

METHODS IN SERMONIZING



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METHODS IN SERMONIZING

A Text Book Especially Designed To Help The Young
Preacher, The Beginner And First Year College Student

BY A. J. KIRKLAND

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PRICE — FIFTY CENTS

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BAPTIST SUNDAY SCHOOL COMMITTEE

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FOREWORD

In presenting this work the author has endeavored to meet a need of a large group of students and preachers who have largely been neglected. For the most part studies in the preparation and delivery of sermons have been designed for college and university students with no thought for the underprivileged preacher or the beginner. This has been a serious mistake, for many preachers begin their active preaching ministry from the time they surrender their lives for this great work, and many of them never get the benefit of a higher education. This group of preachers have found most available studies in the preparation and delivery of sermons disappointing because they were, so-to-speak, over their heads. They were presented in such a way or in such terms that the student could not grasp them. Hence for several years the author has seen the need of simplified methods for beginners and for first year students in our primary schools for the training of the ministry.

This work is not the product of mere theory. It is based upon fifteen years of actual experience in teaching young preachers. It has been the author's happy privilege to teach and train a number of young preachers in their preparation for the ministry. Many of these have made good and are filling the pulpits of our largest and most cultured churches, and many of them have had no other training. Hence the methods herein presented have been tried and proved. Therefore they are sent forth with full confidence that if they are mastered and applied they will meet the need for which they are designed.

A. J. KIRKLAND,
Doctor In Bible Languages.
August 1946.

DEDICATION

To my students, who have been loyal and true to their calling, who have so faithfully and zealously followed my teaching, and who have been the greatest incentive in my life to continuous work and study for myself as well as the inspiration for many happy days of fellowship in the Lord and in the ministry, this work is most affectionately dedicated.

—THE AUTHOR

METHODS IN SERMONIZING

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CHAPTER ONE

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SOME IMPORTANT FACTS

There are some things that every preacher needs to know very definitely and get permanently fixed in his mind. There is an old adage which says, "There is no royal road to learning." This proverb is true with preachers as it is in all other fields. One must study if he learns to preach, and then, after he learns how, he must continue to study if he does preach. Too many preachers are either too busy or too lazy to apply themselves to the highest and noblest task unto which God has ever called man. Methods in Sermonizing will not make you preach, but they will help you preach, if you really want to preach and will try. There is no need here to go into the discussion of the call to the ministry, nor to discuss other supernatural elements of the ministry, such as leadership of the Holy Spirit. All of us recognize the fact that God calls men into the ministry. We recognize the fact that he gives us the presence, power and leadership of the Holy Spirit. God has given to us our message, and that message is laid down in His Word. In spite of all these facts, a God-called man, with the presence, power and leadership of the Holy Spirit available unto him, and, with his message already written, may become indolent, lazy and backslidden, and, because of ignorance or other handicaps, he may fail.

A Divine call to the ministry embraces a Divine call to many other things. It not only embraces a call to take what we have and with it do our best for the Master; but it also calls us to reach out for every thing that is available to us in order that we may grow in the calling where unto He has called us. To deny this proposition is the height of folly and the essence of failure. Jesus charged His ministers to "be wise as serpents and as harmless as doves." The Divine injunction to study to show ourselves approved unto God and to be workmen that need not to be ashamed, rightly dividing the word of truth, is just as essential to our success and to our obedience to God as are the injunctions to pray and seek the leadership of the Holy Spirit. No church would want a preacher that never prayed, and they would be fully justified in refusing to let him preach to them: but a church would also be as much justified to refuse a preacher that would not study and use every means to improve his ministry. We should not neglect any of these elements of our ministry, especially the essential things that God has commanded. To willfully neglect anything that God has commanded of us, makes rebels and sinners of us. The man who gives his time and energies to

form and correctness in the preparation and delivery of his message, and at the same time neglects prayer and spiritual help, makes a mighty blunder and is guilty of great sin: but, on the other hand, the man who gives himself to prayer and spiritual zeal, and makes no preparation of his message, not only makes a great blunder and sins mightily, but in most instances will find his prayers unanswered and his zeal disappointing.

The factors which go to make up a great preacher and a great message are supplementary one to the other and the absence of one will render the other powerless. Just as one cannot have good bread without all of its essential elements, even so, we cannot have the best spiritual food without all of its essential elements. If one has his message well prepared, and if he delivers it in a flawless way from the standpoint of correctness: and if it be cold, formal and Spiritless, it is practically worthless. But on the other hand, if one be ever so zealous and seemingly spiritual, and has no message, or if his message is bungled and senseless, his message, too, is practically worthless. Hence, we can easily see that mental preparation and spiritual preparation go hand in hand. They supplement and help each other, and the absence of one destroys the other. The man who is obedient to God and who is zealous of doing and being his best as a minister of His Word will neglect neither of these essential factors.

A word of caution and warning might well be given to extremists on this subject. Circumstances alter many cases. There might be much argument as to how much a man must know before he preaches, and there might be much argument as to what spiritual preparation really is. If we must wait until we have graduated from some school or passed a set standard before engaging in the ministry, there would be many that could never preach and that would rule God out. On the other hand there are those that mistake emotionalism for spirituality or that would belittle spirituality and call it emotionalism. There need be no extreme here. If God calls a man He has a field for him, and he should seek that field and do the best he can in it with what he has, regardless of his limitations, but with it all he should recognize the duty that God has laid upon him to study and improve his ministry. On the other hand, those who would belittle spirituality and emotionalism should compare the fruits of their own ministry with that of those whom they criticize, and all of us should recognize that God often, because of His merciful grace, blesses the ministry of all of us in spite of our weakness and insufficiency and not because of what we are. An ignorant preacher once took occasion when some college students were in his audience to boast of his ignorance and to declare that God gave him his sermon. He proudly boasted that all he did was open

his mouth and the sermon just rolled out. When he was through boasting he tried to turn to his text and could not find it. He asked for a song and when it was finished he had not yet found the text. Seeing his embarrassment a college student asked if he might help him, and, when he told him the passage he sought, the student promptly told him where it was. After the service this college student boasted of his knowledge and made light of the preacher to some of his flock because of his ignorance, saying that if God was going to give him his message, why did He not tell him where the text was, and even went so far as to say that such a man should not be allowed to preach. Preachers should pray earnestly to overcome jealousy and self-conceit.

Just as there are essentials that go to make up the character of a thing, even so, there are essentials in methods of bringing together and presenting the different elements of character. Bread may possibly contain all the essential elements of good bread without being good bread. The mixing and the proper portion of elements used make the difference. Furthermore there are different methods of making bread, and there are different sorts of bread. This illustrates the fact that there are essential methods in the preparation and presentation of spiritual bread. And we could carry the illustration further by pointing out that the best cook knows all the different methods of preparing and serving her bread. Likewise the preacher needs to know his spiritual bread. He needs to know the nature of his message and how to prepare it. This is the purpose of this study. This course will not deal with the delivery of a sermon, nor the conduct and ethics of preachers, but it will deal with simple methods of sermon building and outlining. Its purpose is to help the student to classify subjects according to their nature and to present a method of approach and structure in the making of a sermon on the text or subject. One of the greatest problems of preachers, especially young preachers and others who have had no special training, is in finding a way or rule for getting hold of a text or subject and arranging it in a logical and systematic way. If this course is studiously followed and applied this problem will be overcome, and the student will be able to analyze a text almost at a glance or to arrange in a moment a subject for discussion. Of course, it will take time to gather the material for the discussion or the analysis of the text or outline, but that will be easy for the student to do once he has his outline systematically arranged. After the student has mastered the methods of approach and arrangement it will then be a matter of energy, determination, consecration and knowledge of the Word on his part as to whether he will make a sermon and preach it or not. That is all that one may expect of any course in the nature of sermonizing.

It has already been pointed out that the study of methods in sermonizing will not make one preach but it will help him if he wants to preach and will try.

What is a good sermon? Here is a mighty question, put in a blunt manner, which every preacher needs to study well. It is of such importance that to pass it off lightly may mean the difference of success or failure. Yet there are so many things that go to make up a correct answer that it may be more difficult than appears at a glance. **The fruit of a tree is the test of the tree itself.** Jesus said concerning preachers (or prophets), "By their fruits ye shall know them." Therefore for a sermon to be good it must bear the desired good fruit, and to accomplish this many things must be taken into consideration. A good sermon should have a definite object or purpose. It should meet a recognized need. It should be Scriptural, instructive, interesting and inspiring. In setting up this high standard of a good sermon it will be readily seen that no preacher ever fully graduates. His success will only be a relative success, and there will always be room for improvement. This is as it should be, for the moment a preacher thinks he has reached his goal, learned all there is to know, or accomplished all there is to accomplish, that moment he begins to deteriorate, and he will soon be a cast away.

A good sermon should have a definite objective. Every preacher should have a very definite purpose in every message he presents. If this is not true it is like shooting at random. Where nothing is purposed there is usually nothing accomplished. But if the objective is reached by a sermon, or if the purpose is accomplished, the desired fruit is more likely to be borne. To be able to have the best objective one needs to know his congregation, their inclinations, their spiritual condition, their needs and their ability to grasp the message. One congregation may be so unschooled that it is necessary to be very tedious in explanations, while the same tedious method would be boresome to another congregation. One congregation may need rebuking, while another may need encouragement. One congregation may need to be taught, while another may need to be challenged to greater activity. Even in evangelism, which is always needed, and which is the greatest burden of the preacher, there should be a definite objective and purpose. Preachers are to be as wise as serpents and as harmless as doves, and Paul said, "Being crafty, I caught you with guile." Man needs to be taught in evangelism as well as in everything else. He must know that he is lost and why; he needs to know God's way and be convinced that it is the only way, and then, he needs to be persuaded to move according to God's will. We need not be pussyfooters and fence straddlers, but

if and when we preach in such a way that those whom we seek to win are driven from us we are wrong.

Above everything else a sermon should be Scriptural. This should be the main consideration: for God will bless His Word in spite of our weaknesses. Paul told Timothy to preach the Word, and it is unto this task that God calls every preacher. To make a sermon interesting and inspiring, or entertaining, adds to its worth only if it is Scriptural — if it is God's eternal truth. Otherwise it may be even dangerous because of these qualities. The modernist, who, in his purpose and by his method, seeks to destroy man's faith in every fundamental truth of God's Word, is the most interesting and entertaining speaker that goes into the pulpit. People should always be led to move because of truth, and not because of emotional excitement. Therefore it is possible and also actually true that many preachers that love truth and want to accomplish the best for the glory of God, move more people by emotionalism than they do with truth. To preach the Bible, one must study it: for one cannot preach that which he does not know. This makes Bible preaching a mighty burden to the flesh. It is easy to substitute something else of our own resources, and therefore, there is always the temptation to do it, and one must ever discipline himself to the study of the Word. Preachers should ever remember that when they are preaching they are dealing with the souls of men and with eternal destinies.

How shall the sermon be made interesting and inspiring? Here is another question which is not easy to answer and in which no preacher shall ever fully graduate. Perhaps no preacher, except he be conceited, was ever fully satisfied with his sermon. Volumes have been written on this subject and it is not exhausted. Nevertheless, we must face the problem and seek to solve it. To the extent that we earnestly and studiously approach it and seek to solve it, to that same extent we shall succeed.

We should seek divine help. Let us never forget the fact that the Holy Spirit indwells the God-called preacher, and also every believer. There is an affinity of Spirit and an Unction from on high for those who will seek it and claim it. The same Holy Spirit that made Peter wax bold, that opened the heart of Lydia, that made the Philippian jailer to tremble, and that pricked the hearts of men in the days of the apostles is our promised help, and God will as assuredly fulfill that promise to us as He will fulfill any other promise, if we but yield to him and meet the other requirements that are demanded of us. Let every preacher do his best, and then let him lean upon God for the power that he needs.

If we are interested and inspired by our own message, it will usually be interesting and inspiring to others. Paul tells us that

it is good to be zealously affected, but he also warns us against and condemns a zeal without knowledge. A man may be just as zealous for a falsehood as he can be for the truth. The Apostle Paul himself is an outstanding example of this fact. Nevertheless, if a sermon is Scriptural, if it has the right purpose, and if the one delivering it is interested in it, it is meat for the Master's use. Do not deliver a sermon till you are full of it yourself.

Another thing that we should recognize in seeking to make the sermon interesting and inspiring is that God has so constituted man, and He so deals with him, as to grip and interest his mind about things spiritual. This instinct or characteristic is embedded in every fibre of his nature. God has so veiled the future, and He has so obscured the final analysis of all things spiritual, that man's mind is ever inquiring about them. For this cause one finds man already interested in a thousand things before he ever preaches on them. Furthermore, though the divine element has already been mentioned, it is impossible to over emphasize it, it is the business and work of the Holy Spirit to convict the mind and conscience of the unsaved man and to give discernment to the saved. "Spiritual things are spiritually discerned." Therefore, when one has made an honest effort in preparation, and when he has the conviction that he has done his best, he should move forward without fear or shame, having faith in the promises of God that by the help or power of the Holy Spirit his message will be effective. Paul was a great scholar, and a great orator, and in addition to his gifts and achievements, had the inspiration of the Holy Spirit, yet he knew that without the convicting power of the Holy Spirit upon his audience he would be a failure. Therefore he requested the saved to pray for him, "That a great door of effectual utterance might be opened unto me."

Notwithstanding all the above things, the question still lingers in our minds, Is there not something else that we can do—something within our grasp—something that we can employ, with which we can stimulate and hold the interest of our hearers? The answer is that there may be many things. Some of these things are occasioned by things that transpire in the community which cause people to raise questions. Such things as floods, earthquakes, wars, and other disasters arouse the interest of people. A preacher should ever be on the alert for taking advantage of such occasions, and one who is a close observer may find many things, even in the ordinary happenings of the community or nation, which he can use to stimulate and hold interest.

Then, too, there are certain basic laws for awakening, stimulating and holding interest. It is not the purpose of this course to enter into this field, but the basic elements of the law is

stated here. The mind of man is ever moving in the realm of inquiry. The moment something excites this instinct, he becomes curious to know the facts of it, or, in other words, he moves or gives attention to the thing that has excited his mind until his curiosity is satisfied. Man's mind constantly thinks, therefore his attention is more or less fixed upon something all the time, and the thing that arouses the most curiosity is the thing to which he gives attention. The person, then, in recognition of this principle, who can so move, so act or so talk as to arouse the curiosity and satisfy the inquiry, will hold the attention of his listener. Preachers who preach constantly to the same church or congregation will find this more and more difficult to do. In fact, that is why so many preachers can stay with one church but a short time. Humanly speaking, the interest wanes because they come to know him so well that they are no longer curious about what he is going to say or do.

It must be further pointed out, however, that real interest goes deeper and further than mere curiosity and its satisfaction, although these elements are always present. There is the matter of personal concern. It is in this mental field that real interest is held and people are actuated into doing things. That field of interest which merely excites curiosity and satisfies it may never do more than entertain, but the interest that abides and bears fruit, convinces the person that he sustains a personal relationship and concern in or with the thing that has excited him. It is in this field that we must move in the preaching of the Word. Anything which is out of the realm of reproach may be legitimately used to excite the mind and arouse it to inquiry, but when that is accomplished, we must move into the realm of Divine Truth, bringing the audience to a realization of personal concern in the thing we are discussing.

In the field of thought there are two distinct realms. One of these realms is that in which thought is related to man's five senses, touching, seeing, hearing, smelling, and tasting. This is called the realm of concrete or material things. The other realm is that which deals with mental concepts, ideas and reason. It may be called the realm of logic or abstract things. Spiritual things come for the most part in this field, so far as the mind is concerned, although it may be said that the spirit mind of man is his sixth sense, and is just as definite a reality as any one of the five physical senses. The preacher must of necessity deal mentally in both of these realms. In dealing with historical subjects and with subjects in the material realm, he is dealing with the concrete, but when dealing with such subjects as Salvation, Repentance, Faith, Love, and Righteousness, he deals with the abstract. One of the best ways to arouse and hold interest is to

deal in both realms of thought when we are preaching. Truth is abstract, but it may be mentally clothed in the material. This is what God did when He gave Christ to the world. Christ was God before His incarnation. As such He was physically invisible, untouchable, and inconceivable; but being clothed in the likeness of man, He was brought down within his grasp.

In the preaching of Jesus, He largely followed the method of combining the concrete with the abstract. His parables are ample proof. Often times He would state a truth and then give a parable or some illustration out of human experience or Bible history to set forth or explain that truth. Note how He explained the new birth to Nicodemus with Moses and the serpent in the wilderness. Preachers today can do no better than to follow this rule of Jesus. The greatest preachers in every age, preachers who have been most effective, preachers who have gained the greatest audiences and who have won the greatest number to Christ have followed this example. To gain and to hold interest then one should illustrate his truth. Since Jesus set the example, do not be afraid and do not be apologetic about it. Use simple illustrations both in the realm of the concrete and abstract. Most people do not think far and deeply in the field of logic or the abstract, but all of them can visualize action and material things. Hence, when preaching on salvation or repentance, use logic, set it forth in all of its abstract concepts, but then find a clearcut Bible example of it and illustrate how it works. It is more apt to be interesting and effective if it is so done.

In concluding this chapter a further word should be said concerning illustrative material. While it is permissible and good to use any example of experience and observation that will clearly illustrate the truth at hand, yet it is better to stay with the examples and things of the Bible if possible. And in most cases one can find all the illustrative material that he needs in the inspired record. It is more effective and it is certainly true. People will have greater respect for it, and after all, one cannot improve upon the Bible. Above everything else one should make his illustration set forth truth rather than obscure it. Too many times preachers tell stories to illustrate the truth, and the people will remember the story and forget the truth or miss it all together. Such story telling is worthless and is to be shunned.

In presenting **Methods In Sermonizing** the general principles set forth in this introductory chapter shall be followed. Six different methods will be introduced and explained. Each method will deal with a different type of sermon, a different type of text or a different type of subject, and it is also the purpose of this study to help the student to classify his subjects and texts according to these methods, enabling him to determine which method

is the best approach to each type of subject or text. It is not only the purpose of the course to explain the methods, but to illustrate each of them by giving examples, and to carry the student through such exercises as will help him to understand the methods.

CHAPTER TWO

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THE EXPOSITORY METHOD

Expository preaching is one of the most common, the most simple and one of the most effective methods of preaching. Expository preaching is that which merely expounds a doctrine or explains a text or subject. It might be called explanatory preaching. To explain a thing simply means to take each part separately and explain what it is and what it does. It makes simple that which is assumed to be difficult, or something which the listener does not understand.

The Expository Method may be used on different types of texts and subjects, in fact, explanations are necessary in whatever method we may be using, but this method is best suited to subjects dealing with abstract things. Doctrines need to be set forth and explained. In dealing with such abstract subjects as Salvation, Repentance, Consecration, Faith, etc., the burden is to explain all about it, so that the listener may be able to understand it. Too many preachers fail to make their hearers, especially doubters, appreciate their message or the doctrine set forth, because they fail to fully or logically explain it. Take for example, the doctrine of the security of the believer: it is often declared, but it is done in such a way as to drive people from it rather than make them appreciate it. If the doctrine is thoroughly explained in the right spirit, even those who do not believe or accept it will appreciate it.

In this day of so many creeds it is necessary to expose error and answer objections to the truth. This may be done in such a way as to be offensive, or it may be done in such a way as to maintain the respect of the listener though the message itself might be rejected. Blessed is the man who can thus present his message. Some preachers presume they have not preached the truth unless they have vilified and offended those who are known to reject their teaching. This is a deplorable attitude. It is a harmful attitude because it drives people away from the truth, creates a prejudiced mind which is thereafter closed to the truth. When such methods result in empty pews, the preacher often presumes that the people will not hear him because they do not want the truth. Every preacher should preach a sermon to himself every day on the text, "Be ye therefore wise as serpents, and harmless as doves." This does not mean that the preacher should, in any sense whatever, compromise the truth, but it does mean that he should earnestly contend for the faith. If the great

preacher, the Apostle Paul, preached in tears, it is never out of place for preachers today to be so burdened with their messages that the fountains of their tears are loosed.

In the exposition of a subject or doctrine there are three basic principles to consider: (1) Its meaning. (2) Its basic elements. (3) The logical arrangement of the elements. Other things may be brought in, but only the most essential or basic principles are mentioned here. If these three principles are properly mastered and applied the student will not have any trouble in making his sermons with the Expository Method. These three principles are now considered separately.

1. **The Meaning of the Subject or Doctrine.** This, of course, has to do with definitions. This is a very important matter. It is not necessary to spend a great amount of time on definitions, but it is necessary to get the subject or element that we are discussing clearly and definitely fixed in the mind of the listener. To fail to do so will often destroy the interest in the message or so confuse the listener that he will fail to comprehend it, and, not only is this true, but the preacher may even miss the truth himself, because he has failed to definitely comprehend the meaning of that about which he speaks. It is also often true, that the very truth of the thing that one is about to discuss is in the meaning of the subject or text itself. For example, take the subject of Salvation. A correct definition of it excludes works and apostasy, and if the listener accepts the universally approved definition of it, he must then accept the truth which is presented. In adopting definitions one can do no better than to use the Bible. Human definitions change with usage of words and language, but the Bible does not change. However this is rare, and in most cases, where a standard dictionary is used, it will agree with the usage of the Bible. This part of the sermon is called, The Introduction.

2. **The Basic Elements of the Subject or Doctrine.** By these basic elements, of course, is meant the principle parts that go to make up the whole. In dealing with material things, such as the making of bread, it would mean the different things that go into the bread to make it. But in dealing with things mentally it would mean the basic and different facts that taken together would make up a complete explanation of the one central truth of doctrine under consideration. These may be few or they may be many, depending upon the nature of the subject or doctrine under consideration. These elements, when properly found and stated, form different topics for discussion and make up the outline for the main body of the message. When they are all discovered and properly arranged, a complete, well rounded sermon outline is in hand for an expository sermon.

What every preacher wants to know is how to discover and arrange these basic elements. The arrangement of the elements are discussed further on and we are now concerned with the means of discovering them. Perhaps there is no absolute rule or law that can be adopted here, and every preacher must endeavor to use his own ingenuity in discovering these elements, but in every thing which is to be explained there are certain common characteristics. For instance, let us observe that everything has a meaning, a character, an origin, a source, a fact or many facts of nature, a function or work, an influence and a purpose. Now, if these things are kept in mind and, when a subject is taken into consideration, if these characteristics are found, then the subject is broken down into its relative parts. A table of contents is given below which will help and to which the student may add as he thinks for himself. This table of contents furnishes topical elements of many subjects and doctrines:

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| 1. The meaning of it. | 22. The dimension of it. |
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| 16. The fruit of it. | 37. What it does. |
| 17. The results of it. | 38. How to meet or combat it. |
| 18. The foolishness of it. | 39. How to overcome it. |
| 19. The wisdom of it. | 40. God's remedy for it. |
| 20. The possession of it. | 41. The judgment of it. |
| 21. The presence or absence of it. | 42. The rewards of it. |

In the exercises which shall follow the student will be directed as to how, upon choosing a subject, he may then get from the table of contents above the elements which he needs for developing the sermon outline. However, it is pointed out again that this table is limited, and it is given only as a suggestion to open up the field of thought for the student.

3. **Logical arrangement of Subject Elements.** We come now to the third basic principle of expository preaching: the logical arrangement of the material or topics of discussion. To do this, we simply follow the rule of putting first things first and last things last. The foundation for the discussion is of course laid in the definitions, and in introducing the subject. From that point one must begin at what is most reasonably the first step of explanation. It might be the origin of the thing involved, or the source of it. Then would follow the nature or character, then the workings or influence, and finally, the purpose, value or accomplishments of it. If we remember that in the development of a message there should be a gradual and progressive unfolding of the subject, from the least to the greatest fact of importance, it will not be hard for us to arrange the material.

Another thing to be remembered in arranging the topics or elements of the subject for explanation is that a definite objective is to be reached, and for that reason they should be so arranged as to place the emphasis upon the things that will most likely have the desired effect. We preach primarily to get men to move and act in keeping with God's will and revealed truth. Therefore the last and climaxing part of our message should be planned for the strongest personal appeal to our hearers. It is therefore logical that those elements of the subject that give information and instruction to the audience should be dealt with first, and those elements of personal interest and value should be the climaxing topics of the discussion. Hence if one is discussing salvation, after giving the definition, the source, and the means, it would then be logical to turn to man's need of it, to the promises and to the blessings of it. In doing so one has explained the essential elements of it, and then he has brought man to his personal need and benefits of it. If these things are kept in mind it will not be hard for us to arrange, in the most logical and profitable way, the topical elements of the message.

The student is here given some examples and exercises applying the simple principles which have been discussed.

EXAMPLE I: SUBJECT: SALVATION.

DEFINITION: The meaning of it.

Webster says, "Salvation is being delivered or saved from sin,

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from the consequences of sin and from the danger of sin." The Bible confirms this definition, Isaiah 45:17; it is declared to be "everlasting salvation."

PRINCIPLE ELEMENTS:

- I. THE SOURCE OF SALVATION.
- II. THE MEANS OF SALVATION.
- III. MAN'S NEED OF SALVATION.
- IV. THE BLESSINGS OF SALVATION.

Now the student has before him a very simple, skeleton outline. It is not complete, for the elements chosen for discussion must be developed and enlarged upon. The average student, however, can see in this simple outline the basis for a good sermon. If the student will now consult his table of contents, given above, he will find the four topics in this example are numbers 3, 6, 7, and 13 in the table. This illustration reveals how one may take many other subjects, consult the table of contents and find the very topical elements needed for the development. For example, let us take another:

EXAMPLE II: SUBJECT: CONSECRATION.

INTRODUCTION: The meaning of Consecration. What is it?

- I. THE NATURE OF CONSECRATION.
- II. WHAT CONSECRATION INCLUDES.
- III. WHAT CONSECRATION EXCLUDES.
- IV. THE FRUITS OF CONSECRATION IN OUR LIVES.

Here is another outline for the development of a sermon. Let the student now consult the table of contents and see if these four topical elements are listed and what their numbers are. As we look further at these examples and compare them to the table of contents, it is seen that there are many others of these items that might be used in the discussion of either of the subjects which we have used. This may be done either by adding to the topics already chosen, or by making another outline altogether. This is all to a great advantage. A Bible subject is never exhausted, and the more ways we can approach it, the better off we are.

Take for instance, the subject of Salvation: the outline above might be enlarged by inserting number 33 between the numbers I and II in the outline, and by adding number 17 at the bottom as the last topic for discussion. Or it is easy to make more outlines just as good as the first, as follows:

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EXAMPLE III: SUBJECT: SALVATION

INTRODUCTION: The Meaning of it. (No. 1 in table of contents).

- I. THE NATURE OF SALVATION. (No. 4).
- II. THE WAY OF SALVATION. (No. 34).
- III. THE PROMISE OF IT. (No. 31).
- IV. THE COST OF IT (No. 35).
- V. THE ASSURANCE OF IT. (No. 32).
- VI. THE ENDURANCE OF IT. (No. 36).

Hence, we see that with this table of contents, and other thoughts that each may add for himself, expository preaching may become easy. The student should be cautioned against using too many topics, lest he get more material than he can fully develop. It is better to develop a few topics well than to have so much material that none can be fully developed. However, the beginner, until he learns to fully develop his topics, might do well to use more topics in order to hold interest and have the necessary material for his message. In this particular phase of making the sermon one must more or less judge for himself.

The student is now directed to work out the following exercises:

Exercise I: Study the following outline, as to arrangements, point out the changes you would make in it, and tell why you would make them.

SUBJECT: SIN

- I. HOW TO OVERCOME SIN.
- II. GOD'S REMEDY FOR SIN.
- III. THE MEANING OF SIN.
- IV. THE ORIGIN OF SIN.
- V. THE CURSE OF SIN.

Exercise II: Now, turn to the table of contents and note from which items the above topics are taken.

Exercise III: Carefully study and answer to the best of your ability the following questions, writing out both the question and its answer.

1. What is the meaning of sin? What Scripture proves your answer?
2. What is the origin of sin? What Scripture proves your answer?

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3. What is the curse of sin? (God's curse upon sin). What Scriptures prove your answer?

4. What is God's remedy for sin? What Scripture proves your answer?

5. How can one overcome sin? What Scripture proves your answer?

Exercise IV: Take your skeleton outline on SIN, Exercise I, and your written answers to the questions in Exercise III, put them together and make a complete sermon outline.

If the student has carefully and fully followed the instructions given in these exercises, he will find that the answers to his questions in Exercise III constitute the material for completing or developing the skeleton outline, which he has arranged from Exercise I, into a full, well rounded out sermon outline. These exercises are given to help the student follow and to actually put into practice what he has studied in this chapter. It is important that he go over them, again and again, until he fully understands them.

Exercise V: Without any help or suggestion, except to use the table of contents as a basis, develop a sermon outline on the subject of Repentance.

After the exercise is finished, compare it to the complete outline on Salvation in this chapter, and see if they are similar in form, progressive thought, arrangement, and Scriptural proof.

The skeleton outline, Example II, on the subject of Consecration is developed below exactly as the student is directed in Exercise III. Follow this development carefully and compare it to your own as developed from the exercise on the subject of sin.

1. What is the **meaning** of consecration? What Scripture proves your answer? Answer: "To appropriate or dedicate to a sacred use." Proof: Webster's Dictionary; I Chron. 29:5; Exodus 28:3.

2. What is the **nature** of consecration? What Scripture proves your answer? Answer: Consecration means, primarily the same as sanctification and has two elements: (1) A separation from the world, or common things, i.e., cleansing. (2) Dedicated to a sacred and holy purpose. This truth is found in the whole tenor of Bible teaching; Young's Analytical Concordance. Aaron and the Levitical priesthood are an example, I Chron. 29:5. Paul is another example, Rom. 1:1, 2. All saints are so commanded, John 17:15-17; 15:3, 4.

3. What does consecration **include**? What is your proof? Answer: It includes salvation, first, and, second, to walk after the

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Spirit. The very nature of it proves this, Gal. 5:16. It means an abiding in Christ, John 15:1-4.

4. What does consecration **exclude**? What proves your answer? Answer: It excludes walking after the flesh, ungodly living, Gal. 5:16-20.

5. What are the fruits of consecration in our lives? What Scripture proves your answer? Answer: Meet for the Master's use, John 15:3; fruit bearing, John 15:2; the joy of peace and fruitbearing, Phil. 4:5-9; an abundant entrance into the everlasting kingdom, II Peter 1:5-11, and eternal brightness, Dan. 12:3.

Now, with the above questions answered, we take the answers which make up the material and assemble the outline.

It can now be seen that we have a well rounded sermon outline, and one from which one could reasonably be expected to deliver a good message. Let us now notice how the skeleton outline was developed. It is apparent that there was but one reasonable thing to do. That one thing was to go into the Word of God and find the basic facts that set forth the truth called for in the skeleton outline. Thus when the source of salvation is considered, it was necessary to inquire as to where it originates, or from whence it came. The informed Bible student knows that it is from God. Therefore, all that he needs to do is to set down the facts concerning the source of salvation and select the Scripture that he needs to confirm the fact. The same process was followed relative to the means, the needs, and the blessings of salvation. We can see that in this method of sermonizing the message will be a Scriptural message. Salvation is not only set forth, but every statement is confirmed by the Word of God.

In this method of sermonizing one may move with confidence and assurance, which, within itself, is a great asset to the preacher. He knows that he is preaching the plain Word of God in a simple straightforward manner, and nothing can give greater strength and zeal to the preacher than to have this knowledge and assurance. There are, however, two things every student should be warned against: First, be sure the points of explanation which develop the skeleton topics are true. Second, be sure the Scriptures which are chosen to confirm the point are a clear proof of the fact to be proven. These things are very important, for if one makes a statement that is not true, he is not only off the track himself, but he is preaching a falsehood. If the Scripture he uses to confirm his statement does not prove it, even though the statement itself may be true, he is wresting the Scripture from its meaning. It is inexcusable to do such a thing. As a rule, if one states a truth, there is such an abundance of Scrip-

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ture, that if proper care is taken, he can find one which will exactly prove his point.

A word should be said here relative to the illustrative material used in the development of this skeleton outline. If the reader will refer to the outline he will see that in stating the point, under topic II, "The means of Salvation," that, "it is through the regenerating power of the Holy Spirit." Paul is given as an example, and in stating the point that it is by repentance and faith, the Philippian jailer is an example; and, also, in stating the point that salvation is at the point of faith, the woman of Luke 7:50 is an example. In the Bible example there is always the best illustration of truth. Every preacher should be on the alert for a Bible example of every truth he preaches. Nothing can take the place of the Bible.

Relative to the order of the topical elements in the skeleton outline, (Example No. I), let us observe why they were so arranged. The topic, "The Source of Salvation," carries the subject back to its very origin, and therefore, logically comes first. The topic, "The Means of Salvation" carries in it the main body of information and instruction that the hearer needs, and should logically follow the first. Now, when the information set forth in the first two topics are before the hearer, he has enough information to act. For that reason his mind is turned to his personal need, which begins to awaken his personal interest in salvation, while the last topic further appeals to his interest by setting forth the personal benefits of salvation to him. Not only are these things true, but taking the discussion as a whole, it carries the mind from the origin of salvation progressively onward to its final blessings. These thoughts should ever be kept in mind as one seeks to prepare his message.

It has already been pointed out that these outlines are not sermons, but they are only skeletons which may be used for the basis or development of the sermon. When the topical elements have been chosen, it is then the work of development and the assembling of material begins. This work and its success must depend upon the initiative, the willingness to work, and the resources of Bible knowledge of the student. That is why it was pointed out in the opening chapter that there is no royal road to learning for preachers, and that one must study if he preaches. Once one has the topical outline of his subject, it is up to him to go into the Word of God and get the material for its development, but if he has a fair knowledge of the Word of God, he is rich in resources.

Referring again to example, Number I, let us develop it into a full sermon outline:

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SUBJECT: SALVATION

(For the meaning of salvation, the reference given in the example is considered sufficient).

I. THE SOURCE OF SALVATION.

1. It is of the Lord. Proof, Jonah 2:9; Titus 3:5.
2. It is the gift of God. Proof, Eph. 2:8, 9.
3. It was wrought by God in Blood redemption. Proof, Revelation 3:5; Romans 3:24 and 25.

II. THE MEANS OF SALVATION.

1. It is through the regenerating power of the Holy Spirit. Proof, John 3:3; Eph. 2:1-6. Paul is an example.
2. It is through repentance and faith, Acts 20:20, 21 and I John 5:1. The Philippian Jailer is an example.
3. It is at the point of faith in Christ, John 3:17, 18, and John 3:36. The Woman of Luke 7:50 is an example.

III. MAN'S NEED OF SALVATION.

1. He is lost. Proof, Luke 19:10.
2. He is dead in trespasses and sins. Proof, Eph. 2:1.
3. He is already condemned, John 3:18.

IV. THE BLESSINGS OF SALVATION.

1. Sonship with God, Gal. 3:26.
2. Cleansing from sin, I John 1:7.
3. Justification and peace with God, Rom. 5:1.
4. All spiritual blessings in Christ Jesus, Eph. 1:3.

SUBJECT: CONSECRATION

INTRODUCTION: The Meaning of Consecration. (See answers to question 1).

1. To appropriate or dedicate to a sacred purpose: Webster.
2. The above is the Bible meaning, I Chron. 29:5; Ex. 28:3.

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I. THE NATURE OF CONSECRATION. (See answers to question 2).

1. Same as to be sanctified: (Young's Concordance).
 - A. Separated from the world, the common and unclean.
 - B. Given in service to a holy and sacred purpose.
 - C. Aaron and the Levitical priesthood are an example.
2. Paul, a New Testament example, Rom. 1:1, 2.
3. It is expected of all saints (saved), John 17:17, and John 15:1-4.

II. WHAT CONSECRATION INCLUDES. (See answers to question 3).

1. It includes salvation. The very nature of it is the proof.
2. It includes walking after the Spirit, Gal. 5:16.
3. It includes abiding in Christ, John 15:1-4.

III. WHAT CONSECRATION EXCLUDES. (See answers to question 4).

1. It excludes walking after the flesh, Gal. 5:16-20.
2. By the same authority it excludes all ungodly living.

IV. THE FRUITS OF CONSECRATION IN OUR LIVES. (See answers to No. 5).

1. Meat for the Master's use, John 15:2.
2. The Joy of Peace and fruit bearing, Phil. 4:5-9.
3. Abundant entrance into the everlasting kingdom. II Pet. 1:5-11.
4. Everlasting brightness, Dan. 12:3.

If the student has faithfully followed through this chapter he should be able now to make many similar outlines as the above, and also to develop such outlines on any given subject.

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CHAPTER THREE

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THE PERSUASIVE METHOD

In this chapter we shall consider another very common method of preaching or teaching. We shall call this, The Persuasive Method. Paul said, "Knowing therefore the terror of the Lord, we persuade men," II Cor. 5:11. Perhaps, this is the most common method which men use. When any man preaches he uses some means of persuasion, either consciously or unconsciously. While there may be some points of similarity between the Expository Method and the Persuasive Method, yet there is a distinct difference. The Expository Method merely breaks up and explains its subject, whereas, the Persuasive Method seeks to persuade its hearers that certain things are true relative to the subject being discussed. It seeks to persuade men by proving something. It sets forth reason and evidences as to why certain things are true. In other words, it argues a question or proposition.

In the Persuasive Method, one simply takes a subject and determines what he wants to prove relative to it, finds the reason why the thing or things which he wishes to prove are true, assembles the evidence and then proves his point or points.

One should remember, that in using the Persuasive Method, the speaker is to assume that the hearer is in doubt about the truth which is to be presented, and the burden of the speaker is to so clearly and reasonably discuss or prove the proposition that the doubt will be removed. This does not mean that we should set up a "straw man" and have a debate with him.

To do this is to be tedious and boresome: but it does mean that we have a great and glorious truth that we desire the audience to accept, and that we should so move to remove all doubt and make the truth acceptable. A good illustration of this method is that of a salesman. A good salesman never really argues with his customer, and yet, he is arguing all the time by magnifying the quality of his goods and showing why they should be acceptable. Notwithstanding this fact, there are some questions that must be argued in a strenuous, hairsplitting way because of so many false conceptions. But even where it is necessary to do this, one should be careful to maintain the right attitude of spirit, rather than to become antagonistic.

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Now it is pointed out above that there are five things to do in using the Persuasive Method. They are again enumerated as follows:

1. Choose a subject.
2. Determine what is to be proved relative to the subject.
3. Find the reasons why the thing or things to be proved are true.
4. Assemble the evidence for the proof.
5. Using the evidence, prove the things that have been chosen.

If one will take these five points of instruction and carefully follow them, this method of preaching will be easy, and he will not find it hard to prepare his message. Furthermore, it can be readily seen that it will be easy for one to stay with his subject in a clear, straight-forward manner. Not only is this true, but, if his subject is a Bible subject; if the truth to be proved is Bible truth, and, if the evidence used to prove the truth is Bible evidence, then the entire message will be a Bible message.

We now take up the points of instruction given above and discuss their importance and relationship to the development of the sermon:

1. **Choosing the Subject.** If one is going to talk intelligently, he must talk about something specific, and something that he can keep clearly in the mind of his audience. One of the common mistakes of preachers, especially beginners, and those who are unlearned in the methods of sermonizing, is that they will read a text and proceed to talk in a general way from the text, and never even announce their subjects. The result is they talk about many things in general and nothing in particular.

It is all right to use a text for a subject, and every subject should be based upon or drawn from the Scriptures, but one should be careful to stay with the subject which is either declared or implied in the text. Every speaker should have his subject clearly and concisely stated, and he should make it clear to his audience as to what he is going to talk about.

The choosing of the subject, of course, is a matter of taste to the speaker as he views the need and nature of his audience, but the way of expressing it is a matter of importance. There are some subjects that are too general in their scope and nature to be discussed in one sermon and therefore should be narrowed down to something specific. Further on as we develop the study illustrations will be given on how to narrow the subject down. Furthermore, the way a subject is expressed often determines

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the interest of the audience in it from the very beginning. For instance, the author heard an outstanding preacher discuss the subject of "Procrastination." Now, Procrastination was the general subject, but that one word taken by itself might not mean much to the average listener. So, when he announced his subject, he stated it thus:

"The Dangers and Tragedies of Procrastination"

Now, if we look at the subject, as he stated it, we can easily see that it is narrowed down to just two things, and those two things are expressed in the words, "dangers" and "tragedies." The subject now is not general but specific, and everything else about procrastination is ruled out and the subject is confined to just two things. It was also noticed that the audience was interested at once in the discussion. These two words added that interest and caught the attention of the audience at once.

2. **The second thing mentioned in our points of instruction was to "Determine what is to be proved relative to the subject chosen."** It cannot be over emphasized that this is the most important point of instruction. It is here that the main body of the sermon is made. One may choose a subject, but if he does not have anything to prove concerning it, he cannot make a sermon. It is also plain that if one does not have a point to prove, he has no need for evidence, in fact, he has nothing to assemble evidence for, and he has no use for the evidence, because he has nothing to prove. But once he has chosen his subject, he should then ask himself the question: "**What do I want to prove about this subject?**" He should then note down the most important or desirable things to be proved, keeping the needs of his audience in mind.

In thus determining the things to be proved, two things will be accomplished: First, the subject will be narrowed down from the general sense to something specific, and second, it is here that the main thought or body of the sermon is made. One might determine to prove only one, or he might determine to prove two or more things, and when he has chosen the number of things to be proved, he should so word or express his subject as to contain or include all the things which he is going to prove. For instance, to illustrate, let us choose the subject:

GOD'S LOVE

This is a very broad subject, a general subject, and should be narrowed down to something specific. The next thing is to determine what we are going to prove about God's Love. There are many things we could think of to prove about God's Love,

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but since we cannot discuss all of them, we shall choose only two:

1. God's love is great.
2. God's love is far reaching.

We now have two definite things that we shall prove concerning God's Love. Now, let us go back and rewrite or express our subject so as to make it comprehend the things we are going to prove or discuss about God's Love. To do so, we must find some words or sentence that will express both ideas. What about the following?

GOD'S GREAT AND FAR REACHING LOVE

Or we could state it like this:

GOD'S GREAT LOVE REACHING DOWN TO MAN

We can see that in either of these expressions, the subject is so stated that both propositions to be proved are embraced. Yet, the main subject is God's Love, while the remainder of it expresses what God's Love does. Here is the difference, as some writers point out, between a subject and a theme: The subject is the one thing which is under consideration, while the theme not only expresses the subject, but expresses what the subject does, or contains the ideas which are to be developed. Thus, we see the subject is, "God's Love is Great and Far Reaching."

Let us refer back to the subject of Procrastination and see if we can find the things to be proved in the subject as stated.

"THE DANGERS AND TRAGEDIES OF PROCRASTINATION"

Let us observe as we look at this statement that there are two ideas expressed about procrastination. They are:

1. Procrastination is dangerous. (The first proposition to be proved).
2. There are tragedies in Procrastination. (The second proposition to prove).

Thus we can see that the man, in stating the theme of his subject, stated everything that he intended to prove.

Take the subject of SALVATION.
The first thing we do is to determine what we shall prove about Salvation, and for this occasion we shall prove only one outstanding proposition:

SALVATION IS FREE

So we rewrite our subject thus:
GOD'S FREE SALVATION

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But if we should decide that we want to prove also that Salvation is everlasting, we then would have two things to prove:

1. Salvation is free.
2. Salvation is everlasting.

In this case we would rewrite or restate our subject:

GOD'S FREE AND EVERLASTING SALVATION

EXERCISE I: Let the student now take the subject of Sin, or Hell, and see if he can make an outline thus far by choosing something to prove about these subjects and rewrite the subject to contain the things to be proved.

3. The third thing contained in the points of instruction was, "Find the reasons why the thing or things to be proved are true." Here the preacher must depend upon his ability to think, and upon his resources of Bible knowledge. But if he knows the Bible and will apply himself, it is an easy thing to do. He should remember that if the truth he has stated and proposes to prove is a Bible truth, then there is a Bible reason for it. He should simply search out those Bible reasons and number them. He should also classify them, or number them, according to their relative importance and interest. For instance, let us go back to the subject of:

GOD'S GREAT AND FAR REACHING LOVE

The first thing to prove is that:

I. GOD'S LOVE IS GREAT

The question now is, What Bible reasons do we have for this truth?

1. Because it is unmerited love on the part of man.
2. Because it is impartial love—to all mankind.
3. Because it was proved by a great sacrifice.

The second thing to prove is that:

II. THAT GOD'S LOVE IS FAR REACHING

1. Because it brought salvation to fallen man.
2. Because man is saved as an object of God's love.
3. Because it was manifested in the condescension of Christ to bring man's salvation.
4. Because God owed man nothing, he stands redeemed as a monument of God's love.

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We can now see that in stating these reasons for the truthfulness of the "things to prove," we have developed an outline for the sermon, and every reason stated is a point of proof for the main topic.

The question may arise as to how many reasons we should give to prove the statement or proposition which is chosen. This depends upon the nature of the subject and the general interest in the subject. One should go far enough to thoroughly prove his proposition, and yet, he should not hold on to one thing and never get through with their lesson and have to quit in the middle of it because they spend too much time on one point. Often, when this happens, the greatest truths and the very "cream" of the message must be discarded or left off, just because they cannot get to it. One should never be guilty of that. State the point, give it sufficient proof and pass on to the next. The last points of proof should be the most important and if one has gained a little time by touching upon the first ones lightly, he can take up the slack on the last and give emphasis where it will do the most good.

4. **The next thing in our points of instruction is, "Assemble the evidence for the proof."** This simply means that the student is to find the Scriptures which confirm each of the reasons given as proof of the proposition stated, and the same process is to be followed here as was laid down in Chapter Two. For instance, taking the subject of God's Great and Far Reaching Love, the first proposition to prove is:

I. GOD'S LOVE IS GREAT

Three reasons are given to prove that God's love is great:

1. Because it is unmerited love on the part of man.
2. Because it is impartial love—to all mankind.
3. Because it is proved by a great sacrifice.

Now, we need the Scriptures that confirm each of these reasons. Let the student take them up one by one and find the Scriptures that prove them. This can be done by asking the following questions:

1. What Scriptures prove the reason given in number one above?
2. What Scriptures prove the reasons given in numbers two and three?

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When these questions are answered, or when the right Scripture has been found to confirm the statement or reason, then the evidence is assembled and the student is ready to proceed with the making of the sermon.

5. **The fifth thing in our points of instruction is, Using the evidence, prove the things which have been chosen.** This simply means that when all the first four points have been met, the student has everything he needs to complete his sermon outline for discussion. He is now ready to put it together. If the instructions are followed that are given here, it will be easy. If, however, one should not quite understand, or if he should try and fail, he should go back over these instructions carefully until he understands every step. Then try it again, and again. Remember, that no one is perfect, and if you can do it the first time, you will exceed most students, but any ordinary student can do it if he will keep trying.

There are two other things, however, that should be discussed before proceeding with the exercise of making the fully developed sermon outline. So far the main body of the sermon has been discussed and nothing has been said about the introduction or conclusion. Let the student read carefully again the things given in chapter two and use the same things there that apply in a general way. In using the Persuasive Method, however, there is a different approach to the definition, and some things should be observed about the conclusion.

The introduction should make clear the meaning of the subject to be discussed and should also get the proposition or definitions clearly before the audience. The subject to be clearly defined is the general subject under consideration, or the fact of the theme. The proposition is the thing to be proved. For instance, if the subject is properly stated it will contain two things: (1) The fact. (2) The proposition, or propositions. It may contain more than one proposition, but it must contain at least one. These propositions may only be implied or they may be clearly expressed. To illustrate, take the subject:

GOD'S GREAT AND FAR REACHING LOVE

The fact is "God's Love," always remember, that the fact is the general subject under consideration. This subject has two propositions:

1. God's love is great.
2. God's love is far reaching.

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These two propositions are implied in the terms, "great," and "far reaching." In discussing the subject, we define the fact and prove the proposition. In other words, in the introduction, we define God's love which is the accepted fact, then we move on to prove the propositions that are implied. This will be further illustrated in the outline examples which shall follow.

The conclusion to the sermon, when using the Persuasive Method, should contain at least two things: (1) There should be an answer to objections that may be raised. (2) There should be a summary of the whole, and in which the truth should be applied to the audience.

There may be some subjects on which, in discussion, there would be no occasion to answer objections, but in many cases there are occasions for it. For instance, in discussing, "God's Great and Far Reaching Love," there could be no serious objection to either proposition, but in discussing **The Security of the Believer**, there are several objections in the minds of many people that should be answered. Remember, that no question is thoroughly discussed until both sides are presented. In other words, to answer objections simply means to take up the negative side of the question and answer any reasonable argument which might be in the mind of the audience. The author recently heard a man speaking on the security of the believer, and when he came to answer the objections, he shouted, "If you don't believe in the security of the believer, you don't believe the Bible." That man made a mistake. There were many people in the audience who were Christians, but because of the way they had been taught, they did not believe the doctrine. Give your audience credit for being sincere and do your best to remove doubt with a sympathetic approach to their problem.

Let us follow the rules which we have studied and make the sermon brief, or outline. We shall use the same subject which we have been using as an illustration thus far:

EXAMPLE I: GOD'S GREAT AND FAR REACHING LOVE
INTRODUCTION: God's Love defined or explained (General subject or fact).

1. It may be said that God's love defies all attempts of definition in the ordinary sense.
2. It is that affection of the heart of God which attaches Him to man.
3. It was manifested in God grace through which he blesses and offers to bless man.

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I. GOD'S LOVE IS GREAT. (Proposition No. One to prove).

1. Because it is unmerited on the part of man. (First reason). Proof: Ephesians 2:1-6.
2. Because it is impartial to all mankind. (Second reason). Proof: John 3:16, Revelation 22:17.
3. Because it was proved by a great sacrifice. (Third reason). Proof: John 3:16; Hebrews 2:8; Revelation 1:5.

II. GOD'S LOVE IS FAR REACHING. (Proposition No. Two to prove).

1. Because it brought salvation to fallen man. (First reason). Proof: Luke 19:10; John 3:17, 18.
2. Because the saved man is an object of God's love. (Second reason). Proof: I John 4:19.
3. Because it was manifested in the condescension of Christ to bring man's salvation. (Third reason). Proof: I John 3:1-9.
4. Because God owed man nothing, he stands as a monument of His love. (Reason four). Proof: Eph. 2:8-10.

III. CONCLUSION.

1. Some may feel that God's love does not reach them, but they should remember that the blood of Jesus Christ, His Son, cleanseth from all sin. (Objection answered).
2. This great and far reaching love is extended to us now. (Summary and Application).

That the student may thoroughly understand the method let us take another subject, fully develop it and explain the process:

EXAMPLE II: SUBJECT: DAVID'S SIN
Text: II Samuel 12:1-14

We decide to discuss or prove the proposition that:
GOD PUNISHED DAVID'S SIN

Hence we rewrite the subject so as to get both the fact and the proposition before us, thus:

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GOD'S PUNISHMENT FOR DAVID'S SIN

I. INTRODUCTION: David's sin—the fact to be defined or explained.

1. His sin was that of covetousness, for he desired his neighbor's wife.
2. His sin was adultery, for he unlawfully took her unto himself.
3. His sin was that of deceit and hypocrisy, for he sent Uriah to battle bearing his own death warrant.
4. His sin was that of murder, for he planned and ordered it.

II. GOD PUNISHED DAVID'S SIN. (Here is the proposition to prove).

1. He sent the sword against David's house forever.
2. For He would give David's wives in disgrace before all Israel.
3. For He took David's child in death.

III. CONCLUSION:

1. Some would argue that God acted unjustly in taking David's child, but they should remember, that in taking the child of God was better to it than if He had let it live, and, furthermore, we have no right to question God. (Here the objection is answered).
2. As God was displeased with David and his sin, so is He displeased with us when we sin. (Here is the Summary and Application).

EXERCISE II: Let the student take the following, or theme, and analyze it according to the instructions given below.

SALVATION BY BLOOD REDEMPTION

1. What is the general subject?
2. What is the proposition to be proved?
3. Under Number I: Introduction, explain or define, Salvation.
4. Under Number II: Salvation is by Blood Redemption. Give reasons and number them, 1, 2, 3, etc., as to why Salvation is by Blood Redemption.
5. Under Conclusion: State what reasonable objections could be given that Salvation is not by Blood Redemption, and give a Bible answer to refute it. Also state what every man should do in the light of this truth.

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If the student has carefully followed this exercise, he has made a complete sermon brief on this subject.

EXERCISE III: Study the following outline carefully: (1) See what is wrong with it. (2) Rearrange it in a correct form.

GOD'S PUNISHMENT FOR JONAH'S SIN

I. INTRODUCTION: GOD'S PUNISHMENT. (General subject or fact to be explained).

II. FOR JONAH'S SIN. (Proposition to be proved).

HINT: A close study will show that JONAH'S SIN is the fact or general subject under consideration, and that God Punished Jonah's Sin is the proposition to be proved.

The question arises, How can we tell by looking at a stated subject what the fact or general subject under consideration is, and what is the proposition to be proved? There is a rule to follow by which we cannot go wrong. The rule is as follows:

1. That which is described or acted upon is the general subject.
2. That which acts upon the subject or describes it contains the proposition to be proved.

For example, note that in the subject: "God's Great and Far Reaching Love," it is God's Love that is described. Therefore the fact or general subject is "God's Love." The words "Great" and "Far Reaching" describe God's love, and we must prove these two things. Therefore this subject contains two propositions:

I. GOD'S LOVE IS GREAT

II. GOD'S LOVE IS FAR REACHING

Observe, that in the stated subject: "God's Punishment for David's Sin," David's Sin is acted upon by God's punishment, therefore we say, David's Sin is the fact or general subject under consideration, and the proposition is that God punished David's sin. If the student will remember this rule he will have no trouble determining the fact from the proposition.

EXAMPLE IV: Let the student take the following subjects and find the general subject or fact in each of them, and then determine the proposition or propositions to be proved.

GOD'S REMEDY FOR SIN
 GOD'S PRECIOUS PROMISES
 THE CERTAINTY OF GOD'S JUDGMENT
 THE GREAT VALUE OF A CONSECRATED LIFE
 THE WISDOM AND POWER OF GODLY LIVING
 THE DANGER AND DOOM OF SIN

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EXERCISE V: Following the rules laid down in this chapter, let the student develop complete sermon briefs or outlines on the subjects given in Exercise IV. If the student has mastered this chapter, he should find it easy to make sermons and preach them by using the Persuasive Method.

METHODS OR PROCESSES OF ARGUMENT

While we are studying the Persuasive Method of Sermonizing, a word should be said relative to methods of reasoning or of making an argument. It is not the purpose of this course of study to go into the field of logic or debate, but it is a recognized fact that every speaker should be able to think in a straight or logical manner. To do so makes for clarity and precision of thought which adds great interest to a discourse. There are three main processes of reasoning, called: (1) Induction. (2) Deduction. (3) Comparison. It should be said, however, that the last mentioned, comparison, is itself a form of induction and according to strict laws of logic should not be placed in a class by itself.

The law of induction and deduction are in principle the reverse of each other. In the process of induction a number of facts are correlated or put together to prove a general law or conclusion. But in the process of deduction, a general law is accepted and a conclusion is reached, concerning a specific fact which fits into the general law.

The process of induction is illustrated as follows:

PROPOSITION: A Nation without Christianity is Savage.

PROOF: Africa was savage until Christianity changed it. So was Europe, Asia, and the Far East. We also find that where Christianity prevails savagery disappears.

CONCLUSION: Therefore we conclude that a nation without Christianity is savage.

We note by the above process that the conclusion is more of an inference than a proved fact. This is the most that the law of induction can do.

The process of deduction is illustrated as follows:

PROPOSITION: John Jones is depraved.

A GENERAL LAW OR ACCEPTED FACT: All Adamic Men Are Depraved.

SPECIFIC FACT: John Jones is an Adamic Man.

CONCLUSION: Therefore, (since all Adamic men are depraved, and since John Jones is an Adamic man), John Jones is depraved.

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We note that John Jones is proved to be depraved because he, though taken individually, falls into a class that have the same thing in common. If it is accepted that all men are depraved, and that John Jones is a man, then the inescapable conclusion is that John Jones is depraved. Thus we see that the process of deduction is stronger and more apt to be true than the process of induction.

In the process of deduction great care should be used in stating the general law or accepted fact which is called the premise from which we argue. If the premise or general law, from which we reason or argue, is true, and if we are sure that the specific case or fact in question fits into the general law, then we can be reasonably sure that our conclusion is correct. For instance, in the above illustration on deduction, the general law or premise is that, All the Adamic race is depraved. Many people will accept that general premise, and to those who do accept it, the point is proved. But there are those who question that statement of premise, they deny it, and to them the proposition has not been proved, for if all Adamic men are not depraved, then it follows that John Jones may not be depraved.

The way to meet and disprove false doctrines is to find the general law, or premise, upon which it is based and show the fallacy or falsity of it. Then, when the foundation is destroyed, the whole superstructure falls down.

In argument by comparison we usually take a proposition and compare it to other things in the same field or under the same condition and show that it is true in a relative sense when compared to other things. For instance, we take the proposition that:

CHRISTIANITY AS A MOVEMENT IS A SUCCESS

Now, what is success? There are many goals of Christianity that have never been reached. In fact, it seems that we will have to admit that it has fallen short in every one of its undertakings. But when we compare Christianity to all other worthwhile organizations and movements in the world and show that it has accomplished as much or more in its field than the others have in their fields, we can show that, while it has not done a perfect job, it has succeeded in a great measure, because it compares favorably with other world movements.

Every student should carefully study these methods of argument because it will enable him to meet false doctrines as well as to qualify him to present his own case in an intelligent way. Most high school and college libraries have many good books on the art and methods of debate. It would be well for every preacher to master one or more of these texts.

CHAPTER FOUR

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THE QUESTION METHOD

The question method is a very interesting method of preaching. It may be a very thorough and profitable method, especially with certain types of texts, and it should be used more. It is said that a certain, ancient and noted Greek philosopher, who was never excelled as a teacher, used this method altogether. Questions arouse curiosity and interest, and they stimulate thought. A great art, and one that every speaker needs to attain, is to get people to think with him. Not only is this method interesting, but it is simple and easy to use, once the student sees the plan of it and the type of texts to which it is peculiarly fitted.

The type of texts to which the question method may well be adapted is that type which contains a commandment. It may also be used in many instances on the general or abstract subjects just as in the expository method of chapter two. But it is especially fitted for preaching on the imperative text.

If we will observe the texts that contain a command, it is simple to see that in preaching on the text, the subject for discussion is always in the text. Let us notice for instance, Amos 4:12:

PREPARE TO MEET THY GOD

The subject would naturally be, "Preparation for Meeting God." Or take the text, Acts 17:30:

"And the times of this ignorance God winked at; but now commandeth all men everywhere to repent."

From this text we see at once the subject is, Repentance. In other words, the thing that is commanded is the subject to talk about. Jesus said to two of His disciples, "Follow me, and I will make you fishers of men," Matt. 4:19. The subject to discuss form this text would be "Following Jesus."

There are six key words that introduce questions. One may take these words and form as many questions as he may need to discuss or explain on any subject. That is how simple this Question Method is. The six key words are as follows:

What . . . ?

How ?

Who ?

Why . . . ?

Where . . . ?

When ?

The work of preparation for this method of preaching is to take the text, determine the subject to be discussed, formulate

the questions concerning it, that, when answered, will fully explain the subject, then gather the answers to the questions and assemble the sermon brief or outline.

If the student will keep these six key words in mind, using as many of them as he needs to enable him to form his questions in his own mind, he will find it an easy thing to do.

EXAMPLE I: Let us take a text and work out the questions to be answered.

"PREPARE TO MEET THY GOD"

The subject is found by asking, "What is commanded?" The answer is, "Prepare . . ." or "Preparation to meet God" is the subject.

By looking at our key words above, we find four words that taken with the word "prepare" will make four questions, the answers to which will fully discuss or develop the subject. They are:

1. Who is to prepare?
2. Why prepare to meet God?
3. How prepare?
4. When prepare?

The above four questions furnish a splendid skeleton outline for a sermon, and they are topics for the main body of the sermon. The student should now readily see that all he needs to do is to find the material in God's Word that answers the questions, and he has the complete sermon brief or outline.

Rearranging the material used thus far and making the outline in full we have the following:

SUBJECT: PREPARATION TO MEET GOD

I. WHO IS TO PREPARE?

1. Primarily, Israel, because Israel is addressed in this text.
2. All men are to prepare, for God will judge all men, Rev. 20:12.

II. WHY PREPARE TO MEET GOD?

1. Because He demands it, for He is sovereign and this is His prerogative, Ex. 20:5.
2. Because judgment is certain, Acts 17:31.
3. Because of sin's doom to those who are not prepared, Rev. 21:8.

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III. HOW PREPARE?

1. By repentance of sin, Luke 13:1-5.
2. By trusting in the Christ to save, John 3:18, 36.
3. By consecrated service that we may be rewarded of Him in the day of judgment, I Cor. 3:11-15.

IV. WHEN PREPARE?

1. Now, today is the day of salvation, Heb. 4:7; James 4:13-15.
2. There is danger in delay, Matt. 7:21-23.

It may be noted that in the Question Method the Introduction and Conclusion are also determined by the questions themselves. Note that question one above, "Who is to prepare?" logically introduces the subject, while question four, "When prepare?" brings the message to its logical conclusion. Questions two and three make up the real heart of the message. In using this method the student should always seek to form his questions in such a way as to accomplish this each time.

Let us observe that the Great Commission is a commandment and therefore is a good example for the Question Method of sermonizing. Let us use the subject:

SUBJECT: THE COMMAND TO GO

- I. WHO IS COMMANDED TO GO?
- II. WHERE SHOULD THEY GO?
- III. WHAT ARE THEY COMMANDED TO DO?
- IV. WHY SHOULD THEY GO?
- V. WHEN SHOULD THEY GO?

The student should be able to see by the above examples how simple and practical this method is. It may be noticed in outlining the sermon on "The Command To Go" only the skeleton outline or the questions which form the outline are given. In developing the outline the student should now be able to proceed by finding the Scriptural answers to each question. Much drill or practice should be exercised in this work for the old saying, "Practice makes perfect" applies to the making of a sermon, even as it does in most everything else.

There is another way by which we may use the question method and make it easy to apply to subjects which are not taken from imperative text. We apply it by so wording our subject that it will express action. For example, let us take the

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"RUNNING THE CHRISTIAN RACE"

If the student will think for a moment he will easily see that the same questions used in the outline, "The Command To Go" will apply to this subject, for example, let us observe the following outline:

SUBJECT: RUNNING THE CHRISTIAN RACE

- I. WHO SHOULD RUN?
- II. HOW SHOULD HE RUN?
- III. WHY SHOULD HE RUN?

EXERCISE I: The student should fully develop the above outline by finding the Scriptures which answer the questions and assemble the material as instructed in the previous lesson.

EXERCISE II: For further exercise, let the student develop outlines on the following subjects, using the Question Method:

- LIVING FOR GOD.
- WALKING WITH GOD.
- WINNING SOULS TO CHRIST.
- SEEKING THE LOST.
- WORKING TOGETHER IN SERVICE.

EXERCISE III. The student should now seek to form other subjects such as will express action. The way to accomplish this is to take a verb and change it to a noun by adding "ing." This is known as the noun form of the verb. Notice above that the verbs: live, walk, win, seek, work are used and are all changed to noun forms by adding "ing."

EXERCISE IV: Take the following verbs, change them to noun forms by adding the letters "ing," then shape them into sermon subjects: Believe, preach, give, build, stand, love, do, sow, reap, fail, hold. Hint: take the word **preach**, add **ing**, and we have **Preaching**. Now decide what to preach. Let us say, "Preach The Word." Thus we get the subject:

PREACHING THE WORD

and we proceed to outline as follows:

- I. WHO IS TO PREACH?
- II. WHY PREACH?
- III. WHAT SHALL HE PREACH?
- IV. WHEN SHOULD HE PREACH?

In summing up this chapter we find that the Question Method may be applied in two particular ways: First, to the text that

contains a command, and, second, by shaping the subject in such a way that it will express action. In finding the subject for the text in which a command is given, the thing that is commanded is the subject. In shaping a subject to express action, we take a verb, add the ending *ing* to make a noun form and derive the subject from the word. The questions which form the topical outline of the subject are then introduced by the key words **what, who, why, how, when, where**. The first question should introduce or explain the subject, and the last question should make the logical and personal application of the subject.

The student is urged again and again to do all the exercises call for. This is the real test of whether or not he is mastering the course. Remember, it is being able to apply and use what we learn that makes it worthwhile. A mere reading of these instructions, or even a fair understanding of the principles, will not make one successful, but it is in such constant drill that they will become a part of him, a habitual thing, or a sort of second nature. The importance of exercise or drill cannot be over emphasized.

CHAPTER FIVE

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ANALOGY METHOD

The meaning of the word **Analogy** as defined by our dictionaries is, "Resemblance of properties or relations; similarity without identity." Mr. Webster explains:

"Analogy is specifically a resemblance of relations, a resemblance that may be reasoned from, so that from the likeness in certain respects we may infer that other and perhaps deeper relations exist."

One great Bible expositor, points out that many truths of the Bible are taught in analogy. The meaning of types and shadows of the Old Testament, the lessons derived from the parables of the New Testament, and many applications that we make to common facts in the Scriptures are derived from the process of reasoning by analogy.

To make the meaning more simple, analogy is comparing truth with truth, showing their relationship, one to another, so that one truth is confirmed, illustrated or enlarged upon by another. This is the basic thing in reasoning by analogy. Of course, the application of the truths which are compared and the conclusions which are reached by the applications are but the progressive development of reasoning by analogy. The comparing of one truth with another, or the setting forth of their resemblance or relations would not be worth a great deal, unless a conclusion could be reached, or an application made, or a lesson drawn whereby we could be profited. It is in this process of study and reason that the preacher or teacher finds a rich field of reasoning extensively either consciously or unconsciously.

Our Lord used analogy in His preaching and teaching. If, indeed, as stated above, the lessons derived from the parables and the applications of types and shadows, are in the field of analogy, then, the Bible is full of it and our Lord was the Champion of champions in this field. Let us observe an example of our Lord's analogy in John 3:14, 15:

As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in him should not perish, but have eternal life.

Here we have a simple case of analogy. Truth compared with truth. One truth suggesting, confirming and teaching another

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truth. The purpose or reason is stated. The two outstanding truths are:

1. **Moses lifted up the serpent in the wilderness.**
2. **Jesus, the Son of Man, lifted up.**

The key words of introduction and interpretation are "as" and "even so." Thus the resemblance in relationship and purpose are expressed or brought out. The lesson taught is the simplicity of salvation, i.e. that whosoever believes upon the crucified Christ shall not perish but have everlasting life.

In the above illustration the words "as" and "so" are very important. They are very simple key words to all teaching and preaching by analogy. Let us observe the use of these words in the Scriptures in statements of analogy:

Matt. 12:40: **As Jonah was three days and three nights in the whale's belly; SO shall the Son of man be three days and three nights in the heart of the earth.**

Matt. 24:37: **As the days of Noe were, SO shall also the coming of the Son of man be.**

I Cor. 9:13 and 14: **Do ye not know that they which minister about the holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel.**

The above Scriptural examples are sufficient to give us an idea of how Jesus and the apostles applied analogy in their preaching and teaching. The method simply stated is as follows:

Take a given or stated truth or fact that applied to some one else in another field or condition than our own; find a similar statement of truth or fact, teaching the same central thought or lesson and which does apply to us in our field or condition: then prove conclusively by the Scriptures or by accepted facts that it does apply to us or our circumstances.

This is a simple rule as we shall see by illustration and enlargement, and if one will master it and use it he will find a field of study which is intensely interesting and rich beyond measure, for it is in this method of thought and study that a man may use every faculty of his mind to explore the deep things of God, and it will not only be interesting to himself, but to his audience. A word of explanation and warning will be given later in the chapter regarding the proper use of the method first.

Let us take the text referred to in John 3:14, 15 and apply the rule. From the very nature of the text, we may draw the

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EXAMPLE I: "ETERNAL LIFE THROUGH CHRIST."
Text: John 3:14, 15 and Numbers 21:5-9.

I. BASIC FACTS CONCERNING ISRAEL AND THE SERPENT OF BRASS.

These facts are as follows:

1. The children of Israel sinned—murmured against God, and against Moses, their leader—rebellion.
2. God sent the fiery serpents as a judgment—it was unto death—just.
3. They were helpless under the judgment of death.
4. They confessed their sins and pled for mercy.
5. Moses interceded for them.
6. God gave the remedy—the brazen serpent.
7. They were to look upon the serpent and live.
8. All who looked did live.
9. Their healing was immediate and complete.

II. SIMILAR OR PARALLEL FACTS WHICH APPLY TO US OR OUR CIRCUMSTANCES:

1. As the Israelites sinned, so has all mankind sinned against God.
2. As God sent the judgment of death upon the Israelites, so is the judgment of death upon the race.
3. As the Israelites were helpless in their condemnation, so is sinful man helpless under his condemnation.
4. As they confessed their sins and pled for mercy, so every sinner must do.
5. As Moses interceded for them, so Christ intercedes for us.
6. As God gave the remedy for them in the serpent of brass, so He gives us a remedy in Christ.
7. As they were to look upon the serpent and live, so we are to look upon (believe in) Christ and live.
8. As all who looked upon the serpent did live, so all who believe in Jesus have eternal life.
9. As their healing was immediate and complete, so our salvation is immediate and complete when we believe in Jesus.
10. As the serpent was lifted up for them on the pole, so Christ was lifted up (crucified) for us.
11. As the serpent of brass was the only hope of their healing, so Christ crucified is our only hope of salvation.

It can now be observed by referring back to the stated rule that two of the principles or the rule have been observed. First, we have the statement of facts concerning the Israelites and the serpent of brass; second, we have the statement of similar or parallel facts as they apply to us. Only one thing is lacking to complete the application of the rule. That one thing lacking is the proof that the items of similar or parallel facts are true. It is here that the student must depend upon his resources of Bible knowledge, or he must set about to find the Scriptures that prove the point. The outline as set forth thus far is the skeleton outline, and the student must now use the same process to finish the outline as directed in the preceding chapters. The student should be far enough developed now in this drill that it need not be repeated here.

It will be noted that this outline is quite long, much longer than other examples. This is true because of the nature of the material and because there are so many outstanding facts and similar truths regarding the Scripture lesson. The outline may be shortened by combining some of the outstanding facts or by eliminating some and taking the most important or essential ones. In this method of sermonizing one will find more material for discussion and will need to use brevity. This also shows the great breadth and richness of this field of thought. Even though the outline may seem long that does not necessitate a long, drawn out discussion. Note that the outline is divided into two major sections, under the Roman numerals I and II as follows:

I. BASIC FACTS CONCERNING THE ISRAELITES.

II. SIMILAR OR PARALLEL FACTS WHICH APPLY TO US OR TO OUR CIRCUMSTANCES.

The first major division of the outline is introductory in nature and is not for discussion. The facts simply need to be stated as matters of fact and thus the basis or foundation for the sermon is laid. The discussion should be upon the similar or parallel facts which are to be proved. This forms the main body of the sermon, for it is in the facts that apply to us that we are most interested or concerned. Thus we see, though the outline itself may seem long, it does not make for a long message.

EXERCISE I. Let the student now take the skeleton outline above and fully develop it by finding and writing in the second major division under section II. Hint: What Scripture proves that all mankind has sinned? What Scripture proves that the sinful man is helpless in his condemnation? What Scripture proves that man must confess his sins and plead for mercy? etc.

EXAMPLE II: Let us take another example of a different nature and apply our rule of analogy:

THE THREEFOLD DELIVERANCE OF GRACE

II Corinthians 1:8-10: For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were depressed out of measure, above strength, insomuch that we despaired even of life: but we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us.

I. BASIC FACTS CONCERNING PAUL'S DELIVERANCE.

1. He was in trouble.
2. He despaired of life.
3. He had the sentence of death in himself.
4. He dared not trust himself.
5. He trusted the God which raiseth the dead.
6. He was delivered.
7. His deliverance was threefold: past, present and future.

II. SIMILAR OR PARALLEL FACTS CONCERNING OUR DELIVERANCE.

1. As Paul came to trouble in Asia, so we came to trouble in sin.
2. As Paul despaired of life, so we came to despair.
3. As Paul had the sentence of death, so did we, and so does every sinner.
4. As Paul dared not trust himself, so we cannot trust in ourselves.
5. As Paul trusted in the God of the resurrection, so must we trust in Christ. (He is the God that raiseth the dead).
6. As Paul was delivered from Asia, so are we delivered from sin.
7. As Paul's deliverance was threefold, so is our deliverance threefold: past, present and future.

The principle of analogy should now be reasonably clear to the student. Let it be observed that in both Example I and Example II that a physical fact is taken to set forth a spiritual truth. In Example I, the Israelites were physically healed and Jesus compared the picture and process of their physical healing, by looking upon the serpent, to our spiritual healing or salvation

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by looking to the cross. In Example II, Paul's physical deliverance from his troubles in Asia is taken to picture our deliverance from sin. Thus Israel's experience with the serpent is analogous to our experience in salvation; in Example II, Paul's deliverance in Asia is analogous to our deliverance from sin. The process and the power of God are the same in both cases, yet the two things which transpired are not identical but are far removed from each other. While it is true that in these two instances a physical truth is taken to be analogous to a spiritual truth, but it is not necessarily true in every case. It is possible that a physical truth in one case may be analogous to a physical truth in another case, or it may be that a spiritual truth in one case is analogous to a spiritual truth in another case. The principle is that two truths, or facts, that are not identical at all may bear such resemblance or relationship in their character or circumstances as to teach the same basic truth.

Let us now take another example where a spiritual truth is analogous to another spiritual truth,

EXAMPLE III: DAVID'S DELIVERANCE PICTURING OUR SALVATION.

Psalm 116:3-8: **The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow. Then called I upon the name of the Lord; O Lord, I beseech thee, deliver my soul. . . . Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee. For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling.**

I. BASIC FACTS CONCERNING DAVID'S DELIVERANCE.

1. David came to a time of trouble—sorrows of death and the pains of hell.
2. David called upon the Lord.
3. God heard and delivered David.
4. David's deliverance was threefold:
 - A. Soul from death—Salvation.
 - B. Eyes from tears—Joy.
 - C. Feet from falling—Security.

II. PARALLEL OR SIMILAR FACTS CONCERNING US.

1. As David came to trouble, so sin brings trouble to us.
2. As David cried out to God, so must every sinner call upon Him.
3. As David's deliverance was threefold, so is our salvation threefold: Soul from death, eyes from tears and feet from falling.

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EXERCISE II: Let the student now finish the outline below on the lesson of Cain and Abel:

SALVATION BY FAITH IN THE BLOOD

I. THE BASIC FACTS CONCERNING CAIN AND ABEL:

1. Both had an altar.
2. Both brought offerings to the Lord.
3. Cain brought a bloodless offering, Abel brought a blood sacrifice.
4. Cain's faith was in works, Abel's faith was in the Blood.
5. God rejected Cain and his offering, but He accepted Abel and his offering.

II. PARALLEL OR SIMILAR FACTS WHICH APPLY TO US.

1. As both Cain and Abel had an altar, so all men have religion.
2. _____
3. _____
4. _____
5. _____

EXERCISE III: Finish the sermon outline on the following subject or text:

Mark 1:40-44

CHRIST HEALING THE LEPROUS MAN, PICTURING OUR SALVATION

I. BASIC FACTS CONCERNING THE MAN.

1. He was afflicted with a deadly disease.
2. He was helpless to heal himself.
3. He was separated from loved ones and society.
4. He came to Jesus.
5. He called upon the Lord.
6. Jesus had compassion on him and healed him.
7. His healing was immediate.
8. He was commanded to obey that his healing might be manifested.

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II. PARALLEL OF SIMILAR FACTS WHICH APPLY TO US.

1. As the man was afflicted with leprosy, so we are afflicted with sin.

2. _____
3. _____
4. _____
5. _____
6. _____
7. _____
8. _____

EXERCISE IV: Study David's experience in Psalm 40:1-3 and make an outline on the subject:

DAVID'S EXPERIENCE PICTURING OUR DELIVERANCE FROM SIN

I. BASIC FACTS CONCERNING DAVID'S EXPERIENCE:

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____

II. PARALLEL OR SIMILAR FACTS CONCERNING OUR DELIVERANCE FROM SIN.

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____

The student should by this time thoroughly understand this method of sermonizing. Remember, there are two principal elements in the skeleton outline. One may begin his preparation after choosing the lesson or text, by asking himself the question, What are the basic facts concerning the text? Write down and number these basic facts. After this is done, he should ask himself the second question, What parallel or similar facts that apply to us are found? He should then find or draw out a parallel fact from each of the basic facts concerning the lesson, numbering

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them as he has numbered the basic facts under the first question. Then he should develop them according to the teaching of the Scriptures.

There is one outstanding danger in following this method of sermonizing, which should be warned against here. While it is not difficult to stay with the truth, if we know it, it is easy to fall into error in stating our propositions of parallel points. Remember, things may be similar and yet not necessarily carry the same truth. One should be sure that when he draws out or states a parallel point for discussion from the basic facts that the point is a Scriptural fact and can be proved beyond a doubt. For instance, let the student study the following outlines carefully and observe the errors in them:

NAAMAN'S CURE PICTURING OUR SALVATION
II Kings 5

I. BASIC FACTS CONCERNING NAAMAN'S CURE:

1. He was afflicted with a deadly disease.
2. He heard of God's power through the prophet.
3. He sought healing through the prophet.
4. He was told to wash in the Jordan seven times.

II. PARALLEL OR SIMILAR FACTS WHICH APPLY TO US.

1. As Naaman was afflicted with a deadly disease, so we are afflicted by sin.
2. As Naaman heard the message of healing through the prophet, so we are to hear his message of salvation through the Word.
3. As Naaman sought healing through the prophet, so we must seek salvation through Christ.
4. As Naaman was healed by dipping in the Jordan, so we must be healed by dipping (being baptized) in water.

Now, to the person who believes in salvation by water or baptismal regeneration, the fourth statement under parallel or similar facts would be a perfect analogy. But the fact is that we are washed and made whole in the blood of Christ and not in the water. Therefore the analogy will not hold true. Only as we state a point that is in keeping with the entire Word of God are we permitted to do so. It is by this same method of reasoning that people are led astray by those who would "spiritualize" the Word of God. Especially is this true with reference to many prophecies of the Old Testament.

Take another example of erroneous reasoning by analogy:

JESUS HEALING THE BLIND MAN, PICTURING OUR SALVATION

John 9:1-7

I. BASIC FACTS CONCERNING THE BLIND MAN.

1. He was born blind.
2. He was hopelessly blind so far as the help of man goes.
3. Jesus anointed his eyes with clay and told him to go wash.
4. He obeyed the Lord and was healed.

II. PARALLEL OR SIMILAR FACTS WHICH APPLY TO US.

1. As this man was born physically blind, so we are born spiritually blind.
2. As he was beyond the help of man, so we are beyond the help of man.
3. As he was commanded to wash in water to be healed, so we are commanded to be baptized to be saved.
4. As he obeyed the Lord to be healed, so must we obey the gospel to be saved.

EXERCISE V: Correct the points of error in the above outlines so that a correct and true outline may be made.

It should also be pointed out here that while types are analogous in their relationship of truth, yet all analogy are not types and anti-types. A type is a picture of something and has an anti-type in a fulfillment. Just as there must be a substance of truth which a type pictures, so there must be a substance of truth which the Old Testament point to the offering of Christ on Calvary and have their fulfillment there. Analogy is the relationship of two facts wherein one is suggested or illustrated by the other. For instance, the author heard a man preach on the subject, **The Call and Commission of Jonah**. He introduced his subject by saying, "Jonah is a type of the church, his call is a type of our call and his commission is a type of our great commission." He then proceeded to outline his sermon as follows:

1. Jonah was divinely called.
2. Jonah was divinely commissioned.
3. Jonah was sent to a divinely appointed people.
4. We are divinely called.
5. We are divinely commissioned.
6. We are sent to a divinely appointed people.

It can easily be seen that the brother had a good idea and even the material for a good message: but he almost spoiled it by trying to make Jonah and his call a type. Jonah's call and commission are analogous to our call and commission, but they are not a type of ours. Be careful! Never call a thing a type unless it is a type and unless its anti-type can be clearly pointed out.

Let us now take the above material on Jonah and show how it may be very nicely arranged according to our rules of analogy.

JONAH'S CALL AND COMMISSION PICTURING OUR CALL AND COMMISSION

I. BASIC FACTS CONCERNING JONAH'S CALL AND COMMISSION:

1. His call was from God—divine.
2. His commission was from God—a divine commission.
3. He was sent to a people appointed by God—a divinely appointed people.

II. SIMILAR OR PARALLEL FACTS WHICH APPLY TO OUR CALL AND COMMISSION:

1. As Jonah was divinely called, so are we.
2. As Jonah was divinely commissioned, so are we.
3. As Jonah was sent to a divinely appointed people, so are we.

Notice the expression of the subject: "Jonah's Call and Commission, **Picturing** Our Call and Commission." The term, "**Picturing** our call and commission," is not used in the sense of being a type, but in the sense of suggesting or illustrating the truth. Thus the difference between type and analogy should be easily understood.

EXERCISE VI: Seek out lessons from the Bible and develop at least ten outlines by analogy, using the rules as laid down in this chapter.

CHAPTER SIX

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THE SYNTHESIS METHOD

Webster defines the word **Synthesis** as "The putting of different things together; combination of separate substances, elements or subordinate parts into a new form, composition or construction." If we might put this definition in our own words we would say that it means to find all the parts of a thing and put them together so that they would complete the whole unit. To illustrate: if we walked upon a litter of bones, scattered over the ground, and should we put the bones together so that we would have a complete unit of the skeleton, we would have a synthesis of the whole. The meaning of the word might be illustrated again by thinking of putting together a jig-saw puzzle.

However, when we think of the **Synthesis Method of sermonizing**, we must think in terms of information or material for developing a sermon or discourse. Thus we may say that the rule for this method of sermonizing is to gather all the available material on a given subject, arrange the material in the most logical way so that a complete story or discussion is developed.

The **Synthesis Method** of presenting a subject may be interesting and valuable. It should be mastered and used extensively. Every speaker should cultivate the use of it until it becomes a sort of habit with him, for there are many subjects and discourses that cannot be fully presented in any other way. All historical subjects are presented by the **Synthesis Method**, and almost all subjects may be historically presented by the **Synthesis Method**. When one writes a thesis, or, when one discusses a character of the Bible, or traces a doctrine through the Bible, showing its history and development, he uses the **Synthesis Method**. Thus we should be able to see the importance of knowing how to use this method of preaching and teaching, for every preacher and teacher should be able to present a subject in its entirety.

It may be said, however, that the difficulty in using the **Synthesis Method** does not so much reside in being unable to understand the method, for the method is very simple, but the difficulty is in **laziness and unwillingness to study**. This method of preaching requires more downright study and hard work than any other method; it also takes more time: but no other method or study will pay greater dividends. It is a process of education within itself. For, when one takes the time to gather the material on any subject of note, he has enlarged his own storehouse of

information so that he is enriched the same as his congregation. Another great advantage in using the **Synthesis Method** of developing a subject is that it helps us in our interpretation of the Scriptures and in understanding many passages. Every Bible student should know that no passage of Scripture may be finally interpreted in isolation from the rest of the Bible. One bit of material on a subject may be much more clearly understood in the light of all the other material than by itself. Not only is this true, but one given passage or bit of material may stand out in a much stronger way when it is seen in its relationship to other passages.

It was pointed out in the rule for this method of sermonizing that we should gather together all the available material on a given subject and then arrange it in its most logical way so that a complete story or discussion may be developed. It may be admitted that there is so much material on many subjects that it would be impossible to use all of it in one discourse or sermon. Where this is true, if the subject is so important as to justify it, it should be presented in a series of sermons, however, unless one is teaching a class or is sure that he will have the same group of people to follow and appreciate his efforts, it is not advisable to preach a series of sermons on the same subject. On the other hand, when one has more material than he can get into one sermon, he should discard a part of the material, using only that which he needs to make a complete presentation of the subject. In these matters one should simply resort to good taste and common sense.

In the arrangement and discussion of the material there are some points of instruction to be observed and followed. They may be enumerated as follows:

1. **Arrange and present the material in its chronological order so that the history of the subject may be developed from its origin to its conclusion.**

2. **Use the material as a basis of discussion, pointing out its teaching, its philosophy or its spiritual value.**

3. **Make whatever practical applications of the discussion to the audience as may be desired or needed.**

In the above points of instruction which are to be followed the first one may be called the introduction, the second one may be considered the main body of the sermon, whereas, the third one may be termed as the conclusions of the message to be reached.

Let us now take an example and apply the rule, and also, follow these points of instruction, observing how they work:

EXAMPLE I: THE LIFE OF ABRAHAM**I. A HISTORICAL SUMMARY OF ABRAHAM'S LIFE.**

1. Introduction of Abraham in the Bible, Gen. 11:27-32.
2. The call and commission of Abraham, Gen. 12:1-8.
3. God's promises or Covenant with Abraham, Gen. 12:15 and 17.
4. Abraham's experience in Canaan, Gen. 12:9—25:6.
5. Abraham's death, Gen. 25:7-11.

II. THE DOCTRINAL OR TEACHING ASPECT OF ABRAHAM'S LIFE.

1. Abraham, a type of the people of God, Gen. 12:1-6; Rom. 4:9-12; Heb. 11:8-19.
2. God's covenant with Abraham reveal His covenants of grace concerning salvation, the eternal inheritance of the redeemed and the natural seed of Israel, Gen. 12:1-6; 13:15; 17:1-14; Rom. 4:13.
3. Abraham's salvation a type of our salvation, Gen. 15:6; Rom. 4:1-4; Gal. 3:6-16.
4. Abraham's life a type of the Christian's life, Hebrews 11:8-19.

III. THE PRACTICAL VALUE OF ABRAHAM'S LIFE TO US.

1. It serves as a guide to our own experiences, Rom. 4:9-25; Gal. 3:6-18.
2. We see an imperfect faith grow into a perfect faith, Gen. 12:10-20; 16:1-6; 22:1-14; James 2:21-24.
3. We see the blessed hope and the eternal inheritance, Hebrews 11:13-19, and 39-40.

Let the student observe the above outline on the life of Abraham, and he will see that the subject is discussed under three main topical headings as follows:

I. THE HISTORICAL SUMMARY—.**II. THE DOCTRINAL OR TEACHING ASPECT—.****III. THE PRACTICAL VALUE—.**

These three topical headings are very important: for any given subject requiring the Synthesis Method of development or discussion may be developed under these three heads.

The above is a simple rule to remember, and it will serve as a guide to the student in getting a starting point as well as a

skeleton outline. Under the first head, **The Historical Summary**, the subject matter is introduced and thus brought before the audience. A great amount of time should not be spent on this point though it is possible as pointed out above that there might be much material on the subject or the subject may have a long history. One should remember that since this is the introduction the presenting of the history should be a summary, it should be brief, concise and just full enough to get before the audience in a clear and understandable way the things to be discussed. This is especially true where one is giving an oral discussion, however, if one is giving a treatise, a thesis, such as writing a book, then, of course, more time should be given to this phase of the discussion, yet it should then be short when compared to the remainder of the discussion. Naturally in giving the history of the subject one is to discuss he should go back to the origin of it and trace it to its climax or end just as it progresses or unfolds in history.

When one comes to the second heading, **The Doctrinal or Teaching Aspect** of the subject he has reached the point where the main body of his lesson should be presented. It is here that he reaches the discussion of the subject matter which is presented under the second heading. It is here that he is to teach or persuade his audience concerning the lessons which he desires to impart to them. In developing the outline, he should choose from the material which has been presented in the summary only those doctrines or teachings which he purposes to impart. In doing this he narrows his discussion down to suit his purpose and keeps his discussion from being too long. It is often necessary to do this as many subjects are so broad and far reaching in scope that it would be impossible to discuss all of any one of them. Of course, if one is writing a book and seeks to fully discuss a subject, he should not leave out anything. One must be governed by the time and circumstances at hand and by the purpose he has in mind in the discussion.

Another item of importance is that one should be careful to state the doctrine or teaching in such a way that it can be proved beyond all doubt by or from the material which is given in the summary. This is one's safeguard against preaching error. Do not preach what you can't prove and always have the Scriptural material at hand to prove what you do preach. Furthermore, it is well to have your Scriptures so close at hand that you do not lose time looking for them. Even if one turns through his Bible to read them he should have them memorized: for above all things one needs to keep the unbroken attention of his audience. Nothing kills attention and becomes so boresome to an audience as turning through the Bible, floundering around, trying to find a proof text. It is inexcusable!

In coming to the third heading of the topical outline, **The Practical Value of the Subject Discussion**, it is here, of course, that one reaches his climax in driving the lesson home to his audience, making the application to them and making them to see the value of it to themselves and in their own lives and experiences. This is reaching the conclusion of the message. Thus, referring back to the outline on **The Life of Abraham**, when we come to the practical value of Abraham's life to us, it is easy to see that since he is a type of the child of God by faith in Christ, his life is a guide to our own experiences. And we can see how God saved him even though he had an imperfect faith, setting forth our salvation in spite of our weakness; and, also, we see how our hope of an eternal inheritance is confirmed in the faith and hope of Abraham. These things are conclusions that are practical to us because they were the experiences of "The Father of the Faithful." Reaching these conclusions must be determined by the nature of the lesson and the purpose of the speaker. Always the conclusion of the message is the driving home to the hearts of the hearers, to their personal profit, the truths that have been discussed.

Applying the rules and discussion as laid down let us take another subject and develop it.

EXAMPLE II: SUBJECT: IMMORTALITY

I. THE HISTORICAL SUMMARY OF THE SUBJECT.

1. God first taught Immortality in the Garden of Eden.
 - A. In that death was the penalty for sin, Gen. 2:17.
 - B. In that to eat of the Tree of Life one would live forever, Gen. 3:22.
2. It was taught and confirmed by Abraham and all the patriarchs, Heb. 11:8-19.
3. God demonstrated Immortality by the translation of Enoch and Elijah.
4. It was declared by Job and David, Job 19:25, and Psalms 17:15 and 23:6.
5. It was declared by Daniel, Daniel 12:1-3.
6. Jesus taught, confirmed and demonstrated it, Matt. 22:31, 32; Matt. 12:24, 25; John 6:39, 40; John 11:25-31; Luke 16:19-31.
7. The apostles declared the fact of immortality, Rom. 6:22; I Thess. 4:13; I Tim. 4:8; II Tim. 1:9; I Peter 1:3, 4; Matt. 25:34; 14:11; 20:10; 21:8.

- I. THE HISTORICAL SUMMARY OF THE SUBJECT.
- II. THE DOCTRINAL ASPECT OF IMMORTALITY.
 1. The Bible is a text Book on it.
 2. Death primarily means separation, not annihilation.
 3. The wicked as well as the righteous shall exist forever.
 4. Immortal man shall dwell everlastingly in hell or heaven.
 5. Scriptures which refer to man's unconsciousness after death can only refer to the physical body.
 6. Only through Christ and His redemptive work can we have immortal glory.
 7. The second death means eternal separation in hell.
- III. THE PRACTICAL VALUE OF THIS DOCTRINE.
 1. It should be a sobering truth unto us.
 2. It should influence the course and attitude of our entire lives.
 3. It should be both a happy revelation and a solemn warning to us.
 4. It should compel us to prepare for eternal peace and glory.
 5. It should make the Lord Jesus our only hope, and it should make Him more precious to us than ever before.

EXERCISE I:

Develop the following subject using the outline and method as presented in this chapter:

SUBJECT: THE BIBLE DOCTRINE OF HELL

- I. THE HISTORICAL SUMMARY OF THE SUBJECT.
- II. THE DOCTRINAL ASPECT OF THE SUBJECT.
- III. THE PRACTICAL VALUE OF THE DOCTRINE.

EXERCISE II:

Develop the following subject and outline using this same method:

SUBJECT: BLOOD REDEMPTION

- I. HISTORICAL SUMMARY OF BLOOD REDEMPTION.
- II. THE DOCTRINAL ASPECT OF BLOOD REDEMPTION.
- III. THE PRACTICAL VALUE OF THE DOCTRINE.

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EXERCISE III:

Develop the following subject and outline:

SUBJECT: THE BOOK OF JONAH

- I. A SUMMARY OF THE BOOK.
(Tell the story of Jonah, emphasizing some of the key verses).
- II. (THE DOCTRINAL ASPECT OF THE BOOK) WHAT THE BOOK TEACHES US.
- III. THE PRACTICAL VALUE OF THE BOOK.

EXERCISE IV:

Develop the following subject and outline:

SUBJECT: THE LIFE OF KING SAUL

- I. A SUMMARY OF THE LIFE OF KING SAUL.
- II. WHAT HIS LIFE TEACHES US (DOCTRINAL ASPECT).
- III. THE PRACTICAL VALUE OF HIS LIFE TO US.

EXERCISE V:

Develop the following subject and outline:

SUBJECT: THE KINGDOM OF DAVID

- I. HISTORICAL SUMMARY OF THE SUBJECT.
- II. THE DOCTRINAL ASPECT OF THE SUBJECT.
- III. PRACTICAL VALUE OF THE DOCTRINE OR LESSON.

NOTE: It will be seen as the student gathers the material on this subject that many Scriptures on the kingdom of David are not historical but prophetic. This, however, has nothing to do with the historical summary of the subject. The historical summary simply means all the Scriptures that have been given on the subject, and whether they refer to the past, present or future under part two (The Doctrinal Aspect) when it is shown that David's kingdom is a type of the coming kingdom under Christ and that the kingdom of David will be restored and perpetuated under Christ. One might discuss a subject that is wholly prophetic and yet give a historical summary of the subject. This would be true for instance in the following exercise:

METHODS IN SERMONIZING

EXERCISE VI:

Develop the following outline and subject:

SUBJECT: THE MILLENNIAL KINGDOM OF CHRIST

(See note above on Exercise V)

- I. THE HISTORICAL SUMMARY OF THE SUBJECT.
- II. THE DOCTRINAL ASPECT OF THE SUBJECT.
- III. THE PRACTICAL VALUE OF THE DOCTRINE.

EXERCISE VII:

Outline and develop all the following subjects:

THE LIFE OF PAUL
 THE BOOK OF JUDE
 THE SECURITY OF THE BELIEVER
 THE DOCTRINE OF JUSTIFICATION
 THE JUDGMENT OF THE WICKED
 THE NEW TESTAMENT CHURCH
 THE DOCTRINE OF SANCTIFICATION
 THE BIBLE DOCTRINE CONCERNING HEAVEN
 THE WORLD CONDITION OF THE LAST DAYS
 THE SUPPORT OF THE MINISTRY

HINT: In the exercise above let the student take plenty of time to study, gathering and assembling the Scriptures. Remember that this study and preparation is a great system of Bible education within itself. If the work is being done in class, or if the course is taught to a class of students, then, one exercise in the first six should be given to each lesson or period, and the students should be required to produce their work in writing for the teacher to criticize, correct or grade. It is also a splendid idea to take some of the work done by the students and discuss it in class, criticising and correcting it, that the entire class may get the benefit of such critical examination. In such work the teacher should choose both good and poor examples of work: so that, in the good, the better points may be discussed for the benefit of all the class, and, also, that the gross errors of the poor examples may be discussed and overcome by all. Every student should be anxious to have his work subjected to the most severe criticism, for, whether he likes it or not, when he goes out to preach it will be thus subjected; and if he can get the criticism in class by sympathetic friends, thus overcoming many mistakes, it will save him many hours of embarrassment later and will also serve to give him much greater confidence in himself in the future. In Exercise VII, one subject should be sufficient for a lesson or lesson period.

CHAPTER SEVEN

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THE ANALYSIS METHOD

Analysis is the opposite of synthesis. To analyze a thing means to divide it into all of its parts. Webster's Dictionary says concerning analysis, "It is the resolution of a compound into its original parts or elements." In Bible synthesis we find all the material on a given subject, put it together, thus making the whole, but in Bible analysis we take a text, a verse, chapter or book, and divide it into each of its several parts or thoughts. Thus anything that has more than one part can be analyzed. The Bible itself as a whole may be analyzed by dividing it into its principle parts. Any book in the Bible, or any chapter in the Bible, may thus be analyzed. Likewise any one text or verse which contains more than one thought, or element of thought, may be analyzed or divided into its several thoughts or elements of thought.

Doubtless, our greatest Bible expositors and commentators in the field of interpretation conform more to this method of study than to any other. Paul instructed Timothy to use this method when he admonished him to, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, **rightly dividing the word of truth.**" To **rightly divide the Word of truth** is to analyze it.

If we seek to formulate a rule by which to preach, using the Analysis Method, it would be stated thus: choose a text and break it down into its principal thoughts or elements of thought; explain or enlarge upon each thought or thought element in the light of Bible teaching and then make such application of the thoughts to the audience as may be of practical value to it.

Now let us make an analysis or divide this rule and see what it means. As we look upon it closely we see three principal thoughts or thought elements in it. They may be enumerated as follows:

1. Break the text down (divide it) into its principal thoughts or elements of thought.
2. Explain or enlarge upon each thought or element of thought separately in the light of Bible teaching.
3. Make such application of thought to the audience as may be of practical value to it.

We have now analyzed our rule into its principal parts and we see three simple points of instruction to follow, and preaching

by analysis may be just as simple as following these three points of instruction, for, when we break a text down (divide it) into its principal parts we introduce to the audience the subject matter of the text, and when we take the subject matter and enlarge upon it in the light of Bible teaching we give the main body of the sermon, while the making of the application of the thoughts to the audience becomes the conclusion. Hence we may say that:

1. Part one of the rule is the introduction of the text.
2. Part two of the rule is the main body of the sermon.
3. Part three of the rule is the conclusion of the sermon.

The question may now arise in the mind of the student as to how he may know how to divide the text into its parts, and how are we to know how to enlarge upon the principal thoughts derived from the division of the text, and, finally, how may we know what applications to make of the lesson or thoughts. If the student will ask himself three questions and find the answers to the questions in the text or as a logical sequence of the thoughts of the answers, he will find that it is not difficult to follow the rule. The three questions are:

- I. WHAT DOES THIS TEXT DECLARE?—The Introduction. (Principal Parts of the Text).
- II. WHAT DOES THIS TEXT TEACH? — Main Body of Sermon. (Enlargement of the Principal Parts).
- III. WHAT DOES THE TEXT SUGGEST?—Conclusion. (Practical Application to Audience).

Now let us take an example, using a text and applying our rules: thus setting forth the method:

EXAMPLE I:

Romans 5:1: **Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.** Introduction of

- I. WHAT DOES THIS TEXT DECLARE? Introduction of the Principal Thoughts.
 1. We are justified by faith.
 2. It declares that we have peace with God.
 3. It declares that our justification and peace is through our Lord Jesus Christ.
- II. WHAT DOES THIS TEXT TEACH? Enlargement on the principal thoughts or the main body of the sermon.
 1. It teaches that sinful man may be justified with God.
 2. It teaches that justification comes by faith.
 3. It teaches that those who are justified are at peace with God.
 4. It teaches that Christ is the Savior of men bringing us to justification and peace.

III. WHAT DOES THE TEXT SUGGEST OR WHAT PRACTICAL APPLICATION CAN BE MADE TO ME (US)?

Conclusion.

1. Apart from Christ we are condemned—lost.
2. Our only hope is in Christ.
3. Christ is sufficient, in him is justification and peace.
4. Sinners should joyfully receive Him.

It will be observed that no subject was written at the beginning of this outline or example. In analysis of texts or in preaching by analysis it is evident that the subject must be drawn or derived from the text itself. In choosing a subject for discussion care should be taken to choose a subject, or rather to express the subject, in such a way as to embody, as nearly as possible, the whole idea of the text. This may not always be possible as some short subject expression cannot contain them. Where this is true, the principal or outstanding thought of the text should be embraced in the subject or theme. In the above outline, Example I, on Romans 5:1, a good subject expression would be, **Christ Giving Justification and Peace.**

Now, as we look back upon the outline, we see that in applying our rule we have analyzed the text and have developed a good sermon outline. In answering the question, "What does this text declare?" we applied part one of our rule and broke the text down into three principal thoughts or parts. In answering question two we applied the second part of the rule and enlarged upon the principal parts, thus showing the Bible teaching of these thoughts. And, likewise, in answering question three we made the personal application of the thoughts and brought the conclusion.

Let us take another text and apply our same rules in order that we may become more familiar with them:

EXAMPLE II:

SUBJECT: THE PURPOSE AND ACCOMPLISHMENT OF GOD'S LOVE

John 3:16: For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

I. WHAT DOES THE TEXT DECLARE? — Principal thoughts.

1. It declares that God loves the world.
2. It declares that He gave His Son because of His love.
3. It declares that the believer shall not perish.
4. It declares that the believer has everlasting life.

II. WHAT DOES THE TEXT TEACH? (Enlargement upon the principal thoughts).

1. It teaches the fact of God—"For God."
2. It teaches that God is a God of love and mercy. He loved, He gave.
3. It teaches the extent of His love—He so loved that He gave His Son.
4. It teaches that the world is in danger of perishing.
5. It teaches the purpose of His love and His gift.
6. It teaches the salvation and security of the believer.

III. WHAT DOES THE TEXT SUGGEST?

1. The world without Christ is lost.
2. God gave a remedy in Christ.
3. It should be a solemn warning to us.
4. It means that we must accept Christ or perish.

One thing should be pointed out and emphasized just here. Keep in mind that in answering the second question the principal thoughts under question one are to be enlarged upon. Therefore when we come to answer question two, "What Does the Text Teach," we should not say it teaches any thing that cannot be proved first by one of the principal thoughts under question one and, second, it may be proved or confirmed by as many other proof texts from the Bible as one wishes to use. One should remember, that primarily he is analyzing the text before him, and if he says the text teaches something that he cannot prove by the text itself, he is in error. For instance, in Example II, on John 3:16, it is said the text teaches the security of the believer. That statement is proved by the fact that the text says that he has **everlasting life and shall never perish.** Thus one should be able to point out a proof in the text for every thing that he asserts it teaches.

For further application of our rules let us take a whole chapter for an example:

EXAMPLE III:

SUBJECT: THE COMING KINGDOM OF CHRIST

TEXT: Psalm 2:1-12.

Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: The Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet I have set

my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen (nations) for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss (greet) the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

I. WHAT DOES THIS TEXT DECLARE?

1. It declares the rebellion of the nations, raging in unbelief, seeking to overthrow God, verses 1-3.
2. It declares the scornful, mocking and deriding displeasure of God at their unbelief and rebellion, verse 4.
3. It declares that God shall express His displeasure in judgments of vexation, verse 5.
4. It declares God's purpose and decree to establish His Son as the Lord of all the earth, verses 7, 8.
5. It declares the Son's dealing with the nations in judgment when He takes possession, verses 8, 9.
6. It declares a warning to the kings and rulers of earth to receive the King (Son) lest they be destroyed.
7. It declares that those who trust in the Son are blessed.

II. WHAT DOES THE TEXT TEACH?

1. It teaches the continued down-grade-ism of the nations.
2. It teaches the utter rebellion of the nations against God in the end time.
3. It teaches that in that day, God will be no longer a God of mercy, but a God of scornful derision, vexing a troubled world. (Great tribulation).
4. It teaches that Christ, now at the right hand of God, awaits the day of His coronation, when the decree of His Lordship shall be established, and when His enemies shall be made His footstool.
5. It teaches the ultimate, triumphant and complete Lordship of Christ over the earth — even to all the nations and to uttermost parts.
6. It teaches that now is the time of mercy and grace.

when kings and nations should prepare for His coming.

7. It teaches that those who trust in Jesus have nothing to fear.

III. WHAT DOES THE TEXT SUGGEST?

1. That we live in a world which is growing steadily worse.
2. That it will be in its greatest rebellion when Jesus comes.
3. That the only logical, sensible thing to do is to trust in Christ, because those who trust in Him will be blessed.
4. That those who are saved should seek to win others to Christ.

This method of sermonizing should be reasonably clear to the student by this time. It is suggested that a careful review of the rules be made and also that a careful comparison of the rules, with the examples above, be made to see if the rules are observed in the examples. If these things are not all clear, the student should go over them again and again. It is a known fact that we remember and learn things permanently by repetition. You cannot do too much drill and review work.

Some times a very short text which contains one great thought, but which contains more than one thought element, may be used to a great advantage by the Analysis Method, although one might be able to use some other method to a greater advantage. This is another reason why we should be acquainted with the different methods of sermonizing and be able to see at a glance which method to use. Usually a text which contains a combination of thoughts or thought elements are ideal for the Analysis Method. We give below an example of analysis of a short text:

EXAMPLE IV:

GOD'S SALVATION

SUBJECT: GOD'S SALVATION

TEXT: Jonah 2:9: Salvation is of the Lord

- I. WHAT DOES THE TEXT DECLARE?
 1. It simply declares that salvation is of the Lord.

II. WHAT DOES THE TEXT TEACH?

1. It teaches that salvation is a fact.—**Salvation is.**
2. It teaches that salvation is a **present** fact. — **Salvation is.**
3. It teaches that God is the Author of salvation.
4. It teaches that God is the Source of Salvation.

III. WHAT DOES THE TEXT SUGGEST?

That:

1. We must look to God for salvation.
2. We must look to no other source.
3. We should appreciate God's goodness in providing salvation.
4. We should accept the salvation which He gives.

EXERCISE I: Finish the following sermon outlines:

SUBJECT: CHRIST THE END OF THE LAW

TEXT: Romans 10:4: **For Christ is the end of the law for righteousness to every one that believeth.**

I. WHAT DOES THE TEXT DECLARE? (Principal parts or thoughts).

1. It declares that Christ is the end of the law.
2. It declares that Christ is the end of the law for righteousness.
3. It declares that the benefit of Christ's work is to the believer.

II. WHAT DOES IT TEACH? (Enlargement of principal thoughts).

1. By implication it teaches that the unbeliever is in some way responsible to the law, he is under its curse.
2. It teaches that Christ fulfilled the law or brought its dominion to an end.
3. It teaches that Christ is the Substitute of righteousness for that of the law.
4. It teaches that one must believe in Jesus to get the benefit of His righteousness.

III. WHAT DOES THE TEXT SUGGEST?

1. _____
2. _____
3. _____
4. _____

SUBJECT: SONSHIP THROUGH CHRIST

TEXT: John 1:11-13: **He came to his own, and his own received him not. But as many received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.**

I. WHAT DOES THE TEXT DECLARE? (Principal thoughts).

1. It declares that Jesus first came to His own people.
2. It declares that He was rejected by them.
3. It declares that some did receive Him. (A remnant).
4. It declares that those who received Him were given power to become sons of God.
5. It declares that those who received Him believed on His name.
6. It declares that those who believed on His name were born of God.
7. It declares that this birth of God was in no way a natural process, of blood, flesh or man, but a supernatural process, of God.

II. WHAT DOES THE TEXT TEACH? (Enlargement of principal thoughts).

1. _____
2. _____, etc.
3. _____
4. _____

III. WHAT DOES IT SUGGEST?

1. _____, etc.
2. _____
3. _____

SUBJECT: SALVATION BY GRACE THROUGH FAITH

TEXT: Ephesians 2:8-10: **For by grace are ye saved through faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.**

I. WHAT DOES THE TEXT DECLARE?

1. That we are saved by grace.
2. That we are saved through faith.
3. That all of it is the gift of God.
4. That it is not of works lest any man should boast.
5. That we are created in Christ Jesus.
6. That our salvation (creation) is for good works.

II. WHAT DOES THE TEXT TEACH?

1. It teaches that grace is the source of our salvation.
2. That faith is the means of our salvation.
3. That salvation is free.
4. That God hates boasting—self-righteousness.
5. That the new birth (creation in Christ) is the process of our salvation.
6. That good works is the purpose and fruit of salvation.
7. That we are saved, born again, created in Christ, before we can do acceptable good works.

III. WHAT DOES THE TEXT SUGGEST?

1. _____
2. _____
3. _____, etc.

The above and following exercises are given to drill the student in applying and following the rules, thus teaching him to do by doing. Remember that learning to sermonize and preach is like learning to swim. No man ever learned to swim by staying out of the water.

SUBJECT: CONDEMNATION ABOLISHED THROUGH FAITH

TEXT: John 3:18: He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

I. WHAT DOES THE TEXT DECLARE? (Principal thoughts).

1. _____
2. _____
3. _____
4. _____, etc.

II. WHAT DOES THE TEXT TEACH? (Enlargement of principal thoughts).

1. _____
2. _____
3. _____, etc.

III. WHAT DOES THE TEXT SUGGEST?

1. _____
2. _____
3. _____, etc.

EXERCISE II: Develop sermon outlines from the following subjects and texts.

SUBJECT: FORGIVENESS OF SINS

TEXT: Acts 5:30, 31: The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

- I. _____
1. _____
2. _____, etc.
3. _____

- II. _____
1. _____
2. _____, etc.
3. _____

- III. _____
1. _____
2. _____, etc.
3. _____

SUBJECT: IMPUTED RIGHTEOUSNESS

TEXT: Romans 3:20-22: Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference.

- I. _____
1. _____, etc.

- II. _____
1. _____, etc.

- III. _____
1. _____, etc.

EXERCISE III. Turn to the following texts in your Bible, give to each of them a subject and develop them according to this method.

- Romans 5:12-15.
 I Corinthians 15:20-22.
 Acts 17:32-34.
 Isaiah 53:3-7.
 Isaiah 55:1-3.
 John 5:24.
 John 5:39, 40.
 John 20:31.

CHAPTER EIGHT

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PULPIT BEHAVIOR

I Timothy 3:15: **But if I tarry long, (it will be) that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.**

Although it has not been the purpose of the author in this work to deal with the subject of delivery of sermon, nor the art of public address, it seems that it would be proper and helpful if we considered some suggestions, that, in a general way, would be an advantage to preachers. Every true preacher desires to be his best and do his best. Such a desire is not only a human inclination, but, if he has the cause of Christ at heart, he desires to be his best for the glory of God. There are many things about preaching and other duties of the ministry that cannot be learned through an instructor, but they can be acquired by experience only. However, by being alert and observing, by being prayerfully studious, many things can be learned more quickly.

Every preacher should be careful to maintain the proper attitude toward the public, which he serves. Perhaps this is one of the most important things in the ministry of any man. The success or failure of life in any field may be largely attributed to one's attitude. One must maintain the confidence and respect of people if he is to influence them. Many preachers have failed at this point, and have driven themselves into oblivion by manifesting an improper attitude. To be rabid, radical, boastful, proud, self-righteous, jealous, and resentful is to drive people from us. We should never be too anxious to either condemn or cajole. We should be sober, well poised, never jumping into a thing nor attacking a problem until we have had full opportunity to know all the facts involved. Above all things we should not be fractious. Some preachers take pride in claiming they call a spade, a spade, what they think, regardless of the consequences. Such preachers hew to the line and let the chips fall where they may, and say just as a rule are either liars or fools. The author visited a hospital for the insane once and was impressed with the fact that the inmates of that institution were very frank to speak their minds, calling things by their right names, hewing to the line, regardless of the consequences. In fact that was why they were there.

The sane, sensible man, who has the right attitude, will always guard his speech. He will use the best of judgment in dealing with any subject or problem, prayerfully seeking for the most judicial way to express himself, in order to accomplish his purpose and, at the same time, maintain his own dignity and the respect of all men. Jesus Himself was very diplomatic when dealing with the weakness of men. Before He returned to the Father He told His disciples, "I have many things to say unto you but ye cannot bear them now," and Paul would meet the question of attitude by saying, "I am become all things to all men, that by all means I might win some."

To maintain the right attitude does not mean that one must be a compromiser, a pussyfooter or a fence-straddler. No one would say that of our Savior nor of the great Apostle Paul. To be sure, there were issues and occasions when both of them were subjected to bitter suffering and persecution because of their teaching and attitude, but they did not invite it by purposely making themselves disagreeable and obnoxious. Keep in mind that one can be true to God and to truth and, at the same time, be courteous and gentle. Even when occasion demands that we be severe and pungent, we should do so in all humility and earnestness. Jude says, "Contend earnestly for the faith once delivered to the saints."

'One should always be earnest, sincere and firm. He should not be too familiar with his people and, at the same time, he should not be indifferent and unsympathetic. If a minister becomes so familiar with his people that he becomes common to them, then, they will not take him seriously and his word or judgment will be no more than that of anyone else they know. But, on the other hand, if he holds himself aloof from them to the extent they feel that he is indifferent and unsympathetic, then, they will not confide in him nor trust him. All men appreciate sincerity, earnestness and firmness. One may laugh, jest and even be ridiculous with his pastor and seem to love him, but the most abiding love and appreciation do not lie in that direction. Being human with your congregation does not mean to be cheap and vulgar.

A preacher should be as brief as possible to be clear and effective. Do not be long and tedious with your message. Know what you are going to say, say it, and quit. Some preachers kill their message before they get to it with "introductory remarks"; some drag or strangle it to death while they deliver it, and some kill it with the "concluding remarks" after they have preached it. Everyone should remember that we are living in an age which is geared to high speed. This condition has caused a nervousness of

all people which has become a sort of nature with them. They cannot help it because it has become a part of them. If a congregation gets tired and restless it is not its fault, but it is the fault of the speaker. It is better to get one or two thoughts over to a congregation in such a way as to be retained and appreciated, than to give so many thoughts that do not register and that are not retained. Therefore, if one knows his lesson well, delivers it in a smooth and effective way, though it be brief, he will more nearly accomplish his purpose than in any other way.

Above all things a preacher should seek to magnify the Lord, His work and Word, rather than himself. There is an old saying that self-praise is half scandal. A man may get to be a hero with a certain group by displaying himself or his talents, but it will not be with true consecrated people. People who are led and dominated by the flesh are the only hero worshippers. If there is ever a time when the preacher should want to be completely forgotten it is when he is preaching the unsearchable riches of God's grace. Hence, a preacher should never be boastful, and he should talk about himself as little as possible.

It is a fine thing to be able to memorize Scripture and quote it, but when a preacher does it for show he becomes repulsive. The great Doctor J. M. Newburn, who was president of Jacksonville College of Texas, and who taught preachers for many years, advised preachers to memorize every lesson from which they were going to preach, but in the most scathing language he denounced the preacher that would display himself by going into the pulpit without his Bible, thus seeking to show the people that he was "smart." He would say, "When you turn to the Scripture and read it, you are displaying God and His Word, but when you leave your Bible out of the pulpit and quote from memory, you display yourself." If one is especially talented or has an especially keen intellect, the people will find it out without his making an open show of it.

Unnecessary jesting, joking or so-called "wise cracking" in the pulpit is another display of self that most assuredly is out of place, and if practiced persistently will do a preacher more harm than good. Especially is this true of one who does not have a natural gift of humor. There are men who have a personality which seems to have a natural trait of wit and humor, but such personalities are rare, and, even then, one should be very carefully lest he reach the place where people do not consider him serious. Unnecessary foolishness is condemned and forbidden out of the pulpit and it certainly has no place in it. There is no doubt that if we study the Scriptures carefully, and, if we observe human nature closely, we shall conclude that such things belong

to the carnal and not to the spiritual realm, and no preacher of the gospel should ever be guilty of yielding to the predominance of the flesh.

Be your own natural self in the pulpit. Perhaps as many preachers have hurt their ministry as much by trying to be some one else than by any other one thing. Most every preacher has an ideal. That is only a trait of nature. This being true, he is apt to set that preacher up as a model in his own life and try to be like him. He will try to dress like him, comb his hair like him, cultivate all his mannerisms, his gestures, and even his voice. When one makes that mistake he makes a joke of himself with the public. He is not natural, but he is a poor mimicker. His own personality is emerged into that of another so that it is lost, and, at the same time, the other is so poorly imitated that it is but a comical caricature. Such a thing is inexcusable and ridiculous.

To avoid being a mimicker, however, does not mean that we are not to be like other people, or it does not mean that we cannot adopt the good characteristics of others for ourselves. There is a sense in which all we have and are is copied from others. We learn to do everything that we do from others. We copied all we know from others. Therefore we should ever be alert to new ideas, or to any worthwhile thing that we may get to enrich us. But we should adopt such things to our own personalities, thus retaining our own natural individuality. In other words, what we get from others, let us make it a part of our own natural selves rather than to lose our own personality and individuality by mimicking others. When you were growing up, learning day by day, the things that you should learn in life, you adopted those things to your own personality in an unconscious way. Your own personality and individuality were not altered, but they were developed. Happy is the man that can always do that in life. And always remember that you do not have to be contrary to everyone else, disagreeable with everyone else, and counter-wise to everyone else to retain your own individuality. You may be like others and, at the same time, be different from each of them.

Let your gestures and actions in the pulpit be that which will attract attention, hold attention or emphasize what you are saying. Every speaker is confronted with the question of how to deliver his sermon most effectively. Perhaps this is a question that can never be answered to the full satisfaction of our minds. Perhaps no man is ever fully satisfied with his sermon. This is also a question in which it is difficult for one person to instruct another. After all, most of these questions will be answered in the practice of preaching rather than by oral or written instruc-

tion. There are some points of simple instruction, however, that any man may use to an advantage, and the practice of which will be a great help to him.

If we remember, that the one great objective in our preaching is to get our thoughts, and our ideas over to the audience, and that anything which helps to do this is right, while anything that hinders is wrong, we will have made a great step toward attaining our goal.

If one is at ease himself and seemingly unconscious of himself it will help. An awkward, stiff or uneasy posture or carriage will get the mind of the audience upon the preacher rather than upon what he is saying. Thus, the attention of the audience is divided or distracted. Many preachers have a problem here. In fact every preacher has to overcome uneasiness and acquire ease. To some extent this comes naturally as one develops in his preaching. Timidity and self-consciousness contribute to this uneasy and awkward carriage more than any other one thing. There is a way to help ourselves to overcome this handicap more rapidly, however. Instructors give the following points of counsel.

1. Seek to have the same easy carriage in the pulpit as out of it. Assume that you are just moving along with one person and talking to him.
2. Stand erect, swell your chest, breath rather deeply, but evenly, and with all your muscles relaxed. Do not be rigid or stiff.
3. In standing erect, pull your shoulders moderately back, your lower stomach in or up. Do not allow yourself to move from this position until you do so deliberately, then move with an easy, relaxed motion, never allowing your muscles to become rigid or stiff.
4. Lean a little forward so that you will be balanced on the front part of your feet rather than on your heels.
5. Let your hands be relaxed at your sides, but if they seem to bother you, cross them in front of the stomach just below the belt-line.
6. Always let your movements be without stiffness or jerkiness. Practice by filling a glass brim full of water and moving it about without spilling the water. Note the difference when the muscles are relaxed and when they are stiff.
7. Speak deliberately and smoothly, using the stomach as an old fashion air bellows. Practice letting your words come out with your breath. A good way to practice speaking is to lie flat

on your back, read or speak aloud, then train yourself to speak the same way when standing erect.

Be sure to observe and practice these points of instruction extensively. They will be a great help to each one in acquiring ease, and in overcoming awkwardness. This is only the beginning, however, and from this point on one has to think of the proper emphasis of his thoughts which has to do with the use of his voice, word emphasis and gesticulation. In this short study it is impossible to discuss the use of all these things. There are many good books available on this subject and every preacher should acquire a full treatise of the subject and acquaint himself thoroughly with it. One great author on this subject gives the following counsel which is worthy of mention here, and with his words, we conclude this study:

"Know your message, feel your message, speak as you feel in your heart and soul. Move and act in whatever manner that will hold attention, add interest, or emphasize the thought: but do nothing or make no move unless it will accomplish these things. Remember that it is your audience that is to be moved—not you."

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