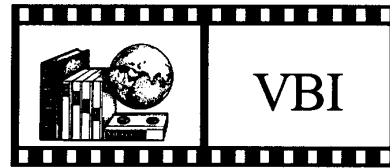
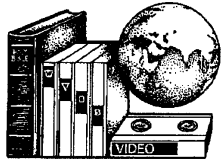


World Video Bible School®

Established 1986



HOMILETICS ONE

This set of notes is designed to be used by non-credit students of World Video Bible School® and correspondent students enrolled in the Video Bible Institute (VBI). VBI students should pay particular attention to the syllabus. Students not taking the course for credit may bypass the syllabus and use the notes as they see fit for their spiritual enrichment.



World Video Bible School® / Video Bible Institute
130 Lantana Lane
Maxwell, Texas 78656-4231

512+398-5211 (voice)
512+398-9493 (fax)
biblestudy@wvbs.org
<http://www.wvbs.org>

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HOMILETICS ONE SYLLABUS

I. GENERAL INFORMATION.

- A. Instructor: Warren Wilcox.
- B. This course consists of 23 lessons on 7 DVDs.
- C. Each class is approximately 38 minutes long.

II. DESCRIPTION AND PURPOSE.

- A. This is a study of *Homiletics*, the art of preparing and delivering sermons.
- B. Special emphasis will be placed on practical application.
- C. Students will learn to organize and outline thoughts so they can be presented orally.
- D. Students will learn to evaluate an audience, deal with stage fright and criticism, and be better prepared to speak effectively for the Master.

III. INSTRUCTIONAL MATERIALS.

- A. Required:
 - 1. Bible (ASV, KJV or NKJV).
 - 2. 23 video lessons.
 - 3. Course Notes.
- B. Optional: Read one or more recommended books in the bibliography.

IV. REQUIREMENTS.

- A. View each video lesson in its entirety.
- B. Read the course notes in their entirety (it is good to go through the notes at the same time you view the lessons, adding your own notes as needed).
- C. Complete all memory work (explained below).

- D. Submit a videotaped sermon, along with completed evaluation form (explained below).
- E. Take one written test.
- F. Have a combined grade average of at least 70.

V. MEMORY WORK.

- A. Memory verses must be written (or typed) from memory, then mailed to VBI for grading. Verses must come from the ASV, KJV or NKJV, according to what you indicated on your original VBI application.
- B. All verses must be written out or typed at one sitting. You may study more and start over if you make a mistake, but you must still start again from the beginning and write all the verses at one sitting.
- C. For *Homiletics*, the following verses must be memorized:
 - Acts 8:4
 - Romans 1:16
 - Romans 10:14
 - 1 Corinthians 1:21
 - 1 Corinthians 9:16
 - Galatians 1:8
 - 2 Timothy 4:1-5
- D. Memory work is due when you mail VBI your written test.
- E. Hint: A good method of memorizing is to write the verses on flash cards that can be easily reviewed throughout the course.

VI. TESTS.

- A. There is one comprehensive test at the end of the course.
- B. After you view the last lesson (or shortly before) you may contact VBI and request that the test be mailed to you.
- C. When you receive the test, you have permission to look at it and study it.
- D. However, when you take the test, you must do so completely from memory, with no help from notes, Bible, etc.

VII. VIDEOTAPED SERMON.

- A. Prepare a sermon (at least 20 minutes long) and have it videotaped. If you already have a video of a previous sermon, you are allowed to submit it. If it is impossible to obtain a video of your sermon, then you are permitted to send an audiotape. However, as audiotapes do not allow a complete evaluation (i.e. appearance, mannerisms, etc.), a video is much preferred.
- B. Toward the back of the class notes on page 69 is an evaluation form for your videotaped sermon. Read over this form. Then, fill out the form while viewing your videotaped sermon. Be honest as you critique yourself.
- C. Send in both the videotaped sermon *and* your critique when you return your test and memory work to VBI. *Be sure to send us a video that you do not have to have back, as VBI may elect to keep the tapes on file.*

VIII. GRADING.

- A. Memory work, taped sermon and test will be graded separately.
- B. Final grade is based on an average of all assigned work, with the written test counting twice.
- C. You may request that a grade be explained or reconsidered, but in any case VBI will have the final say.

IX. CREDIT.

- A. Credit will be issued, including a certificate, only after all work has been successfully completed, tapes have been returned (if rented) and all fees for this particular course have been paid in full.
- B. We pray this study of *Homiletics* will better prepare you to save souls by the gospel, God's power unto salvation!

Introductory Matters

I. Purpose of This Course.

- A. To give confidence and assurance to all who desire to preach.
- B. To give information on how to choose, organize and orally present material from God's word so that it results in changed lives of the hearers.
- C. To show need for and seriousness of preaching God's Word to both Christians and non-Christians to keep the saved saved and to save the lost.

II. Definitions.

- A. HOMILETICS -- The art of preparing and delivering a sermon (DeWelt, p. 39).
- B. SERMON -- An oral address to the popular mind upon a religious truth as contained in the scriptures, elaborately treated with a view to persuasion (Austin Phelps, Theory of Preaching, published in 1881).
 - 1. Even though this is an "old" definition, it is very applicable still today.
 - 2. Each part will be discussed (6 total).

III. When is a Sermon Successful?

- A. When it is true to the Word of God - 2 Timothy 4:2; 1 Peter 4:11.
- B. When it is preached in (biblical) love - Ephesians 4:15; 2 Timothy 4:2.
- C. When it is prepared to meet the needs of the immediate listeners - Matthew 4:4; John 4:4-42.
- D. When it is spoken so all can understand it - Mark 12:37; 1 Corinthians 14:19.
- E. When it glorifies God. (Originally from an article by J. J. Turner, modified for class use.)

IV. Assignment.

- A. Listen to four sermons and look for these things:
 - 1. Ideas that are especially helpful to you (share these within one hour with someone else).
 - 2. Write down ideas you did not quite understand and ask the speaker to explain them further (after the sermon).
 - 3. What ideas came to you from the sermon that caused you to want to preach on them in more detail?
 - 4. What does the congregation where you are need to hear in lessons that this sermon did not include?

V. Importance of This Course.

- A. People tend not to listen to sermons; so even if we speak God's Word we have no assurance they will listen.
 - 1. Therefore we need to learn how to catch and hold attention.
 - a. People seemed to listen well to Jesus.
 - b. Today, there is much competition.
 - 2. Many methods have been developed throughout the years that will help you both catch and hold attention. These will be part of the class.
- B. You also need to learn to communicate the Word of the Lord so people can be saved.
 - 1. Too much preaching today is not oriented toward saving people's souls.
 - 2. Too much preaching today that is toward saving of the soul is not understandable to the listeners.
 - 3. SEVEN ACCUSATIONS AGAINST MODERN PREACHING (from The Empty Pulpit by Clyde Reid).
 - a. Preachers tend to use complex archaic language.

- b. Most sermons are boring, dull and uninteresting.
 - c. The subject is irrelevant.
 - d. The preaching is not courageous.
 - e. The preaching does not communicate.
 - f. The preaching does not lead to a change in a person's life.
 - g. Preaching (itself) has been overemphasized (pp.25-33).
4. While we cannot automatically solve all these perceived problems with "the pulpit" today, this course will help you overcome many of them.

VI. The only rule in speech (homiletics) you cannot break is to communicate effectively.

- A. It is assumed the student is in total agreement that the Word of God is WHAT is to be preached. Therefore this course is directed toward helping you know better HOW to preach that Word.
- B. Speech (homiletics) rules are those practices observed to be most effective with most people. Therefore, when we say "the only rule you cannot break is to communicate effectively" we are talking about when those rules which have been found to be most effective most of the time are not working for you where you are.
 - 1. Example - different culture, age (cf. teenager vs. seniors), etc.
 - 2. However, do not assume the rules and guidelines given will not work for you merely because they are different from that which you are used to or that they are difficult for you. MOST OF THESE RULES ARE UNIVERSAL.

VII. Some requirements for an effective preacher.

- A. Personal spirituality.
 - 1. Ralph W. Emerson said, "I cannot hear what you are saying because what you ARE is sounding so loudly in my ears."
 - 2. While this course is not designed to mature the student spiritually, it is assumed that anyone undertaking to teach or preach God's

Word will be striving to become like Jesus Christ before and as he takes on that awesome responsibility (See James 3:1).

B. Natural gifts.

1. Clear thinking.
2. Strong feelings for preaching.
3. A proper vigorous imagination and creativity.
4. Speaking ability.
5. Sound health.
6. A strong desire to communicate.

C. Knowledge.

1. Of God's eternal truth.
2. Of human nature.
3. Of the world about them.

D. Skill.

1. In style.
2. In ability to collect, choose and arrange material.
3. To think logically.

VIII. Dangers of a Study of Homiletics.

A. If exceptionally good, it is easy to end up seeking praise.

1. Acts 12:22,23 - Herod.
2. Ego is easily hurt if criticized, if this is your goal.
3. Merely because some have corrupted the pulpit this way is no reason to forsake the study of homiletics.

4. Encouragement is good; most would not continue to preach if no one ever gave compliments.
 5. The best compliment a sermon can receive is
 6. You are not a performer... although many will judge you as one.
- B. Overemphasis on rules and forms.
1. It is easy to think about things you have learned in homiletics rather than thinking about what you are trying to communicate.
 2. Oratory is not primarily “technique” but (according to Henry Ward Beecher) “truth bearing upon conduct and character set home by the living force of the full man (ETHOS).”
 3. Rules are not superior to principles (to follow homiletics rules slavishly is a mark of inexperience and superficial).
- C. Can keep you from listening in worship because you become too critical of HOW it is presented (cf. body repairman).
- D. It can cause you to forget to depend on God and His blessings because it becomes “automatic” for making up and presenting a lesson.
- E. Imitation.
1. Two kinds – conscious and unconscious.
 2. Should be avoided by self-inspection (use audio and/or video tapes of your lesson to criticize).
 3. Major problem – usually we imitate one’s faults.
 - a. They are the most obvious; the good slips by (called “apparent artlessness”). “It is the highest art to conceal art.”
 - b. “When you try to imitate successful men in order to learn the secret of their fortune, you learn that the main secret is that they had no need to try to imitate anybody else.” NOTE: This does not mean you cannot LEARN from them.
 - c. The young preacher who used Hardeman’s Tabernacle Sermon – “right balcony.”

- d. Usually the speaker had to overcome his faults you wanted to imitate in order to be as good as he is.

F. Artificiality.

- 1. Some get “up front” and become another person.
- 2. Naturalness and genuineness for you are more effective.
- 3. Never “preach for practice” – i.e. every time you preach (even in a class) ought to be to really communicate your message from God’s Word, not just to practice.
- 4. FIRST EFFORTS (beginners take note) mold you more than you realize and should be natural and real.

G. Discouragement.

- 1. Some, even after a class in homiletics, do not “catch on” as fast as others and begin to believe they are inadequate. Remember: 2 Cor. 12:9b and Rom. 1:16.

IX. Goals For This Course.

- A. To learn the mechanics of sermon preparation.
- B. To develop a clear logical Scriptural sermon.
- C. To find an effective way to communicate for you and your style.
- D. To become familiar with audiences.

STAGE FRIGHT

I. You Must Recognize That It Is A Common Experience.

- A. William Jennings Bryan admitted that in his first attempts at speaking, his knees “fairly smote together.”
- B. France’s most powerful political speaker, Jean Jaures, sat for a year tongue-tied in the Chamber of Deputies before he could gain enough courage to make his first speech.

- C. George Washington was so scared at his first inaugural that he could scarcely be understood.
- D. Lincoln suffered from stage fright all his life. He was very “unnerved” as he began each speech, but this only for a short time, for soon he would gain his composure and complete the speech with warmth and earnestness.
- E. Cicero (Roman Orator, 106 - 43 B.C.) said, “I turn pale at the outset of a speech, and quake in every limb and in all my soul.”
- F. Disraeli said he would rather have led a cavalry charge than to have faced the House of Commons the first time. His opening speech was a failure. So many of the famous speakers of England have made poor showings at first that it is now considered a rather inauspicious omen in Parliament for a young man’s initial talk to be a decided success.
- G. “Raccoon” John Smith, who began preaching after reaching manhood, had a rather unusual first sermon. “In the midst of it, he came to an embarrassing halt, floundered in an effort to go on, and then realizing that there was an open door alongside the pulpit, fled unceremoniously into the night. Stumbling in the darkness, he fell headlong, regained a degree of equilibrium and had the courage to go back inside and continue his sermon.”

II. Causes of Stage Fright.

- A. Lack of preparation.
- B. Self-centeredness.
 - 1. Fear of failure.
 - 2. Fear of making a mistake.
 - 3. Fear of being laughed at.
- C. Fear of an audience.
 - 1. It is natural to be part of group, not in front of it. In conversation, if it lags, someone else helps. Also, you can stop if you want to. Here, it depends on you alone.
 - 2. Unusual responsibility of preaching that which will affect a person’s eternal destiny.

3. Inexperience.

III. Symptoms of Stage Fright.

- A. You are scared on the inside; then it comes out, i.e. it comes from your mind as opposed to something you touch might scare you.
- B. Higher pitch.
- C. Rapid rate (time problems).
- D. Poor eye contact.
- E. Awkwardness.
- F. Fidgeting.
- G. Swallowing difficulties.
- H. Stomach problems.
- I. Shaking.
- J. Heart pounding.
- K. Breathing difficulties.
- L. Poor articulation.
- M. Dry mouth.
- N. Extra sweat.
- O. Forgetting.
- P. Much or little movement.
- Q. Continual pausing.
- R. Lack of enthusiasm.
- S. Stammering.
- T. Flushed face; cold hands.

- U. Voice problems (weak).

IV. Help in Controlling Stage Fright.

- A. Pray.
- B. Have a strong and persistent desire to communicate.
- C. Be filled with enthusiasm toward that speech.
- D. Choose a topic that is interesting and well-known to you. (This will help you concentrate on the topic more and less on the “fear.”)
- E. Know it very well; be prepared in all parts; do not memorize it word for word; make and use good notes.
- F. Focus your attention on getting the message across to the audience (thought of as your friends), not yourself.
 - 1. The message is what the people want.
 - 2. Keep your mind and heart on it.
 - 3. Realize the need the audience has for your sermon.
- G. Be properly attired and neat.
- H. Do not try to impress the audience with yourself, vocabulary, ability or knowledge.
- I. Act confident; act as if you already have courage.
- J. Speak at every opportunity.
- K. Use physical action to relieve some tension.
 - 1. Yawn, arm and chest, legs, deep breath.
 - 2. Use body in delivery to release energy.

V. The Value of Stage Fright.

- A. (Main one) It gives you energy which can be channeled into dynamic, enthusiastic preparations.

- B. It causes you to have a greater desire to be well prepared.
- C. It helps you to remember to be humble.

AUDIENCE ANALYSIS

I. Purpose and Definition.

- A. It determines what you are to preach (content).
- B. It determines your approach to that subject for that audience (method of presentation - how).

II. Two Major Areas of Audience Analysis.

- A. Factors that determine what to preach (content).
 - 1. Bible knowledge.
 - 2. Obvious sins.
 - 3. Brotherly relations.
 - 4. Attendance.
 - 5. Attitudes.
 - 6. How much Christian activity away from building.
 - 7. Work.
 - 8. Conduct in worship and class.
 - a. Bring Bibles?
 - b. Get there early or always late?
 - c. Do they talk during services?
 - d. Sit up front, close together, at back?
 - 9. Reports from outsiders.
 - 10. Things discovered when visiting their homes.

- a. Condition of house.
 - b. Family conversations.
 - 11. Their dress (men, women and their children). People tend to dress the way they want to act, or vice versa.
 - 12. Conduct of daily life.
 - a. Kind of recreation, movies, where and how spend free time, etc.
 - b. Friends.
 - c. Goals.
 - 13. Contribution.
- B. Factors that primarily determine approach – how to present material.
- 1. Age.
 - 2. Occupation (especially a difference in illustrations and applications).
 - 3. Financial status.
 - 4. People's listening habits - what are they used to?
 - 5. Language barriers.
 - 6. Size of audience; smaller - more intimate; larger -more dynamic.
 - 7. Voluntary or required attendance.
 - 8. Education background.
 - 9. Their attitude toward you and your subject.
 - 10. What persuades them - generally, specifically?
 - 11. Recent incidents.
 - 12. Sex of audience.

13. Occasion.
14. Physical conditions (temperature, room-arrangement, p.a. or not, etc.).
15. Time.
 - a. Time of day.
 - b. Allotted time (example of doctor having 30 minutes to do every operation).

III. Times of Audience Attitudes.

- A. Pre-Platform - what you do before you get up.
- B. Platform - watch audience reactions, stay ahead of them, make them listen and understand.

HOW TO PREPARE ACCORDING TO AUDIENCE ATTITUDES

I. Accepts - friendly.

- A. Be vivid, dynamic, fresh.
- B. Arguments in detail not needed.
- C. Arouse, motivate and stimulate.

II. Indifferent - present but could care less.

- A. Show why important.
- B. If new, make sure they understand.
- C. Use specific, concrete instances, comparisons, illustrations.
- D. Overwhelm them with sincerity, urgency, vitality and your own determination .

III. Doubtful - “I’ll listen, but I’m doubtful.”

- A. Be informative (lack of information usual cause of doubt).

- B. Do not burden them with old quotes, trite or weak arguments.
- C. Arrange development well.
- D. Interpret correctly - one mistake serious.
- E. Use illustrations, comparisons, specific instances (useful because they bring to light that which the audience did not understand).
- F. Show how “these things” affect their lives.
- G. Show possible solutions to problems not solved in their minds (or the solution).

IV. Opposed or skeptical.

- A. Know what the audience accepts as facts (no good to quote Bible if they do not believe it as the Word of God).
- B. Use facts, be confident in them.
- C. Start with accepted facts (agreements) so they cannot say, “I do not believe you!”
- D. Create good will (make them like you or respect your ability honesty and sincerity).
- E. Be fair; do not twist false positions to make them sound ridiculous (puts audience on defensive) or weaker than they are. Reasons:
 - 1. If they ever find out different, will destroy your whole argument in their minds and your effectiveness;
 - 2. It is not dealing honestly.
- F. Understand the fundamental desires of audience (if they want to believe evolution so they can act like animals, just anti-evolution arguments will not accomplish your goal).
- G. Offer them something better than they have, but first you will need to make them realize just what they have.

- H. Find out what caused them to believe originally and overcome that (e.g. mother and daddy believed it and they're dead so I'm not going to change).

CENTRAL IDEA (C.I.)

- I. **SYNONYMS:** Central theme, plain idea, contention, theme, purpose, aim, key idea, principle thought, thesis and proposition.
- II. **DEFINITION:** The one idea each sermon must have which specifically directs the entire organization and purpose of that lesson.
- III. **DIFFERENCE BETWEEN SUBJECT, TITLE AND C.I.**
- A. Subject (or Topic) - The general category which could cover every verse in the Bible on a given topic.
- B. Title - This is designed to catch the audience's attention and interest. It has nothing to do with the organization of the sermon.
- C. C.I. - This answers the question: Why did he preach this sermon?
- IV. **IMPORTANCE OF THE C.I.**
- A. It assures unity in a sermon and unity assures the following:
- | | | | |
|-----------------------------------|---|-----|----------|
| 1. Instruction. | < | cf. | a vacuum |
| 2. Conviction. | < | | cleaner |
| 3. Persuasion to change behavior. | < | | salesman |
- B. It helps eliminate material not relevant to a single message.
- V. **FUNCTION OF THE C.I.**
- A. Forces the speaker to think through the subject to a specific goal.
- B. Forces the speaker to narrow the subject to one that can be handled in one sermon and time limit.
- VI. **CHARACTERISTICS OF THE C.I.**

- A. It is the gist of the sermon (it will be the same as that which you conclude - i.e. it is the purpose for which you preached that sermon).
- B. It varies according to purpose:
 - 1. Sometimes it is a thesis demanding logical argument in proof of it.
 - 2. Sometimes it is an accepted truth to be explained, analyzed and applied.
 - 3. Sometimes it is not stated early if the element of "surprise" is desired.

VII. GENERAL SUGGESTIONS ABOUT THE C.I.

- A. Word your C.I. clearly and specifically.
- B. Write the C.I. down and have it before you during your entire preparation.
- C. Do not be too brief. Some C.I.'s take two sentences or phrases to be specific enough.
- D. Check the C.I. against the audience analysis.
- E. Make sure the audience understands the C.I. (otherwise they may not know why you preached).
- F. Relate each main point directly to the C.I.
- G. Incorporate the desired response to the C.I. and let the audience know what their response is to be.
- H. The C.I. is almost always restated in the conclusion (exception given later).
- I. Revise the C.I. when necessary.
 - 1. To begin, choose a tentative C.I.
 - 2. After study and research you may want, or need to revise the tentative C.I.
 - a. You may find Scripture does not support your tentative C.I.

- b. There may be a change in the situation of intended audience from the time you start your sermon until the time you deliver it.
 - c. It may not accomplish your predetermined goal (cf. sermon against dancing; so begin looking for Scripture which prohibits revealing, lasciviousness, etc.; but decide to preach on becoming holy, etc.).
- 3. When re-done, check your organization against the new C.I. and the new C.I. against Audience Analysis.

VIII. HOW TO SELECT AND DETERMINE YOUR C.I.

- A. Audience analysis - the needs.
- B. Wide reading (even though you see the need, you may not know how to develop a sermon for the solution until you read and discover a new approach, a new argument, Scriptures not known to you, etc.).
- C. Keep several lessons going at one time.
- D. By having a long range goal (C.I.'s will be determined in order to help you reach the goals).
- E. Determine your C.I. from subject and/or text.
 - 1. State broadest concept and let each natural part become a separate C.I. (ex. - repentance: Why? Who? etc.)
 - 2. Use prepositions, adjectives, conjunctions, participial forms to show relationships between subjects to get one C.I. (ex. Salvation by grace: Children in the home, etc.).

IX. EXAMPLES OF THE C.I.

- A. 1 Timothy 4:12 (Example as a young minister is the C.I.)
- B. James 1:19,20 (Proper attitude toward God's word.)
- C. Daniel 1:1-20 (Doing right in the Lord even when pressured to do otherwise will lead to rewards.)

"The C.I. should help the audience's ignorance (sic) of a subject." (A student wrote this on a test, 1973.)

OUTLINING

“The better the outline, the better the sermon.”

INTRODUCTION

- A. The architect prepares and follows a blueprint.
- B. Likewise, a preacher should prepare and follow an outline in the preparation and presentation of the sermon to be more effective.
- C. The outline has certain functions and requirements.

BODY

- I. Function of the outline.
 - A. The outline should serve as a guide in the construction of the sermon. (It is a servant, not a master).
 - 1. It helps in selecting the material to use.
 - 2. It helps in arranging the material selected;
 - a. By helping the logic.
 - b. By being more orderly (therefore more easily remembered).
 - c. By being more persuasive.
 - d. By making the “lessons” (application) more easily understood.
 - B. The outline should serve as a guide in the delivery.
 - 1. It assists the preacher in better confidence in presentation.
 - 2. It provides the basis for notes to which the speaker may refer if necessary.
 - 3. It helps the audience understand and pay attention.
- II. Requirements of the outline.
 - A. The outline should be divided into three parts.

1. Introduction - average of 10 - 15 percent of allotted time.
 2. Body - greater portion of time.
 3. Conclusion - about 5 - 10 percent of allotted time.
- B. The outline should show the relationships of ideas.
1. By the use of an orderly system of indentations.
 2. By the appropriate use of symbols.
 - a. I.
 - b. A.
 - c. 1.
 - d. a.
 - e. 1)
 - f. a)
 - g. B.
 3. By using usual capitalization (our eyes are used to reading that).
- C. The outline should contain all the material needed for the presentation of the sermon.
1. All the main ideas.
 2. All the supporting ideas, properly developed.
- D. The outline should be as brief as possible, but clear.
1. Main ideas should be stated in short concise sentences or phrases (seldom, just words).
 - a. Language used should be parallel for each parallel part.
 - b. See this outline for examples.
 2. Supporting ideas should be stated in key words or phrases.

3. Scripture references should not be used as point headings (either main or supporting), but as proof and enlightenment.
- E. The outline should follow the class requirements (these are given on a separate page).

CONCLUSION

- A. The preacher should be familiar with the functions and requirements of the outline.
- B. He should prepare an outline for every sermon which fulfills the functions stated and follow the rules discussed.
- C. The preparation and use of outlines will improve his effectiveness in preaching.

REQUIRED OUTLINE

NOTE: This outline is required for class in order to teach certain fundamental but necessary techniques in sermon building. All sermons (for the rest of your life) do not have to follow this form (although this is not just a “beginner’s” form).

INTRODUCTION

- A. Get attention (which leads to ...).
- B. Central Idea (the “C.I.”).
 1. They must be inseparably related if you also have a text.
 2. You may choose not to reveal the C.I. if there is a reason to reveal it as the sermon unfolds.
- C. Need for the topic (unless it is covered in the body).
- D. Preview outline of main points.

TRANSITION

BODY

- I. MAIN POINT (clearly stated).

- A. PROOF (i.e. proof that your main point is true or correct).
 - 1. Could be Old or New Testament examples when they prove.
 - 2. Could be quotations from people considered “authoritative”.
 - 3. Could be discussion of the idea.
 - 4. Could be an explanation of the idea.
 - 5. But primarily, it will consist of Scriptures to prove that the point you have stated is true to the Bible’s teaching.
- B. ILLUSTRATION.
 - 1. Purposes and kinds will be discussed in another lesson.
 - 2. This is very important – cf. Jesus’ teaching.
- C. APPLICATION.
 - 1. This too will be discussed in another session.
 - 2. This is very important, also; we often fail in this point merely showing people what the Bible teaches but not showing how it applies to them and/or what they need to do about it.

TRANSITION TO NEXT POINT

NOTE: EACH POINT WILL FOLLOW THE ABOVE OUTLINE (Point II, III, etc.).

CONCLUSION

- A. REVIEW OF MAIN POINTS (SHOW THAT WHAT YOU HAVE SAID HAS ESTABLISHED YOUR C.I.).
- B. DRIVE THE C.I. HOME, FORCEFULLY.
- C. APPEAL TO ACT (OR BELIEVE).

CONCLUSIONS

- I. Purpose.
 - A. To bring the entire sermon into focus on the C.I.

1. Tie loose ends together.
 2. Apply ideas presented.
- B. To motivate the audience to action (or belief).
- II. Suggestions About Conclusions.
- A. Make the invitation a part of the conclusion, not separate from it.
 - B. Make up the conclusion first (at least in principle).
 - C. Make it serve a definite purpose, not just a stereotyped five-finger exercise; apply it to them.
 - D. Unify the theme in the audience's mind.
 - E. Maintain a high level of expression.
 1. Do not just ad lib whatever comes to mind.
 2. Do not allow it to just sound "tacked on".
 3. Plan each part as you would any other section of the sermon. Be enthusiastic.
 - F. Do not end abruptly; it should "quit all over".
 - G. Avoid negative endings such as "That's my lesson," "Our time is up, so I will sit down," or "This is all I have to say."
 - H. Have only one true ending; do not ramble (be careful about unnecessary repetition because you can not quite decide where to stop).
 - I. Do not be apologetic (especially about what God's word teaches).
 - J. Do not be anticlimactic (if you feel you have reached THE climax, do not keep on even if you had planned more).
 - K. Do not let it seem indecisive or not really compelling.
 1. Example – "Unless you repent, in a measure, and are saved, so to speak, you are, I'm sorry to say, in danger of hell-fire and damnation, to a certain extent."

2. Therefore, directly apply God's word to their hearts.
- L. Avoid all habits of going into them or using the same method of concluding (e.g. "in conclusion...").
 - M. Do not bring up new points that should have been in the body (there is one major exception noted later).
 - N. Be careful about threatening or antagonizing; however, be positive about impressing God's truth upon them.
 - O. Have a strong last thought and know it well.
 - P. Do not leave too soon or put up your outline and Bible too soon.
 - Q. Do not be over-emotional but arouse the audience to the desired response.
 - R. Do not try to save a "lost" cause.
 - S. Avoid long ones, generally - 5% - 10% of allotted time.
 - T. Watch the responsiveness of the audience closely.
 - U. It should be in harmony with the general tone of the overall sermon and be a natural culmination of that sermon.
 - V. Do not use long or involved sentences.
- III. Methods to Use in Conclusions.
- A. Summaries.
 1. Formal – restate the main point as given.
 2. Paraphrase – arouses new interest by restating the main heads in new language.
 3. Epigrammatic – compact, colorful, easy to remember statement which powerfully concludes your C.I. rather than your individual points.
 - B. Quotations.
 - C. Application of the C.I.

1. Give ways the material can be useful.
 2. Give ways the task can be accomplished.
 3. This type can be longer than the 5%-10% but is usually more valuable to the audience.
 4. Even though each point may (should) have its own application, this application is pressed home with greater emphasis and is more easily remembered since it is at the end.
- D. Contrasts (“dawn of a new day or black future” – cf. Mt. 7:24ff).
- E. Dramatize by incident, story (personal experience, etc.).
- F. Suggest a step by step course of action.
1. This could be a point of the sermon.
 2. Very important however; many preachers emphasize “do it,” but few tell “how to.”
- G. Return to the method used in the introduction.
- H. Challenge (direct appeal) (cf. Mid McKnight’s stories that show what others have done under less favorable conditions).
- I. Personal intention (cf. elders stating that all elders and deacons are giving 10% or more; will you?).
- J. Climactic point (exception to II, M, above).
1. When the main points are the foundation building and your conclusion is a necessary result of them, you may make the last “main” point and the conclusion the same.
 2. Example of Lloyd Deal’s sermon.

VII. SAVING TRUTH--BAPTISM.

VI. ACCEPT TRUTH.

V. THIRST FOR TRUTH.

IV. AWARENESS OF FALSE TEACHINGS.

III. SALVATION IN CHRIST.

II. BIBLE IS THE RECORD OF THAT AUTHORITY.

I. CHRIST'S AUTHORITY.

K. Words of a song (especially the invitation song).

L. Poem.

M. Prayer (but never as just a "device").

IV. Importance of Conclusions.

A. The entire sermon is preached just to get to the conclusion.

B. WORK ON CONCLUSIONS TO MAKE THEM STRONG, COMPELLING AND IMPORTANT TO THE SERMON. It is not hard to do this conscientiously if you are really preaching to their needs and want them to go to Heaven.

SERMON BASICS

I. Shall a sermon "text" be used (i.e. should the sermon be based on one specific text read at the beginning)?

A. Advantages of a sermon being built upon a text.

1. It enables you to speak with confidence about your subject and gives authority to your topic.

NOTE: It seems fewer sermons are being based on Scripture in these times; this is regrettable.

2. Certain scriptures serve as attention getters.

3. It aids the hearer in remembering the train of thought (especially if he is familiar with it).

4. The next time one reads that Scripture he will likely remember more about it than he thought he knew. It helps store information in his mind.

5. It keeps us from getting away from Biblical teaching and keeps us in the Bible.
 6. It gives us variety. The text helps with the direction and content.
- B. Times when you may not wish to use a text.
1. When there is no text suitable for what needs to be preached. (CAUTION: if you cannot find any text on what you want to preach, recheck what you are going to say. Is it really biblical or just your opinion?)
 2. You may want to omit it for variety's sake.
 3. You may wish to deal with a Bible topic but no single passage adequately conveys the thought; therefore, you will enlarge the idea beyond the scope of one text.
- C. General suggestions for choosing a text.
1. Any text for preaching should not be extraordinarily difficult to understand.
 - a. Some will not see any sense for sermonizing on it.
 - b. Some will not understand it when you are finished because they do not like to hear things they consider "deep," and because usually you are limited in the amount of time you have to truly explain difficult texts. (There are exceptions to this.)
 - c. Some may feel you did it only to speak on a "curiosity text" or just to show off your knowledge of a peculiar text and not to edify them.
 - d. When there is a circumstance that arises that must be dealt with built around a difficult text, then deal with it.
 2. You must include all portions of Scripture, not just your favorite sections. Preach from all 66 books.
 3. Be careful about using scriptures from doubted passages. They may be used as illustrations, but not key verses for your lessons. (Examples 1 John 5:7 (KJV only), John 7:53-8:11.)

4. The audience needs must always be considered when choosing a text.
5. Keep in mind the texts that you have recently preached on.
6. The use of a Scripture implies you are explaining that text or that by its use, you are proving your argument. If you only used it for a beginning place for a topical sermon (to be defined later), and did not actually explain that text, some listeners may be confused or misled. This could cause them to doubt your ability to explain Scripture, or their ability to understand it.

TYPES OF SERMONS

I. Topical.

- A. As the name implies, this type deals with a topic, subject or theme.
 1. It is not controlled by the content or context of any one specific text.
 2. Examples of this kind of sermon would be the following: Faith, The Christian Life, Salvation, etc. (However, in other lessons, it will be noted that a sermon based on a broad theme must be narrowed down to a part of that topic in order that it may be handled in one lesson.)
 3. In many places this type is the most common and most frequently heard.
- B. Advantages of the topical sermon.
 1. It may be used when a particular need arises which does not find its basis in any one text or passage. (EXAMPLE: The evils of the modern dance.)
 2. It may be used when a subject, to be dealt with adequately in one sermon, must include proofs or arguments from passages scattered throughout the Bible.

(EXAMPLE: What kind of prayer does God answer? Note that not any ONE verse or passage will have all the instruction about prayer.)

3. It may follow various kinds of organization, such as narration, acrostic, biographical, etc.

C. Dangers of using the topical sermon.

1. It can become monotonous (same kind too often).
2. It can be too “shallow” (i.e. does not thoroughly or adequately expound on the Scripture teaching since it is not controlled by any one text).
3. It can have poor organization.
4. It can be unscriptural since it may result in texts taken out of context to support the preacher’s idea.
5. NOTE: None of the above is an inherent problem with topical sermons; they merely are faults that are common with this type sermon.

II. Textual.

A. A sermon which uses the words or exact ideas found in one or two (rarely more) verses as the main points of the body and which will expound on those ideas as the verse(s) is explained.

1. Words, phrases or clauses which are found in the verse(s) are used as the actual main points.
2. If the words lend themselves to being expressed in words more familiar to the audience or more effectively than the wording of the text, those ideas may be stated as the main points.

B. Advantages of this arrangement.

1. It keeps the preacher close to the Word.
2. It is easy to develop.
3. The introduction is usually “built-in” (i.e. background, context, etc.).
4. The conclusion is sometimes already in the text.

C. Disadvantages of this arrangement.

1. Inexperienced speakers sometimes choose texts not truly suitable for this type sermon.

2. There is temptation to lift a verse or two from their context simply because there are divisions which lend themselves to becoming main points but do not take into account the true significance of the whole passage.

III. Expository.

- A. A sermon which takes a section of Scripture which has an entire thought, argument or point and exposes each part of it to the audience, in sermon-ic form, so that the main point of that passage is clearly understood and the audience has seen its application to them.
 1. It usually must incorporate more than just one or two verses; there must be enough text that the entire development (both main points and their development) comes from the selected text.
 2. It can be a few verses, a chapter, a book or even the entire Bible.
 3. The major difference between this type and the textual sermon is the length of the passage and the part the passage plays in the development of the sermon.
- B. Another entire course is designed to discuss this type sermon and to help the student properly develop the ability to construct and deliver it.

TITLES

I. Function.

- A. To attract and interest the public in hearing the lesson.
- B. It is similar to a title of a book – it does not tell everything about the story but it makes you want to read it.
- C. It primarily is used to put in newspapers, church bulletins, public announcements or ads, on marquees, etc.

II. Characteristics.

- A. It should not promise more than the sermon will give.
- B. It should not be stated tritely.

- C. It should be vivid, not dull (so people will not say “so....” when they read it).
- D. It should not be sensational (super-salesman).
- E. It should be simple, positive, imaginative and in good taste.
- F. It can use anything from theological terms to good slang language; it depends on your purpose.
- G. Its form can be any of the following:
 - 1. Question.
 - 2. Exclamation.
 - 3. Prepositional phrase (does not have to be complete sentence).
 - 4. Single word.
 - 5. Short dogmatic statement.
 - 6. Controversial idea.
 - 7. Anything to attract interest (in good taste).

BUILDING THE SERMON

Selection + Arrangement = Invention

- I. Gathering Materials for the Sermon.
 - A. Three essentials for sermon invention.
 - 1. Knowledge.
 - 2. Thought.
 - 3. Constant practice.
 - B. Why preachers run out of materials.
 - 1. Next to cultivation of personal spirituality, the preacher should strive for development of ability in the inventive process.

C. Sources of Material.

1. Scriptures (chief study); know every paragraph and chapter, not as a duty or just for sermon making, class material or points to argue, but as that which applies to you.
2. Quiet time study (1 Pet. 2:2; Heb. 5:14; Psa. 119:9; John 15:3; 17:17; 2 Tim 3:16, Eph. 6:17f).
 - a. Requirements for the quiet time.
 - 1) A definite time and place.
 - 2) A good-sized, easily-read Bible.
 - 3) A prayer list.
 - 4) A personal notebook.
 - 5) A spirit of expectancy.
 - b. Rules for the quiet time.
 - 1) Waiting - "hurry is the death of prayer."
 - 2) Reading - out loud - three times - general, special, personal.
 - 3) Meditation - digest it.
 - 4) Recording - write the main thought.
 - 5) Praying - adjustment, adoration, asking.
 - 6) Sharing - tell someone else.
 - 7) Obedience - do it! "Resolve without action is deception."
3. Systematic theology.
 - a. Strong's, etc.
 - b. "What Jesus Taught."

- c. Topical studies (Naves, Monser's).
- 4. Philosophy and Ethics (to know the riddles men have tried to solve).
- 5. Science (to help you get to the people).
 - a. Psychology (man getting along with himself).
 - b. Natural science (to know man's world).
 - c. Sociology and Anthropology (man getting along with others).
- 6. History and Biography - especially church history and biographies of great preachers and church leaders.
- 7. Sermons and Debates (read or listened to).
- 8. Imaginative literature (fiction, etc.).
- 9. Personal experience (of things felt, observed, heard, done).
- 10. Criticism of your sermons - things you or others noticed left out or which were not clearly proven, etc.

THE SERMON BODY

“One ought to seek not merely for some plan but for the best plan.”

- I. Definition: The body consists of the major divisions and sub-points, which, when adequately developed and arranged properly, will accomplish the original goal expressed in the C.I.
- II. The four purposes of sermon bodies.
 - A. To Inform - learn something – example; elders' qualifications.
 - B. To Convince - believe something – example; Bible vs. evolution.
 - C. Gain Action - do something - be baptized, do personal work.
 - D. To Inspire - feel something – example; the joy of serving God vs. the pleasure of sin.

III. The function of main points.

- A. To logically DIVIDE the C.I. into its component parts. If you cannot divide the C.I. into at least two parts, you must have reached a statement that is a self-evident thought.
- B. To support the C.I. (each body will have one or more of these).
 - 1. They clarify or explain the C.I.
 - 2. They reinforce or intensify belief or desire for acting on the C.I.
 - 3. They prove the C.I. by Scripture and/or argument.

IV. Better development of sermon plans depends upon the following:

- A. Make your approach fresh and understandable to that audience.
- B. Avoid “far out,” “sensational,” or “childish” plans (ex. from a 1640 preacher - “The Church’s Bowel Complaint”).
- C. Do not develop sermons by using classroom (i.e. lecture) methods.
- D. After properly developing the plan, stick to it during delivery.
- E. Make sure each point is scriptural, adequately proven, plus has proper reasoning.
- F. Make your point; drive it home. Do not just read a Scripture (especially just give a reference) or just “say something” about your point.
- G. Eliminate irrelevant material, points or words.
- H. Use only the best material found, not just any of it. Be thorough.
- I. Gather more material than you need - it is never wasted.
 - 1. Some can be used in future sermons.
 - 2. Some will just give you a broader knowledge.
- J. Make sure your pulpit outline is full enough to deliver each point properly.
- K. Time given to a point indicates to the audience the importance of that point.

- L. Distribute interest holding material throughout the sermon.
 - M. Relate the body to the C.I. as much as is practical.
 - N. Use clear, concise, concrete, non-technical, familiar, simple, well-chosen words and phrases.
 - O. To persuade with material, take attention from the audience's ideas, keep it on yours and interest them so they will be receptive to the idea.
 - P. REMEMBER: The mark of a good speaker is to take something difficult and make it simple to understand, NOT VICE-VERSA.
- V. Suggestions about Main Points.
- A. They should be of approximate equal weight or importance (maybe the same length or close to it).
 - B. Should be worded similarly (parallel) or in relationship to each other or especially the C.I. (cf. p. 70 If You Want To Preach, for examples).
 - C. They must be a subdividing of the C.I. and NOT each other.
 - D. Number.
 - 1. Maximum - five (normally).
 - a. Audience cannot adequately grasp and retain more than this.
 - b. Normal time arrangements do not allow for more to be properly developed.
 - 2. Minimum – two. You cannot divide anything into fewer whole numbers than this.
 - 3. When the C.I. is well worded and analyzed, it will control the number of points needed, not tradition.
 - 4. Exceptions possible but you must know why.
 - 5. Why do so many have three points?
 - a. Variety without burdening the memory.

- b. Cannot have climax with fewer than
 - c. Three is common in life and Bible - "beginning, middle, end;" "on your mark, get set, go;" "Holy, Holy, Holy;" "ask, seek, knock;" etc.
 - E. Make them easy to remember.
 - 1. Repetition.
 - 2. Visual Aids.
 - 3. Worded in an easy to remember fashion (see VI).
 - F. Word them to catch attention when stated ("headline" value).
 - G. Express them in terms of listeners' interest (cf. Paul - "unknown god" vs. "cosmological argument.").
 - H. Try to word them to motivate listeners to desired response.
 - I. They must either ADVANCE or BE CUMULATIVE.
 - J. Points which explain later ones should go first:
 - 1. Negative precede positive.
 - 2. Abstract precede concrete.
 - 3. General precede specific.
 - 4. Instruction and conviction precede appeal.
 - 5. Agreement precedes disagreement.
 - 6. Simple precedes complex.
 - 7. Familiar precedes unfamiliar.
 - K. All main points ought to accomplish the C.I.
 - L. Each point must be stated clearly, specifically and with emphasis so that audience knows what you are talking about.
- VI. Kinds of Main Point Arrangement.

- A. Arrangements by points used for outline main heads.
1. Past, present, future (time sequence).
 2. Local, state, national, international (space sequence - Acts 1).
 3. Cause - Effect.
 4. Question - Answer.
 5. Convict (of sin), Convince (there is a better or more rewarding way), Motivate (to change).
 6. Need - Plan (answering each need) cf. personal work.
 7. Problem - Solution.
 8. Who, What, Why, When, How, Where (any combination) (example - Phil. 4:13 - Who - I; What - Can Do All Things; How - Through Him).
 9. Advantages (benefits) - Disadvantages (consequences) (example - The work program).
 10. Doctrine - Application.
 11. Physical, Mental, Social, Spiritual, cf. Lk. 2:52 (example - worry).
 12. Refute (false things) - Support (true things) (example - doctrine).
 13. Structure - Function (example - the church or the work program).
 14. Resemblances - Differences (example - the church vs. denominations).
 15. Symptoms, (Prevention), Cure (example - liberalism, materialism).
 16. Conviction (all sin), Christ (Who can save and what He did). Conversion (how to be saved), Compulsion (motivate to act). (Jimmy Allen's arrangement).
 17. Major Premise, Minor Premise, Conclusion.
- B. Procedure Arrangements.

1. Extended analogy (ex. A Soldier's Life vs. A Christian's Life).
2. Partitioning a Quotation (ex. a Textual sermon).
3. ABC's or Other Letter Combinations.
4. Alliteration.
5. Acrostic.
6. Climactic (building to a logical conclusion and appeal). In such arrangements, the last point is the same as the C.I.
7. Enumeration (listing reasons, etc.).
8. Expository (read G. Campbell Morgan, Spurgeon, McLaren, etc.).
9. Logical.

VII. Development of Sub-Points (all those which support main points).

- A. Major purpose - to develop main points so that they are scriptural, understood and forceful.
- B. Sub-points can be made up of and used for the following:
 1. Application.
 2. Proof (Scripture AND argument - no "I thinks").
 3. Illustrations - NOTE: Abstract ideas always are to be explained in terms of the experience and observations of that audience.
 4. Audience participation.
 5. Summaries.
 6. Song.
 7. Poem.
 8. Explanation.
 9. Classify or differentiating (ex. baptisms - Heb. 6:2).

10. Question - Answer.
11. Contrasts (ex. Old Law vs. Law of liberty).
12. Comparisons - Analogies (familiar to unfamiliar) [Example - What if Red China started propaganda campaign on young people to persuade that regular people should not be in war because they might not do it the best way; they ought to use generals to fight wars. They might use leaflets, newspapers, TV, teachers, books and finally make a movie about this idea. They could win everyone over and cause them not to fight. Illogical? No. Why do we say in the battle for truth that the highly trained (preachers, etc.) ought to do the fighting?]
13. Examples (some also help prove, especially if they are from the Bible).
14. Quotations (qualify the one quoted).
15. Repetition.
 - a. Helps establish belief if skillfully done.
 - b. Do not use the same words all the time but get the same idea over in different ways - cf. the required organization.
16. Visual Aids.
17. Statistics.
18. Definitions (although most of the time it is best to define a term as you use it if it just needs brief explanation).
19. Backgrounds.
20. Logic, argument, reasons or reasoning.

REMEMBER: EVIDENCE + REASONING = PROOF

21. Transitions.

VIII. Seven Steps in Sermon Preparation (memorize all for test).

A. PRAYER.

- B. Analyze Audience.
 - 1. First as to their needs spiritually (felt and not felt).
 - 2. Second as to how to present it most effectively.
- C. Determine Central Idea.
 - 1. Narrow it down so it can be handled in one sermon.
 - 2. Select a text to go with it if desired.
- D. Study - Research (preach from the overflow).
 - 1. Use center column references if textual ; if none, use topical Bible to find useful Scriptures.
 - 2. Use concordance (Strong's, Englishman's Greek Concordance, etc.).
 - 3. Use Greek oriented word studies (Vine's, Nichol's, Vincent's, Wuest's, Robertson, Cambridge, etc.).
 - 4. Read commentaries, esp. homiletically oriented ones (Pulpit, etc.).
 - 5. Use Files for illustrations, books that deal with a special topic, tracts, etc.
- E. Organize.
 - 1. Decide what main points are absolutely necessary to accomplish the C.I.
 - 2. Develop each point so that it cannot be misunderstood and is true.
 - 3. Make sure you have eliminated all unnecessary material.
- F. Revise (polish, refine - work on making it say exactly what you intended, no more, no less).
- G. Practice (orally or mentally).
 - 1. To know WHAT you want to say.
 - 2. To know exactly HOW you want to say it.

IX. Originality of Material.

“The ancients have stolen all our best ideas” - Cicero.

“I use not only all the brains I have, but all I can borrow” –Woodrow Wilson.

A. Why is originality so desirable?

1. Independent thinking helps develop, discipline and strengthen your mental abilities.
2. It interests the speaker more than borrowing (maybe not the audience - he may have borrowed something better than he could have come up with).
3. Causes the audience attitude toward the speaker to be more confident because he can come up with something new.
4. Commonly abused areas need to be original, e.g. the invitation.

B. How can each one be original?

1. Original views as to meaning of Scripture (not wrong ones).
2. Combination of Scripture with lessons and applications.
3. Choice of topic.
4. Construction.
5. Personality (ethos).

C. Obstacles to originality.

1. Mistaken Ideas.
 - a. Erroneous views as to what originality is.
 - 1) Must be absolutely new (rare).
 - 2) New interpretation of Scripture.
 - b. Some think wide reading interferes with originality.
 - c. Mistake oddity for originality.

- d. Some think it is done by affectation of style (it is easier to be a John the Baptist by eating wild locusts and honey than having a devoted heart and fiery words to speak).
- 2. Native indolence.
- 3. Too many kinds of reading that do not help originality thinking (or reflective) even books on religious subjects (in 1974, 432 new books came out each week).
- 4. Pressures of the age upon our time (preacher is more an office manager than evangelist).
- D. When borrowed material is used, the key to keep from plagiarizing and to be original is to so thoroughly think through the material that it becomes a part of your own thinking.

INTRODUCTIONS

“Well begun is half-done but ill begun is apt to be wholly ruined,” Broadus.

- I. Required parts of Introduction: catch attention, state C.I., show need and list points.
- II. Purposes of an Introduction.
 - A. Catch attention.
 - B. Build favorable attitude of self and subject (get rid of hostilities, create good will).
 - C. Lead audience into subject.
 - D. Create a desire to listen.
- III. Do's and Don'ts for Improving the Introduction.
 - A. Use short, forceful, vivid sentences - have key words for your topic in it.
 - B. Be inviting, personable, fresh, interesting.
 - C. Make up introduction last.
 - D. Relate introduction to subject as soon as possible - do not jump; lead.

- E. Prepare introduction so well (even phrases and grammar) you do not have to look at outline for most of it.
- F. Avoid apologies.
- G. Look good - first impressions count.
- H. Start with enthusiasm and confidence.
- I. Gain attention in the first five seconds; do not lose it.
- J. Remember poise walking up, standing, not grabbing stand, be physically direct, do not fumble with material getting it ready.
- K. Wait until about 2/3s of the audience is ready to listen before beginning.
- L. Do not preview so much in introduction that you have given the sermon; do not anticipate.
- M. Show why they ought to listen – do not assume they will know why they must see a reason.
- N. Know audience so approach will be right.
- O. Do not have too much in introduction - get to body; 10-15% of allotted time.
- P. Make sure it is a quality attention catcher.
- Q. Do not give audience credit for knowing more or less than it does.
- R. Do not use unrelated stories, vague illustrations.
- S. Do not give false impressions of your goal or promise more than you give.
- T. Do not start by saying “our topic today:” or any “pat” way.
- U. Do not start with announcements or other unrelated material, usually.
- V. Do not start by looking down.
- W. Avoid beginning with broad generalities.

- X. At close of introduction there should be a common bond between the speaker and audience. They should be listening, receptive and prepared for the sermon.

IV. Methods Used in Introductions.

- A. Song.
- B. Prayer (never a device).
- C. Startling statement.
- D. Suspense - secret word with clues.
- E. Ask pertinent questions (usually a series).
- F. Strong quotations.
- G. Good illustrations or story (literary works, fables, plays, etc.).
- H. Personal reference or experiences of yours or someone known to you or audience.
- I. Anecdote or humorous reference - if desired.
- J. Plunge into subject immediately (tell "what" - high interest subject only).
- K. State purpose or reason for that sermon.
- L. Refer to occasion or purpose of gathering.
- M. Use exhibit, demonstration, visual aid, display or object.
- N. Appeal to self-interest of audience.
- O. Create a need in them for your subject.
- P. Issue a challenge (normally do not say, "I challenge you ...")
- Q. Establish your right to give that sermon.
- R. Give history of a subject or background (only when necessary for understanding).
- S. Define terms (usually better to do that as you go along).

- T. Remove prejudices (previous beliefs).
- U. Remove suspicion (trickery, church, etc.).
- V. Promote open-mindedness.
- W. Refer to recent incidents known to all.
- X. Refer to something they are all concerned about - problem, current issues.
- Y. Present a conflict or problem to them which you will solve (human problem) .
- Z. Present some suppositions which will point up your theme.
- AA. Use urgency of speech to gain attention.
- BB. Involve audience by making them participate.
- CC. State the main points you will cover in the sermon.
- DD. Discuss the meaning of the sermon text.
- EE. Refer to previous speaker of his comments; be different from last speaker.
- FF. Refer to physical conditions if everyone is thinking about them anyway.
- GG. Refer to or genuinely compliment audience.
- HH. Use a text; if so, give 1. context, 2. background, 3. why chosen and 4. brief explanation.

CRITICISM

- I. The Purpose or Value of Criticism.
 - A. To show both your weak and strong points.
 - B. To help you see yourself as others see you.
 - 1. "All criticism is right."

2. Somerset Maugham says, "People ask for criticism but they only want praise."

II. Areas of Criticism.

A. Major Areas.

1. Organization.
2. Content.
3. Voice (everything about voice: was it sincere? did it have necessary inflection, etc.?).
4. The overall presentation.

B. Individual areas to criticize.

1. Appearance.
2. The attitude toward the audience, the subject and himself.
3. Voice.
 - a. The rate of speech 125 words per minute, yet your brain can think at 1000 to 1200 words per minute.
 - b. Inflection (when the pitch goes up and down).
 - c. Resonance.
 - d. Pause (one reason we use the word "uh" is because we pause in the wrong place).
 - e. Emphasis (in your speaking, you give emphasis to certain things).
 - f. Pitch (if the pitch is too high or too low).
 - g. Range (from high to low or vice-versa).
 - h. Phrasing (pausing in logical phrases).
 - i. Pronunciation (pronouncing words properly).

- j. Enunciation (saying the words so that people will understand them).
- 4. Organization.
 - a. Clear organization.
 - b. Is it easy for all to follow?
 - c. Is it complete?
 - d. Introduction.
 - e. Body.
 - f. Conclusion.
 - g. Transition.
- 5. Interest.
 - a. The average attention span for an oral presentation is 23 minutes.
- 6. Unity (central idea).
- 7. Audience needs.
- 8. Was the audience analyzed?
- 9. Did he accomplish his goal?
- 10. Language.
 - a. Slang.
 - b. Too deep (complex with Greek and Hebrew).
 - c. Grammar.
 - d. Wording (we need to work out the way we word an idea, not just “say” it).
 - 1) It will shorten your sermons.

- 2) It will be clearer to those listening.
- e. Church cliches: "If you are here today;" "Put on the Lord in baptism, etc.).
- f. Favorite phrases (dear hearts, under Heaven's canopy).
- g. Dead wood (saying "stuff" you do not need to say).
- 11. Poise.
 - a. Does he handle his Bible and notes well?
 - b. Not doing distracting habits?
 - c. You need to seem spontaneous.
- 12. Physical contact - looking most of the time at your audience.
- 13. Enthusiasm.
 - a. Both vocal and physical.
 - 1) Vocal (emphasizing, pitch changes).
 - 2) Physical (you need to have some animation).
- 14. The application to that audience.
 - a. In every sermon you are not preaching to "someone", "somewhere," but to those people now.
- 15. Was the presentation in love?
- 16. Did it hold interest?
- 17. Illustration.
 - a. Were there enough? Look at Jesus' sermons.
 - b. Were there too many?
 - c. Were they too personal?
 - d. Were they in good taste?

18. Scripture use.

- a. Were there enough?
- b. Were there too many?
- c. Were they explained?
- d. Were they clearly and smoothly read?
- e. Were they effectively used?

19. Preparation.

III. How to Give Criticism.

- A. Be honest and straight forward but tactful.
- B. Always give suggestions for improvement.
- C. Emphasize only major faults, or recurring ones.
- D. Do not criticize to get even, or to vent emotion.

IV. How to Receive Criticism.

- A. Keep a record and review it.
- B. Gracefully.
- C. Ask questions, but do not try to defend yourself on every point.
- D. Do not think about your past mistakes while you are delivering the sermon, but rather think about them ahead of time.
- E. Do not give up, but accept them as a challenge.
- F. Six ways to react.
 - 1. Go home and cry.
 - 2. Get mad.
 - 3. Feel sorry for yourself.

4. Criticize the one who criticized you.
 5. Become blind to ourselves and excuse ourselves - "One who does not receive criticism well in class will basically react the same way as a preacher."
 6. Use it to improve - "You do not have to be perfect yourself to criticize others effectively."
- V. See the Appendix for two evaluation forms to be used in evaluating sermons.

TRANSITIONS

INTRODUCTION :

- A. A good speech is a series of units firmly held together by transitional links.
 - B. Theoretically there is no need of transitions because speech flows perfectly logically throughout.
 - C. Comparison between transitions and a bridge.
- I. Function
- A. To make sermon flow smoothly.
 - B. Shows to audience logical or psychological relationship among the divisions of the outline.
 - C. Tests strength of outline's structure.
 - D. Tests speaker's logic.
 - E. Places emphasis on C.I. by relating your ideas to it.
- II. When to use (Clarify for test purposes that these do not show functions of transitions but rather when they are to be used.).
- A. Introduction to body to conclusions.
 - B. Between main points.
 - C. From main points to sub points.

- D. Between sub points.
 - E. Between any two ideas.
- III. Methods.
- A. Connective words and phrases.
 - 1. Add ideas - again, also, and furthermore, in addition to, in a like manner, same manner, likewise, more over, similarly, and, too, not, only, but.
 - 2. Contrast - however, nevertheless, on the contrary, on the other hand, yet, otherwise.
 - 3. Show a time or place arrangement - at the present time, at the same time, first, sooner or later, later, meanwhile, eventually, in due time, at this point, to the right, further.
 - 4. To conclude - as a result, as I have shown, as can be seen, for these reasons, consequently, therefore, hence, in conclusion, finally, because of.
 - B. Rhetorical questions (teaches).
 - C. Repetition (using the same thought to connect ideas and emphasize point).
 - D. Summarizing (especially between points).
 - E. Background or introductory statements to a point or evidence. (Show why you are going to use it or its relationship to talk. Robert Ingersol said ..." If the audience does not know he is an atheist some are lost when you give his quote).
 - F. Relating previous statements with your next statement as a progressive thought. (Repeat word for word or key words from previous thought).
- IV. Suggestions.
- A. Should be natural sounding and not call attention to themselves.
 - B. Try to be objective when preparing so you can tell when and where the lesson needs one.

- C. Should not be trite (“If you’re here today ...”).
- D. If using something not apparently related directly, the transitions to and from must be especially clear.

VARIOUS WAYS TO HOLD ATTENTION

- I. Present fresh knowledge or old ideas in a fresh way (variety in presentation).
- II. Attack principles, traditions, parties, institutions, men or dishonest character, sin, destructive and false teachings. Do not antagonize or set up straw men.
- III. Present what is novel, exotic, strange, challenging, surprising (old stories with a new twist) adventurous, current.
- IV. Touch those subjects of universal experience, common problems (sympathize), aspirations, defeats, triumphs of man.
- V. Choice of words - “He who would hold the ear of the people must either tell stories or paint pictures” (Beecher). Crispness of spring, crunch of leaves, cold of ice cream, innocence of a baby, smile. Avoid irrelevant, extraneous, superfluous, ornamental words.
- VI. Methods of delivery: suspense, good-taste humor, excitement, sadness, dramatic, confidence, enthusiasm, love, conflict.
- VII. Deal with their wants: prosperity, money, success, health, power, being important, happiness.
- VIII. Use of visual aids and/or audio aids.
- IX. Make organization clear and easy to follow. Use concrete versus abstract ideas.
- X. Call their attention back if it wanders away.
- XI. Show them each point of the sermon is valuable to them and their welfare, carrying them all the way to the climax and apply to them.
- XII. Variety within the presentation:
 - A. Voice.
 - 1. Pattern.

2. Time or pause.
3. Change in tempo.
4. Change in intensity, volume.
5. Inflection.
6. Emphasis.

B. Expressions.

C. Gestures (animation, proximity). Use of gestures - their meaning:

1. Open hand, palm up - give or take.
2. Open hand, palm down - caution, calm (down if hand moves down).
3. Open hands together in vertical - divide, separate.
4. Open hand, palm facing audience - stop, stay, go back.
5. Bring open hands to your body - come.
6. Index finger pointing - you, or direction.
7. Clinched fist over your head - anger, intensity.
8. Swing of arm from one side to other - all of you.

XIII. Techniques should be properly used and interspersed throughout sermon.

XIV. Ask questions - at times directed to a person.

XV. Pet phrases can lose attention.

- A. The point is ...
- B. To put it plainly ...
- C. As I was saying ...
- D. Well ...

- E. That reminds me ...
- F. We see ...
- G. I suggest to you...
- H. Beloved ...
- I. Paul (or someone else) says ...
- J. Try to avoid repeating the same phrase, or remark several times during a speech. These tend to call attention to themselves and detract from communication. Avoid: “ahhs,” “mmmms,” “errs,” and “uhs” - these neither communicate nor hold attention. They convey lack of confidence and preparation.

Conclusion: No matter what you say, if no one is listening, it does not matter what is said. Therefore, do everything possible to give the listeners something worthwhile and deliver it in an interesting and challenging manner.

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* = brotherhood publications

HOMILETICS
Appendix
Miscellaneous

- I. Anecdotes - short story with a point.
 - A. Purposes.
 - 1. To emphasize.
 - 2. Helps to hold interest.
 - 3. Some help prove your point.
 - 4. Helps the hearer remember the point.
 - 5. Can help excite as preparatory emotion.
 - 6. It can apply a good point if it, in itself, does the applying.
 - B. How to choose.
 - 1. Must fit your specific audience - evoke a true response.
 - 2. It must fit the context of the point you are making.
 - 3. It needs to be a quality one.
 - C. Rules for telling.
 - 1. Do not over-emphasize either by number, length or retelling.
 - 2. Do not try to make them like it. You are trying to make a point, not just telling a story.
 - 3. Avoid off-color or crude or racial stories.
 - 4. Do not add extraneous material to the story.
 - 5. Length is not per se the important factor; the point is.
 - 6. Read widely and listen carefully to acquire them.

II. Personal Experiences.

A. Reasons for using (as opposed to other types).

1. Reality - up close and personal.
2. Interest - they are involved (personal interaction).
3. Breaks the monotony of factual presentation - the cold hard facts can be "maw-not-in-us."

B. Rules for using.

1. All of those under "Anecdotes".
2. Make sure they are factual and true (do not fabricate or embellish or alter). Your reputation (to a certain degree) will be determined by how you tell these.
3. Do not introduce them by saying, "Pardon this personal experience."
4. Do not use too many (yours or anyone else's).
5. Watch egotism (watch about making yourself the hero!). Better to say, "I know someone who....".
6. If the name of the person is influentially good and would lend authority (to the audience) then give it.

III. Quotations (other than Biblical).

A. Reasons for using.

1. Facts and ideas are presented best by quotations from authorities. (Huxley [evolutionist] said, "The chances of getting a horse from a single cell are about 1 in 1,000 to the millionth power, BUT IT HAPPENED." Sure!)
2. To feature an important idea in the least possible number of words.
3. To persuade and influence.
4. To analyze the person who gave it.

5. To add humor, wisdom and variety.

B. Sources.

1. Research (any kind, Reader's Digest. etc.).
2. Listening - radio, T.V., speeches, etc.

C. Rules for using.

1. Be sure they are exact.
2. Name the person and qualify him.
3. Relate it to your subject matter.
4. In written copy, put quotations around it. Be sure the author is correct.
5. Differentiate between them and your personal opinions very clearly.
6. KEEP THEM IN THEIR CONTEXT. Otherwise you misrepresent the person, damage your credibility (and your argument) and become a charlatan.
7. No quote, unless from God's word, is absolute authority on matters of religion.

IV. Visual Aids.

A. Reasons for using.

1. Observation.
2. Information.
3. Clarification.
4. Attention.
5. Longer audience retention.

B. Statistics.

1. People's retention:

- a. 10% of what you read.
 - b. 20% of what you hear.
 - c. 30% of what you see.
 - d. 50% of what you see and hear (sermons with visuals).
 - e. 70% of what you say and see (Bible classes).
 - f. 90% of what you say and do (teachers).
2. People learn 85% sight, 10% hearing, 2% touch, 1½% smell 1½% taste.
 3. Socony Vacuum says 83% sight, 11% hearing, 3½% smelling, 1½% touch, 1% taste.
 4. Socony Oil (parent of Mobil Oil) survey.

Method	Recall 3 hrs.	Recall 72 hrs
Telling alone	70%	10%
Showing alone	72%	20%
Showing & Telling	85%	65%

C. Rules for using.

1. Prepare them well, before the speech. The more creative you are, the more they pay attention to it.
2. CLEAR and LARGE - make it easy to read and make sense. Run it past someone else beforehand.
3. Use a pointer.
4. Be accurate (in Scripture and spelling).
5. Relate them to the subject matter.
6. Do not let it be seen before using.
7. Cover it up afterwards.
8. Write words with even letters.

9. Have colors, but check colors from a distance for visibility.
10. High enough so ALL can see.
11. Make it straight and neat whether overhead, chalkboard, or whatever.
12. Use Vis-a-Vis Washable Markers on overheads to wash off later if desired.

V. Peculiarities of Projected Visual Aids Like Slides, Movies, TV, etc.

A. Reasons for using.

1. All of IV. A. (see above).
2. For reality (to make it real).
3. It is for better and faster variety.

B. Rules for using.

1. Have everything prepared and checked out ahead of time.
2. Be prepared with extra equipment.
 - a. Have an extra bulb with you for the projector.
 - b. Take an extension cord - minimum of 25 ft.
 - c. Take a three way electrical plug.
 - d. Take an adaptor for 3-way to 2-way electrical plug.
 - e. Take the necessary pens and markers.
 - f. Take your own, rather than borrow - whenever possible (it will save you trouble more times than not).
 - g. Take a table to put the projector on.
3. KNOW your pictures or contents without looking at them.
4. Show it long enough for the audience to grasp its purpose.

5. Explain pictures in relation to the point.
6. Make sure the detail you want to use is large enough.

VI. Statistics.

- A. Rules for using.
 1. Have relatively few.
 2. Round them off - tell them you are rounding.
 3. Illustrate them with familiar examples (2 million people came out of Egypt, about the same number of people in Denver, CO).
 4. If possible, use a visual aid - people see numbers easier than they hear them.

VII. Use of Bible.

- A. Using the Bible physically.
 1. Mark passages so they will be easily found or write them out in your outline.
 2. Do not preach from a constantly held Bible – Do not constantly be setting it down and picking it up.
 3. If you are going to hold up the Bible (good idea) - use a small one.
 4. There is a company that sells a system of quick references.
- B. Use of Scripture.
 1. Be real in your reading. Say the reading like you normally talk.
 2. Know it and what it says – look up unfamiliar words.
 3. Be accurate in speaking the verses if you paraphrase – be sure you are correct.
 4. Break long readings with your comments.
 5. Use enough scripture.

6. Do not use them just to have them; make sure they are understood.
 7. Vary the introduction to them.
 - a. Limit the use of “we find,” “we see,” “we read,” “it says.”
 - b. Use “Jesus said,” “Paul said,” “the Holy Spirit says,” “God says.”
 - c. Use scripture and not comment on it.
 8. Look up at your audience 1/4 to 1/3 of the time.
 9. Make a point with the scripture just read or before it is read.
- C. Reading of Scripture.
1. Introduce the idea in the passage. Do not just start with scripture reference.
 2. Look at the people while you are introducing it.
 3. Not too slowly, not too softly, but a little louder than necessary.
 4. Manifest confidence.
 5. Eliminate “thee,” “thou.”
 6. Prepare all reading ahead of time.

Enthusiasm for Dynamic Public Speaking

Introduction: Enthusiasm is a quality of all great speakers and motivators. Though it is hard to fully describe all the facets of enthusiasm it nevertheless can easily be detected in a person whether speaking publicly or in a private conversation. We sometime say “he is dynamic.” Enthusiasm is derived from two Greek words when translated mean “God in.” Whatever it is, it provides for the possessor a great deal of tapped power.

I. Look at some benefits of enthusiasm.

- A. Enthusiasm is a universal quality.
 1. It is understood in all lands.

2. It is understood when seen and heard.
- B. Enthusiasm acts like a great magnet.
 1. People are attracted to a positive pull.
 2. This quality attracts and pulls all kinds of listeners.
- C. Enthusiasm releases other people's emotions and triggers their mind.
 1. Enthusiasm breeds enthusiasm.
 2. People will more likely accept your facts and ideas when they are wrapped in enthusiasm.
- D. Enthusiasm has power to dispel negative thoughts.
- E. Enthusiasm is the prime method of persuasion without high pressure.

II. Four ideas for developing enthusiasm in your life and speeches.

- A. Make definite plans.
 1. You are the captain of your destiny and life.
 2. Make up your mind NOW.
 3. Do not hold back – do not save your enthusiasm for special occasions.
 4. Believe in God.
- B. Choose a theme you can get excited about and believe in.
- C. Make your speech become a personal goal.
- D. Use affirmations to stimulate enthusiasm in yourself.
 1. I am an enthusiastic, exciting speaker.
 2. My goal is to become the best speaker possible.
 3. I will reach that goal with the Lord's help, and with it help others.

Evaluation Form For Homiletics

Speaker _____

Introduction

Catch Attention?	1 2 3 4 5
Lead into subject?	1 2 3 4 5
Cause you to listen?	1 2 3 4 5
Overall evaluation	1 2 3 4 5

Body

Was it expository?	1 2 3 4 5
Could you follow his thoughts?	1 2 3 4 5
Was it convincing?	1 2 3 4 5
Were his ideas proved by Scripture?	1 2 3 4 5
Were ideas fully developed?	1 2 3 4 5
Overall evaluation	1 2 3 4 5

Conclusion and Invitation

Was it well done and persuasive?	1 2 3 4 5
Did it drive home the C.I.?	1 2 3 4 5
Did he sound convincing?	1 2 3 4 5
Overall evaluation	1 2 3 4 5

Transition

At any time did you lose the progression of thought?	1 2 3 4 5
--	-----------

Presentation - Voice

Understandable, forceful, enthusiastic?	1 2 3 4 5
Grammar (please give examples)	1 2 3 4 5
Did he sound natural?	1 2 3 4 5
Overall evaluation	1 2 3 4 5

Presentation - Bodily Action

Natural and effective?	1 2 3 4 5
Poise, eye contact?	1 2 3 4 5
Distracting actions? (Give examples)	1 2 3 4 5

(Your Name)

Other Comments

Read Through This Evaluation Sheet Before Viewing Your Sermon

EVALUATION FOR HOMILETICS

VIDEO-TAPED SERMON

(Turn in evaluation on this sheet)

Name _____

Date _____

1. In the introduction what caught your attention, and led into the central idea?
2. Could the introduction have been shorter and still functioned properly? How?
3. Did you sound and look poised and confident (not unsure, rambling, or nervous) all through the introduction, especially at the very beginning? If not, suggest how to correct.
4. Pick your main points out from the tape (not from your outline or memory) and put them here as you hear them. Did you actually say each one you intended?
 - I.
 - II.
 - III.
 - IV.
5. Which point came across the strongest? Why?
6. Which point came across the weakest? Why? What could have been done to make it stronger? Was it important to the C.I.?
7. As you listen, what one idea seems to be the outstanding one the listener would have gotten from your whole sermon, if any.
8. Would your conclusion and invitation have really motivated you to believe or act immediately on the sermon? Why or why not?
9. Comment briefly about each of the following areas:

Voice: (enthusiasm, naturalness, monotony, lack of emphasis, too many or not enough pauses).

Presentation: (dynamic, weak, unexciting, erratic, lack of confidence, rambling).

Visual: (Neat, appropriate, gestures, distracting actions, eye contact, really involved with audience).

10. On the back, make suggestions that you honestly feel you need to work on to be as effective as you know you can be.

Example of Full Outline

"Be of the Same Mind"

INTRODUCTION

- | | | |
|-------------------|----|---|
| Attention Catcher | A. | Super glue is an amazing invention, for it can attach two things together better and faster than most adhesives. However, once the two objects are fastened, they are inseparable. |
| C.I. | B. | As students of the gospel here at Bear Valley, we have to exhibit unity among ourselves so that when we graduate we can be an example of unity to others. |
| Need | C. | To turn the tide of disunity in our brotherhood, we need to start making a difference in changing this alarming trend. |
| Outline | D. | In showing this, there are three points that we need to consider.

I. Unity is shown by God Himself.

II. Unity was demonstrated by the very first Christians.

III. Unity is demanded by God for us today. |

POINT I - Unity is Shown by God Himself.

- | | | |
|------------------|----|---|
| Proof & Argument | A. | God is three personalities, yet one.

1. Deut. 6:4 - "Hear, O Israel! The Lord is our God, the Lord is one!"

2. 1 Cor. 8:6 - "yet for us there is but one God" |
| Illustration | B. | God is one as shown as three in Mat. 3:16-17, which is the baptism of Jesus. We see the Father speaking, the Spirit |

descending, and Jesus standing there. Here we see perfect harmony of three personalities into one.

- Apply C. God is our Father, and if we want to serve Him we must do so in harmony with Him. Therefore we too must strive to live in unity with one another.

POINT II - Unity is Demonstrated by the Very First Christians.

- Proof & Argument A. Christians were united in purpose.
1. Acts 2:44 - "And all those who had believed were together, and had all things in common."
 2. Acts 2:46 - "And day by day continuing with one mind in the temple, and breaking bread from house to house, they were taking their meals together with gladness and sincerity of heart."
- Illustration B. Jesus said, "And if a house is divided against itself, that house will not be able to stand" (Mk. 3:25). This is a very simple illustration to show how disunity is so destructive one can imagine what would happen if the walls of a house decided not to be together any longer.
- Apply C. We may ask ourselves, can this same attitude be achieved today? If we want to ever restore New Testament Christianity then we must do the same as these Christians. We must understand that Satan and his troops are our enemy. When we truly see this, then this kind of unity can be accomplished. I am sure they had differences, but nothing like this would ever break them up - they were one body.

POINT III - Unity is Demanded by God for Us Today.

- Proof & Argument A. It is a command for Christians to be united.
1. 1 Cor. 1: 10 - "Now I exhort you brethren, by the name of our Lord Jesus Christ, that you all agree, and there be no divisions among you, but you be made complete in the same mind and in the same judgment."

2. Col. 3:13 - "bearing with one another ... forgiving each other ...put on love, which is the perfect bond of unity ... And let the peace of Christ rule in your hearts, to which indeed you were called in one body."

Illustration B. We all dislike orders, and we tend to rebel against them. As a child is learning to be a part of the family, there are commands which have to be followed. If not, then there is punishment.

Apply C. We too, like the child, need to obey the commands that are given us. If we disobey what God has told us to do, then punishment is awaiting us. We must stop being separated, but be united to the word to be able to defend ourselves against Satan.

CONCLUSION

Wrap Up: A. We have seen that God is not divided, the first century church was not divided, and it is a command that we not be divided.

Drive Point B. If we cannot get along here, how are we going to teach others to do the same? By being one, we not only obey the Lord, but we also stop the trend to disunity in our Brotherhood.

Appeal to Act or Acceptance C. Let me encourage all of us to do this. If we have not had the spirit of unity, then I urge you to repent of this. If anyone has a problem with his brother, I appeal to you to correct this.

Just like super glue, we need to be so together that no one can pull us apart.

Example of Pulpit Outline
"Be of the Same Mind"

Introduction	
Attention Catcher	A. Super Glue illustration.
C.I.	B. We have to exhibit unity among ourselves so that when we graduate we can be an example of unity to others.
Need	C. To turn the tide of disunity in our brotherhood, we need to start making a difference in changing this alarming trend.
Outline	D. Three points
	I. Unity is shown by God Himself.
	II. Unity was demonstrated by the very first Christians.
	III. Unity is demanded by God for us today.

POINT I. - Unity is Shown by God Himself.

Proof & Argument	A. God is three personalities - yet one.
	1. Deut. 6:4
	2. 1 Cor. 8:6
Illustration	B. God is three in Mat. 3:16-17.
Apply	C. Since God is united, we must also.

POINT II. - Unity was Demonstrated by the Very First Christians.

Proof & Argument	A. Christians were united in purpose.
	1. Acts 2:44
	2. Acts 2:46

Illustration B. Mk. 3:25 - House divided.

Apply C. They knew who their enemy was.

POINT III. - Unity is Demanded by God For Us Today.

Proof & Argument A. It is a command for Christians to be united.

1. 1 Cor. 1:10

2. Col. 3:13

Illustration B. Discipline - child

Apply C. If we disobey what God has told us to do, then punishment is awaiting us.

CONCLUSION

Wrap Up: A. We have seen that God is not divided, the first century church was not divided, and it is commanded that we not be divided.

Drive Point B. If we cannot get along here, how are we going to teach others to do the same? By being one, we not only obey the Lord, but we also stop the trend of disunity in our Brotherhood.

Appeal to Act
or Acceptance C. Let me encourage all of us to do this. If we have not had the spirit of unity, then I urge you to repent of this. If anyone has a problem with his brother, I appeal to you to correct this.

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