that the different sides of it may be seen. A single idea may be illustrated in different ways."  

Occasionally a preacher has to refute a false doctrine or something that has crept into the church. The best type of sermon outline to use in preparing a discourse of this nature is the rebuttal sermon. In outlining this type of sermon, "A vivid statement is quoted and then the question is asked, 'Is this true?'" The remainder of the sermon is devoted to proving the statement false. The rebuttal sermon, "seeks to tear down or to disprove."  

The Hegelian type of sermon is the last outline to be considered. Turnbull states that this sermon "falls into three parts, thesis, antithesis and synthesis." The discourse begins where the people are and adds to their understanding. An example of the construction of this sermon outline is given by Turnbull. The outline begins with point one: "This is the way things ought to be (ideal)." Point two states: "This is the way they are (realism)." Point three gives the solution to the ideal by stating: "This is how they may be with God's help (solution)." The three major divisions of the sermon are: the ideal, the actual situation and a solution to the situation which seeks to make the ideal real today.

**Structural Sermons**

Most Biblical sermons follow the structural outline. Structural outlines are developed directly from the Scripture to be explained. There are three ways in which this type of outline can be developed. Pattison states:

These are: the topical sermon, in which the theme is especially prominent; the textual sermon, in which more regard is paid to the words of the text; and the expository, in which, as a rule, a longer portion of the Bible is taken as the basis for the discourse. Of the three types, the topical sermon is the one used most frequently by preachers.
Topical Sermons. Sangster states that in North America the topical sermon,

...is usually a moral comment on the events of the day, i.e.; the topics of the hour. Whatever chances to be in the public mind and in the press is carried into the pulpit. The pulpit is degraded by topical preaching of this order. The 'source book' of this topical preaching is not the Bible but the newspaper, and the majority of newspapers are themselves in sore need of redemption. Many preachers today are guilty of allowing the news media to determine the sermons they will preach. Topical preaching that is true to the Scriptures gets it topic or subject from the Bible. A topical sermon is developed from the subject of a passage of Scripture. "The entire treatment of the sermon depends upon the topic. All the sermon receives from the text is its topic."[41]

In preparing a topical sermon a verse or passage of Scripture is read and the subject of the verse or passage is determined from its content. The primary subject becomes the topic. Read Romans 1:24-27. What is the subject of these four verses? Verses twenty-six and twenty-seven clearly state the subject. Paul is describing homosexuality. Verses eighteen to twenty-three state the cause for this deviate behavior while verses twenty-four through thirty-two describes the final results of the sinful heart. Many topics could be taken from Romans 1:18-32, but for instructional purposes the subject of "homosexuality" has been chosen. To develop a topical sermon on this subject it is necessary to locate several references in the Bible on the subject. Once most of the related references have been collected they are arranged under major headings in some type of logical order. A formal outline on the topic is prepared.

The topical sermon takes its theme (subject) from the text and discusses it independently. "It embraces a single leading idea which can be expressed in a verse, proposition, or sentence."[42] Each main division of the sermon outline is developed from the subject rather than from the Scripture. All main divisions of the topical sermon "must be supported by a Scripture reference."[43] This makes the topical sermon Biblical and having God's authority.

Braga gives a list of rules to observe in preparing a topical sermon outline. He states: (1) "The main divisions should be in logical or chronological order." (2) "The main divisions may be an analysis of the topic." (3) "The main divisions may present the various proofs of a topic." (4) "The main divisions may treat a subject by comparison or contrast with something else in Scripture." (5) "The main divisions may be expressed by a certain word or phrase of Scripture repeated throughout the outline." (6) "The main division may be supported by an identical word or phrase of Scripture throughout the outline." (7) "The main divisions may consist of a word study showing the various meanings of a certain word or words in the Scriptures."[44]

Textual Sermons. "A textual sermon is one in which both the topic and the divisions of development are derived from and follow the order of the text."[45] Textual preaching confines the preacher to the text.
being discussed. This type of sermon is usually developed from no more than four verses of Scripture. To develop an outline for a textual sermon, the passage to be discussed must be read and then "a single subject is drawn from the text and...is discussed under the divisions the text furnishes." The text forms the main divisions. Pattison states: "The text is not a mere motto for the sermon....It is the germ of the sermon, and from it come the life and substance of the divisions. The textual sermon in its simplest form may be defined as following closely the words of the text, clause by clause." Perry adds that the sermon outline is not only followed "clause by clause" but "word by word. Its chief divisions are based upon principle words or clauses within the text itself." Braga states: "The main divisions in a textual outline must come out of the text itself, but further development may come either from the text or from other portions of Scripture." Broadus gives four suggestions on developing a textual sermon. (1) "Find a specific subject. Discover what the text is about." (2) "Then seek for exact divisions." (3) "Then it is not always necessary to follow the natural order of the text." (4) "The preacher need not use every part of the text." In contrast to the suggestions of Broadus the following is a quotation from Braga:

The very words of the text may form the main divisions of the outline, provided that these divisions are gathered around one main thought. The context from which the text is taken must be carefully observed and related to the text. Two or three verses, each taken from different parts of Scripture may be put together as though they are but one text.

Expository Sermons. Many definitions have been given to the expository sermon. Braga states:

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

Most homiletic teachers agree that all of the main divisions of the sermon are taken from the passage to be expounded. However, there are differences of opinion as to how many verses should be used for the exposition. BAKER'S DICTIONARY OF PRACTICAL THEOLOGY states: "An expository sermon is one that involves the treatment of a Bible unit more than four verses long." Broadus agrees that an expository sermon "is occupied mainly with the exposition of Scripture," and the sermon "draws its divisions and the exploration of those divisions from the text" but adds, "an expository sermon may be prepared on one verse." Pattison states that expository sermons can be classified in various ways. "You can have an exposition on words and phrases or exposition can be made on, 'a complete passage.'"

The expository sermon "aims at making a passage of scripture cling to the listener's mind and heart." According to Braga, this type "is the most effective form of pulpit address because, above all other types of discourses, it eventually produces a Bible-taught congregation."
While preparing an expository sermon one must always keep the theme in mind. During the discourse the speaker should keep the central theme in mind. Care must be taken in this preparation. "Any passage under consideration should be carefully studied to understand its meaning and to obtain the central thought of the text." It is important that the historical background of the passage and the context be carefully examined. Every minister should seek to master the expository sermon and use it often in his ministry.

Questions for Review

1. List three subject matter sermon classifications.
2. What is a doctrinal sermon?
3. Give another name for the ethical sermon.
4. According to the definition of Broadus, what does the ethical sermon primarily deal with?
5. State the purpose of an evangelistic sermon.
6. To whom should an evangelistic sermon be directed?
7. When is the best time to preach an evangelistic sermon?
8. List at least five subjects on which a social sermon can be preached.
9. Define the "classification sermon."
10. What type of sermon outline should be used to refute an error? Why?
11. Give Pattison's definition for the topical, textual, and expository sermon.
12. How is a Biblical topical sermon developed?
13. Where does the topical sermon get it's theme?
15. What is the aim of the expository sermon?
Notes on Chapter 2


6. Sangster, p. 43.


8. Ibid., pp. 62-64.


13. Ibid., p. 42.

14. Broadus, p. 64.


17. Ibid., p. 66.


19. Ibid., p. 158.


22. Broadus, p. 69.

23. Turnbull, p. 60.

24. Ibid., p. 61.


26. Ibid., p. 73.

27. Ibid., p. 74.


29. Broadus, p. 70.

30. Turnbull, p. 60.


32. Ibid., p. 68.

33. Turnbull, p. 61.

34. Broadus, p. 61.

35. Turnbull, p. 61.


37. Turnbull, p. 61.

38. Pattison, p. 53.


40. Sangster, pp. 57, 58.

41. Turnbull, p. 58.

42. Perry, p. 18.

43. Braga, p. 4.

44. Ibid., pp. 6-10.

45. Turnbull, p. 59.

46. Broadus, p. 54.

47. Pattison, p. 65.

49. Braga, p. 18.

52. Ibid., p. 36.

55. Pattison, pp. 79, 81.
56. Perry, p. 18.
57. Braga, p. 36.
PREPARATION OF THE SERMON

Good sermons do not drop out of heaven upon the preacher. Every sermon must have a beginning. For some preachers the sermon begins with a thought, for others it begins with a verse of Scripture. Regardless of the method in which the sermon idea is conceived, it is essential that the idea be expanded into a sermon. Since all Biblical sermons are based upon the Holy Scriptures, it is necessary that the Scriptures be properly interpreted. To properly interpret the Word of God certain principles of interpretation must be followed. There are times when interpretative tools must be utilized. Some of the principles of interpretation and interpretative tools will be discussed. Let’s begin with the principles of interpretation.

Interpretation

It is essential that we have an understanding of the word "interpretation." Most individuals have their own concept of interpretation but we are going to use the definition given by Wald. Wald states:

To interpret means to explain or tell the meaning of something. When interpreting a Scripture passage, your aim should be to determine what the author meant by the words which he used.¹

One of the major roles of the preacher is to explain to others the meaning of the Holy Scriptures. God inspired men to write the Scriptures thus making God the author of the Bible. Since the Bible was inspired by the Spirit of God, it is necessary that the one interpreting the Scriptures be filled with the Holy Spirit. In order to explain or give the meaning of the spiritual truths taught in the Bible one must be born again. The Holy Spirit is the true interpreter of God's Word. Interpretation depends on the divine and the natural. The Spirit reveals to us the hidden things of God, but we must take time to study the written word. Sterrett states: "When you interpret, you get the meaning of the passage and express this without reference to any certain person."² To accomplish this we must approach the study of the Word of God with an open heart willing to be led by the Spirit. We must be willing to lay aside our church dogma and our own conceptions and opinions. We must be willing to submit ourselves to God's revelation of truth revealed through His written word.

When studying, read the Bible as you would read any other book. The Bible, "does not take on some special magic that changes basic literary patterns of interpretation."³ A noun is always a
noun in the Bible as in any other literature. A verb is always a verb, an adjective remains an adjective. Figures of speech do not change just because they are in the Bible.

   Visualize the scenes of the Bible as you read. Put yourself in the place of the author while reading. Sproul says: "By trying to put ourselves in the life situation of the character of Scripture, we can come to a better understanding of what we are reading."  

   Sterrett suggests the following observations to be made during Bible study. (1) Determine, "the literary form of the passage. Is it narrative, poetry, didactic (teaching), prophecy, etc.?" (2) Look for, "repeated words and phrases...connectives or linking words...time words...contrast and comparisons." (3) Define, "unknown words...figurative expressions," and the "grammatical elements." (4) Determine, "the core of each sentence...the logical sequences," and "anything strange, unusual or unexpected."  

   To interpret Scripture properly it is necessary to read the context.

   Context usually means the portions surrounding the one we are studying, both before and after it. Normally a word's meaning can only be understood within a sentence or paragraph.  

   Pink, in his book INTERPRETATION OF THE SCRIPTURES, states that it is important that close attention be given to the context. The plain sense of the passage must be determined through reading the verses before and after the passage being studied.  

   Another aid to proper interpretation is that the correct meaning of words within a verse be determined. Pink states:

   The correct interpretation of many passages can be satisfactorily established only by a careful investigation of how their terms are employed by the sacred writers, for not a few of them possess an entirely different force from their dictionary meanings.  

   During the interpretative process it is important to determine whether the current definition of the "word means now...what it meant when the translation we are using was made." This can be illustrated by reading Galatians chapter one and verse thirteen:

   For ye have heard of my conversation in time past in the Jew's religion, how that beyond measure I persecuted the church and wasted it. Conversation, to many of us, means to talk with someone, however, that is not its meaning in this verse. In 1611 when the King James Version was translated the word meant, "behavior, conduct." Modern translations reflect this change of meaning. The New American Standard Version reads:

   For you have heard of my former manner of life in Judaism, how I use to persecute the church of God beyond measure, and tried to destroy it. Always be certain that the words in the English translation have the same meaning today as they did when the translation was made.
Remember to "interpret according to the grammar of the sentence." To accomplish this task the student must know the parts of speech. Be able to identify a noun, a pronoun, an adjective, an adverb, a preposition, a conjunction and an interjection. GRAMMAR RHETORIC AND COMPOSITION by Richard Mallery is recommended to the student who needs a review on the parts of speech.

Understanding the author's purpose for writing aids in interpreting the Scriptures. Why was the Gospel of John written? John states his purpose for writing his gospel in chapter twenty, verse thirty-one: "But these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." Not every author states his purpose for writing. Since John stated his purpose, the entire Gospel should be read with the purpose in mind. Every incident recorded in the Gospel of John was written to bring the reader to a better understanding that Jesus is the Messiah, the Son of God, and Savior of the world. "The purpose of the author is the object he has in mind for writing."

Sometimes it is very helpful to know the historical, geographical, and cultural background of the passage being studied. Many times terms are used in the Bible which have an Eastern flavor due to the culture of that day. In John 2:4 Jesus speaking to Mary, His earthly mother, said: "Woman, what have I to do with thee?" According to our culture this statement may appear rude or disrespectful, addressing your mother as "woman." However, during the time of Jesus, "'Woman' was a term of respectful address."

Seek to interpret Scripture by Scripture. This is the most sound way of interpreting any verse of Scripture. Don't rely on your own understanding of what a verse or passage means but spend some time searching for other related passages on the same subject. The Bible is its own interpreter but the student must be willing to relate Scripture with Scripture. Pink gives the following advice:

Scripture should be interpreted by Scripture. One part of the Word of God must be interpreted by other parts of Scripture. The Bible interprets itself without the aid of any outside material.

Sterrett adds:

One way to get the teaching of the whole Bible is to study what are called parallel passages: verses in different parts of the Bible that discuss the same thing. Occasionally one verse of Scripture will not give all the needed information on a subject. When this occurs, it is important that other passages should be based on the fuller passage rather than on obscure ones.

Figures of speech must be understood before a clear interpretation of a passage can be obtained. "A figure of speech is a word or phrase that is used to communicate something other than its literal, natural meaning." Several figures of speech are used in the Scriptures. Some of these are: the
metaphor, the simile, the metonymy, the synecdoche, the apostrophe, personification, the hyperbole and irony. See Appendix G for the definitions of these figures of speech.

Symbols and types are used in the Old Testament, and their meanings are usually revealed in the New Testament. A symbol is "anything which suggests or stands for a meaning in addition to its ordinary one." A type is a "divinely purposed, Old Testament foreshadowing of a New Testament reality."

Interpretative Tools

Several tools are available which will enrich personal Bible study if properly used. The use of Bibles, dictionaries, concordances and commentaries will be briefly discussed.

Bibles. Sterrett advises one to purchase a study Bible, "with marginal cross references, and one with margins wide enough and paper thick enough for writing notes." Sproul objects to purchasing Bibles which contain commentary notes such as the SCOFIELD REFERENCE BIBLE and the NEW SCOFIELD REFERENCE BIBLE. He adds:

Too often the average person fails to distinguish (especially later in recalling what was read) between the text of Scripture and the human comment. Because the comments appear on the same page as Scripture, this method tends to "baptize" these remarks in the minds of the readers.

Three other annotated Bibles which have notes on the same page of the text are: THE RYRIE STUDY BIBLE, which is published in the King James, New King James, New American Standard, and the New International Versions; and THE NIV STUDY BIBLE, THE KING JAMES STUDY BIBLE published by Thomas Nelson Publishers; ZONDERVAN KING JAMES STUDY BIBLE published by Zondervan; THE NELSON STUDY BIBLE NKJV published by Thomas Nelson Publishers; THE MACARTHUR STUDY BIBLE published by Word Bibles and the DAKE'S ANNOTATED REFERENCE BIBLE. It is recommended that the minister develop a habit of searching the Scriptures for himself rather than relying on the notes in annotated Bibles.

In my personal study I have found the following Bibles very helpful. THE NEW CHAIN-REFERENCE BIBLE, often called the Thompson Chain Reference Bible (published in the King James, New American Standard, and New International Versions), is of great value. This Bible does not contain any comments but "every important verse of the Scripture has been analyzed into topics, which are printed on the margin directly opposite the corresponding idea in the verse." The King James Version leaves the student somewhat disadvantaged because none of the 1611 archaic words and phrases are given modern definitions in the margins or in any of the additional helps. THE NAVE'S STUDY BIBLE REVISED AND EXPANDED EDITION is a very good study Bible. The text is that of the King James Version having alternate translations from the American Revised Version, the English Revised Version, and the Revised Version in the margins. In addition to this:
More than eighty thousand subjects annotations...printed in the margins, opposite the message from which they were gleaned...footnotes (which) are not only a system of cross references, but a condensation, in outline form, of the subject of that footnote. Thus, each footnote is a terse but thorough analysis of the subject under discussion.22

Footnotes in this Bible are not comments by scholars but are a listing of Scripture references under classified headings. A glossary containing, "archaic words and phrases, archaic spellings, seldom-used words and phrases, and words with precise theological denotation," is included in this edition making it a valuable tool for Bible study.23 Other features are included which are a great aid to Bible study and will be helpful to ministers and laymen. THE OPEN BIBLE is another good Bible to use for studying. This Bible is published in the King James Version, the New King James Version, the New International Version, and the New American Standard Version. THE OPEN BIBLE translates archaic words and phrases at the bottom of each verse in which they occur. It has a concordance which gives the definitions to words listed therein and it has a very good cyclopedia index. The cyclopedia index gives definitions to words and list all Scriptures under subtopics for each word. Subtopics are listed in outline form. There are many other features to numerous to list. This is a Bible worth considering as a study Bible. At the end of many verses are cross references in lieu of center column references. Following each book of the Bible are cross references to other passages in the entire Bible. For the individual who does not read Greek or Hebrew the KJV HEBREW-GREEK KEY WORD STUDY BIBLE edited by Spiros Zodhiates. One book distributor summaries this Bible as follows:

This latest and best edition of the KJV HEBREW-GREEK STUDY BIBLE brings out the meaning and grammatical significance of key Hebrew and Greek words. It's perfect for those who don't know the original languages! All the important words in the KJV text are keyed to Strong's numbering system and to a newly written 170-page lexicon, both of which appear at the back of the Bible. This edition also includes center-column cross-references, and English concordance, and two new Scripture indexes covering the in-text footnotes and book introductions. 2,100 pages...from AMG. CBD March/April 1994 catalog.

Product Description [from www.christianbook.com website]

The Hebrew-Greek Key Word Study Bible combines essential tools for Hebrew and Greek with translations that accurately and clear. An easy-to-use style plus the benefits of the Strong's Dictionary numbering system makes this study Bible one for every student of God's Word, no matter what age.

The Hebrew-Greek Key Word Study Bible is a complete English Bible text for cross-reference study to the original languages from which the Bible was translated.
Features

Size: 6.5” x 9”
NEW! Wider margins than previous editions
Introduction to each book of the Bible
Words of Christ in Red
Table of Weights and Measures
AMG’s Concordance of the Bible
NEW! AMG’s Annotated Strong’s Dictionaries
Combining Strong’s dictionaries with additional material taken from AMG’s Complete Word Study Dictionaries
Footnotes on the original languages, Bible history, Bible doctrines, and difficult passages
Strong’s numbers on key words in the text of the Bible
Grammatical codes on key words in the text of the New Testament
Used with the Grammatical Notations, these codes identify the forms of Greek grammar behind the English translation

System of Study

Key Words in the English Text Identified by Strong's Numbering System
Codes in the New Testament Text Identify Grammatical Structure of Key Greek Words
Notations Explain the Significance of the Grammatical Codes
Hebrew and Greek Word Studies
Strong's Hebrew and Greek Dictionaries
Center-column Reference System
Concordance

This Bible is now published in the New American Standard Version, the New International Version, the English Standard Version as well as the King James Version. According to the above description great improvements have been made over the edition which I own, however, even the 1984 edition is very helpful.

If you are using the King James Version as your study Bible it is recommended that at least one modern translation be used with the King James Version. Numerous translations are available, but the following are recommended: THE NEW AMERICAN STANDARD VERSION, THE NEW LIVING TRANSLATION, THE NEW KING JAMES VERSION, THE AMPLIFIED BIBLE and TODAY'S ENGLISH VERSION.
Dictionaries. For English definitions a language dictionary should be used, but a standard dictionary will not always give the meaning of a word as it is defined in the original Greek or Hebrew. Locating the Hebrew and Greek meanings of words will be discussed more fully under concordances.

There are a great number of Bible dictionaries available today. Some are one volume while others are two or more volumes. THE NEW COMPACT BIBLE DICTIONARY edited by T. Alton Bryant is one of the most complete small dictionaries in print. It contains around 5,000 entries, over 300 photos and illustrations, and gives a "concise treatment of all major persons, places, objects and events in the Bible." THE NEW BIBLE DICTIONARY, edited by J. Douglas, is another good one volume dictionary. UNGER'S BIBLE DICTIONARY is one of the best one volume dictionaries available on the market today. This is currently published under the title THE NEW UNGER BIBLE DICTIONARY. THE WYCLIFFE BIBLE ENCYCLOPEDIA, edited by Charles F. Pfeiffer, is a two volume encyclopedia [now sold as THE WYCLIFFE BIBLE DICTIONARY, one volume published by Hendrickson Publishers] which will aid in interpreting the Scriptures. BAKER'S DICTIONARY OF THEOLOGY, edited by Everett F. Harrison is a good book for every minister to have, however, Baker in 1984 published the EVANGELICAL DICTIONARY OF THEOLOGY, edited by Walter A. Elwell which is superior to the previous one. It has 1204 pages of double columns of information on almost every subject ranging from abaddon to Ulrich Zwingli. In 1991 this larger work was abridged by Peter Toon and is titled THE CONCISE EVANGELICAL DICTIONARY OF THEOLOGY. It has several new articles which are not listed in the original work. Some of the less important topics from the earlier edition are omitted in this edition. BAKER'S DICTIONARY OF PRACTICAL THEOLOGY (now titled BAKER'S HANDBOOK OF PRACTICAL THEOLOGY), edited by Ralph Turnbull is a must for every preacher. It contains articles on such subjects as: preaching, homiletics, hermeneutics, evangelism, counseling, administration, pastoral, stewardship, worship and education.

Every serious student of the Scriptures should have at least one multivolume set of dictionaries or encyclopedias on the Bible. THE INTERNATIONAL STANDARD BIBLE ENCYCLOPEDIA (five volumes) with James Orr as editor is one of the most conservative works for the student to use. A new edition to this work has been published called, THE INTERNATIONAL STANDARD BIBLE ENCYCLOPEDIA, Revised by Geoffrey W. Bromiley editor. Bible dictionaries reflecting liberal theology should not be used by the individual who is not thoroughly rooted, grounded and seasoned in the faith.

Another tool to use in Bible study is the Bible atlas. This is not a necessary tool but is helpful because it contains maps of the Bible lands, people, customs and recent archaeological discoveries. BAKER'S ATLAS, edited by Charles F. Pfeiffer, and the OXFORD BIBLE ATLAS, edited by Herbert G. May are recommended. A book on Bible manners and customs is good to have for
Concordances and Word Studies. A concordance is an essential Bible study tool. The small concordances found in most Bibles are inadequate. There are three major concordances suitable for a study tool with the King James Version. They are: CRUDEN'S COMPLETE CONCORDANCE, STRONG'S EXHAUSTIVE CONCORDANCE, and YOUNG'S ANALYTICAL CONCORDANCE. The NEW AMERICAN STANDARD EXHAUSTIVE CONCORDANCE and THE NIV EXHAUSTIVE CONCORDANCE are available.

Cruden's concordance is the most simple to use. It is suitable for someone who travels because it is the size of an average Bible. This concordance is very handy in locating the occurrence of certain words in the Scriptures, but it is not suitable for studying the origin or definitions of words.

Strong's concordance is the most complete concordance on the King James Version. Since GESENIUS' HEBREW-CHALDEE LEXICON TO THE OLD TESTAMENT, THAYER'S GREEK-ENGLISH LEXICON OF THE NEW TESTAMENT, THE EXPANDED VINE'S EXPOSITORY DICTIONARY OF NEW TESTAMENT WORDS, YOUNG'S ANALYTICAL CONCORDANCE (Nelson edition) and other language works have been numerically coded to Strong's, this concordance has become an invaluable tool to those interested in a serious study of the Scriptures who have not studied Hebrew or Greek.

Young's concordance is a valuable aid to Bible study. In most cases the Hebrew and Greek meaning are listed beside the word and the Scriptures having that meaning are listed below the word. All Hebrew references are listed under the Hebrew definitions and all Greek references are listed under the Greek definitions. To understand the value of this concordance the following illustration will be used. Read Matthew 11:7. Jesus in this verse is speaking to a multitude concerning John the Baptist. He asked: "What went ye out into the wilderness to see? A reed shaken with the wind?" Suppose we want to find the meaning of the word "reed." First, "reed" would have to be located in the concordance. It is found on page 800 in column one. Under the word "reed" there are three definitions with Scriptures listed under each. Second, look for Matthew 11:7 in the given references. This reference is found under definition three which reads: "A stalk, reed, cane...kalamos." Third, to determine how many times the word "kalamos" is translated "reed" in the New Testament the word "kalamos" must be found in the Index-Lexicon to the New Testament which is located in the back of the concordance. On page 75 in column five "kalamos" is listed followed by its Greek spelling. Under "kalamos" you see the following: "pen 1, reed 11." This means that the word "kalamos" is translated once in the New Testament as "pen" and eleven times in the New Testament as "reed." If you are using the revised edition of this concordance which is published by Thomas Nelson Publishers you will see the Strong's Concordance reference number.
2563 listed beneath "kalamos" which means this word can be found under that number in Strong's dictionary or any other reference work using the Strong's numerical code. Going back to "reed" in the concordance under definition number three, eleven Scripture references are listed. Now what verse in the New Testament translates "kalamos" as "pen?" To find out you locate the word "pen" in the concordance (page 738). Under the word "pen" four definitions are listed. Only one reference is found in the New Testament and that is under definition number four which reads: "A reed, pen...kalamos." The Scripture reference is found in 3 John 13--"I had many things to write, but I will not with ink and pen write unto thee." The same procedure is followed in locating the definitions of any word in the Bible. The Old Testament definition for "reed" is number two. In Hebrew the word is "qaneh," meaning "A stalk, cane, reed, beam...." "Qaneh" is found on page 36 in the Index-Lexicon to the Old Testament, column three. It is translated in the Old Testament as "balance," once as "bone," twenty-eight times as "reed," twice as "stalk," and once as "spearman." To locate these various translations each word would have to be found in the concordance and the Scripture references where it occurs. With the Strong's concordance you would look up the word "reed." Locate the Scripture (page 832, second column). The number 2563 appears behind the Matthew 11:7 reference. Find 2563 in the Greek Dictionary of the New Testament (page 39). A Greek spelling of the word "reed" is given, an English transliteration and the definition "...a reed (the plant or its stem, or that of a similar plant)...pen, reed."

WILSON'S OLD TESTAMENT WORD STUDIES is a very good one volume word study book. You do not have to be a Hebrew scholar to use this reference book because all words are listed alphabetically in English. Meanings and Scripture references are listed. A two volume set which will aid you in studying the meaning of Old Testament words is the THEOLOGICAL WORDBOOK OF THE OLD TESTAMENT by R.L. Harris, G. Archer and B. White. The Christian Book Distributors catalog states:

"This extensive, scholarly work includes discussions of every Hebrew word of theological significance in the Old Testament...The articles focus on theological meanings and do not include lengthy, technical, linguistic discussions. (CBD March/April 1994 catalog)"

The NEW INTERNATIONAL DICTIONARY OF NEW TESTAMENT THEOLOGY edited by Colin Brown is a four volume set which gives "in-depth studies of important New Testament words." A good one volume book recommended is VINE'S EXPOSITORY DICTIONARY OF NEW TESTAMENT WORDS. All words are arranged alphabetically with Greek definitions and transliterations listed. The EXPOSITORY DICTIONARY OF BIBLE WORDS by Stephen D. Renn published by Hendrickson Publishers is another good book to have for studying Old and New Testament words. A recent publication to consider is MOUNCE'S COMPLETE EXPOSITORY DICTIONARY OF OLD & NEW TESTAMENT WORDS by William D. Mounce. It is referred to as "Vine’s for the
21st Century.” In some areas it is better than Vine’s Dictionary but I have found that it is best to use both of these books together because they supplement one another.

Another recent five volume work worth having in your library is the NEW INTERNATIONAL DICTIONARY OF OLD TESTAMENT THEOLOGY & EXEGESIS by Willem A. Van Gemeren, general editor published by Zondervan Publishing House. This set is one of the most thorough publications on Old Testament word studies and the theology behind the words.

Commentaries. A commentary contains the comments and opinions of the author on various portions of the Scriptures. Some scholars have written commentaries on individual books of the Bible while others have written several volumes on the entire Old Testament, New Testament or the entire Bible. Commentaries can be a valuable aid to Bible study, but they can also become a crutch. It is very easy to become a commentary student rather than a Bible student. To avoid becoming a commentary student always study the verse or passage of Scripture by first using a cross reference Bible locating related passages, next using a concordance for word studies and other passages, and last, use a Bible dictionary and commentary. The commentary should be used to check on how accurate your interpretation is compared to that of the scholars.


The multivolume conservative commentaries recommended are: THE EXPOSITOR'S BIBLE COMMENTARY, 12 volumes published by Zondervan, THE NEW INTERNATIONAL COMMENTARY ON THE NEW TESTAMENT 15 volumes to date, published by Eerdmans, KEIL-DELITZSCH COMMENTARY ON THE OLD TESTAMENT, 10 volumes published by Eerdmans, THE BIBLE KNOWLEDGE COMMENTARY (two volumes--this is one of the best two volume sets available) published by Victor Books and THE EVERYMAN'S BIBLE COMMENTARY published by Moody Press and it has one volume on each book of the Bible except for a few books which have as many as three volumes (Psalms). THE TYNDALE OLD AND NEW TESTAMENT
COMMENTARIES are very good. This is a twenty volume set on the New Testament and is published by Eerdmans. There are twenty-four individual volumes on various books of the Bible available.

**Application**

In the previous section interpretation and interpretative tools were discussed. Now we will look at the application of our previous studies. One of the best ways to determine whether or not a verse or passage of Scripture is properly understood is to write your own meaning of it on paper in your own words. This is called paraphrasing. The purpose of paraphrasing is not to change the meaning of the Scriptures but is to say what the Scriptures are stating, in your own words. For example: 1 Peter 2:1-3 reads:

> Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speaking, As newborn babes, desire the sincere milk of the word, that ye may grow thereby: If so be ye tasted that the Lord is gracious.

Passage paraphrased: Therefore, rid yourselves of all wickedness and all pretense, deceit, grudges, jealousy, slander and evil speaking of every kind. Like newborn babies, crave pure spiritual milk, so that you may grow up in your salvation: now that you have tasted that the Lord is good.

Notice that the paraphrasing of the above passage consisted of the definitions of terms used in the King James Version. One must know what the words mean in order to write their current meanings in the language of today.

As noted earlier, collecting all related passages of Scripture will help clarify the verse or passage under study. Suppose you were reading John 3:1-5 and became interested in the subject of "being born again." If you were using THE MARKED REFERENCE BIBLE by Zondervan in front of the word "except" in verse 3 is the small letter "c." In the center reference column beside "c" are listed the following related passages: ch. 1:13; 2 Cor. 5:17; Gal. 6:15; Eph. 2:5, 10; Tit. 3:5; Jas. 1:18; 1 Pet. 1:23; and 1 John 2:29. All of these verses in some way refer to "being born again." Using the Thompson Chain Reference Bible, beside John 3:5 in the margin is: 2154 REGENERATION. Looking up 2154 in the Text Cyclopedia in the back of the Bible, you will find: (G) REGENERATION, the teaching concerning. The following subtopics appear with the Scriptures printed in full: Birth of a New Spirit-Ezek. 36:26; Of Divine Origin-John 1:13; Essential to Spiritual Vision-John 3:3; A New Creation-2 Cor. 5:17; Necessary to Salvation-Titus 3:5 (James 1:18: 1 Peter 1:3); By the Word of God-1 Peter 1:23; Obtained by Faith-1 John 5:1. Other subjects are listed with numerical codes where more scriptures can be located on that subject. The word "born" can be located in a concordance and all scriptures concerning the new birth can be read.

A detailed chapter note study is a rich and rewarding study method for all who will use it. This method consists of taking a few verses or a passage and making a thorough study of its contents. Definitions of words, related Scriptures, notes from commentaries, and personal observations are
recorded on a sheet of paper or in a notebook for later references when preparing a sermon or lesson on the passages studied.

Interpreting the scriptures properly is a must for every minister and teacher of the Word of God as well as for the layman. Every student of the Word should have in his toolbox at least one good study Bible, one good concordance, one good Bible dictionary and one or two good conservative commentaries.

OTHER STUDY AIDS

Today the internet provides one with a wealth of material from which to study the Scriptures. Many of the books mentioned above can be researched online. There are many good commentaries available online today. It is a good ideal to have a Bible software program installed on your computer. Online sites and Bible software providers will be listed below. Several of the above mentioned books are available in e-reader format so in this age of technology there is no excuse for a preacher or teacher not be prepared in presenting the Word of God to those who have an ear to hear.

Websites:

http://www.biblestudytools.com/

http://www.blueletterbible.org

http://markmoore.org/classes/principles/bible_study_websites.htm


http://www.studylight.org/

http://www.soniclight.com/constable/notes.htm [extensive notes on every book of the Bible]

Free Bible Software:

http://www.e-sword.net/  You can download free books and also purchase additional books.

https://www.wordsearchbible.com/basic  [around 200 free books plus 3,000+ books can be bought]

http://www.theword.net/

Questions for Review

1. State Wald's definition of "interpretation."
2. Should the Bible be read like any other book? If so, why?
3. List Sterrett's three observations one should make in purchasing a Bible study.
4. What is the definition of "context?"
5. Why is it important to know the definition of words used in the Bible?

6. In what way can understanding the author's purpose for writing help you interpret the Scriptures?

7. List four figures of speech used in the Bible and give a definition for each.

8. Name the three major concordances on the King James Version. Which of the three is the most complete?

Notes on Chapter 3


4. Ibid., p. 67. 5. Sterrett, pp. 41-43. 6. Ibid., p. 49.


8. Ibid., p. 78. 9. Sterrett, p. 55. 10. Ibid., p. 61.

11. Ibid., p. 71.


ELEMENTS OF A GOOD SERMON

A good sermon can be compared to the human body. The human body has many vital parts. When one of these vital parts fails the body does not function to its fullest capacity. So it is with a sermon. When one of the vital elements of a sermon is missing the sermon does not have its fullest effect upon the congregation. What are some of the vital parts of a sermon? Most teachers of homiletics believe that a sermon has at least eight basic elements. It has: (1) a text, (2) a subject, (3) a title, (4) a theme, (5) an objective, (6) an introduction, (7) a body, and (8) a conclusion. Older homileticians taught that a sermon consisted of three parts: "the Introduction, the Substance, and the Conclusion." Pattison listed the three parts of the sermon as, the introduction, the divisions, and the conclusion. The eight basic elements of the sermon will be studied individually in this chapter.

Preliminary Parts of the Sermon Outline

Preliminary means "introductory." When you have a guest at your home and a friend of yours stops by to see you who does not know your guest, you take time to introduce your guest and friend to one another and let them become acquainted. The preliminary parts of a sermon introduces the sermon to the congregation. Preliminary parts of a sermon outline refer to those parts which are essential in the development of the sermon proper. The text, the subject, the title, the theme, and the objective are preliminary parts of the sermon outline.

The Text and Subject. Pattison states that the text is "...the whole passage (of Scripture) with which the preacher proposes to deal, although he may read only a few words taken from it. More commonly we understand by the text the special words read by the preacher as those on which he proposed to speak, and which he often wholly detaches from the context". Not always does a preacher's text come from a direct Scripture quotation or passage. Davis states: "The ideal of the preacher's text should come from his spiritual thoughts". Once the ideal has come alive within the preacher then he should develop that ideal into a sermon. It should be remembered that:

True Biblical preaching requires that the text of the sermon be taken from the Scripture used. The text of the sermon should use Scripture as its source and not its resource.

The text of a sermon can be used in several ways. Some ministers allow the text to dominate the entire sermon. Others use the text as a starting point for a subject it raises. Some use the text as a "motto." There are times when a minister will give a text and preach on everything except the text. Once a text is taken the minister should center the message around that text.
How is a text developed into a sermon? To develop a text into a sermon there are six basic steps to follow. (1) Find as much information as possible pertaining to the background and historical setting of the text. (2) Study the grammatical structure of the text. (3) Define all key words in the text. (4) Read all cross-references and related passages. (5) Determine the spiritual meaning of the text. (6) Grasp the theological meaning of the text.

In selecting a text for a sermon there are six rules which will be beneficial if observed. Rule 1: Always select a text that is clear. The congregation should be able to read the text and understand its message. Anytime an obscure text is chosen great care must be taken to explain the text clearly. Rule 2: Avoid using a text that has eloquent language. This has a tendency to offer the congregation more than they will receive. Stick to using a simple text and later in the discourse introduce the elaborate passage. Rule 3: Take great care in choosing a text that appears to be odd. Some ministers thrive on preaching on the unusual. Rule 4: Do not make the mistake of taking all of your texts from just the Old or New Testament or just certain books or passages of the Bible. Try not to neglect any part of the Word of God. All of the Scriptures are good for reproof, correction, and instruction. Be sure to rightly divide the Word of God when choosing a text. Rule 5: Allow the needs of your congregation to play a part in the selection of your text. Ask God to give you the text which will meet the needs of your flock. Rule 6: Do not avoid using the familiar passages of Scriptures as texts. A word of caution is needed for rule six. Refrain from using the same familiar passage of Scripture Sunday after Sunday. There are 929 chapters in the Old Testament and 250 chapters in the New Testament making a total of 1,189 chapters in the entire Bible. If you were to preach on just one chapter a week it would take almost twenty-three years to preach through the entire Bible. With this much resource material available there is no need to preach on just certain passages of Scripture month after month. Ask the Lord to give you a different message and a different passage of Scripture each sermon.

After selecting a text it is customary that a subject be given to the verse or passage. The subject is the focal ideal of the sermon. The subject is the thrust of the sermon. It is exactly what the sermon is about. Whether a sermon has two points or ten points, it must have one main point, it must be about something.

Some professors in homiletics believe it is permissible to choose a subject and then look for a text that will suit the subject. Many ministers follow this procedure some time or another, but it is recommended that a text be first chosen and the subject taken from the text. Choosing the subject from the text helps to eliminate the possibility of wrestling a Scripture out of its context to make it fit a chosen subject. Always let your text give the subject to your message. Avoid speaking without a subject, because in doing this you risk the possibility of speaking about everything with the congregation remembering nothing.
A good subject should be clear and should state clearly what the sermon is about. It should be specific and not too general. The subject should be brief. It should consist of "a noun and its modifiers." The subject should be a Christian subject and should be designed to lead to Christ.11

The Title of the Sermon. Good sermons should have titles. What is the difference between the title and the subject of a sermon? The title is what you call your sermon. The subject is what the sermon is about. The primary function of the title is to advertise the sermon, "catch attention," and attract the interest of the public.12

Titles to sermons may be stated in several ways. They can be stated in the form of a question, an exclamation, a prepositional phrase, a single word or a short dogmatic statement.13 The title should not be vulgar but should be honest and interesting.

The Theme and Objective of the Sermon. Every sermon must have a theme and an objective. Sometimes the theme is called a proposition and the objective is called the purpose. The function of the theme is to, "reveal the dominant thought of the text under study as it relates to present-day life".14 The theme should be, "one complete declarative sentence, simple, clear and cogent".15

An objective, or purpose of a sermon, should first identify the type of sermon, whether it is doctrinal, ethical, or whatever the classification of the sermon might be. It should state the aim or goal of the sermon. The desired results of the sermon should be listed under the objective. For example, an evangelistic sermon would be prepared to win individuals to Christ. This would be the goal of the sermon. If the sermon is preached and no one makes a decision for Christ, then the objective of the sermon was not met. When preparing a sermon always have a realistic objective. During the discourse keep the objective in mind and stress it often. Occasionally repeat the theme of the sermon to the audience during the discourse.16

The Introduction of the Sermon

Many preachers today do not have introductions to their sermons just as many houses today are being built without porches. One writer states that every sermon must have a beginning but not necessarily an appendage called an introduction.17 A formal introduction, however, should be used in most cases because the introduction of the sermon is similar to the porch of a house, or a prelude to a piece of music, or the preface to a book. The subject of the sermon needs to be introduced to the audience.18

The Purpose for an Introduction. A good introduction serves a least three major purposes: (1) it catches the interest of the hearer and creates an interest in the message to be delivered, (2) it prepares the hearer to understand the subject to be discussed, and (3) a rapport is established between the preacher and the
The introduction should inspire the congregation to be attentive to what you have to say on your chosen subject. Illustrations, as a rule, should be avoided in the introduction because often they will stimulate the imagination of the hearers and they will not listen to the sermon.

Traits of a good Introduction. The introduction, "should introduce the central ideal" of the sermon. Three questions should be answered in the introduction which the audience may be asking themselves: (1) "What is he (the preacher) going to talk about today?" (2) "What in general is he going to say about it?" and (3) "What issue does it present to me, the listener?"

An introduction should be interesting and should win the goodwill of the audience, "by some point...with which they will agree". The introduction should always be related to the material which is to follow. An introduction should never be long but should be as brief as possible. Pattison states that the introductory sentence, "should be brief, well compacted, and carefully composed".

Broadsus gives seven qualities of a good introduction. (1) It "must present some thought closely related to the theme of discourse, so as to lead to the theme with naturalness and ease". (2) It should consist of one thought. (3) It should not begin with a broad or common place generality. (4) It should not promise an audience more than it is going to give. (5) It should, "be exclusively adapted to the particular discourse". (6) "The introduction must not be long". (7) It is to be simple and to be carefully prepared.

Types of Introductions. Every introduction does not have to follow the same style. Introductions can vary just like sermons. Material for the introduction can be taken from the text being used for the discourse. The meaning of the text can be explained in the introduction. Geographical and historical facts which will clarify the text can be presented in the introduction. If the sermon is to be explanatory or practical, "an introduction on the relevance of the subject to some present need or problem will often be appropriate". The introduction can also be based upon the occasion. Allusions to the character of the times in which we live or to recent events or existing circumstances may show why the particular text or subject has been chosen or may awaken a livelier interest in it. The introduction may be developed from the objective to be covered in the message or from the problem to be discussed in the sermon. A life situation or story can be used to introduce the sermon. A striking statement such as, "a quotation, a sign, a placard, a quip, or a song title may provide a natural lead-in for a sermon". There is no one set pattern in which a sermon should be introduced. It is wise to avoid using the same type of introduction for every sermon. If a story or quip or some other method is used constantly to introduce the sermon eventually the message will not have a good effect upon the audience as the congregation will have a lack of interest in the message because the introduction did not catch their attention or arouse interest.
The Body of the Sermon

The sermon body is the sermon proper. It is the main discourse on the text or subject presented to the audience. The sermon body should be well planned and organized. It is best to list the major points of the sermon outline with Roman numerals. The subdivisions should be listed in capital letters. Some prefer to list the major points under Roman numerals with the subdivisions set forth in Arabic numbers (1, 2, 3). 30

When the body of a sermon is well organized the congregation will be able to better comprehend the message. The message will be pleasing to those listening because they will be more capable of following the thought pattern of the speaker. When the speaker has a well organized outline the attention of the audience will be more easily held. 31 It is therefore very important to have your sermon organized. One way to have a well organized sermon is to first choose a good theme. All the major and subdivisions of the sermon should be built around the theme. There must be a unity existing between each major division of the sermon. "Unity is a sense of oneness. The sermon presents one subject, one major idea." 32 Each major thought presented in the sermon outline should be distinguished from one another and follow in sequence and lead toward a climax—that which the preacher wants his sermon to accomplish. "The climax will be determined by the objective of the sermon." 33

Divisions of the sermon body should be marked distinctly. It is better to have a few simple divisions than several detailed ones. There should not be more than four major divisions in the body of the sermon. Three major divisions in the body of a sermon are the most common. 34 The divisions within the sermon should include: major points, subpoints, explanations, illustrations and applications.

Explanations. Throughout the body of the sermon the preacher is to explain things to the people which they do not understand. The preacher, "is to tell the people what to believe and why they should believe it." 35 During the discourse the preacher will be explaining other passages of Scripture related to the text being discussed. Ideas within the sermon can be explained through definitions. "In preaching, an idea may most easily be defined by connecting it with another idea either in the way of distinction or of comparison." 36 Ideas can also be exemplified by using real life examples to bring out the teaching. These examples can come from Biblical history or secular history or from the experiences of the preacher. Comparison is the most common and useful means of explanation.

Illustrations. Throughout the sermon the preacher should use illustrations. Illustrations are normally used to explain or to prove a point. They are necessary because they make the truth attractive and pleasing if used properly. Attention can be aroused through the use of illustrations. The congregation can be motivated or persuaded through the use of illustrations. People remember the sermon lesson longer if illustrations are used. 37
Six rules are given by Broadus to observe in using illustrations. It is very important that these rules be followed if your sermon illustrations are to be effective. "(1) Discover the idea and then seek for an illustration.  (2) Be certain an illustration really illustrates.  (3) Avoid turning attention away from the subject illustrated to the illustration itself.  (4) Do not over-illustrate.  (5) Be certain of the accuracy of every illustration.  (6) Seek for variety of illustration. Do not use the same illustration again and again."38

Application. One of the main purposes of the sermon is to apply the teachings of the Scripture to daily living. Applications should be used throughout the sermon as well as in the conclusion.39 Turnbull defines application in the following manner:

Application means to relate the sermon content so that the audience sees that it is appropriate, fitting, and suitable for them. Application shows the audience how they can use the truth of the sermon.40

A sermon application has three parts:

(1) application proper, in which one shows the hearer how the truths of the sermon apply to him; (2) practical suggestions concerning the best mode and means of performing the duty urged; and (3) persuasion in the sense of moral and spiritual appeal for right response.41

Applications are very important and should always be used in a sermon. Many individuals will listen to a sermon preached but will never apply the message to themselves; instead, they will think of someone else who should have heard the message. When a minister relates the message to each individual through application he can rest assured the congregation is getting the point of his sermon.

Doctor Thomas states that the body of the sermon should consist of four elements. "(1) There will be propositions. We must state our case, and show our people what we intend to do with our subject. (2) There will be explanations. We must interpret, elucidate, and justify our propositions. (3) There will be observations. We shall comment on, and apply our text in all suitable ways. (4) There will be illustration."42 The body of the sermon can be developed through using exegesis--giving an explanation of what the text is saying; narration--a narrative is read and comments are made on various parts of it which develop the sermon objective; or description--giving a vivid picture of the lesson being taught.43

The Conclusion of the Sermon

"The conclusion is the climax of the whole sermon in which the preacher's one constant aim reaches its goal in the form of a forceful impression."44 When one is concluding his sermon he should do so in a natural manner. He should be personal in his aim, alive, definite and present his concluding thought clearly.45 Never should the conclusion of the sermon be long but instead it should be short, simple and definite.46 A conclusion is used to bring the sermon to an end. It is the most important part
of the sermon because here the message reaches its height. The conclusion is not a repeat of the sermon but is to be a summary. Blackwood states: "The conclusion embodies the purpose of the sermon, thus moving the will of the hearer to the desired action." It is through the conclusion that the objective of the sermon is reached. "As a rule it is well to close with words of one's own, or else with the text." Nearly all sermons should end on a positive note. In concluding a sermon it is wise not to make the statement, "Now in conclusion." Instead, the conclusion should be: (1) personal to the hearer, (2) not too long, and (3) marked by variety.

There are four types of conclusions which may be used. The content of the message will determine the type of conclusion to be used. To recapitulate the message is the first type of conclusion and is used most often. In recapitulation, "You go over the various points already dealt with, and review the evidence which you have brought in substantiation of your thesis. All that you should aim to do is to revive recollection." Recapitulation is normally used for sermons that have argued. "The recapitulation ends with the truth in the minds of the people, and the sermon stops at once." The personal appeal is the second method for concluding a sermon. With this method, "A moral obligation is imposed upon the individual or an incentive is given for him to respond personally to the challenge which is presented." Third, an illustration can be used to conclude a sermon. When an illustration is used as a conclusion no other comments should be added by the preacher. "The illustration, forceful and meaningful in itself, should generally be a sufficient conclusion." The final method for concluding a sermon is the appeal. This method is often called "direct application." "Application, normally, is the best functional element for the conclusion."

Dr. Blackwood gives a list of five questions which may be used to evaluate a sermon conclusion. (1) Is it appropriate? (2) Does it suit this topic or text? (3) Is the conclusion personal? (4) Is the conclusion simple? (5) Is the closing part of the sermon persuasive? The conclusion of a sermon should always be positive, "not negative, or apologetic."

Questions for Review

1. List the eight elements of a sermon.
2. What is meant by "the text of a sermon?"
3. What six basic steps must be taken in developing a rough sketch of a message of the text?
4. Give Broadus' definition of the "subject" of a sermon.
5. State the difference between the subject and the title of a sermon.
6. What is the purpose of a sermon theme?
7. What is the function of a sermon objective?
8. Name the three major purposes for a sermon introduction.
9. What three questions should a good introduction answer?
10. List the seven qualities of a good introduction given by Broadus.
11. How should the sermon body be organized?
12. What are the three ingredients of a sermon body?
13. How many major divisions should a typical sermon have?
14. Why are illustrations used in a sermon?
15. What six rules does Broadus give concerning illustrations?
16. Define "application."
17. List the four elements of a sermon body as stated by Dr. Thomas.
18. What is the purpose of a sermon conclusion?
19. List the four ways a sermon can be concluded.
20. Give the five questions used in evaluating a sermon conclusion.

Notes on Chapter 4

3. Ibid., p. 21.
5. Ibid., p. 47. 6. Sangster, p. 120.
9. Ibid., p. 38. 10. Ibid., p. 38. 11. Ibid., pp. 40-41.
12. Ibid., p. 42. 13. Ibid., p. 43.

15. Broadus, p. 45.


17. Davis, p. 191.  

20. Pattison, p. 150.  
22. Ibid., pp. 188-189.


24. Pattison, p. 150.  

27. Ibid., p. 100.  

29. Ibid., pp. 101-103.  

32. Ibid., pp. 81-84.  
33. Ibid., p. 84.  
34. Ibid., pp. 90-91.

35. Ibid., p. 130.  
36. Ibid., p. 138.  
37. Ibid., pp. 180-182.

38. Ibid., pp. 192-195.  
39. Ibid., pp. 165-166.  
40. Turnbull, p. 87.

41. Broadus, p. 166.  
42. Thomas, p. 150.  
43. Broadus, p. 131.


45. Broadus, p. 110.  
46. Thomas, pp. 150-151.  
47. Blackwood, p. 106.

48. Ibid., p. 131.  
49. Ibid., p. 130.  

51. Ibid., pp. 177-178.  
52. Sangster, p. 141.  

54. Ibid., p. 197.  
55. Brown, p. 44.

Chapter 5

ILLUSTRATIONS IN THE SERMON

Illustrations are used to "give clarity to the sermon, make the sermon interesting, give vividness to truth" and to emphasize the truth.¹ Pattison states: "The main purpose served by an illustration is to execute imagination in the mind of the hearer."² The use of illustration is essential in the discourse of a sermon. How often have you heard a preacher use the same kind of illustration in every sermon preached? There are many types of illustrations which can be used in the delivery of sermons. A few of these will be considered in detail.

Types of Illustrations

There is no one best method of illustration to use in a sermon. The type used should be related to the point being taught. A few types frequently employed in sermons are: picturesque words, suggestions, similes, metaphors detailed descriptions, anecdotes and stories, historical illustrations and examples.

The use of picturesque words is one method of illustration which should be used frequently. One word can be used, but the word must paint a vivid picture, or a combination of words can be used.³ Since our generation is picture-minded due to television, VCR's, and the movies, "the need of preaching is a psychological necessity."⁴ Illustrating a sermon through the use of words requires that the preacher use concrete words rather than abstract ones.⁵ Mallery, in his book GRAMMAR RHETORIC AND COMPOSITION, states:

Prefer the specific or concrete word to the general or abstract word. Gain emphasis by using words that make a direct appeal to the mind.

General: There were flowers in her garden.
Specific: There were dahlias and tulips in her garden.
Vague: He ate the sandwich.
More Emphatic: He bit hungrily into (wolfed, nibbled at, bolted) the sandwich.⁶

Using specific words creates an image in the mind of the listener.

Sometimes an illustration can be used in the form of a suggestion. To use a suggestion as a means of illustration the preacher says just enough to call a picture into the mind of the listener.⁷
Similes can be used to illustrate truths. A simile, "says that one thing is like another."8 Jesus, in His teaching, made great use of the simile.

Metaphors are also helpful because they, "express likeness without the sign of comparison.

John the Baptist called the Pharisees and Sadducees 'a generation of vipers.' Jesus revealed his knowledge of Herod's character when he spoke of him as 'that fox.'"9

Full descriptions can be used to illustrate a point. When using the full description as an illustration, it should be brief and not given a lot of time.10

An anecdote is a, "brief story told not so much for its historic or biographic interest as for its narrative value."11 The anecdote can be used in sermon illustration. Mallery states: "The best anecdotes are those that reveal some hitherto unsuspected trait of character or that tell of an unconventional method of handling some everyday problem."12 Pattison suggest that the preacher should use a story rather than the anecdote in illustrating because the story, "is not so apt to be personal to the speaker."13

Events from history serve as good illustrations. The Bible is filled with historical events which can serve in this capacity. Various events from past civilizations can be used to illustrate spiritual truths. A historical illustration is, "a word picture of scenes and events of the past."14

An example is another form of illustration which a preacher should use occasionally. "Examples are of two kinds: an individual used to represent a class; or a particular instance of the working of a law or principle."15 The example may be the simplest form of illustrations to use in a sermon discourse.

Quotations from poetry or prose and parables may also be used. The parable is not the easiest method of illustrating because it is, "an earthly story with a heavenly meaning."16

Turnbull states seven reasons why illustrations should be used in sermons. He states they should be used:

1. To clarify. The spiritual is interpreted by the natural, the unknown by the known. 2. To persuade. 3. To impress. 4. To ornament. 5. To afford relief. A commendable way of reducing mental tension without deflecting the mind of the hearer from the theme under consideration, is to place apt, telling illustrations at strategic places in the discourse. 6. To aid repetition. 7. As an aid to argument.17

Resources used in locating Illustrations

Illustration resources are unlimited. There are abundant sources for locating illustrations for sermon use. One of the primary sources is the Bible. "The Bible itself is, of course the greatest source of sermon illustrations."18 The Scriptures are filled with all types. Within the pages of the Bible illustrations can be taken from its historical records, its biographical narratives, and its poetical books. The preacher is encouraged to invent original illustrations. It would be well for the preacher to observe people, children, nature, human life with social relations and draw personal illustrations from these
resources. Familiar life experiences can be used as illustrations in a sermon. As noted earlier, examples from history give good illustration. Those from science, the newspapers, magazines, and current news broadcast can be employed in the sermon. Poetry, fiction, prose and proverbs furnish good illustrations.

Questions for Review

1. Why should illustrations be used in a sermon?
2. List five types of illustrations.
3. State the three places where a preacher can collect resource materials to be used for illustrations in a sermon.
4. Should abstract or concrete words be used as illustrations? Explain.
5. What is the greatest source for sermon illustrations?

Notes on Chapter 5

5. Pattison, p. 259.
8. Turnbull, p. 63.
10. Ibid., p. 263.
13. Pattison, p. 263.
15. Ibid.
17. Ibid., p. 62.
18. Ibid., p. 64.
20. Ibid., p. 189.
21. Ibid., p. 190.
Chapter 6

DELIVERY METHODS

There are four basic methods of delivery which one may use in delivering a sermon. The sermon can be: (1) read, (2) recited, (3) preached without preparing a manuscript, or (4) freely delivered. Each speaker must "choose the method of delivery which is best suited to his personality, which will allow him to express himself." Regardless of the delivery method chosen, one should remember that every sermon should have logical and emotional appeals. "Logic is primarily concerned with information while emotion is closely linked with action."

Read Sermons

The read sermon has to be completely written and revised prior to its delivery. At the time of delivery the entire manuscript is read verbatim. The read manuscript is the old time sermon delivery method and was used when most congregations expected the minister to preach from a full manuscript. Phelps suggests that those who desire to use this method should: (1) write the manuscript in large letters so it can be read in poor lighting, and (2) "Become thoroughly familiar with your manuscript."

Reading a manuscript has some advantages as well as disadvantages. The speaker who reads his manuscript "can say exactly what he wants to say" and "can use more elegant English, be more accurate in his facts, and he can regulate the length of his speech." Some of the disadvantages in using this method are: (1) preparing a written manuscript takes a lot of time, (2) the speaker is subject to becoming a slave to words, (3) during the delivery, suspicion is often raised in the audience, and (4) most of the time the speaker does not have eye contact with his audience because he has to constantly follow the manuscript. A read sermon is often the least effective. When a preacher reads his sermon he does not have the freedom to interact with the audience or use inspirational thoughts which may occur to him while speaking. Often "a sense of separation and distance" is created between the speaker and the congregation. Another disadvantage for the read sermon is that it has no biblical support. None of the prophets or apostles ever read their messages. Greek and Roman orators never practiced reading their speeches. Since the minister is suppose to have a message from the Lord, there is little room for the read sermon. However, there are times when a speaker needs to use a manuscript. According to Phelps, a manuscript should be used when a speaker must be careful with his choice of words. When a speaker is on trial or in a controversy, a manuscript should be used. A manuscript should be used when he is defending himself against critics.
Recited Sermons

The recited sermon is also called the memoriter method. Those using this method first write the entire manuscript and then memorize it. This method has some disadvantages like that of the read sermon. First, "It is the most laborious of all methods." Second, the speaker is subject to forget a memorized part of his message. Third, during the delivery errors cannot be corrected. Fourth, the memorized sermon is impractical for impromptu occasions.

Extemporaneous Sermons

Broadus defines the extemporaneous sermon as "...speaking without preparation, simply from the inspiration of the moment. The colloquial expression for this method is speaking "off the top of the head," meaning speaking without much mental preparation. Extemporaneous preaching is best understood as preaching after limited preparation. Not everyone agrees with Broadus' definition. His definition seems to describe impromptu speaking rather than extemporaneous. Pattison states: "An extemporaneous sermon may be defined as one in which the preacher knows what he is going to say, but not how he is going to say it." Phelps adds: "By extemporary speaking is not meant speaking without any preparation" but "is speaking without (a) fully written manuscript."

Usually the speaker using the extemporaneous method outlines the topic, subject, or text, and fills in the outline while speaking. To be an effective extemporaneous speaker one must read all he can on his subject, fill his mind with all the facts "and then talk simply and naturally."

The extemporaneous sermon has two great advantages over the other methods. It allows the speaker to rearrange his outline divisions during the delivery if necessary, and a natural feeling is created between the speaker and the audience. There are a few disadvantages in using this method.

(1) The style is not polished with this type of delivery. (2) Mistakes can be made more frequently during this delivery. (3) The message is entirely dependent upon the speaker's feelings at the time of delivery. (4) The habit of writing is not developed among those using this method.

Free Delivery Sermons

A free delivery sermon is a sermon preached without notes or manuscript. The sermon is written out beforehand, studied, important facts memorized and the message is preached by the leading of the Holy Spirit. Macartney, in his book PREACHING WITHOUT NOTES, gives three suggestions for the preacher to follow who desires to use this method. (1) Prepare a careful outline and logically develop the subject. (2) Have a written objective. (3) Memorize the brief outline and carry no notes into the pulpit.

This method has many advantages. The audience favors this type of preaching. During the delivery the speaker does not have to pause to locate his place in his notes or outline.
worry about misplacing notes or manuscripts. The speaker does not have to use a lectern. Free delivery allows the speaker's personality to come forth. He has the power to direct appeal to the audience. Imagination that comes while preaching can be used in the delivery. The preacher can get joy out of his preaching. Macartney gives a word of caution. Preachers using this method run the risk of substituting "glibness of speech for premeditated truth" and risk the possibility of falling a "victim to some disconnecting incident while in the pulpit."

Questions for Review

1. Name the four delivery methods available for a speaker to use.
2. List two disadvantages of reading a manuscript during the delivery.
3. Why is there little room for a preacher reading a sermon?
4. Why is the recited sermon the most laborious?
5. State Pattison's definition for an extemporaneous sermon.
6. What steps of preparation should be taken for extemporaneous preaching?
7. List one disadvantage in using the extemporaneous method.
8. Define the free delivery sermon.
9. State the three steps of preparation for the free delivery sermon.
10. List three advantages in using the free delivery method.

Notes on Chapter 6

2. Ibid., p. 265.
8. Broadus, p. 266.
11. Phelps, p. 129.
12. Ibid., pp. 130, 131.
17. Pattison, p. 323.
18. Phelps, p. 133.
20. Ibid., p. 273.


23. Macartney, pp. 147-151.
24. Ibid., p. 151.
SPECIAL EXERCISES

Exercise for Chapter 2  CLASSIFICATION OF SERMONS

1. Study Appendix C. Read John 14:1-31 and prepare a devotional (ethical) sermon outline on one thought taken from this chapter.

2. Study Appendix D and prepare a topical sermon outline on John 1:3, 10.


4. Study Appendix F and prepare an expository sermon outline on John 8:32-36.

Exercise for Chapter 3  PREPARATION OF THE SERMON

1. Study Appendix I and then paraphrase John 13.

2. Study Appendix J. Read John 16 and do a detailed chapter note study. In your notes record all cross references for as many verses as possible.

Exercises for Chapter 4  ELEMENTS OF A GOOD SERMON

Study Appendix A and B. Chose one of the methods presented in Appendix A and do one of the following:

1. Prepare the preliminary parts of a sermon outline for John 1:3, 10. Identify the sermon format you are using from Appendix A.

2. Prepare the preliminary parts of a sermon outline for John 6:48. Identify the sermon format you are using from Appendix A.

3. Prepare a sermon outline for John 16. You may use the outline of your choice expository, textual, topical, doctrinal, devotional, etc.). Outline your sermon according to one of the formats in Appendix A and identify the type of sermon and the outline you are using.
APPENDIX A

PRELIMINARY OUTLINE FORMS

Instructors on homiletics recommend various outline forms for their students to use. Listed are a few of the many ways in which the preliminary parts of the sermon can be outlined.

I. Broadus suggest that the preliminary parts of the sermon be listed as illustrated below.

1. Text:
2. Subject:
3. Title:
4. Proposition (theme):
5. Objective (purpose):
6. Outline (sermon body)¹

II. Davis states that the structural elements of a sermon should consist of:

1. A subject, what will be talked about...
2. An inclusive predicate, one main thing the whole sermon will say about it, the central point the sermon will make...
3. A series of structural assertions. From two to half a dozen things that must be said to develop the idea, the different points the sermon will make.²


III. Braga gives the following format for preparing a sermon.

1. Title:
2. Proposition:
3. Transitional sentence:
4. Sermon body.³

IV. Perry gives an outline similar to Broadus but more detailed.

1. Preaching portion: (text)
2. Sermonic process: (type of sermon)
3. Subject:
4. Theme:
5. Title:
6. Introduction:
7. Proposition:
8. Transitional Sentence:
9. Sermon body.⁴


APPENDIX B

A SERMON OUTLINED

1. Text: John 3:18-21
2. Subject: Come to the Light
3. Title: Have You Really Come to the Light?
4. Proposition (theme): Coming to Christ enables one to live around the darkness but not be a part of the darkness.
5. Objective (purpose): To encourage the Christian to be a light for Jesus so that the world might see Jesus the True Light through the life of the believer.

Outline:

HAVE YOU REALLY COME TO THE LIGHT?

INTRODUCTION: What does the world really need more of today? Many would say love but I disagree. With the darkness of sin being as great as it is today the world really needs more light. Those groping in the jungle of sin need to see the light of Jesus shining forth through the lives of those who profess to be believers in Christ. Jesus meant for His followers to shine forth as lights in a city, as a city setting on a hill so that all men might see.

I. Contrast between receiving and rejecting Christ, John 3:18.
   A. All who come to Jesus are not condemned (judged).
   B. One must believe on Christ.
   C. Anyone refusing to believe on Christ is already under the judgment sentence.
   D. Believing in and accepting the Son of God into one's heart results in salvation.

   Illustration: A man is drowning in a lake. Someone throws him a rope. He grabs the rope because he believes it will save him from death. The person throwing the rope pulls the man out of the water and he is saved.

   Application: We were sinking in a sea of sin. God threw us the rope, representing Jesus, His son dying on the cross for our sins. Once we lay claim to Jesus as our Saviour we are saved from the current of sin. We must reach out for Christ through faith in what He has done to save us.

II. Refusal results in condemnation, John 3:19, 20.
   A. Light is come into the world, John 1:4, 9.
   B. Men loved darkness rather than the light, John 3:19.
   C. Their deeds (works were evil, Isaiah 5:20.

   D. Wrongdoers hate the light, John 3:20.
      1. They will not come to the light, Eph. 5:11, 12.
      2. They do not come to the light because their deeds (works) will be exposed, Eph. 5:13.

III. The results when one comes to the Light, John 3:21.
   A. Only those who practice the truth-does that which is right-comes to the light, Eph. 5:7, 8.
   B. They come that their deeds might be plainly revealed, John 3:21.
   C. All deeds are done with God's help, John 3:21.
   D. Each individual is a light to the world after coming to the true Light-Jesus Christ, Matthew 5:14, 16.
Illustration: On a rainy day a young man with some friends were walking along a street that had many puddles of water. A car sped by splashing water all over the young man. He was drenched. Immediately he went home, changed clothes and rejoined his friends.

Application: Once we realize that we are dirty with sin it is fitting for us to come to Jesus and be made clean. After being washed from our sins those around us see that we are different. We are now a light shining before those in darkness.

CONCLUSION: The Apostle Paul said, "...let a man examine himself.: You and I should examine ourselves to see whether or not we are walking as lights among men. Men should see a visible change in the manner of life we live once we have come into contact with the true Light-Jesus Christ. Our relationship with Christ should be similar to that of the sun and moon. The moon reflects the light of the sun. You and I should reflect the light of Christ, the Son of God. Are you really reflecting the light of Christ to a world who are in a jungle of sin? Does the life that you are now living prove that you have really come to the LIGHT?

APPENDIX C

DEVOTIONAL SERMON ILLUSTRATED

A devotional sermon is usually a short message directed toward developing the spiritual life of the hearer. To be effective it must have just one main idea. Dr. Ray E. Baughman, in his booklet BIBLE BOOK PRACTICUMS UNITING ANALYTICAL STUDY AND MINISTRY page 45, list three basic steps in preparing the body of a devotional sermon. (1) State your main point clearly. (2) Explain: restate, give more details, give opposite, illustrate. (3) Apply to life experience.

The preliminary parts of the devotional sermon are prepared in the same manner as other sermons. The introduction should be brief. It should begin with either a one sentence statement, a question, a short quotation or a startling statement that will catch the attention of the listener. Below is a devotional on John 6:48.

Text: John 6:48
Title: Have you tasted the Bread lately?
Subject: Christ, the Bread of Life.
Purpose: To illustrate the need for Christians to feast on Christ and His teachings.
Theme: Christ is the believer's Bread of Life.

INTRODUCTION: How come many Christians are weak in the faith and don't seem to be spiritually mature?
I. In order to be physically strong one must eat food and to be spiritually strong one has to eat Christ, the Bread of Life, John 6:48.
   A. Jesus is the living bread, John 6:51.
      1. He came down from heaven.
      2. Eating of Him results in living forever.
      3. His flesh is the bread.
      4. His flesh was given for the life of the world.
   B. Eating the bread from heaven results in one having fellowship with Christ.

Illustration: When one eats of the bread from heaven he is literally partaking and practicing the teachings (doctrines) of Christ Jesus. Jesus said that if any man keeps His word then the Father and the Son will abide with that individual (John 14:23). One cannot eat an apple without eating the sap from the tree. Neither can one practice the doctrine of Christ without having Christ.

   C. Those practicing the doctrine of Christ live by the power of Christ. Having Christ in the heart gives one eternal life and he will not perish because Christ abides for ever. Christ is the life of all who accept Him as the Bread of Life which came down from heaven.

CONCLUSION: If you are a little weak, come to Christ and take a bite of the Bread from heaven and you will receive a constant supply of eternal strength.

APPENDIX D

TOPICAL SERMON OUTLINE

1. Subject: Homosexuality
2. Title: God's Say About the Gay
3. Theme: Biblical teaching on homosexuality
4. Purpose: To alert believers of the sin of homosexuality and portray the clear teachings of the Word of God on this current debatable subject. A Biblical solution is given to this problem so that Christians will be able to help homosexuals.

Outline: GOD'S SAY ABOUT THE GAY

INTRODUCTION: Today we are seeing an uprising in the land and it is that of the homosexual population. Years ago if a person was practicing homosexuality it was not made known to the public. Today this has changed and homosexuals are actually protesting and declaring that they have rights just like everyone else. In July 1977 one writer stated: "There are 25 million Americans, or about 10 percent of the population, who are admitted homosexuals" (Radar News). It has not been enough for the "gay" people to be in the world but they have also begun to enter the churches and expect to hold leadership positions in the church like everyone else. During 1978 the United Presbyterian Church was faced with a decision whether or not to ordain practicing homosexuals as ministers. In 1976 they had appointed a task force to study this question and after 15 months of study the group "said that ordination of homosexuals who are otherwise qualified should be permitted: to be ordained. The United Presbyterian Church rejected the recommendation of their task force by stating: "Ordination of unrepentant
homosexuals as church leaders should not be allowed....For the church to ordain a self-affirming practicing homosexual person to ministry would be to act in contradiction to its charter and calling in Scripture, setting in motion both within the church and in society serious contradictions to the will of Christ." Our concern should be: "What does God say about the gay?" The only way to discover God's say about the gay is to turn to His inspired word--the Bible and permit Him to speak to us through the Scriptures. Before going directly to the Word of God it should be noted that, "sexual identity is formed very early in life, somewhere between ages two to three to five." Many times people develop homosexual tendencies later in life due to psychiatric illness. We should ask ourselves: Can a gay person really be a Christian? Can a gay person lead God's people?

I. Terms used to describe homosexuality and homosexuals.
   A. The word "homosexual" is defined as: "of, or relating to, or exhibiting sexual desire toward a member of one's own sex."
   B. A person engaged in homosexual activity is often called a "pervert" which is defined as "a person who practices sexual perversion."
   C. Another term used to describe homosexuals is "sodomite." A sodomite is "a person who practices sodomy." Sodomy is "any sexual intercourse regarded as abnormal, as between persons of the same sex, especially males, or between a person and an animal."
   D. The term "catamite" is used to describe "a boy kept for purpose of sexual perversion."

II. Biblical descriptions of homosexuality.
   A. "Abusers of themselves with mankind" comes from a Greek word meaning: "One who lies with a male as with a female, sodomite." 1 Corinthians 6:9--"Do you not know that the wicked will not inherit the kingdom of God? Do not be deceived: Neither the sexually immoral nor idolater nor adulterers nor male prostitutes nor homosexual offenders.: (New International Version)
   B. "Them that defile themselves with mankind" from the King James Version is translated "perverts" in the New International Version (1 Timothy 1:10)
   C. "Effeminate" used in the King James Version comes from a Greek word meaning, "of a catamite, a male who submits his body to unnatural lewdness.: (1 Corinthians 6:9)

III. God's attitude toward homosexuality.
   A. In the Old Testament the cities of Sodom and Gomorrah were destroyed by fire for their sexual deviations. (Genesis 18:20, 21; 19:4, 5,34, 35)
      NOTE: The NIV makes it very clear that Genesis 19:5 refers to homosexuality because the verse is translated: "They called to Lot, 'Where are the men who came to you tonight? Bring them out to us so that we can have sex with them."
   B. The Law of Moses stated: "Thou shalt not lie with mankind, as with womankind: it is abomination." (Leviticus 18:22)
   C. Those practicing homosexuality were put to death during the Old Testament times.
      1. The Septuagint Version states: "And thou shalt not lie with a man as with a woman, for it is an abomination. And whoever shall lie with a man as with a woman, they have wrought abomination; let them die the death, they are guilty." (Leviticus 20:13)
      2. Abomination means, "extreme disgust and hatred."

IV. The reason for homosexuality as revealed in the Bible.
   A. Men and women become gay because they change the truth of God into a lie and worship the created thing more than worshipping God. (Romans 1:25)
   B. Homosexuality results because men do not retain God in their knowledge. God gives them up to vile affections and degrading passions. Women become lesbians. (Romans 1:26)
   C. When men abandon the natural use of women they begin practicing sodomy. (Romans 1:27)
   D. God allows men and women to become base when they refuse to acknowledge Him as God and refuse to accept Christ as their Saviour. (Romans 1:28)
V. Homosexuals can be delivered from homosexuality.

A. To be delivered the homosexual must realize that homosexuality is sin because under the Law of Moses death was the penalty for this sin just as it was for adultery, murder, and other crimes. (Leviticus 20:13)

B. Homosexuals must realize that Jesus died to redeem men from the curse and the effects of sin including being gay. (Ephesians 1:7; Colossians 1:14) Homosexuality as well as other sins cannot be eliminated through behavioral psychological, or psychiatric therapy. Paul, the apostle, made it very clear that God does save homosexuals and once they are saved they no longer practice this sin. "And that is what some of you were. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God." (1 Corinthians 6:11 New International Version)

To be forgiven and delivered from the sin of homosexuality one must confess this sin to God and draw nigh to God for power to overcome this evil. "Come now, and let us reason together saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be white as wool." (Isaiah 1:18) Jesus said: "...whoever comes to me I will never drive away." (John 6:37 NIV) Anyone accepting Christ as Saviour does not continue to practice sin because they have become a new creature. "No one who is born of God will continue to sin, because God's seed remains in him; he cannot go on sinning, because he has been born of God.: (1 John 3:9 New International Version)

CONCLUSION: Is there anyone who is willing to accept Christ as Saviour? Jesus is willing to deliver us from all types of sin. He paid the penalty for our sin, including the sin of homosexuality. The Word of God states: "...if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." (Romans 10:9) Is anyone willing to make this confession?

APPENDIX E

TEXTUAL SERMON

Title: Do You Believe all of the Bible?

Introduction: How much of the Bible do you believe? There are some people who do not believe any of the Bible, others believe only what is written in the Old Testament while still others believe in the New Testament and dismiss the Old Testament. This list can be extended because among those who claim to believe the New Testament when it comes to doctrine they say, "I had rather believe what Jesus said than what Paul said." Is this the proper attitude for a person to have who claims to be a believer in Christ? On the subject of equal rights, "President Jimmy Carter says he looks to Christ-not Paul-as the biblical basis for his support of the Equal Rights Amendment." Should we all have the same attitude as the President of the United States has toward the teachings of Jesus versus the teachings of Paul or the other Apostles?

Proposition: The Bible is the inspired Word of God from Genesis to Revelation.

Transitional sentence: Today the Bible is going to prove its own inspiration therefore we are to believe all of it.
Scripture Text: 2 Peter 1:19-21.

I. The Scriptures are a more sure word of prophecy, 2 Peter 1:19a.
   A. Background information on this verse.
      1. Peter refers to the prophesy that Christ made to him in John 13:36 and 21:17-19 concerning his death. (Read 2 Peter 1:12-15)
      2. Peter also makes reference to the experience which he, James and John had on the Mount of Transfiguration. (Matt. 17:1,2)
   A. "A more sure word" means that: "We have the word of prophecy as a surer confirmation of God's truth than what we (Peter, James and John) saw ourselves, Old Testimony is more convincing than even the voice heard at the transfiguration." "More sure" in Greek means, "stable, fast, firm. The idea here is of something that is firm, stable, something that can be relied upon or trusted in."
   B. Prophecy in this verse does not, "necessarily mean the prediction of the future, although he (Peter) includes that. He (Peter) means the entire Word of God..."

II. Believers are admonished to follow the Scriptures, 2 Peter 1:19b.
   A. Believers are to "take heed" to the Scriptures. "Take heed" means, "To pay attention to." (NIV)
   B. "Unto a light" carries the thought, "that the light shows up the dirt, and makes possible its removal. We are to walk by the torchlight of Scripture."
   C. The phrase: "That shineth in a dark place" means: "The Word of God is light, a lamp, a source of light, like the sun in the sky. As the sun gives out its light, throwing it out to the universe, the Word of God sends out a light, a force, and a power."
   D. "Until the day dawn, and the day star" refers to Jesus Christ. In the Greek, "day star" is rendered "morning star." (Read Revelation 2:28 and 22:16)
   E. "Arise in your hearts" refers to Christ dwelling within those who accept Him. (Read 2 Corinthians 4:5,6)

III. All of the Scriptures are divinely inspired of God, 2 Peter 1:20, 21.
   A. "Knowing this first" means, "recognize this truth to be of utmost importance. Simon Peter says that this is the first thing we are to know. The word 'know' is a knowledge that comes, not only from the Word of God, not only from facts that can be ascertained-if you have an honest heart, you can find these are things which you can know by the Holy Spirit making them real to you."
   B. "No prophecy of the Scripture is of any private interpretation" has three major explanations by scholars. Some believe that:
      1. Prophecies must be interpreted in the light of other Scriptures.
      2. Prophecies are often capable of several fulfillments.
      3. Prophecies must be interpreted only with God's help, since they were given only as the prophets were moved by God, and not by any impulse of man.
   C. "Interpretation" means, "to unloose, untie, to explain what is obscure and hard to understand. The meaning or interpretation of the prophet does not come from the writer himself but from the Holy Spirit."
   D. The writers of the Bible only wrote that which God revealed and directed them to write.
      1. "They were moved by the Holy Ghost" means literally that they were borne along." This shows the dual authorship of God's Word--the Holy Spirit guiding and guarding the men involved in the actual writing." (Read 1 Peter 1:10-12 and 2 Timothy 3:16)
      2. Jesus quoted and referred to the Old Testament as being inspired."God-breathed" thus proving that the Old Testament is God's Word. (Read Matthew 5:18)
      4. Peter referred to the writings of Paul as "Scripture" therefore sanctioning the epistles of Paul as being inspired of God.
      5. Paul claimed that what he taught came directly from God, thus affirming the inspiration of his own writings. (Read Galatians 1:11, 12)
Conclusion: We are to pay attention to what the Scriptures teach. We are to practice the Word of God in our daily living because the written word of God is more dependable than a voice from heaven heard with the natural ear. Galatians 1:8 and 9 states: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received let him be accursed." Each book of the Bible forms one book, therefore each must be interpreted in the light of the others through the power of the Holy Spirit. All Scriptures are God-breathed, given by God to men for doctrine, reproof, correction, and for instruction in righteousness, therefore, we are to obey the message written to us from God in His Word-the Bible. Do you believe all of it?

"And we have the word of the prophets made more certain, and you will do well to pay attention to it, as a light shining in a dark place, until the day dawns and the morning star raised in your hearts. Above all, you must understand that no prophecy of Scripture came about by the prophet's own interpretation. For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit." (2 Peter 1:19-21 New International Version)

APPENDIX F

EXPOSITORY SERMON

Title: Give God the Glory
Proposition: We should always glorify God regardless of our circumstances.
Scripture Text: Acts 16:25-34
Transitional sentence: Paul and Silas were put in prison for their testimony and works for the Lord and in spire of their sufferings they gave praises to God by singing and praying.

   A. They "prayed and sang praises" means that Paul and Silas prayed and praised God through singing Psalms.
   B. The Greek Interlinear translates this verse as: "And about midnight Paul and Silas praying praised God in a hymn, and the prisoners listened to them."

II. God answers the prayers of Paul and Silas, Acts 16:26.
   A. There was "a great earthquake" could be rendered, "a violent earthquake."
   B. Historical information concerning the jail. It is thought that this "prison was excavated from rocks in the hillside, as was often the case, the earthquake would easily have slipped the bars of the doors lose and the chains would have fallen out of the walls."

III. The response of the jailer to the earthquake, Acts 16:27
   A. The jailer "drew out his sword." He was going to commit suicide because the rulers would have killed him for allowing any prisoner to escape.
   B. Death for the jailer because of a prisoner escaping is seen in Acts 12:19 where Peter was delivered from the prison by an angel. The jailers were sentenced to death for Peter's escape.

A. "Paul cried with a loud voice" to the jailer to keep him from committing suicide.
B. A better translation of this verse is: "But Paul shouted, 'Don't harm yourself: We are all here.'"

V. The jailer's response to the cry of Paul, Acts 16:29, 30.
A. The jailer got lights and entered the prison to see just what had happened.
B. He "fell down before Paul and Silas" which was an act of worship just as Cornelius fell down before Peter in Acts 10:25.
C. The jailer brought Paul and Silas out of the prison.
D. He inquired as to what he must do to be saved. Somehow he had a slight knowledge of the reason why Paul and Silas preach before their imprisonment or knew about them through the cry of the soothsayer. He very well could have heard their testimony to some of the prisoners but since the city went almost into a riot because of them I am sure that the news had gotten around concerning them and what they were teaching and had done.

VI. Paul and Silas witness to the jailer, Acts 16:31.
A. The jailer is instructed to "Believe on the Lord Jesus Christ."
B. Believing on the Lord Jesus Christ is the same answer that Peter gave to Cornelius, Acts 10:43.
C. "Believe on the Lord Jesus Christ" is the same message that we should be giving to men today when their souls are at stake. Salvation is by faith in the finished work of Christ and is not by works.

VII. A fuller explanation of salvation is given to the jailer Acts 16:32.
A. Paul and Silas "spake unto him the word of the Lord." The jailer was given a fuller explanation of the teaching of Jesus. They very well could have explained some of the Old Testament Scriptures to him like Philip did to the eunuch in Acts 8:26-40. They could have given him the lesson which Jesus had given Nicodemus in John 3:1-7.
B. The phrase: "All his house that were with him" does not prove that he had small children who were saved that night. A jailer's household consisted of not only his immediate family but also included his slaves.

VIII. The response of the jailer to the Gospel, Acts 16:33, 34.
A. The jailer "washed their stripes" which means that he bathed their bodies to remove the stains of blood left by the floggings which they had received. This is illustrated more clearly in the Amplified Bible which states: "And he took them the same hour of the night and bathed (them because of their bloody) wounds, and he was baptized immediately and all (the members) of his (household)."
B. After the jailer was baptized he "set meat before them" which is better translated he, "set a 'table' before them with food on it." This follows the pattern of the early church where the believers had fellowship meals as recorded in Acts 2:42-47.

Conclusion: Are you giving God the glory when adverse things come into your life? If not, why? Jesus promised to give believers a joy which the world cannot take away from them. He promised to give us peace. Do you have these promises in your life? If not, why not come to Jesus, trust Him and receive Him into your heart and life? Practice giving glory to God when things come against you which you do not like. In this way others will see God manifested through your life and someone may want to have the same thing in their life. They may ask you, "What must I do to be saved?" Let your life be a life of giving glory to God.
APPENDIX G

FIGURES OF SPEECH

For a comprehensive treatment on figures of speech pages 93-101 in How to Understand Your Bible by T. Norton Sterrett and pages 75-88 in Seeking Bible Treasures by Ray E. Baughman are recommended.

1. Apostrophe--"In this figure of speech a writer addressed directly things or persons absent or imaginary....He treats things as if they were persons." Read 2 Samuel 18:33 and 1 Kings 13:2.


3. Interrogation--"is a special kind of question-a query which can have only one answer. Read Job 21:22 and Matthew 7:16.

4. Irony--"says the opposite of what it means." Read 1 Kings 18:27 and 2 Corinthians 7:16.

5. Metaphor--"is an implied (rather than actually stated) comparison between two things that are basically unlike.: Read Job 13:25 and Ephesians 1:18.

6. Metonymy--"is a figure of speech in which an idea is evoked or named by means of a term designating some associated notion." Read Genesis 49:10 and 1 Corinthians 10:21.

7. Personification--is when, "a writer speaks about (but not to) a non-personal or non-living thing as though it were a person, that is, he attributes personal characteristics to things which do not have them." Read Psalms 77:16 and James 1:15.

8. Simile--"is much like a metaphor, except that the comparison is actually expressed, using the words like or as." Read Psalms 59:6 and Luke 17:24.

9. Synecdoche--"is a figure of speech by which a more inclusive term is used for a less inclusive term or vice versa. A part is put for the whole, or the whole for a part; singular for plural, or plural for singular." Read Joshua 7:11 and Job 29:11.

APPENDIX H

STRONG'S, GESENIUS', AND THAYER'S STUDY TOOLS

Time takes it's toll. When this manual was written in 1980 Gesenius' Hebrew-Chaldee Lexicon to the Old Testament and Thayer's Greek Lexicon of the New Testament were popular study aids. Some of the more recent works are mentioned in chapter three. However, if you are able to purchase either of these works the method for looking up definitions is through the Strong's Concordance numbering system.
APPENDIX I

PARAPHRASE OF JAMES 2:1-13

1. My brethren do not have the faith of our Lord Jesus Christ of glory with respect of persons;

2. For if a man comes into your meeting wearing gold rings and dressed in splendid apparel and also a poor man comes in with shabby clothing on,

3. And you show respect to the man in splendid apparel by giving him the best seat, and to the poor man you say stand here or sit on my footstool;

4. Do you not make a difference among yourselves and become judges having evil reasonings?

5. Listen, my beloved brethren: Didn't God choose the poor of this world who were rich in faith, and are heirs of the kingdom which he has promised to those who love him?

6. But you have dishonored the poor man. Do not the rich oppress you, and bring you before the judges?

7. Don't they blaspheme that good name which you are called by?

8. If you keep the royal law according to the scripture, You should love your neighbor as you love yourself, you do well.

9. But if you have respect of persons, you are sinning and you are convicted by the law as being a transgressor.

10. For whosoever keeps the Law, but offends in one instance has become guilty of breaking all of the law.

11. For He who said, You shall not commit adultery, also said, You shall not kill. But if you do not commit adultery, but commit murder, you have become a lawbreaker and are guilty of transgressing the whole law.

12. So speak and act as people who are to be judged under (the moral instruction given by Christ called) the law of liberty.

13. For judgment will be without mercy to him who has shown no mercy, but mercy rejoices victoriously over judgment.
<table>
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<tr>
<th>VERSE</th>
<th>COMMENTS, DEFINITIONS, AND REFERENCES</th>
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<tr>
<td>1</td>
<td>&quot;In the beginning&quot; is used in Genesis 1:1. In this passage &quot;it clearly means 'before creation,' the meaning is, that the Word had an existence before the world was created.&quot;[BNNT] &quot;The Word&quot; was not a creature nor was it a created being. The Word was uncreated and eternal. This makes Jesus divine. Barnes makes the comment that the Word is used because: &quot;(1) A word is that by which we communicate our will by which we convey our thoughts, or by which we issue commands; the medium of communication with others. (2) The Son of God may be called 'the Word,' because he is the medium by which God promulgates his will and issues his commandments.&quot; &quot;With God&quot;--&quot;suggests equality as association&quot;[WBC] See John 17:5 for further proof of Christ (the Word) being with God in the beginning. &quot;Was God&quot;--shows, &quot;that the Word does not by Himself make up the entire Godhead; nevertheless the divinity that belongs to the rest of the Godhead belongs also to Him.&quot;[TNTC]</td>
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<td>2</td>
<td>This verse verifies verse one but also proves that the Word existed from eternity and there was therefore a union of nature or essence between God and the Word.</td>
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<td>3</td>
<td>&quot;Were made&quot; can be rendered, &quot;All things came into being through the Word.&quot;[Vincent] &quot;Came into existence.&quot;[TNTC] &quot;By Him&quot;--&quot;lit. through Him.&quot;[Vincent] &quot;Without&quot;--&quot;means &quot;apart from.&quot;[Vincent]</td>
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<td>4</td>
<td>&quot;In Him was life&quot;--Christ is the source and &quot;fountain of life-physical, moral, and eternal.&quot;[Vincent] Spiritual life is promised by Christ in John 6:27, 33, 35; 10:10 and 17:2, 3. Colossians 3:4 teaches that Christ is the life of the believer. &quot;Light of men&quot; refers to, &quot;the Lord Jesus as the illumination of men.&quot;[Vine] See John 3:19-21; 8:12; 12:35, 36, 46.</td>
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<td>5</td>
<td>&quot;Darkness&quot;--commonly denotes ignorance, guilt, or misery. &quot;Comprehend&quot; according to Vine means, &quot;to lay hold of with the mind, to understand, perceive...though here the sense is that of mental perception.&quot; Barnes states that it means, &quot;admitted it not; received it not. The word comprehend with us means to understand. This is not the meaning of the original. The darkness did not receive or admit the rays of light...men were so ignorant, so guilty, and debased, that they did not appreciate the value of his (Jesus) instructions; they despised and rejected him.&quot;[BNNT] Note 1 Cor. 2:14 and 2 Cor. 4:3, 4.</td>
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<td>6</td>
<td>&quot;Was&quot; is better translated &quot;came.&quot;[WBC] John the Baptist was sent from God, &quot;There came a man sent from God whose name was John, (Mal. 3:1).&quot; [Amplified Bible] &quot;Sent&quot; is a verb that, carries the sense of sending an envoy with a special commission.&quot;[Vincent]</td>
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<td>7</td>
<td>&quot;For a witness&quot; means, &quot;To give testimony. He came to prepare the minds of the people to receive him (Matt. 3; Luke 3) to lead them by repentance to God; and to point out the Messiah to Israel when he came, John 1:31.&quot;[BNNT] &quot;Through him&quot;--&quot;through John who first pointed men to Jesus as the Light, and it was through the belief of these men that others came to believe. Therefore all believers have in a sense been first brought to faith by John.&quot;[TNTC]</td>
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<td>8</td>
<td>&quot;The true Light&quot; refers to Jesus Christ and not John the Baptist. The true Light, &quot;does not make John a false light. It denotes light in the antitypical, ultimate sense-the sun, not a candle.&quot;[WBC] &quot;True&quot; denotes, &quot;real.&quot;[TNTC] &quot;The world&quot;--&quot;means the ordered universe; in the Johannine writings however it has the distinctive sense of the dis-ordered, fallen world.&quot;[TNTC]</td>
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<td>9</td>
<td>&quot;He was in the world&quot; speaks of his being in the world when he took on our nature upon him, and dwelt among us.&quot;[Henry] &quot;The world knew him not&quot;--&quot;The ox knows his owner, but the brutish world did not. They did not own him, did not bid him welcome, because they did not know him.&quot;[Henry]</td>
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<td>10</td>
<td>&quot;He came unto his own&quot;--&quot;The light given to all men by the Word was bestowed in special measure on the Israelites, chosen by God to be the recipients of a special revelation about Himself. When the Word became flesh in a Jewish child in the land of Israel He was in a real sense coming to His home, but His own kinsmen gave Him no welcome.&quot;[TNTC]</td>
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As many as received him"--"A few in his lifetime received him and many more after his death. To receive him here means to believe on him."[BNNT] "Gave he power"--means "authority, right."[WBC] "Become sons of God" means, "Children of God by adoption. "Christians are called sons of God, (1) because they are adopted by him, 1 John 3:1. (2) Because they are like him; they resemble him, and have his spirit."[BNNT] "Believe on his name" means, "give their allegiance to Him because He is what His name (or names) imply that He is."[TNTC]  

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Which" according to Vincent refers to "Children of God." "Were born" literally means, "were begotten."[Vincent] Barnes states: "This doubtless refers to the new birth, or to the great change in the sinners mind, called regeneration, or conversion....they did not become children of God in virtue of their blood; or because they were the children of Jews or pious parents." "Not of blood" means, "not man: [BNNT] or "not from the human stock.:[TNTC] "But of God" means "God produces the change, and confers the privilege of being called his children. The heart is changed by his power. And no privilege of birth; no unaided effort of man; no works of ours, can produce this change."[BNNT] Alford states: "The Jews grounded their claim to be the children of God on their descent from Abraham. John here negatives any such claim and asserts the exclusive divine birth of all who become children of God by faith."[AGT]
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