A COURSE

IN

HOMILETICS I & II,

STUDIES IN

Prepared by the
Committee on Religious Education
of the

AMERICAN BIBLE COLLEGE

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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

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# HOMILETICS I,
## BIBLICAL PRESENTATION

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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 told."
   "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 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. ἐρωτάω = 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 of2, tell33, utter1, is to say things3.]

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

2. λαλέω = 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, show1, speak with1, talk12, talk with1, tell11, utter2, things which were to be spoken after1.]

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

3. ἐρωτάω, ὑποδηλώ = to tell, proclaim, announce - to say, speak, use language command [It is translated: call1, say37, speak2, speak of2, tell2.]

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

4. έκαθορίζω = 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 of2, declare glad tidings of1, preach17, preach any gospel1, 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 preached1, have the gospel preached to one1, the gospel is preached1, the gospel is preached to1, the gospel is preached unto1.]


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


7. ἀπαγγέλλω = to bring tidings, report, relate - to bring word, to report, proclaim [It is translated: bring word1, bring word again1, declare1, 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. ἡμιλέω = to associate with, live together - to converse with, to talk with [It is translated: commune together1, commune with1, talk2.]


9. Μαρτυρέω = to bear witness, testify - witness, preaching as born of experience [It is translated: be witness2, bear record13, bear witness35, give1, give testimony2, give witness1, testify19, witness1, be witnessed1, be well reported of2, charge1, have good report2, have testimony1, obtain good report1, obtain witness1, witness1.]


10. Καταγγέλλω = to declare, give information, disclose - to announce, 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: teach9.]

- 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: prophesy²⁵.]
   - 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: beseech¹⁰, boast¹, call for¹, comfort²¹, desire⁸, entreat¹, 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. **Prokèrussô** = to proclaim by herald, proclaim publicly - to cry or proclaim beforehand [It is translated: preach before¹, preach first¹.]

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

18. **Paramuþhoûmaî** = to address with soothing or cheering words - to address, calm, encourage, console, comfort [It is translated: comfort⁶.]
   - John 11:31 (also 16:19); 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: admonish¹, warn⁴.]
   - Acts 20:31; Romans 15:14; I Corinthians 4:14; Colossians 1:28; 3:16; I Thessalonians 5:12, 14

20. **Dialogizômaî** = 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, fulfill¹⁵, make full¹, preach fully¹, supply¹, be filled with¹, be full³, be full come², exoire¹, fill¹, after¹, complete², fill¹, 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, ears², fame¹, 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, believe¹, be persuaded¹¹, obey², yield unto¹.]
   - often used of Paul's preaching in Acts 13:43; 17:2-4; 18:4; 19:8, 26; 26:28

26. **Dialagogai** = to converse, reason, talk with - to discourse, argue, discuss [It is translated: dispute⁶, preach², reason with², speak².]

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.]

28. **Paraînoê** = 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.]
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