

*Preparation  
and Delivery  
of Sermons*

Workshop

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# *Preparation and Delivery of Sermons*

## Lesson 1 Ministerial Perspectives

### **I. THE TWO MAJOR ASPECTS OF PASTORAL MINISTRY:**

- A. Pastoral/administrative work**
- B. Preaching**

### **II. THE TWO MAJOR REQUIREMENTS FOR PREACHING:**

#### **A. Good preparation.**

1. Biblically sound.
2. Good organization of thought. (Clear, systematic, logical)
3. Adequate documentation with Scriptures and authorities.
4. Timely selection of subject matter. (A clear point)
5. Solid content.
6. A positive approach.
7. Personal application.
8. Correct speech and good use of language.
9. Good personal appearance. (Clothes, shoes, weight, deodorant, breath)

#### **B. Good delivery.**

1. Connect to the audience. (Eye contact, relate material)
2. Passion/heart. (Excitement, not dry or sterile)
3. Good voice control.
4. Clearly audible.
5. Free of pathologies/distractions. (Straw-man putdowns, lisps, monotone voice, quirks, rudeness, crudeness, rabbit chasing)
6. Good gestures. (Posture, movement, hands)
7. Freedom in the preacher. (Not intimidated, but not cocky)
8. Adequate color. (Illustrations, humor)
9. Awareness and respect of time.



# Preparation and Delivery of Sermons

## Lesson 2

### Understanding the Idea of Hermeneutics

#### I. GRASPING HERMENEUTICS.

- A. Hermeneutics is the science and art of biblical interpretation.
- B. Three levels of general hermeneutics?
  1. Grammatical. The study of words in a verse or sentence.
  2. Historical. The level outside or apart from the context including outside the Biblical text. Geography, politics, customs, wars, cultures, economy, commerce, etc.
  3. Literary. A passage or a whole book; an extended passage.
- C. The orthodox rule of biblical hermeneutics: *The correct meaning of any passage is always the author's intended meaning.*
- D. The method of biblical interpretation in which words, phrases, passages and accounts are given symbolic representations is known as allegorical hermeneutics. This kind of hermeneutics has dominated the history of Bible study until recent times.
- E. *Exegesis* means *to come out of or to reveal or declare what is already there.*
- F. *Eisegesis* means *to read into or impose or bring in something that is not already there.*
- G. Since the oldest book of the Bible was written approximately 3,800 and the last book was written over 1,900 years ago, four gaps especially demand hermeneutical work.
  1. Historical.
  2. Cultural.
  3. Linguistic.
  4. Philosophical.
- H. A Scripture has one meaning but it may have many applications.
- I. When the literal sense of a Scripture makes sense, use no other sense.

#### II. HERMENEUTICAL ANALYSIS.

- A. Four primary analyses which should always be applied in Scriptural research.
  1. *A Historical-Cultural and Contextual Analysis.*
  2. *A Lexical-Syntactical Analysis.*
  3. *A Theological Analysis.*
  4. *A Literary Analysis.*

- B.** Understanding a *Historical-Cultural and Contextual Analysis*.
1. How could history impact the understanding of a passage?
  2. In what ways does the culture of Bible days differ from current culture?
  3. Why is context so important to proper interpretation of the Scriptures?
- C.** Understanding a *Lexical-Syntactical Analysis*.
1. In what sense should every word in Scripture be understood?
  2. Syntax.
  3. Tools that help with this analysis.
- D.** Understanding a *Theological Analysis*.
1. *Salvation History*.
  2. *Dispensationalism*.
  3. *Covenant Theology*.
- E.** Understanding a *Literary Analysis*.
1. The importance of understanding the type of literature of any given Bible passage.
  2. The three predominant genres of literature in the Bible.
    - a) Prose.
    - b) Poetry.
    - c) Prophetic.
  3. Figures of speech used in the Bible.
    - a) Simile.
    - b) Metaphor.
    - c) Irony.
    - d) Paradox.
    - e) Personification.
  4. An extended simile is called a parable.
  5. An extended metaphor is called an allegory.
  6. A compressed parable or allegory is called a proverb.
  7. The longest book in the Bible is a book of songs.
  8. The two most common types of psalms are praise and lament.
  9. Hebrew poetry achieves poetic flow by repetition, comparison and contrast of thoughts and ideas.
  10. There are three main types of parallelism in Hebrew poetry.

- F. The type of Bible literature that makes the greatest use of symbols is called apocalyptic literature.
- G. Apocalyptic literature is prophetic in nature.

**III. ONCE A STUDENT HAS ANALYZED A PASSAGE AND EXEGETED THE MEANING, HE SHOULD:**

- A. He should verify the validity of his work by comparing his findings with others who have spoken with authority on the passage.
- B. He should identify the timeless principles of the text with a view of accurately conveying them to a contemporary audience.
- C. He should realize that at this point he has done nothing to prepare his finding for presentation to his audience.
  - 1. He should therefore be aware that his work is far from over.
  - 2. Before him now is the tremendous responsibility of organizing and presenting the message of God to his audience without distortion.

Suggested resource: *Hermeneutics* by Henry Virkler.





# Preparation and Delivery of Sermons

## Lesson 3

### Understanding Expository Preaching

#### I. A PREACHER IS ACTING AS A SPOKESPERSON FOR GOD.

##### A. The assignment is to faithfully and clearly convey God's message or Word to an audience.

1. In no place or sense does the Bible suggest that the messenger is to create a new message or insert his own ideas or opinions. The messenger is never given the liberty to do so. To the contrary he is forbidden to do so.
2. The preacher is simply the transmitter of God's message to the intended audience.
3. The words of God to Jeremiah are typical and indicative of the relationship between God and His messenger's. *"Thus saith the LORD, Go and get a potter's earthen bottle, and take of the ancients of the people, and of the ancients of the priests; And go forth unto the valley of the son of Hinnom, which is by the entry of the east gate, and **proclaim there the words that I shall tell thee**"* (Jeremiah 19:1-2). (Emphasis mine.) See also Jeremiah 26:2, Jeremiah 27:17, Numbers 22:18, 1 Kings 22:14, Deuteronomy 4:2, Deuteronomy 12:32, 2 Timothy 4:2.

##### B. Preachers tend to take great liberties with God's Word.

1. Most feel little, if any, obligation to stay with a text and actually teach/preach what is there.
2. Eisegesis (reading into or imposing ideas that are not in the text) is rampant in teaching/preaching. God gives no one the liberty to eisegete His Word.
  - a) Sometimes the ideas are good and true. They may be substantiated by some other biblical text however they are not in the text under consideration.
  - b) It is fundamentally dishonest to impose an idea (however good and true) when that idea is not in that text. This suggests that the text under consideration supports the idea when it does not.
3. Enormous heresies have grown out of this approach.

##### C. The assignment to deliver the Word of Almighty God is a grave responsibility and carries tremendous liability.

1. We think of attorneys and judges, who for motives of personal wealth, power, fame or some other reason distort the truth in attacking the reputation and personal wealth of people and reduce them to shame, as reprehensible and as criminals.
2. Our view of quack medical doctors, who through incompetence or arrogance, hazard the health and life of someone, is one of scorn and rage.
3. Should accountability be any less for a preacher or teacher, who through (1) negligence, (2) lack of skill or (3) selfish greed, makes havoc and ruin of the lives of those who come to them?
4. Preachers and teachers can be guilty of spiritual malpractice.
  - a) They are held to a higher standard. Luke 12:48
  - b) They have special accountability. James 3:1. Hebrews 13:17.

5. Physicians of the soul are accountable unto God (a much higher court) and will face His judgment:
  - a) For any perversion of the truth, however witless.
  - b) For any negligence.
  - c) For any incompetence or lack of skill.

## II. DEFINING AND UNDERSTANDING EXPOSITION.

### A. Definition. To uncover, expose, show forth what is already there.

1. Exposition presupposes an exegetical process to extract the God-intended meaning of Scripture and an explanation of that meaning in a contemporary way.
2. Expository preaching/teaching is:
  - a) “An outgrowth of a man’s immersing himself within a passage in intensive study, finding the proper limits of that passage, finding the argument of the passage, organizing a sermon outline drawn directly from the passage and then endeavoring to set forth to his hearers the message of that passage in such a manner as to change their lives.” Luke E. Kauffman
  - b) “A discourse that expounds a passage of Scripture, organizes it around a central theme and main divisions which issue forth from the given text, and then decisively applies its message to the listeners.” Jerry Vines.

### B. Three types of preaching.

1. **Topical.** A series of Bible verses that loosely connect to a theme.
2. **Textual.** A short text or passage that serves as a gateway into whatever subject the messenger chooses to address.
3. **Expository.**
  - a) Focuses primarily on the text under consideration within its context.
  - b) It usually concentrates on a single text of Scripture but it is possible for a thematic/theological or historical/biographical message to be expository. These have a broader textual base.

### C. Trends in today’s preaching/teaching.

1. Experience centered sermons and lessons.
2. Practical rather than biblical.
3. The emphasis is on consumer satisfaction and contemporary relevancy.

### D. Minimal elements in expository preaching/teaching.

1. The message/lesson finds its sole source in Scripture.
2. The message/lesson is extracted from Scripture through careful exegesis.
3. The message/lesson preparation correctly interprets Scripture in its normal sense and its context.
4. The message/lesson clearly explains the original God-intended meaning of Scripture.
5. The message/lesson applies the Scriptural meaning for today.

**E. Ten things expository preaching is not.**

1. It is not a commentary running from word to word and verse to verse without unity, outline and pervasive drive.
2. It is not rambling comments and offhand remarks about a passage without a background or thorough exegesis and logical order.
3. It is not a mass of disconnected suggestions and inferences based on the surface meaning of a passage but not sustained by a depth-and-breath study of the text.
4. It is not pure exegesis, no matter how scholarly, if it lacks a theme, thesis, outline and development.
5. It is not a mere structural outline of a passage with a few supporting comments but without other rhetorical and sermonic elements.
6. It is not a topical homily (a sermon about something in the Bible; a long and dull talk on what is right and wrong) using scattered parts of the passage but omitting discussion of other equally important parts.
7. It is not a chopped-up collection of grammatical findings and quotations from commentaries without a fusing of these elements into a smooth, flowing, interesting and compelling message.
8. It is not a Sunday-school-lesson type of discussion that has an outline of the contents, informality and fervency but lacks sermonic structure and rhetorical ingredients.
9. It is not a Bible reading that links a number of scattered passages treating a common theme but fails to handle any of them in a thorough, grammatical and contextual manner.
10. It is not the ordinary devotional or prayer-meeting talk that combines running commentary, rambling remarks, disconnected suggestions and personal reactions into a semi-inspirational discussion but lacks the benefit of the basic exegetical-contextual study and persuasive elements.

**F. Expository message checklist.**

1. It must be based upon a passage from the Bible. The actual meaning of the passage must be found.
2. The meaning must be related to the immediate and general context of the passage.
3. The eternal, timeless truths in the passage must be elucidated (*made clear; explained*).
4. The truths must be gathered around a compelling theme.
5. The main divisions of the sermon must be drawn from the structure of the passage itself.
6. Every possible method to apply the truths must be utilized.
7. The hearers must be called to obey these truths and to live them out in daily life.

Recommended resources:

MacArthur, Jr., John. *Rediscovering Expository Preaching*. Dallas, Texas: Word Publishing, 1992.

Robinson, Haddon W. *Biblical Preaching*. Grand Rapids, Michigan: Baker Academic. 2002.



# *Preparation and Delivery of Sermons*

## Lesson 4 Preparing an Expository Sermon

### **I. SELECT A TEXT.**

#### **A. The text may be predetermined for you.**

1. Some churches predetermine curriculum.
2. In teaching/preaching through a book, the curriculum is automatically per-determined.

#### **B. In determining your own curriculum, several factors should be considered.**

1. The needs of your audience. (Example: Church needs vary with time within a church and from church to church.)
2. The type of audience you face. (Lost, saved, children, senior citizens, church service, youth camp, radio, pastor's conference.)
3. One-time or brief appearances as opposed to an on-going forum.

### **II. DETERMINE THE NATURAL PERIMETERS OF THE TEXT.**

#### **A. Find where the natural block or paragraph begins and ends.**

#### **B. Always view a paragraph in light of and harmony with the larger section in which it is found.**

1. Always view a larger section in light of and harmony with the theme and message of the book in which it is found.
2. Always view a book in light of and harmony with the Bible as a whole. (Theological analysis)

### **III. FIND THE CENTRAL IDEA OF THE TEXT. *CIT***

#### **A. Read and read repeatedly.**

1. Read the text until you have it in your heart.
2. Read slowly and carefully. Look at every detail; turn every pebble.
3. Read the verses leading into and flowing out of this passage or text. Be sure you capture God's flow of thought sufficiently to understand this text in light of what God had in mind.
4. Look for the idea of this text in light of God's bigger idea(s).
5. Read and meditate until you are sure that you have God's idea clearly in mind. You do not have the central idea of the text clearly in mind until you can state in one summary sentence what the author meant by what he said in the text.

**B. Capture what you find in your reading.**

1. Always have a legal pad or other writing materials.
2. In your studies always capture what you learn and see throughout the study process.
3. Jot down headings and as you study and find truths, begin to arrange ideas and findings under appropriate headings.
4. This can be done on computer.

**C. Write out the central idea of the text. This will usually require several revisions.**

**D. Clues for locating the central idea of the text.**

1. *Identify the CIT from a single statement in the passage.*
2. *Identify the CIT from the larger context.*
3. *Identify the CIT from recurring ideas.*

**IV. LOOK FOR THE OUTLINE IN THE TEXT.**

**A. Understanding the outline.**

1. **Definition:** An *outline* is a summary of a text that is written in the form of a list of main ideas and supporting points for those main ideas that are derived from the text.
2. An outline has (1) coordination, (2) parallelism, (3) subordination and (4) division.

**B. Each text will have an outline.**

1. Your task is not to make an outline; your task is to find the one that God has already placed in the text. **Never impose an artificial outline onto a text.**
2. In logical order write down the main points or points of equal strengths within the text. Use Roman numerals (or some similar organizational device). These are called *compliments*.
3. In logical order write down the supporting ideas for each compliment. These are called *supplements*.
4. In some cases there will be supporting material for the *supplements*. Record these in proper, logical order.
5. Remember that in all cases the text dictates the outline at all levels; not the reverse. **(Never impose material onto the text.)**
6. **Note:** Some texts may not have a clear-cut linear outline. The outline may be broader and not tight-knit. This is often the case where Hebrew poetry exists.

**V. SEEK TO DEVELOP A PROPOSITIONAL STATEMENT FOR THE SERMON AND DETERMINE YOUR PURPOSE.**

**A. The propositional statement transforms the central idea of the text into a theme for the lesson/sermon.**

1. The central idea of the text is a statement of what the author meant by what he wrote. A propositional statement is that idea transformed into a theme for the lesson/sermon by which you will communicate the author's idea to your contemporary audience. The proposition transforms the past-tense idea of the author into a future-tense application of that idea to the contemporary audience at hand.
2. No teacher/preacher is ready start further development of the lesson/sermon until he/she can express this theme or proposition into a short, pregnant sentence as clear as crystal.
3. Work to transform the proposition into an interrogatory sentence. This sentence should consist of (1) an interrogatory adverb, (2) a cardinal number and (3) a plural noun.

**B. Determine the purpose of the message.**

1. **Definition:** The *purpose* is what the teacher/preacher specifically hopes to accomplish in the lives of his listeners with this particular message on this particular occasion.
2. What do you want the listeners to do about this lesson/sermon? If the teacher/preacher does not know what he/she wants the people to do about the lesson/sermon, he/she cannot legitimately expect them to do anything.

**3. Example:**

a) **Text:** 2 Timothy 1:3-2:13.

b) **Central idea:** Paul charged Timothy to faithfully pass Christianity on to the next generation in spite of opposition.

c) **Proposition:** Christian leaders should faithfully pass Christianity on to the next generation in spite of opposition.

d) **Interrogatory sentence:** What 3 issues did Paul raise about passing Christianity on from generation to generation?

(1) Paul who received the Christian message committed it to Timothy.

(2) Paul charged Timothy to commit the Christian message to faithful men regardless of the cost.

(3) Paul charged Timothy to pass on the responsibility of discipleship to those whom he discipled.

e) **Purpose:** I want those believers who hear this message to commit to becoming intentional about discipling the people for whom they are responsible.

**C. Check your proposition.**

1. The proposition promises information that the lesson/sermon must fulfill. Can you fulfill the promise of the proposition?
2. A good proposition should be a generalization reflecting the timeless, universal truth of the text.
3. The proposition should be one simple sentence.
4. The proposition should be very clear.
5. The proposition should comprehend the entire thought of the message.

6. The proposition should be important enough to deserve the elaboration that follows in the main body.
7. The proposition should express or imply some response or change on the part of the hearer(s). This makes it *sermonic*.

## **VI. DEVELOP OR *FLESH-OUT* THE OUTLINE.**

### **A. Organize your exegetical work in harmony with the central idea of the text and the natural outline.**

1. Arrange the material in such a way that when it is presented, the listeners will see clearly the message of the text.
2. In the body of the sermon exegesis is first. Application is empty and powerless if it is void of God's message.
3. Include definitions, language explanations, historical background, kindred Scriptural references, pertinent theological information and explanations, grammatical and literary information as needed to communicate the message at hand.

### **B. Include application.**

1. Add illustrations, antidotes, testimonials and other devices that enable listeners to visualize and *see* the truth and how it applies to them.
2. Apply the truth to real-life, contemporary situations. Include *how-to* instructions.
3. Make sure to use adequate supporting evidence and other reinforcing materials.
4. Application should constantly be built into the sermon. It usually becomes more and heavier after adequate exegesis is given however application can be interspersed throughout the sermon.

### **C. Be sure the lesson/sermon has sermonic flow.**

1. A lesson/sermon should build toward a point and climax.
2. A lesson/sermon should call the listener to conformity to the message of God as presented and seen in the text.
3. A lesson/message should bring about change in the life of the listener.
4. A lesson/sermon should bring the listener to a decision.

### **D. A lesson/sermon should follow this basic development.**

1. *Introduction*: Approximately 5% to 10% of the sermon.
2. *Body*: Approximately 80% to 90% of the sermon.
3. *Exegesis*: 40% to 45% of the sermon.
4. *Application*: 40% to 45% of the sermon.
5. *Conclusion*: Approximately 5% to 10% of the sermon.

## VII. EDIT YOUR LESSON/SERMON TO MEET APPROPRIATE CONSTRAINTS.

### A. Good hermeneutical work and thorough exegesis will almost always produce far more material than the teacher/preacher can legitimately include in his/her presentation.

1. Do not feel that you must include everything you discover.
2. Edit your material and include only that which makes the point then move on. Get rid of everything that doesn't belong in a particular presentation. It may be good but it may not fit.
3. Save your research notes for use in later studies.
4. In almost no setting is a preacher expected or trying to present the *last word* on a given text or present a comprehensive commentary. Furthermore, few, in any, are capable of doing so.
5. Be sensitive to time-constraints, not only for each presentation, but also for completing book studies or teaching series.

### B. Be extremely careful that you are not guilty of *overkill* or including too much information. Failure here is extremely counter-productive.

1. Excessive details and the laboring of points that have already been established discourage, frustrate and *turn off* people. They will become bored and lose interest.
2. Lingering in excessive details takes time and prevents the preacher from driving home clearly and decisively the main point(s) of the text. The attention-span of people has limits. Points and connections between points must be made within a reasonably short time-frame. Otherwise continuity and flow will be lost.
3. People tend to *turn off* and abandon preacher who cannot get to the point and move forward. They will not stay with those who are wordy, disorganized or unclear. People migrate to preachers who are clear, concise and articulate. They want crisp and concise information, definitive and clear points and good forward progress. They will not stay with those who drag out a sermon or a study series.
4. Repetition is good but once it becomes excessive it becomes mundane and boring. Messages must remain fresh.
5. The time allotted for a sermon is almost always limited. Each presentation should be a complete unit within itself. For preachers to take advantage of people by running one week's presentation into the next in a continual and increasing failure to keep abreast and cover the material at hand on a timely basis is inexcusable. This is too often the case where members of a church or Sunday school class are "*expected*" to faithfully be in their places regardless of the quality of the sermons.
6. The time people give for a sermon is a part of their lives and should be viewed as a sacred trust. It should never be abused or taken for granted.

Recommended resource: Vines, Jerry and Jim Shaddix. *Power in the Pulpit*. Chicago, Illinois: Moody Press, 1999.





# *Preparation and Delivery of Sermons*

## Lesson 5 Model Sermon Outline

### TITLE OF THE SERMON

#### *Text*

(EVERYTHING in sermon should relate to text)

**Introduction:** (3-5 minutes). Everything related to the theme

1. Get attention
2. Establish the theme and direction of the sermon
3. Announce what you're about to do/accomplish; state the proposition

**I. First major idea/point:** Premise #1. (7-10 min.) (From text and always compliant) verses

**A.** Sub-point (Relates to and strengthens 1<sup>st</sup> major point)

1. Supporting point. Points to and strengthens sub-point A.
2. Supporting point. Points to and strengthens sub-point A.

**B.** Sub-point (Relates to and further strengthens 1<sup>st</sup> major point)

1. Supporting point. Points to and strengthens sub-point B.
2. Supporting point. Points to and strengthens sub-point B.

**C.** Sub-point, if needed. (Relates to and further strengthens 1<sup>st</sup> major point)

1. Supporting point. Points to and strengthens sub-point C.
2. Supporting point. Points to and strengthens sub-point C.

**3. Transition:** Use a summary, illustration or lead sentence. Short.

**II. Second major idea/point:** Premise #2. (7-10 minutes) (From text and always compliant) verses

**A.** Sub-point (Relates to and strengthens 2<sup>nd</sup> major point)

1. Supporting point. Points to and strengthens sub-point A.
2. Supporting point. Points to and strengthens sub-point A.

**B.** Sub-point (Relates to and further strengthens 2<sup>nd</sup> major point)

1. Supporting point. Points to and strengthens sub-point B.
2. Supporting point. Points to and strengthens sub-point B.

- C. Sub-point, if needed. (Relates to and further strengthens 2<sup>nd</sup> major point)
  - 1. Supporting point. Points to and strengthens sub-point C.
  - 2. Supporting point. Points to and strengthens sub-point C.
  - 3. **Transition:** Use an illustration or a lead sentence.

**III. Third major idea/point:** Draw a conclusion, make the point. (7-10 min.) (Tie it together; compliant) verses

- A. Sub-point (Relates to and strengthens 3<sup>rd</sup> major point)
  - 1. Supporting point. Points to and strengthens sub-point A.
  - 2. Supporting point. Points to and strengthens sub-point A.
- B. Sub-point (Relates to and further strengthens 2<sup>nd</sup> major point)
  - 1. Supporting point. Points to and strengthens sub-point B.
  - 2. Supporting point. Points to and strengthens sub-point B.
- C. Sub-point, if needed. (Relates to and further strengthens 2<sup>nd</sup> major point)
  - 1. Supporting point. Points to and strengthens sub-point C.
  - 2. Supporting point. Points to and strengthens sub-point C.
  - 3. **Transition:** Move right to the conclusion.

**Conclusion:** (3-5 minutes) Relate back to the proposition and theme.

- 1. Summary review. Systematically touch main points and theme. (*Edify the mind.*)
- 2. Application. How it applies, fits. (*Motivate the soul*)
- 3. Direction. The *so what*. (*Activate the will.*)

When you've delivered the message, stop. Don't ruin the message by meandering.



# Preparation and Delivery of Sermons

## Lesson 6

### God's Plan for Good Preaching

**Nehemiah 8:8** consists of three statements on preaching nestled right in the Bible's greatest chapter on revival. The classic verse in the Bible describes expository preaching. Here is how it's done. Here is what a man of God is to do **every time** he preaches or teaches. Here is how a message from God should be prepared and delivered. Doing this keeps what the preacher says from being his own message and makes it indeed a message from God. Delivering God's message involves three basic steps. *"So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading."*

#### I. READ GOD'S WORD DISTINCTLY.

##### A. Read the Word of God.

1. This verse tells you why preachers begin by reading a passage from the Bible. Nehemiah 8:8 makes clear it is God's way.
2. It's beautiful; full of greatest true stories ever told. Great info.
3. Read it "distinctly;" not slurred, muffled; but with power.

##### B. Fill your sermons and lessons with the Word of God.

1. Not just at beginning but **permeating**. The best part.
2. *"Preach the word"* (2 Timothy 4:2). Not just about the Word, but the Word! Rich! Meaty! Full of truth! Not a collection of clichés and Skyscraper stories! Not hash and 1% milk. Give people meat.
3. Illustrations are good but they should illustrate the sermon; not constitute the core of the sermon.

#### II. GIVE THE SENSE OF GOD'S WORD.

##### A. The job of the man of God is to make sure the listeners get the sense of God's Word. That involves many things:

1. Explaining the context: the setting, the flow, how it fits.
2. Giving definitions and explanations from Hebrew and Greek.
3. Explaining customs and habits of the times.
4. Giving historical backgrounds and settings.
5. Explanations of who was speaking and what he had in mind.
6. Faithful interpretations or hermeneutics prevents many errors.

**B. Always insist that your preacher preach the Word and faithfully give the sense.**

1. It is called “*Rightly dividing the word of truth*” (2 Timothy 2:15).
2. Don’t put up with looseness: empty oratory, careless use of Scriptures or authoritative talk not anchored in the Word of God.

**III. CAUSE THE PEOPLE TO UNDERSTAND GOD’S WORD.**

**A. This is personal application of the message from God.**

1. Not too general, vague, mystical or abstract.
2. The Bible is not merely for *them*; it’s for **us**. Timeless messages!
3. What’s the take-home, the so-what? What’s the impact on me? How should it change me? What is God saying to me?
4. It is **truth applied** that counts! **James 1:25**.

**B. This is where illustrations, humor and antic dotes can help.**

1. Illustrations and stories can be like windows in a house. They shed light and help people to see. They add color, energy and application.
2. However, remember that the message from God is the cake; the illustrations are merely the icing. Salt and pepper are good, but too much will ruin the cake or eggs. Never let the tail wag the dog!
3. It’s the truth of God’s Word that liberates the soul! Let men see the His truth. Every sermon should bring them face to face with God.

Three ingredients that should characterize the preaching of every man of God! Church, Nehemiah 8:6-7 says when the people heard it they said “*Amen, Amen*” and “*stood in their place*.” When God’s Word is preached, stand in your place and show your support with your *Amens*.



# Preparation and Delivery of Sermons

## Lesson 7 What Preaching Should Be

### 2 Timothy 4:1-2 – Colossians 1:25-29

Most of you have heard lots of preaching in your day. Some of it you probably thought was good. I suspect that you have heard a few *duds* too. You've probably heard about the old country preacher who opened one of his wife's chest of drawers while she was in town. To his surprise there were 11 eggs and \$10,000.00. When she came home, he asked her. She explained that through the years she'd made a habit of putting an egg in the drawer for each of his poor sermons. Man! He felt great that there were only 11 eggs there after 40 years. "Where did you get the \$10,000.00?" "Oh! Every time I got a dozen eggs I sold them and kept the money." Yea! We've all heard a few of those.

Why have you thought some sermons were good while others weren't? (I'm not talking about sermons you liked or disliked. Some of the best sermons can really kick your shins and you won't like them very much.) My intent here is to give you a little gauge for measuring the quality of a sermon. Be careful that you don't become a judge of sermons and miss the message.

### ***Preaching should be:***

#### **I. BIBLICAL.**

##### **A. The Bible. 2 Timothy 4:2.**

1. Deal with Bible points, stories, texts and issues.
2. Never just stories, arguments, facts, etc. No *skyscrapers*.
3. Stories and illustrations must remain the salt and pepper; not crux.

##### **B. Not just about the Bible.**

1. So much preaching talks a lot about the Bible but never gets into the Bible.
2. It's not good preaching unless it gets into the Word of God.

#### **II. EXALT CHRIST.**

##### **A. Christ is the centerpiece of the Bible.**

1. "We preach Christ crucified" (Colossians 1:23).
2. The whole Bible points to Christ. He's "the spirit of prophecy" (Revelation 19:10). Forward to, at and back to Him.

##### **B. In one way or another every sermon should point to Christ and exalt Him.**

1. Some sermons dealing directly with Him. *Life of Christ*.

2. Some pointing to Him. *O.T.* and *the natural world*. Types, etc.

3. Others extolling and explaining His ramifications. *Acts-Revelation*.

C. **Every sermon should draw men to Him. John 12:32** “*If I be lifted*”

### III. FULL OF GOOD, SOLID CONTENT. Meaty.

A. **Plenty of truth, issues, scriptures, proofs, illustrations.**

B. **Never mostly filler with meager substance.**

### IV. WELL ORGANIZED.

A. **Structured and systematic.** Never just thrown together/helter-skelter.

B. **Planned and designed to take a listener somewhere in a good way.** Consider the sermons included in the Bible. Always pointed and clear.

### V. INTELLECTUAL AND EMOTIONAL.

A. **Intellectual.**

1. Always challenging to the mind and reason.

2. **Acts 17.** Paul in Thessalonica and Athens “*reasoned.*” **Isaiah 1:18**

B. **Emotional.**

1. Challenging and stimulating to the feelings and emotions. Touching the heart. Intellect alone can be so cold and heartless. **2 Corinthians 3:6**

2. From the heart of the preacher. He must believe it and have passion

### VI. TIMELY. Sermons should fit the need and occasion.

### VII. FREE OF PATHOLOGIES.

A. **Pathologies.** Such as straw-man putdowns, rudeness, crudeness, rabbit-chasing, meanness, misuse of pulpit to *whip* people, *cuteness*, over-balance of humor, inside jokes, poor use of the language, repetitive use of words or phrases, asking for “Amens,” wed to notes, timidity, cockiness, etc.

B. **Distractions.** Such as jingling keys or change, tugging at clothing, gum-chewing, lisps, monotone voice, mumbling, eyes to ceiling or floor, repetitive gestures, etc.

### VIII. DELIVERED WELL.

A. **Enunciated and presented in a concise, articulate manner.**

B. **Stand up, speak up, shut up.**

C. **Both preacher and audience should always keep in mind that preaching is a two-way street. Both should be respected.**



# *Preparation and Delivery of Sermons*

## Lesson 8 Delivering a Sermon

### **I. THOSE WHO WOULD SUCCEED AT DELIVERING WELL A PREPARED SERMON MUST ALSO PREPARE THEMSELVES.**

#### **A. Three basic elements of proper preparation to deliver a sermon.**

1. A prepared message.
  - a) Sufficient research and homework to know well the meaning of the text and have the message in your heart.
  - b) A well-organized manuscript either on paper or in your heart. (Even with a manuscript it must be in your heart.)
2. A properly prepared heart or spirit.
3. Proper preparation of all mechanical elements.

#### **B. How to prepare your own heart and spirit to present a message from God.**

1. Pray:
  - a) Specifically.
    - (1) For your own self as you deliver the message.
    - (2) For your audience.
  - b) In advance.
  - c) Repeatedly.
  - d) Fervently.
2. Search your heart.
3. Repent and confess your sins.
4. Humble yourself.
5. Recognize your dependence on God in delivery and your impotence without His enabling.
6. Ask God to speak through you and for Him to use you to deliver faithfully and properly His message.

#### **C. Take care of all mechanical elements necessary to the proper delivery of God's message.**

1. Get together all props and equipment and be familiar with how to use properly ahead of time.
2. Make sure the classroom and all equipment is set up and ready to use.
3. Dress the part.
4. Be a good messenger. (Be clean, wear clean clothes, shine your shoes, fix your hair and let nothing distract.)

## **II. A MAJOR OBJECTIVE IS THAT YOU DO NOT HINDER THE SPIRIT OF GOD FROM USING YOU TO DELIVER THE MESSAGE.**

### **A. You are delivering God's Word.**

1. The power is in God's Word, not your charisma or polished style.
2. Your job as a teacher/preacher is to deliver His Word without distortion, not insert self in any way.
3. Efforts toward a clear and effective delivery should not be seen as improving God's Word. Instead they should always be seen as efforts to remove all distractions in order that the message of God might flow through unhindered in any way.

### **B. Some styles that can steal the show by putting the spotlight on you.**

1. Verbosity.
2. Lack of clarity.
3. Circumlocution. (Saying many words but never saying what you intend to say.)
4. Dullness.
5. Roughness.
6. Sameness.

### **C. Pathologies. Delivery practices that will distract from God's message.**

1. A delivery that is disorganized and unclear.
2. A message without natural, logical flow.
3. A message without clear points.
4. An introduction that is irrelevant.
5. An introduction that is too long.
6. A message that is a shotgun and not a bullet.
7. A message that seems to lead nowhere and without a theme.
8. A message without a conclusion.
9. Excessive repetition.
10. Rabbit chasing.
11. A messenger who is nervous, tense and tentative.
12. Lack of eye contact.
13. Lisps.
14. Poor use of language.
15. No gestures.
16. Poor gestures.
17. Repeat gestures.
18. Repeat words or phrases.
19. Quirks such as jingling keys, repeat looks at specific individuals or other repeat habits.



- 20. Predictable habits.
- 21. Uncouthness.
- 22. Monotone voice.
- 23. A constantly screaming voice.
- 24. Wed to notes.
- 25. Messages with no heart.
- 26. Anything that allows the spotlight to stay on the messenger and not on the message of God.

### III. HOW TO LET GOD USE YOU TO DELIVER HIS MESSAGE IN AN UNHINDERED WAY.

#### A. Connect with your audience.

- 1. Master and internalize your material. (Get it off the paper.)
- 2. Review your message.
  - a) The more you review, the greater your familiarity.
  - b) The closer the review to delivery, the greater your familiarity.
  - c) The greater the mental energy given to review, the greater your familiarity.
- 3. Mentally visualize your message. (It must be re-born.)
- 4. Speak from your heart, not a set of dry notes.

#### B. Be simple.

- 1. Short words.
- 2. Few words.
- 3. Plain words.

#### C. Be clear.

- 1. Specific words.
- 2. Simple sentences.
  - a) As uncomplicated as possible.
  - b) Never more than 30 words.
  - c) A sentence of 11 words is easily understood by 86% of all Americans. Sentences of 17 words will communicate with 75% of American adults.
  - d) Eliminate run-on sentences.
- 3. Active voice. (Example: *Preach the Word* instead of *The Word should be preached.*)
- 4. Word combinations. Some words fit; others clash.

#### D. Be forceful.

- 1. Believe in your subject.
- 2. Be personal and direct.

3. Be relevant.
4. Respect your listeners. (Don't call them dummies or stupid)
5. Enjoy what you are doing.

**E. Be interesting.**

1. Be suspenseful.
2. Be climatic.
3. Be energetic.
4. Be concrete.
5. Be varied.
6. Be figurative.

**F. Use good language.**

1. Visual language.
2. Relational language.
  - a) Appropriate language.
  - b) Conversational language.
  - c) Personal language.
3. Imperative language.
4. Emphatic language.
  - a) Place the emphasis where it should be.
  - b) Avoid throwaway words.
  - c) Restate key words.
    - (1) By repetition.
    - (2) By rewording.

**G. How to make words memorable.**

1. Contrast.
2. Rhyme.
3. Echo. (Example: Right makes might.)
4. Alliteration.
5. Metaphor.

**H. Use humor.**

1. Not to get laughs but to drive home a point.
2. To break the tension of the moment.
3. To tare down barriers between the people and the messenger.
4. Be careful with joking.

5. Humor should be:
  - a) Realistic.
  - b) Relevant.
  - c) Retellable.
  - d) Within your ability.

**I. Use persuasion.**

1. God's Word.
2. Personal character.
3. Logical reasoning.
4. Emotional appeal.
5. Fresh imagination.

**J. Use dramatic appeal.**

1. Capture attention.
2. Begin strikingly.
3. Use variety.
4. Build to a climax.

**K. Use your voice effectively.**

1. Rate. (Don't be a monotone.)
2. Pace. (Vary the pace.)
3. Volume. (Control your volume.)
4. Stress/intensity. (Variety is the key.)
5. Pitch. (Approximately two octaves.)
6. Inflection. (Raises questions, suggests doubt, disgust, etc.)
7. Pauses. (Let silence be loud.)

**L. Use body language.**

1. Eye contact.
2. Gestures.
3. Facial expressions.
4. Posture.
5. Mobility.
6. Body movements should be:
  - a) Natural.
  - b) Well-timed.
  - c) Appropriate.
  - d) Varied.



# *Preparation and Delivery of Sermons*

## Lesson 9

### Some Factors in Evaluating a Sermon

Does it have good, clear-cut structure?

#### **I. INTRODUCTION. (3-4 minutes)**

- A. Gain immediate attention.**
- B. Segway into body of sermon.**
- C. Read or quote the Biblical text.**

#### **II. THE BODY. (25 minutes)**

- A. 1<sup>st</sup> main point.**
- B. 2<sup>nd</sup> main point.**
- C. 3<sup>rd</sup> main point.**
  - 1. Exegesis of the Biblical text?
  - 2. Application of the Biblical text?

#### **III. CONCLUSION. (3-4 minutes) The *so what*.**

- A. Draw it all together.**
- B. Drive home the main point**

**Did the sermon embody these ingredients?**

- 1. Orderliness.
- 2. Systematic progression
- 3. A thoroughly Biblical nature
- 4. Exalt Christ
- 5. Solid content/substance
- 6. Solid, strong points
- 7. Profound, but simple and pointed
- 8. Adequate exegesis
- 9. Adequate application

- 10.** Honest application
- 11.** Good balance in theology and honesty to Scripture
- 12.** Good flow
- 13.** Balance of humor, proofs, illustrations, Scriptures
- 14.** Clear illustrations
- 15.** Crisp illustrations
- 16.** Cohesiveness
- 17.** Passion
- 18.** Freedom and liberty by the preacher
- 19.** Intrigue, grip and motivation
- 20.** Articulate, clear enunciation with a minimum of filler
- 21.** Good body language
- 22.** Good eye contact and connection with the audience
- 23.** Good audience attention
- 24.** Timeliness/fitting to the occasion
- 25.** Proper length
- 26.** Freedom from pathologies