



A Course

In

**HOMILETICS I & II,
STUDIES IN**

Prepared by the
Committee on Religious Education
of the
American Bible College

Pineland, Florida 33945

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INTRODUCTION

HOMILETICS — BIBLICAL PRESENTATION

Public Speaking is secular training for speech delivery. Homiletics differs in that its main focus is upon the Word of God. Homiletics involves both preaching and teaching. The gift of pasturing involves both. However, homiletics is not limited to pasturing. It also should be utilized in mission work, school teaching, evangelism and everyday communication. Hence, laypersons as well as professional church workers should know the basics in this art of communication.

ACKNOWLEDGEMENT

The American Bible College is greatly indebted to Dr. Phil Stringer for his gracious permission to use his lectures on homiletics for this course. Dr. Stringer is both an outstanding preacher and Bible scholar. It is our prayer that our Lord Jesus will continue to use Dr. Stringer and his varied ministries for His honor and glory.

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HOMILETICS I

LECTURE ONE: THE CALL TO PREACH

"With its preaching, Christianity stands or falls."

~ ~ P. T. Forsyth ~ ~

"The pulpit is the center of the world."

~ ~ The Sermon Doctor ~ ~

"In every generation, the church as a whole is the product of the pulpit ministry, i.e. it is possible to judge the quality of the preaching by the spiritual life of 'the people.'"

~ ~Bob Jones Jr., p. 7 Ancient Truths for Modern Days ~ ~

I. DEFINITION OF HOMILETICS

Homiletics is the science, of which preaching is the art, and the sermon is the product. There are 221 references to preaching in the New Testament—37 different Greek verbs.

II. THE CALL TO PREACH IS NOT THE SAME AS THE CALL THAT A PROPHET OR APOSTLE RECEIVES

Dr. Martyn Lloyd Jones describes the call to preach:

"A call [to preach] generally starts in the form of a consciousness within one's own spirit, an awareness of a kind of pressure being brought to bear upon one's spirit, some disturbance in the realm of the spirit, then that your mind is being directed to the whole question of preaching. You have not thought of it deliberately, you have not sat down in cold blood to consider possibilities, and then, having looked at several have decided to take this up. It is not that. This is something that happens to you; it is God dealing with you, and God acting upon you by His Spirit; it is something you become aware of rather than what you do. It is thrust upon you, it is presented to you and almost forced upon you constantly in this way."

A. The call to preach is based on an inward prompting of the Holy Spirit, not an objective revelation.

B. The call to preach is a gift, Eph. 4:11.

C. The call is different for everyone—"it is easier felt than telt."

"No man can define or describe for another man the likeness and fashion of the divine vocation"

~ ~ J.H. Jowett ~ ~

D. It is a call to a life, not to a profession or a career!

III. ORDINATION

A. A genuine call to preach will be recognized by others.

B. When a local church recognizes the gift of preaching, it is called ordination, Titus 1:5.

IV. A GENUINE CALL STILL HAS TO BE CULTIVATED

Moses was very uneasy about his speaking, Ex. 6: 12; 17:1, but he became a very effective speaker when ordained by God, Acts 7:22.

V. THE IMPORTANCE OF PREACHING

"In every age of Christianity, since John the Baptist drew crowds into the desert, there has been no great religious movement, no restoration of Scriptural truth, and reanimation of genuine piety, without new power in preaching both as cause and effect."

~ ~ John Broadus ~ ~

"Decline of spiritual life activity in the churches is commonly accompanied by a lifeless, formal, unfruitful preaching, and this partly as cause, partly as effect. On the other hand, the great revivals of Christian history can most usually be traced to the work of the pulpit."

~ ~ E.C. Dargan ~ ~

"Preaching is the supreme work of the Christian minister."

~ ~ G .Campbell Morgan ~ ~

"The most urgent need in the church today is true preaching."

~ ~ Dr. M.L. Jones ~ ~

"The highest service that men may attain to on earth is the preaching of the Word of God."

~ ~ John Wycliffe ~ ~

"Preaching is the thing the devil hath wrestled most against."

~ ~ Hugh Latimer ~ ~

"... It being observed in England that those who hold the helm of the pulpit always stir people's hearts as they please."

~ ~ Thomas Fuller ~ ~

"He will not fail to note that the preacher's message and the Church's spiritual condition have risen or fallen together. When life has gone out of the preacher it is not long before it has gone out of the Church also. On the other hand, when there has been a revival message of life on the preacher's lips there comes as a consequence a revived condition of the Church itself. The connection between these two things has been close, uniform, constant."

~ ~ John Brown ~ ~

"I argue that in many ways it is the departure of the Church from [inspired] preaching that is responsible in a large measure for the state of modern society. The Church has been trying to preach morality and ethics

without the Gospel as a basis; it has been preaching morality without godliness; and it simply does not work. It never has done, and it will never will. And the result is that the Church, having abandoned her real task, has left humanity more or less to its own devices."

~ ~ Martyn Lloyd Jones ~ ~

VI. GREEK WORDS USED IN THE NEW TESTAMENT—FOR PREACHING (see following list)

VII. PREACHING

"Preaching is the art of communicating the message of God to the heart and lives of the people in a comprehensible manner." ~ ~Stinnett Ballew ~ ~

"When we face real people with eternal soul balanced between heaven and hell, the nobility of preaching owes us even as it underscores our inadequacies." ~ ~ Bryan Chapell ~ ~

GREEK WORDS USED IN THE NEW TESTAMENT FOR PREACHING AND COMMUNICATING WITH THEIR KING JAMES TRANSLATIONS

[Greek definitions are from, A LEXICON by Liddell and Scott, (Ginn Brothers, Boston, 1871). Elevated numbers are the number of usage in the K.J.V.]

1. *Legô* = to reckon among, recount, tell, relate - preaching as "face-to-face direct-personal speech" [It is translated: ask¹, bid², boast¹, call⁴⁷, describe¹, give out¹, name², put forth¹, say¹¹⁸⁰, say on¹, show¹, speak⁵⁶, speak of¹, tell³³, utter¹, is to say things³.]

- John's gospel uses "legô" 266 times - emphasizing the spontaneous character of Jesus' discourse

2. *Laleô* = to articulate speech, talk - outward utterance, speech, talk [It is translated: preach⁶, say¹⁵, speak²⁴¹, speak of², describe¹, give out¹, name², put forth¹, say¹¹⁸⁰, say on¹, speak with², talk¹², talk with¹, tell¹¹, utter⁴, things which were to be spoken after¹.]

- John's gospel uses "laleô" 60 times, not so much the substance of discourse

3. *Erô, Eipov* = to tell, proclaim, announce - to say, speak, use language command [It is translated: call¹, say⁵⁷, speak⁷, speak of², tell⁴.]

- often used in reporting what the Old Testament prophets said, now being fulfilled

4. *Euangelizô* = to bring good news - to announce and emblazon the good news [also the same Greek word translated "evangelize"] [It is translated: declare to¹, preach unto¹, bring glad tidings unto¹, bring good tidings of¹, declare glad tidings of¹, preach¹⁷, preach any gospel², preach the gospel¹¹, preach the gospel in¹,

preach the gospel of¹, preach the gospel to², preach the gospel unto², preach unto², be preached², be preached by the gospel¹, be preached³, have the gospel preached to one¹, the gospel is preached¹, the gospel is preached to¹, the gospel is preached unto¹.]

- Matthew 11:5; Luke 4:18; 7:22; Acts 8:25; Romans 1:15; 10:15; 15:20; I Corinthians 1:17; 9:16

5. *Kêrussô* = to herald, proclaim, summon - to herald, proclaim, publish, announce [It is translated: bid¹, command²⁴, give commandment¹, at one's command¹.]

- I Corinthians 1:21, 23; II Corinthians 4:5. "No appeal without proclamation; No proclamation without appeal."

6. *Anaggellô* = to carry back tidings, report - to announce, make known, report, rehearse [It is translated: declare³, rehearse¹, report¹, shew, show⁶, speak of¹, tell⁶.]

- Acts 14:27; John 16:13-15; I John 1:5; Romans 15:21; Acts 16:38; II Corinthians 7:7

7. *Apaggellô* = to bring tidings, report, relate - to bring word, to report, proclaim [It is translated: bring word¹, bring word again¹, declare³, report², shew, show to¹, shew, show again¹, tell²⁶.]

- I Thessalonians 1:9; I John 1:2; Acts 26:20; Hebrews 2:12; Luke 8:34

8. *Homileô* = to associate with, live together - to converse with, to talk with [It is translated: commune together¹, commune with¹, talk².]

- Luke 24:14, 17; Acts 20:11; 24:26

9. *Martureô* = to bear witness, testify - witness, preaching as born of experience [It is translated: be witness², bear record¹³, bear witness²⁵, give¹, give testimony², give witness¹, testify¹⁹, witness³, be witnessed¹, be well reported of², charge¹, have good report², have testimony¹, obtain good report², obtain witness¹, witness¹.]

- John 1:7-8, 15, 32, 34; 3:26; 5:33; Acts 10:43; 23:11; I Corinthians 15:15

10. *Kataggellô* = to declare, give information, disclose - to announce, to preach, to proclaim publicly, publish [It is translated: declare², preach¹⁰, show³, speak of¹, teach¹.]

- Acts 13:5; 17:13; I Corinthians 2:1 (with the idea of celebrating, commending)

11. *Didaskô* = to teach - to teach, instruct, to give instruction [It is translated: teach⁹⁷.]

- Matthew 4:23; 9:35; Romans 12:7; I Corinthians 4:17; I Timothy 2:12; 4:11

12. *Propheteuô* = to interpret for God, foretell, prophesy, - to prophesy, to be a prophet, to foretell [It is translated: prophesy²⁸.]

- I Corinthians 11:4-5; 13:9; 14:1, 3-5, 24, 31, 39; Revelation 11:3; I Peter 1:10; Jude 14

13. *Parakaleô* = to call to aid, send for, demand - to beg, beseech, console, comfort [It is translated: beseech⁴³, boast¹, call for¹, comfort²³, desire⁸, entreat³, exhort¹⁹, exhort one another¹, give exhortation¹, pray⁶, in his exhortation¹, be of good comfort¹.]

- Acts 20:2; Romans 12:8; II Timothy 4:2; Acts 25:2; I Corinthians 16:12; Acts 21:12

14. *Proeuaggelizô* = to get ready before, prepare for one's own use - to announce good news beforehand [It is translated: ordained before¹, prepare afore¹.]

- Galatians 3:8 (before the event by which the promise is made good)

15. *Diaggellô* = to give notice, notify, proclaim - to tell or announce thoroughly [It is translated: + declare¹, preach¹, signify¹.]

- Luke 9:60; Acts 21:26; Romans 9:17 (to carry a message through)

16. *Prokêrussô* = to proclaim by herald, proclaim publicly - to cry or proclaim beforehand [It is translated: preach before¹, preach first¹.]

- Acts 3:20, 24; 13:24 (to proclaim by herald, cf. *kerussô*)

17. *Parrhesiazomai* = to speak freely - to be free in speaking, to have boldness [It is translated: be bold¹, preach boldly¹, speak boldly⁴, wax bold¹, boldly¹, freely¹.]

- Acts 9:27, 29; 18:26; 19:8 (n.b. also Acts 13:46; 26:26; Ephesians 6:20)

18. *Paramotheomai* = to address with soothing or cheering words - to address, calm, encourage, console, comfort [It is translated: comfort⁴.]

- John 11:31 (also I 6:19); I Thessalonians 2:12 (for the purpose of arousing)

19. *Noutheteô* = to bring to mind, advise, admonish - to admonish, warn, exhort, put in mind [It is translated: admonish⁴, warn⁴.]

- Acts 20:31; Romans 15:14; I Corinthians 4:14; Colossians 1:28; 3:16; I Thessalonians 5:12, 14

20. *Dialogizomai* = to settle accounts, account of, consider - to bring together reasons, deliberate, dialogue [It is translated: cast in one's mind¹, consider¹, dispute¹, muse¹, reason¹¹.]

- Acts 20:7 (Luke 1:29; 5:21; Hebrews 12:5), a more conversational word

21. *Phêmi* = to say, express one's opinion - to make known one's thoughts, to say [It is translated: affirm¹, say¹.]

- II Corinthians 10:10; Luke 7:44; Acts 26:32; Acts 10:28; 16:1; I Corinthians 10:15, 19

22. *Prolegô* = to pick out or choose before others, prophesy, proclaim - to say beforehand, to predict [It is translated: foretell¹, tell before².]

- II Corinthians 13:2; Galatians 5:21; I Thessalonians 3:4 ("pro" may have the sense of plainly)

23. *Plêroô* = to fill, make full - to fulfill, to fully preach [It is translated: accomplish¹, end², fill¹⁷, fill up¹, fulfil⁵¹, make full¹, preach fully¹, supply¹, be filled with¹, be full⁵, be full come², exoïre¹, fill¹, after¹, complete², full³, perfect¹.]

- Romans 15:19; Colossians 1:25 (to cause to be everywhere known)

24. *Akoê* = to hear, listen - the word of hearing [It is translated: audience¹, ears⁴, fame³, hearing¹⁰, report¹, rumor¹, preached¹, which ye heard¹.]

- Hebrews 4:2, what is heard by the ear

25. *Peithô* = to persuade, induce - to persuade, to convince, to win over [It is translated: assure¹, be confident², have confidence⁶, have whereof one might trust¹, make one's friend¹, persuade¹⁰, put one's trust¹, trust⁸, wax confident¹, believe³, be persuaded¹¹, obey⁷, yield unto¹.]

- often used of Paul's preaching in Acts 13:43; 17:2-4; 18:4; 19:8, 26; 26:28

26. *Dialegomai* = to converse, reason, talk with - to discourse, argue, discuss [It is translated: dispute⁶, preach², reason with², speak¹.]

- Acts 17:2, 17; 24:12; Hebrews 12:5 (preached in Acts 20:7, 9 Authorized Version)

27. *Suzêteô* = to seek or examine with, join in seeking out - to discuss, dispute, reason with [It is translated: dispute¹, dispute with¹, inquire¹, question², question one with another¹, question with², reason¹, reason together¹.]

- Acts 28:29 Luke 24:15; Mark 8:11; Acts 11:29 (examine together)

28. *Parainêô* = to advise, recommend, counsel - to exhort, admonish, recommend [It is translated: admonish¹, exhort¹.]

- Acts 27:9, 22 (with the addition of "legô" + direct discourse)

29. *Protrepô* = to turn or urge forward, urge on, exhort, persuade - to urge forward, exhort, encourage [It is translated: exhort¹.]

- Acts 28:27. From Homer down, but only once in the New Testament.

30. *Gnorizô* = to make known, declare, detect, recognize - to make known, to cause to be recognized [It is translated: certify¹, declare⁴, do to wit¹, give to understanding¹, make known¹⁶, wot¹.]

- Luke 2:15; John 15:15; 17:26; Romans 9:22, II Corinthians 8:8; Ephesians 3:5, 10; 6:21

31. *Dêloô* = to show, make visible or clear - to make manifest by relating, declare [It is translated: declare³, show¹, signify³.]

- I Corinthians 1:11; 3:13; Colossians 1:8; Hebrews 12:27; I Peter 1:11; II Peter 1:14

32. *Diêgeomai* = to describe or narrate in full - to recount, to relate in full, set forth

- Acts 8:33; 9:27; 12:17; Hebrews 11:32 (cf Mark 5:16; Luke 8:39; 9:10) [It is translated: declare³, show¹, tell⁴.]

33. *Ekdiêgeomai* = to tell you the end, recount in full - to narrate in full or wholly, tell, declare [It is translated: declare².]

- Acts 13:41; 15:3 (cf Hab. 1:5 LXX), used in Aristotle's *Rhetoric*

34. *Exêgeomai* = to lead, manage, direct, govern - to recount, rehearse, to lead out [It is translated: declare⁵, tell¹.]

- Acts 10:8; 15:12; 21:19 (cf Luke 24:35). To unfold - John 1:18.

35. *Phrazô* = to tell, declare, pronounce - to indicate plainly, make known, declare [It is translated: declare².]

- Matthew 13:36; 15:15. To explain - as the thought in a parable.

36. *Proslaleô* = to talk to or with - to speak to or with someone [It is translated: speak to¹, speak with¹.]

- Acts 13:43; 28:20. Preaching is certainly acoustical as Luther said.

37. *Plêrophoreô* = to bring full confirmation, to be fully believed - to fulfill, accomplish, to fully proclaim [It is translated: make full proof of¹, be fully known¹, be fully persuaded¹, things which are most surely believed¹.]

- II Timothy 4:17, with *kêrugma* (i.e. proclamation)

LECTURE TWO: A BRIEF PREVIEW OF THE TYPES OF SERMONS

"Preaching is the energizing of truth."

~ ~ The Sermon Doctor ~ ~

- I. The textual sermon is one that develops from a single text. It is focused on the truth found in this single text.
- II. The topical sermon is designed to cover the basic teachings of Scripture on a specific topic.
- III. The expository sermon is a detailed interpretation, explanation and application of a passage of Scripture.
- IV. The biographical sermon tells a story from the life of a Bible character and draws application from it.
- V. The personal testimony sermon illustrates a Bible truth from the experience of the preacher.
- VI. The Biblical incident tells a story from Scripture and draws an application from it.
- VII. The exegetical sermon covers a passage of Scripture word for word and draws applications from the combined message.
- VIII. The word study sermon traces a word through the Scriptures to learn what God wants to teach us with that word.
- IX. The historical incident sermon recounts a story from history and draws spiritual truths from it.
- X. The special situation sermon addresses the occasion of a singular event and the spiritual truths that can be learned from this event.
"In the deepest sense of all, a man cannot be taught to preach. The Word must be like a fire in a man's bones if he is to become an effective preacher. But a man can be taught how to put his message forcibly, he can be taught how to stand and how to speak and how to arrange his matter." ~ ~J.D. Jones~ ~
- XI. Great passages about preaching, II Tim. 4:1-6; I Peter 5:1-3.

END OF SAMPLE