



A SIMPLE GUIDE TO PREACHING

BY GERALD ROWLANDS

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ABOUT THE AUTHOR

Reverend Gerald Rowlands of Queensland, Australia, has been a Minister of the Gospel for more than fifty years. During this time he has served in various roles such as a Pastor, Evangelist, Missionary, Christian Radio Teacher, Bible College Lecturer and Principal.

Gerald and his wife Elizabeth have traveled to some seventy nations of the world having lived for various periods of time in Africa, Asia and Israel.



Gerald is the founder and president of Church Planting International (CPI) and these notes form part of the CPI Training Course for prospective church planters. The CPI Course is being used effectively in some 23 nations around the world.

Gerald's CPI vision for training potential leaders in evangelism, church planting and pastoral ministry was birthed whilst Gerald and his wife were missionaries in Harare, Zimbabwe in 1980. During his first twelve months in Africa in 1975, Gerald had conducted numerous large crusades with many "conversions" recorded and he observed that it was relatively easy to draw a crowd and to see hundreds of people "make decisions" for Christ. The real challenge came after the crusade when those working with Gerald would seek to integrate the "converts" into the Body of Christ and walk in a truly Christian lifestyle. He had begun to realise how crucial it was to train local pastors in the principles of church growth and development. As a result, Gerald began to organise Pastors' Seminars in various parts of Africa to provide teaching and training. In 1979 when God led him to start a Bible College in what was then Rhodesia. At that time, Gerald was able to obtain an old guest house/motel and commenced a one year training course, the for-runner of the CPI Course.

During later visits to Zimbabwe, whilst conducting Church Growth seminars with national pastors, Gerald was able to introduce the CPI training program to many hundreds of ministers. As an ongoing result, the program has been adopted by some 27 denominations in Zimbabwe. All of these denominations and hundreds of graduates of Gerald's CPI Courses participated in a national decade long project called TARGET 2,000. Even now, despite many adverse circumstances within the nation, hundreds of new churches are started every year.

In 1992 Gerald received what he terms a "Macedonian Call" from Asia to place the CPI Course into some 30 new Bible Colleges in several parts of S.E. Asia. Gerald was based in Singapore at that time, and the colleges were in Malaysia, Indonesia, Thailand and the Philippines. It took a few months to accomplish the necessary editing and printing. After this he began to organise pastor's conferences at which his strategy could be shared and the materials made available to all pastors that desired them. Zimbabwe became a missions' focussed nation, sending church planters into several surrounding nations. There are also many churches using the CPI Course in Lesotho, Botswana, Zambia, Swaziland, South Africa, Malawi, Nigeria and Namibia.

Gerald's CPI Course has also been adopted in colleges in India, China, Israel, and in many parts of the former USSR including the Ukraine, Kazakstan and Siberia and Russia itself.

In 2006, Gerald was awarded the Order of Australia Medal (OAM) by the Australian government for services rendered in the emerging world and today Gerald still ministers via a regular radio program focusing on God's plan for Israel and the Church in the end times.

Chapter One

WHAT IS HOMILETICS?

Preaching the Word of God is among the greatest privileges entrusted to man. It is also his greatest responsibility. Whenever a person stands to preach, they present themselves as a representative of Almighty God for as they interpret the Bible, they purport to present the mind of God. For it is through the apparent “foolishness” of Bible preaching that God has chosen to reveal Himself to mankind.

1Co 1:21 For since, in the wisdom of God, the world through wisdom did not know God, God was well pleased, through the foolishness of our preaching, to save those that believe.

Notice it is not "by preaching foolishness," but by the preaching of the cross, which was regarded as foolish and absurd by the people of the world. The plan of salvation is wise, but it has been considered by the masses of people, especially the Greeks, to be foolish and irrational. The plan of salvation is also able to restore repentant sinners into the image and likeness of God (2 Cor 3:18).

It is by the preaching of Christ crucified, which the Gentiles termed foolishness, in contrast to their own doctrines which they deemed wise, that men can be saved. It was not by the foolishness of preaching, that God saved the world; but by that Gospel, which they called foolishness; which is in fact, the wisdom of God, and also the power of God to the salvation of them that believed.

A truly effective message or sermon is like a two edged sword.

Rev 1:16

16. In his right hand he held seven stars, and out of his mouth came a sharp double-edged sword. His face was like the sun shining in all its brilliance. NIV

As Jesus delivered His revelation to the Apostle John, the word came forth “as a two edged sword” i.e. a sword with two cutting edges. One edge is the Word of God, the other edge is the Spirit and anointing of the messenger. When one delivers a message from God it should be as though the Word and the messenger are one sword, allowing and enabling God’s Word to be delivered with one voice.

Heb 4:12

12. For the word of God is living and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart. NIV

The two edges of this sword are also the Divine and the human elements, (The Word and the preacher) combining together as one powerful instrument, judging the thoughts and attitudes of men’s hearts.

These pages contain the basic principles of preaching. I originally prepared them in 1980, for the students of the ACTS Bible College in Harare, Zimbabwe, of which college I was the founder and first Principal. They were intended primarily for those thousands of fine church leaders whose circumstances have denied them the training needed to develop their latent preaching skills. Seven years of ministry in Africa brought me into contact with thousands of pastors and church leaders; many of whom never had the opportunity of any formal training in the art of preaching and teaching. They have not been able to study the principles of preaching; consequently their abilities and skills are often under developed.

An effective preaching and teaching ministry is essential to the growth and spiritual development of a congregation. It is to these fine men and women that this basic teaching is lovingly dedicated.

WHAT IS HOMILETICS?

Homiletics is a word used to describe the discipline and art of effective preaching, derived from two Greek words *homileo-*, which means "to be in company with, -to converse and communicate with." and *homilos*, meaning a crowd. Homiletics is therefore the art of communicating effectively with a company of people. It is also derived from the Greek word *Homologeō* which means to say the same thing. Through preaching we are to communicate the words and heart of God, saying what He would have us say on His behalf. The preacher aims to preach the Word of God in the words of man. As a discipline, homiletics has certain rules and principles to observe. Initially it is good for every preacher to learn and practice such. However, when a preacher becomes more experienced and competent it is acceptable for him to adapt and modify these rules somewhat to better suit his own individual style of preaching.

Acts 20:11 is based on *homileo*. Note how it is translated in the Living Bible: "*They all went back upstairs and ate the Lord's Supper together; then Paul preached [homileo] another long sermon - so it was dawn when he finally left them!*"

Homiletics involves the study of everything related to the art of preaching sermons. Good sermons (communications) are birthed out of good communion (companionship) and fellowship, profitable dialogue or conversation with God. The definition of "homiletics" also includes the idea of being at one with your audience, establishing a good rapport with them and communicating effectively with them.

There are two distinct aspects involved in preaching: **Firstly**, the divine; **secondly**, the human. Homiletics is the study of the human aspect!

HOW TO BE EFFECTIVE

Preaching is the art of communicating divine truth through **human personality**. A preacher is essentially a communicator. He is a pipe line through which God can deliver His water of life. He receives truth from God and communicates it effectively to men. God gives the revelation; man provides the presentation.

In order to do this effectively, he must learn to do several things well.

a) **Waiting on God**

Firstly, he must learn how to wait on God. The preacher must learn how to be still in the presence of God and to discern the voice of the Lord speaking within his own spirit. Every worthwhile sermon begins in the heart and mind of God who is the source of all truth. He is the fountain of all knowledge. The effective preacher's first task is to learn to receive the thoughts of God. Rarely will he ever hear the audible voice of God. Divine truth will distil quietly in his spirit like the morning dew. The prospective preacher must wait patiently in the presence of God. There he will receive the precious thoughts and truths that God is always willing to share with those who seek Him diligently. It is good to make a habit of spending time in God's presence. Set aside some portion of every day to enter the presence of God and wait patiently on

Him. You will soon learn how to perceive the voice of God speaking quietly in your spirit.

We should never enter God's presence with the sole idea of "getting a sermon." We need to enter God's presence firstly to expose ourselves regularly to the scrutiny and counsel of God.

Rushing into His presence with an urgency that "needs a sermon for tomorrow" is certainly not an attitude of heart that can receive the wonderful truths of God. We should allow truth an opportunity to have its effect on us before we endeavour to share it with others.

b) Study The Bible Carefully

Ideally, the preacher should come before God with his Bible in hand. Make time to sit quietly and patiently before God in this manner. Earnestly ask for illumination and inspiration on His Word. Prayerfully seek out the counsel, wisdom and instructions of the Lord in His Word. Spread out the Bible before you and read it aloud in His presence. Sometimes it is good to follow a regular pattern of reading, beginning where you left off the previous day. This helps you to go consistently through the Bible, instead of reading here and there and neglecting large portions of the Scriptures. At other times, you may seek some prompting of the Spirit as to where you should read. In this way, you do not get into a rut.

c) Keep A Notebook With You

A notebook in which to record the thoughts and ideas that come to your mind in these times of quiet waiting is essential. It is amazing how quickly one may forget the most wonderful truth, if the thought is not recorded while it is fresh in your mind. Practice writing down every significant thought which comes to your mind as you prayerfully read the Scriptures. If a theme suggests itself to you, follow it through as far as you can, and jot down everything you can on the subject. In this way, you will soon develop a good source of sermon material. Read through the notebook every once in a while. The thoughts will begin to expand in your heart. You will find that some themes will occupy your mind for weeks, expanding continually as you meditate on them.

Get into the habit of talking to the Lord about His Word. When there are things you do not understand, ask the Holy Spirit to reveal the meaning to you. Ask for the spirit of revelation (Eph 1:17). Then learn to wait quietly and patiently before God as He gently channels the answers into your spirit. Record them as they come to you. Get the truth down in your notebook. Don't trust them solely to memory. Even the best memory is strengthened by writing things down.

d) Be Continuously Cleansed By The Word

Try to avoid the attitude that seeks a word from God so that you can preach about it on Sunday morning. Do not always be looking for spiritual bullets that you can fire at someone. Recognise the primary need of your own heart. Let God deal with your heart through His Word and by His Spirit. Let the Word wash and cleanse you first.

Sharing what God has spoken to you about in the way of cleansing and correction is some of the best preaching there is. It is important for you to feed your own soul. One of the traps that preachers can fall into is this: they are so intent on finding food for their congregation that their own spiritual welfare is neglected.

This is one of the hazards of the ministry. The thought is expressed this way in the Song of Solomon 1:6: ..*"they made me the keeper of the vineyards, but mine own vineyard have I not kept."*

Sometimes a pastor may be so involved in looking after the spiritual welfare of his flock that he sadly neglects his own spiritual well-being. This is one of the prime reasons that some ministers fail. A minister cannot afford to neglect his own spiritual life. Let the Word of God take root in your own heart and spirit. Let it grow strong in your personal life and experience. Then, when you preach, you will minister out of experience. You will not be speaking as one with a theory but rather, sharing things which you yourself fully comprehend and have experienced.

The following verse teaches us this, *"the hard-working farmer must be first to partake of the crops"* (2 Tim 2:6 nkjv). What you plant and harvest (in a spiritual sense) - you must first partake of (in experience) before feeding it to others. You should never feed others what you have not first eaten. You should not try to guide others down paths and trails you have not first walked yourself.

As the Word of God becomes incarnate (that is, indwells you), **you** will then become a message from God. You will not be one who merely recites sermons, but one whose very life and lifestyle ministers life, blessing and strength to those who know and hear you.

SOME FALSE IDEAS ABOUT HOMILETICS

There are at least *four common mistakes* that people tend to make in regard to homiletics.

a) "Study And Preparation Is Unnecessary"

The first mistaken idea is that studious preparation is unnecessary and indicates a lack of faith. People who take this view tend to feel that real faith despises any attempt to prepare the mind, and merely stands before the people - believing that God will then supply the words to speak.

A favourite Scripture of such people is Psalm 81:10: ..*"open thy mouth and I will fill it."* The context of the Psalm reveals that this verse has nothing to do with preaching! This tendency to ignore the biblical context of a Scripture is rather typical of this kind of person. It betrays an irresponsible and naive attitude. This type of person is often known to speak nonsense. We would not wish to blame God for this person's words. There undoubtedly is a place for inspiration, but there is also a valid place for preparation. Preparation can truly be inspired.

b) "Human Ability Is Sufficient."

The second mistake goes almost to the other extreme. In this instance, a complete confidence is placed in preparation and human ability. There is little or no dependence on the Holy Spirit, but a self-confidence which is the result of training and the development of natural ability. Such training can certainly produce a very interesting and convincing talk. However, it is only the anointing of the Spirit on the message that can minister the life of God to the people. Preaching is much more than skilful public speaking.

The truth is that an effective ministry needs both the divine and the human aspects. God can certainly bless and anoint thoughts which have been diligently prayed over and carefully considered. Let your preparation consist of thoughtful groundwork with earnest prayer. Determine to be the very best you can, but make sure your confidence is in God and not yourself. Always trust Him for His essential anointing and blessing on your preaching.

c) That Homiletics Provide Ready Made Sermons.

Some preachers have the idea that once they understand the principles of homiletics this will take all the work out of study and they will always be able to quickly prepare effective messages and sermons. However, homiletics is not a quick and simple method of obtaining messages, nor does it take away the need for diligent study and preparation. It merely simplifies the actual concept of the message and ensures that it is developed in a manner that will be easier for your listeners to follow and understand.

d) That A Sound Knowledge Of Homiletics Is All That Is Required.

A sermon or message may be well thought through and well prepared and yet lack the vital qualities that will make it effective and productive. Homiletics is the human side of sermon preparation but we need the Divine aspect too. In fact, without this our sermons will be humanistic and powerless. The cleverer we become at speaking, the less we may depend on God's help and anointing and this will reduce our ministry to the level of human influence.

SOME FACTORS THAT INFLUENCE SERMON PREPARATION

To whom will you be speaking? Are they Christians or non-believers?

What is the objective of the gathering?

Who is likely to be there?

Are there special features and requirements?

SIX CATEGORIES OF SERMONS

Prov 25:11

A word fitly spoken is like apples of gold in settings (swift, smooth moving chariots) of silver. (NKJ)

The Hebrew suggests: The appropriate word, i.e. the right word, spoken in the correct manner, at the right time and in the right circumstance, is like a silver chariot running swiftly and smoothly to its chosen destination.

Matt 7:6

6 *"Do not give what is holy to the dogs; nor cast your pearls before swine, lest they trample them under their feet, and turn and tear you in pieces. (NKJ)*

- a) **Evangelistic**, emphasising The Good News of Salvation and Healing. This is the Gospel message directed to pre-Christians or non believers in Christ. Its ultimate objective is to convince people of their need to get right with God through faith in the mediation of Jesus Christ. It is preached with passion to convince sceptics and non-believers of the reality of sin and their desperate need to receive God's forgiveness and salvation through Christ's atonement. The message should usually be kept brief and simple. People are not saved through clever sermons or human wisdom but through the convicting power of the Holy Spirit. The effective preacher is the one through whom the Holy Spirit is able to freely flow. The evangelistic message must clearly

reveal the condition and fate of sinners but particularly how such sinners can discover eternal salvation through Christ alone. The Gospel preacher must mentally put himself into the place of the sinner and speak in the clearest words that he can easily understand.

- b) **Devotional**, -inspiring people in their love for God. Devotion involves Attachment, Loyalty, Dedication and Commitment to God. Such messages are preached to encourage the development of the believers devotion to God and His Kingdom. Such messages are to encourage believers in their love for God and how to express that love.
- c) **Pastoral**, dealing with issues related to the welfare of their souls. The pastoral message is the Pastor speaking lovingly yet firmly to his sheep in order to protect and assist them. The shepherd guides, warns, feeds and encourages his sheep through such teaching.
- d) **Doctrinal**, establishing believers in their faith. Christian Doctrine sets forth an array of Biblical principles and beliefs commonly held by true believers in Christ. It includes a clear understanding of all that the Bible teaches concerning God and the Gospel.
- e) **Ethical**, emphasising the principles and ethics of Christian living. Ethical sermons clarify the manner of behaviour and life style that every Christian should demonstrate in order to validate and demonstrate the reality of their beliefs.
- f) **Special occasions**, for weddings, funerals, baptisms etc.

FOUR ASPECTS OF HOMILETICS

There are four major areas with which homiletics is mainly concerned:

a) **Concept**

This has to do with obtaining the original theme, idea or concept for the message. It is the art of knowing how to receive a message from God. It deals with how to get the initial idea and theme for a sermon. Frequently, a seed-thought is sown in the mind, and may remain there for months before it develops to the size and proportion suitable to be shared with others. Through experience, one is able to develop the ability to recognise a line of truth suitable for sharing with God's people.

As you meditate on the Word, there comes an inner quickening of a particular aspect. Something suddenly lights up for you. It almost seems to leap from the page. A sense of excitement is aroused within you. It is as though you have discovered a large gold nugget! You can scarcely wait to break it open and investigate its value!

b) **Content**

Having received inspiration on a particular truth, you must now begin to analyse it to discover all which that truth contains. Your notebook is so important right here! As you prayerfully meditate, write down carefully every thought that comes to mind.

At this stage, you may simply make a list of every idea that your subject suggests to you. Stay with it until you feel you have exhausted the theme and uncovered every possible area of truth contained in your subject. Don't worry about the neatness and order at this stage. You frequently need to write very quickly to keep abreast of the

flow of inspiration you are getting. Just make sure you get everything down on paper. You can sort it all out later.

c) Construction

Having thoroughly analysed your subject material and listed every aspect of truth you can find within it, you must now begin to assemble those thoughts in an orderly fashion. This is essential so that you can give further prayerful consideration to the subject.

Getting the material into some proper sequence and progression will help you enormously in this regard. It will also assist you greatly in your presentation of the subject to others. Sharing a developing progression of thought helps others to understand and follow your line of reasoning. If your presentation is all jumbled up, it makes it very difficult for people to absorb your message. Sermon construction aims to make it as simple as possible for your listeners to grasp.

d) Communication

Finally, we come to the presentation of the message:
The clear and effective communication of the truth.

- How to present your subject in a manner which will captivate the minds and hearts of your hearers.
- How to develop your thoughts in such an orderly manner that your audience can easily follow the line of truth you are seeking to convey.
- How to motivate your listeners to appropriate actions, for we are to be "*doers of the word and not hearers only*" (Jas 1:22)

These concepts comprise the essential aspects of sermon preparation. We will be dealing with each of them more fully later in this study.

THREE TYPES OF SERMON PREPARATION

a) The Written Sermon

This is the method which demands a great deal of time in preparation. It involves very copious notes. Sometimes the whole message is written out beforehand. The preacher knows exactly what he wishes to say and how he wants to say it. Every thought is written out in full. This often involves several pages of notes. It gives attention to great detail, the construction of a sentence and the correct word to use. Every aspect of the proposed sermon is considered in meticulous detail. This method has advantages and disadvantages. An advantage is that the whole sermon has been the subject of very careful attention to detail. Thus, there should be an adequate coverage of every important area of relevant truth. Nothing has been left to chance. This style should ensure a complete and comprehensive treatment of every subject.

The disadvantage in the presentation of this type of sermon is that it often comes across as ponderous and uninteresting and does not capture the listener's attention. It is not easy to read a sermon so passionately that people are moved to respond positively. This style of presentation can easily become extremely boring.

b) "Skeleton-type" Notes

This is the most commonly used method, and the one which I feel is the most effective. Notes are kept to a minimum, affording sufficient outline of the message to prompt the memory. They are brief memos to nudge the memory.

These brief notes form the "skeleton" of the message. They are the bones which give shape and structure to what the preacher desires to say. As he speaks, he puts "flesh" on the bones and a "body" to his sermon. He amplifies the thoughts that his brief notes have stimulated.

This method allows the preacher much more flexibility. His thoughts are not tied to his notes so much. He is more open to the inspiration that will often come to him while he is actually preaching. His delivery is more spontaneous and interesting, but the framework of his message keeps his mind on the right track. He is able to give an adequate, well thought-out coverage of his subject, but his presentation is not hard to listen to.

c) The Inspirational Sermon

This style of preaching is spontaneous and usually presented without notes at the time of delivery. The subject is given a good deal of careful thought beforehand and the mind and heart are filled with the vital aspects of the message. This style is often used to deliver the more inspirational type of sermon. Evangelistic messages can be presented very effectively in this way. The sermon flows from the heart and often carries a strong emotional involvement.

This kind of preaching can be exciting and stimulating when presented by a capable and experienced preacher. It stirs the emotions as well as informing the mind. There are two potential weaknesses in this style. The first is that it often lacks meaningful content, and the spirits and minds of the hearers are not edified. The second is that the delivery may become over-emotional, and become irrational and unconvincing.

d) Summary

I would suggest that the use of skeleton-type notes combines the better features of both the other styles. The notes are not so heavy that the preacher tends to get bogged down in them. He has room to be flexible, and his mind remains open to fresh inspiration even while he is preaching. On the other hand, he does have an orderly format of thought before him. He does not stand before his audience and talk randomly about disconnected concepts.

Skeleton-type notes are suitable for both teaching and preaching. The teaching mode usually requires a fuller treatment of the subject, so some form of notes is most essential. It is difficult for a teacher to adequately cover his subject without the aid of some notes. I would, therefore, encourage you to concentrate mostly on mastering the skeleton-type notes approach. Use this method in your study times. As you meditate on the Bible, practice making short, cryptic notes on the inspiration and revelation you receive. This will help you also when you come to the construction of your message. Familiarity with this style of note-making will help you immensely when you stand to preach. It helps to train your mind in orderly patterns of thought. This also makes you more articulate and easier to listen to.

SEVEN KINDS OF SERMONS

I want to introduce you now to seven different kinds of sermons. I will try to explain briefly the idea behind each kind, and how you can use it. A preacher should become familiar with each type of message. This will give added variety to his ministry, and make it much more interesting for a congregation who may be listening to him week after week. Over a period of time, it will help him present a much wider coverage of Bible truths. The ministry of any preacher is enriched by versatility.

a) Textual

This style is usually based on one relatively short portion of Scripture. In fact, as the name suggests, it usually concentrates on one Scripture "text" or verse.

It involves choosing an appropriate statement of Scripture. You then investigate it, analyse it and discover all the truth it contains. You can then present that truth in an orderly and progressive manner that is easy for the hearers to assimilate.

b) Topical

Here the preacher aims to present a specific topic to his congregation.

For example, he may take the topic of "justification." His aim would be firstly, to discover everything the Bible has to say on this enthralling subject. He would then arrange all the Scripture references and thoughts he gets into an orderly format. He then develops his theme as fully and faithfully as possible. His objective is to tell his audience everything they should know on this important subject. Of course, he may not be able to do this in one teaching session; so he will then prepare a series of teachings on that same subject. This ensures a much fuller treatment of the topic.

A **Topical Concordance** is of value when preparing such a message. There, one can quickly find some Scripture references relating to the topic concerned. A good reference Bible is also helpful. This will also enable you to follow a given theme throughout the Scriptures.

c) Typical

This is the art of uncovering and communicating truth which is hidden beneath the surface of the various "types" in the Bible.

A "type" is a person, object or event which is prophetically symbolic of someone or something yet to come. It is similar to, and characteristic of that person or event. In its biblical application, it often refers to a Bible character or event which foreshadows some future one.

For example, the Passover Lamb in Exodus is a type of Christ. Every detail of the paschal lamb spoke prophetically of the redemptive role Christ would fulfil as the "*Lamb of God*" (John 1:29). Every prophetic symbol was fulfilled when Christ died for the sins of the world.

Biblical types are often referred to as "*shadows of things to come*" (Heb 8:5; 10:1) Such persons and events are like a person walking with the sun behind him. His body casts a shadow into the future, before him, portraying the shape of things to come.

The Law of God was a shadow of the good things to come. It represented, and was a shadow of, the better things which were to come in Christ (Heb 10:1).

The "holy days" of the Old Covenant were also shadows of things to come (Col 2:17). Those holy days were not complete in themselves. Part of the purpose of their fulfilment was to project a prophetic picture of things which were yet to come.

The interpretation and exposition of Bible types is a rather specialised task; it requires the skill of those who are mature and knowledgeable in biblical subjects. Novices should avoid attempting to preach from the more profound types, since unskilled interpretations can lead into all kinds of unfortunate error.

A deep and thorough knowledge of the whole Bible is essential to those who seek to expound the meaning of the types. Such teachings should be substantiated and undergirded by the whole Bible.

Principles For Use. When you first attempt to teach from biblical types, please try to keep the following principles in mind:

- **Use The Simpler Types.** Begin with the simpler types, in which the implication is very obvious.
- **Keep To A Broader Interpretation.** Never try to interpret every tiny detail of the type. Keep to the broader outline of the truth.
- **Don't Be Dogmatic.** Avoid being dogmatic as to what the type teaches.
- **Illustrate Doctrine.** Never base your doctrinal position on the teaching of types. Types should illustrate doctrine, not initiate it.
- **Be Open To Correction.** Remain open to correction from those of greater maturity and knowledge than yourself.

d) **Expository**

Exposition describes a method of sermon delivery that exposes the true meaning of a passage of Scripture. By this method, we endeavour to expound, expose or explain the meaning and truth contained in a particular part of Scripture. To expound means to uncover the true underlying meaning. We seek to bring forth the truth that is often hidden beneath the words on the page. This is an excellent method of teaching the whole counsel of God (Acts 20:27)

Because exposition involves the actual delivery of a sermon it must be preceded by several things.

1. Examination

In which the chosen passage is thoroughly investigated from every possible angle.

When was it written?

To whom was it originally written?

What were the special circumstances of those to whom it was written?

2. Interpretation

To whom else does this Scripture apply?
What is its contemporary meaning and significance?
What is the timeless truth implied in this passage?
How may we apply its truth today?

3. Construction

This is the process of arranging the items of truth we have discovered into an appropriate sequence for sharing with other persons. It is the construction, formation and composition of the sermon outline.

4. Exposition

Finally we come to the actual delivery of the sermon. A presentation through which the whole truth of the message is verbalised for the hearing and understanding of one's hearers. It is the process by which the words of God are faithfully delivered to the ears and hearts of an audience.

You may take a book of the Bible and explain the meaning of it chapter by chapter. Perhaps you may take one chapter each week - and go through it verse by verse, explaining the significance and truth as you go. This may develop into a series of Bible studies that may take weeks or months to complete. Thus, over a period of years, your congregation will become familiar with every part of the Bible, and be exposed to all the truth God wants to convey to them for their enrichment and spiritual equipping.

e) Biographical

A biography is a life story of a person. Therefore, this method involves the study of the lives of the many characters we encounter in the Bible. Every biography recorded in the Bible holds important significance for us. Every life has something to teach us. The study of Bible characters is very enthralling and absorbing. Choose a particular person. Read every reference to that person that occurs in the Bible. Make notes of every thought that comes to mind.

Begin to assemble those thoughts into chronological order - the order in which they occurred:

- Study the birth of the person.
- Consider the circumstances of his/her upbringing.
- Focus upon the dealings of God in his life.
- How did he react to God's dealings?
- What did he learn from it?
- If he were a success in life, what made him successful?
- If his life ended in failure, where did he go wrong?
- What can we learn from his life?

These are all interesting and informative things we can learn from the rich lives of the men and women we meet in the Bible.

f) Analytical

This type of sermon relates to the detailed analysing of a subject in order to extract the greatest amount of truth from it. From this truth, you can then teach the underlying principles involved.

g) Allegorical (to reason from a similar or parallel case)

Much of the teaching of Jesus was in the form of allegories or parables. He taught truth from a parallel case. The writers of the Bible often use a natural subject from which to teach a spiritual truth. It involves the comparison of similar functions, and the process of reasoning from parallel cases. The allegorical sermon endeavours to communicate truth contained in a parable.

Chapter Two

THE TEXTUAL SERMON

I would now like us to examine more closely the preparation of a textual type of sermon. I have previously defined this method as an analysis and exposition of a brief portion of Scripture, frequently a single verse or a brief passage.

1. ADVANTAGES OF HAVING A TEXT

a. It Arouses Interest And Captures Attention

The announcement of an interesting text immediately captures the interest of your audience, thus giving you an attentive congregation. They are intrigued to see how you will deal with it. They want to know what thoughts and implications you will bring forth out of your text. The minds of your listeners are stimulated and alerted, affording you an interested congregation.

b. It Prevents Wandering

A specific text helps to prevent the preacher from wandering from his subject. It is difficult for an audience to retain active interest in a speaker who wanders too much in his presentation. Having a particular text - and a context from which you have taken your subject - helps to avoid such wanderings and to retain the active interest of your hearers.

c. Keeps The Sermon Biblical

Centring your talk on a specific portion of Scripture helps to keep you (the preacher) biblically focussed. Having presented a text directly from the Bible, your message is obviously biblically-based. The tendency is then to substantiate your theme from other relevant parts of the Bible.

Conversely, if your announced topic is other than a biblical one - whether it be psychological, social, cultural, etc. - then the substantiation for your theme will generally be obtained from a similar source. That is not good. We are commanded to "*Preach the Word!*" (2 Tim 4:2).

d. Increases Boldness

Preaching directly from the Bible increases the boldness and authority of the proclamation. When you specifically preach the Word of God, there is a special anointing of the Spirit upon it. God anoints His Word. Statements taken directly from the Bible can be presented with great feeling and conviction. This is because you are not presenting your own ideas; you are telling the people what God has to say on the matter. It carries enormous weight and authority when you declare, "The Bible says!" and then read or share the verse and give the meaning.

It was when the disciples went forth "preaching the Word" that God worked with them, confirming the Word with signs following. The Lord "*worked with the word*" (Mark 16:20).

e. Aids Recall Of The Message

A good text helps to fix the message in the minds of your listeners. They will often remember it long afterwards. When they recall your message, it will frequently be the Scripture on which you based your talk which will be remembered most vividly.

2. CHOOSING A TEXT

a) **Read The Bible Regularly**

If you wish to become a capable and effective preacher, you must read your Bible regularly. Determine to develop good habits in respect to Bible reading. Have a special time each day to read the Bible. Carry a small Bible with you so that, if you have spare moments, you can spend them profitably in reading the Scriptures. Read your Bible devotionally as though reading a love letter from God. Apply its messages to your own heart and life. Never read the Bible with the sole idea of getting a sermon to preach to someone else.

b) **Study The Bible**

Do not merely read it superficially. Dig beneath the surface. Meditate diligently on the things that you read. Toss them around in your mind. Look at them from every point of view. Practice analysing what you study. Take it apart in your mind and put it together again. Learn to "ruminate," which means to "chew the cud." When a cow feeds, it chews the grass, swallows it, and then brings it back from the stomach to the mouth to chew on again. So when you ruminate in your mind, you keep bringing the thoughts back to think about them again. Meditate on them. Ponder over them. Keep bringing them back to mind for further and deeper consideration.

The more your mind is filled with the Word of God and biblical meditations, the more you will have to draw upon when you stand to minister. *"The Holy Spirit will bring all things to your remembrance"* (John 14:26), but you must have them in your mind for Him to do so.

c) **Always Have Your Notebook With You**

Whenever you read your Bible, get into the habit of using the notebook we recommended previously. Form the good habit of making brief notes of every bit of inspiration you receive. Try to avoid doing this on loose pieces of paper, as you will tend to lose these. If you use a notebook, it will become like a spiritual diary. Months afterwards you will be able to go back over your notes and draw fresh inspiration from them. The more you meditate on them, the more revelation you will receive. This will also create a file of thoughts on numerous subjects, from which you will be able to prepare many fine sermons at the appropriate time.

d) **Maintain A Prayerful Attitude**

This does not mean that you must be on your knees all the time. It is the attitude of heart to which I refer, not the posture of your body. Ideally, prayer is a spiritual conversation with God. It is a two-way conversation. You speak to God, but He will also speak to you. As you learn to discern His voice, you will discover a continuing flow of inspiration. God longs to reveal His truth. He waits for hungry, attentive hearts who can recognise and discern His voice. He wants to share His secrets with you.

e) **Seek The Holy Spirit's Illumination**

Place a high value and priority on the illumination the Spirit can bring upon the Word of God. The Holy Spirit is a Sensitive Person Who can be grieved and driven away.

You must cultivate the quiet, humble, sensitive spirit with which He loves to associate. As your fellowship with the Holy Spirit develops, He will introduce you to many wonderful new truths which will enrich your life and ministry.

3. YOUR TEXT SHOULD BE:

- a) **Biblically Authoritative.** It should harmonise with what the consensus of the Bible teaches. It is possible to take a verse out of its context, and teach from it something which the Bible does not substantiate. It has been said that "a text without a context is merely a pretext." Always study your text in the light of its context. Never try to make your text say anything which is not confirmed by the verses which precede and follow it. Always endeavour to interpret your text in the light of what the whole Bible teaches on the subject.
- b) **Complete.** Your text should always form a complete statement of truth. Some preachers merely take a phrase from a verse and use it, regardless of context. This is dishonest! It is called "*handling the word of God deceitfully*" (2 Cor 4:2). This must be avoided at all costs. It will lead to a dishonest and unbiblical treatment of your subject. In consequence, you will be misled and will mislead your hearers.
- c) **Reasonably Brief.** A textual sermon should be founded on a reasonable, brief statement of Scripture.
- d) **Comprehensive.** Although brief, your text should also be comprehensive. It should be a brief but adequate summary of what you wish to share.

When you read your text to the congregation, they should then gain a reasonable idea of the area of truth you are going to present. You should then seek to remain within the boundaries of what your text announces.

4. YOUR APPROACH TO THE TEXT

- a) **Thoroughly Digest Its Words**
Read the text over many times. Ponder it in your heart. Meditate on it. Memorise it. Speak it out to yourself. Become thoroughly familiar with it.
- b) **Determine Its Language**
Is it to be taken literally, or is it intended to be figurative? Does the writer mean what he says in a literal sense, or are his words to be taken as a figure of speech?
- c) **Analyse Its Message**
It will help you greatly to divide the verse. Separate it into three or four main parts. Discover exactly how much information this verse contains and what it has to teach.
- d) **Investigate The Words**
Try to discover what the words were originally meant to convey. If you are fortunate enough to have a Greek or Hebrew lexicon, look up the word in the original language of Hebrew or Greek. Is there some special significance attached to it? Did the writer have a special reason for using THAT word? This study will help you understand any special application the writer may have wished to convey.

e) Discover Its Development

What line of truth was the writer seeking to develop? What was he ultimately trying to convey? How does he accomplish this?

Try to follow his lead and develop it in a similar fashion.

f) Consider Its Context

- i. **Biblical Context.** What do the preceding and following verses say? Consider the verse in relation to the whole chapter from which it comes. Consider it in the light of the whole Gospel or Epistle in which you find it. Make sure your understanding of it is faithful to the overall truth conveyed in the book. To do this, you must study the basic theme and premise of the book.
- ii. **Cultural Context.** Did the culture of that time influence what was written? Would the people to whom the words were originally written gain a different view of what was said than we would in our situation? If so, what would be the equivalent significance now?
- iii. **Historic Context.** When was this statement written? Did what was transpiring at that time influence what was written? Do events at the time of writing have specific bearing on what was said?
- iv. **Geographic Context.** Where was the writer when he wrote these words? Where were the people to whom he wrote? Does their geographical location have any bearing on what was said?
- v. **Total Biblical Context.** *"All Scripture is given by the inspiration of God"*
 - a) (2 Tim 3:16). Each part must be faithfully interpreted to agree with the whole.
 - b) No Scripture should be removed from its context; it must be interpreted by what the whole revelation of the entire Scripture teaches. Scripture must interpret Scripture, and our exposition of one text should always agree with what the Bible as a whole teaches.

5. ARRANGING YOUR MATERIAL

The orderly arrangement of material is a distinct advantage, both to the preacher and to those who will hear him. For the preacher, it affords the clearest grasp of his subject. His thoughts are not muddled or confused. It also helps him to ensure the most adequate treatment of the subject.

As for his audience, it will obviously assist them greatly in their grasp and comprehension of the sermon.

a) What An Outline Does For You

A good outline is the best and simplest way to organise your material.

- i. **It makes you carefully analyse your subject** and the material you have gathered. In doing this, you ultimately select only the best of your material.

- ii. **It reveals any weak areas** in your treatment of the subject and the development of your presentation.
- iii. **It enables you to get the most out of your material**, because you reduce it to its most relevant and essential substance.
- iv. **It makes it easier for you to remember all you want to say**, and to present it in a progressive and orderly fashion, with the least obvious dependence on your written notes.
- v. **It makes it easier for your listeners to follow** the development of your presentation, because it is communicated in the most orderly and logical fashion.

b) Concerning Your Notes

- i. **Keep Them Brief.** Train yourself to use the "skeleton-type" notes that you can take in at a glance.
- ii. **Make Them Orderly.** You need to be able to follow them easily at all times.
- iii. **Let Them Be Comprehensive.** Endeavour to cover every aspect on which you intend to speak.
- iv. **Concentrate On Ideas.** Condense your thoughts into brief sentences. Learn to crystallise your thoughts and express them in simple sentences. Practice reducing and expressing a concept in one sentence.
- v. **Make Condensed Notes.** Remember that the notes are there to prod your memory. Even one significant word can remind you of some instance you wish to recall and share with your audience.
- vi. **Make Them Easy To Read.** If you possess a typewriter, you may find typed notes easier to read. If not, then print your notes as clearly and legibly as possible. Never scribble out your notes so that you need to ponder over them in the pulpit in order to decipher what you have written.

6. THE STRUCTURE OF A TEXTUAL SERMON

The outline of your sermon will usually contain three major elements:

- a) **The Introduction**
- b) **The Main Statement Of Truth**
- c) **The Conclusion And Application**

Let's examine these in greater detail.

Introduction

Your introduction may well be the most important part of your message, for if you do not win your listeners' attention in this initial period, they may pay little attention to the remainder of your sermon. The introduction often takes the form of a condensed version of your subject. You tell the listeners briefly what you plan to speak about and the area you intend to cover. You may also explain just how you plan to treat this subject. In this manner, you endeavour to whet their appetites and make them keen to hear more.

a) **What Your Introduction Should Accomplish:**

- i. **Capture Interest.** It should immediately capture the interest and imagination of your hearers.
- ii. **Establish Good Contact.** It should establish a rapport between you and your audience.
- iii. **Afford Acceptance.** It should afford you an acceptance from them. You need to win their interest, confidence and esteem.
- iv. **Inform.** It should inform them of what your subject is and how you intend to deal with it.
- v. **Convince.** It should convince them of the importance of your topic, and win their careful attention to the remainder of your talk.

Never open your introduction with an apology. Never say: "Unfortunately, I have not had sufficient time to prepare my sermon and I am afraid that it will not be a very good one!" If that is the case, the unfortunate people will find out soon enough. They will not need to be told! Such an apology will only lessen your own confidence in your abilities, and it will certainly not increase the people's confidence in you.

b) **Characteristics Of A Good Introduction:**

- i. **It Does Not Promise More Than You Can Deliver!** Sometimes a preacher may make a most dramatic title and introduction to his sermon. He excites his audience for what is to come. He promises them a wonderful and enlightening exposition. If the message does not then reach the level he promised, it will be an anti-climax. His audience will be disappointed. They will also lose confidence in him.
- ii. **It Should Not Be Too Sensational.** Do not set a pace which is impossible for you to maintain. Rather, let your introduction be modest, and then your audience will be pleasantly surprised when they discover the sermon to be much more interesting than they anticipated.
- iii. **It Should Not Be Too Long.** Remember, this is only your introduction, not the sermon.
- iv. **It Should Bear Obvious Relationship To Your Theme.** The introduction should lead into your theme, so it must always be vitally related to your subject. It may be a condensed version of the subject matter you intend to share. It may be a story which illustrates the truth of what you plan to say.
- v. **It Should Be Carefully Prepared.** Since your introduction is vitally important in winning the attention of your hearers, it surely deserves careful thought and preparation. Try to put yourself in the place of your audience. Ask yourself: What would successfully gain my attention? Of all that I propose to say, which particular aspect would really capture my interest? By using your imagination in this manner, you can determine the best style your introduction should take.

- vi. **It Should Provide A Natural Transition Into Your Theme.** When properly presented, it should not be obvious to your listeners just where the introduction concludes and the sermon begins. This is applicable to all your message. It should not be in several distinct sections or points. All points should relate to the central theme or text.

The 3 X 3 formula. Some very practical help

Many inexperienced aspiring preachers go through considerable needless frustration in putting together a “sermon.” This was my experience too until I discovered a helpful little equation that I call the **3X3 formula**. It helped me immensely and became the format for much of my preaching. This is how it works. You have a portion of Scripture, or a subject you want to use as a message or sermon. Let’s say, for convenience, that it is a verse of Scripture.

1. Study the portion thoroughly.
2. Divide it into three main parts.
3. What are the three most important thoughts that this text conveys?
4. Write them down in a progressive order.
5. Number them, 1, 2 and 3.
6. Take the first main thought and divide it into three minor headings.
7. Mark each section, a, b, and c.
8. Do the same with the second and third main thoughts.
9. Determine a brief introduction to the subject.
10. Determine how you may effectively close and then apply the truth conveyed.
11. This gives you nine pertinent things to share from your subject.
12. If you spoke for roughly three minutes on each aspect, plus your introduction and conclusion, you would have a 30 minute message.

c) The Main Body Of Your Message

I would suggest that you divide the main part of your subject matter into three major sections. Ask yourself, “What are the three main ideas or concepts in this verse?” These sections need not all be the same length. There should be a natural, logical and smooth progression from one point to the next.

These divisions do not have to be obvious when you present them. Try to avoid saying, “Now, my third point is...” Ideally your message should be like a seamless garment. It should be like a love letter from God. The listeners attention should not be drawn to the structure of your message but inevitably to the loving theme that God wants to convey. Your audience should not find themselves wondering what your next point might be. Your sermon is not a lecture.

Perhaps the sections might take a form like this:-

A. State The Truth

1. Declare It
2. Explain It
3. Clarify It.

B. Amplify The Truth

1. Develop It
2. Substantiate It
3. Prove It

C. Climax

1. Present Your Conclusion
2. What May We Learn From This?
3. How May We Practically Apply It?

d) Conclusion

Appeal to the mind. Summarise your talk. Restate it briefly. Appeal to the will. Seek to persuade. Appeal to the emotions. Try to motivate.

7. HOW TO PREPARE YOUR SERMON

a) Prepare A Rough Plan First

An outline affords the most effective means of properly organising your material. Once you master the art of producing a good outline, you will find it much easier and more convenient to organise your talk.

As you begin to examine and evaluate your subject material, write down every thought on a large piece of paper. Don't worry at this stage about getting things into their correct sequence. Simply write down every valid thought that occurs to you as you consider the subject.

b) Select Your Main Thoughts

It is generally easier to find three main thoughts.

- i. What are the three most important statements you have written on that large sheet of paper? Get them into a natural sequence.
- ii. Which statement should come first?
- iii. What is the foundation statement which needs to be laid?

Make it your **number one heading**. WRITE IT OUT IN CAPITAL LETTERS AND UNDERLINE IT!

Now ask yourself: "Which statement naturally follows on from the first?" Make that **main heading number two**. Now you are left with one more main thought which should be a conclusion of the matter. This will now be **main heading number three**.

Set them out on paper like this:

1. MAIN HEADING NUMBER ONE

- a. Minor heading.
- b. Minor heading.
- c. Minor heading.

2. MAIN HEADING NUMBER TWO

- a. Minor heading.
- b. Minor heading.
- c. Minor heading.

3. MAIN HEADING NUMBER THREE

- a. Minor heading.
- b. Minor heading.
- c. Minor heading.

Now begin to go through the rest of your material on your ROUGH PLAN. Get those thoughts into order under the particular headings you have designated. Let each of these be placed under the appropriate main heading: 1, 2, 3. Each thought then becomes a "minor heading." Designate them a, b, c etc.

All your thoughts and material are now coming into an orderly arrangement. This makes it easier for you to study the subject further.

c) Sermon Examples

Example 1. "The World's Greatest Lover."

Let me illustrate this method from one of the best known verses in the Bible, John 3:16: "For God so loved the world, that he gave his only begotten son, that whosoever believeth in Him should not perish, but have everlasting life."

Introduction

The world has known many people who are said to be great lovers. But I want to speak about the One who is, without doubt, THE greatest lover of all. It is God Himself! He loves the greatest number of people, with the highest quality of love, which prompted Him to make the greatest possible sacrifice.

i. God's Great Love For The Whole World

- a. He created the world and all mankind
- b. He loves every person in the world equally
- c. He wants every one of them to live in His Kingdom eternally.

ii. Love Caused Him To Give His Only Begotten Son

- a. How precious the Son is to God the Father. No earthly father ever loved his son so much.
- b. How great was God's sacrifice!
- c. God gave Jesus freely for whosoever (everyone in the world)
- d. He gave Him to die to pay the penalty for our sin and guilt.

iii. Whoever Receives Christ Need Not Perish

- a. This wonderful offer is available to all.
- b. God loves even the worst of men.
- c. Salvation is a free gift through faith in Jesus.

Conclusion

God now offers you the greatest possible gift...eternal life in Christ! How foolish you would be to reject or neglect so wonderful a gift. Accept Christ now without delay!

Example 2.

Now, let us consider a simple narrative from the Gospels. In Luke 8:41-48, we find the story of a woman who, after twelve years of chronic suffering, came to Christ and was immediately healed. She went away healed and with a deep peace in her heart and mind.

Our text could be a phrase from verse 48: **"GO IN PEACE."** (This could also be the title of your message!)

Introduction

Surely every person desires to possess inner peace and security. There are many factors in life which may rob us of such peace. One of these is sickness. It is difficult to maintain inner peace when one is plagued by serious illness. The mind is filled with uncertainty and despair.

Here is a story of just such a person. She has been sick for twelve years. Though she had visited many doctors, none had been able to help her. In fact she even became worse.

Then one glorious day, she met Jesus Christ. Through this wonderful encounter, she was instantly healed of her long-standing sickness. She was also blessed with a deep sense of inner peace.

This same Jesus can also bless your life today. Let us look into this story, and discover how she received her healing -and how you too can be healed!

1) This Woman Had No Peace

- a. She had been constantly ill for twelve years.
- b. She had spent all her money. Now she was penniless!
- c. She was disappointed and frustrated.
- d. She was tempted to despair. It seemed that none could help her. How typical she is of so many today who are lonely, frustrated and insecure.

2) How She Came To Christ

- a. She heard what He had done for someone else.
- b. She determined that she, too, would seek His healing.
- c. She encouraged herself in faith. She said within herself: *"If I can but touch the border of His garment, I shall be healed"* (Mark 5:28).
- d. She overcame many obstacles.
- e. She came to Christ
- f. She touched Him by faith.
- g. His life flowed into her. Immediately she was made whole!

3) Her Salvation

- a. The disciples could not help her. They did not even know her need. There are times when no human being can help us. Only God is able to meet our deepest needs.
- b. Christ required her confession. *"Who touched me?"* He already knew who had touched Him, but He wanted her public confession. Romans 10:10 says: *"With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."*
- c. Christ called her *"daughter."* He accepted her as a member of God's family.
- d. He told her to *"Go in peace."* From that moment, she knew real peace. Uncertainty and anxiety were banished, and the peace of God filled her heart and mind.
- e. It was her faith which made her whole (Luke 8:48). God desires everyone to be whole: perfectly sound in spirit, soul and body.

Conclusion

She went away a transformed person. You too can be transformed if you come to Christ in faith!

Summary

Practice dissecting and analysing such incidents from the Bible. Try to discover the three main thoughts or sections of the story. Once you have determined the three main thoughts, begin to analyse each of them separately and break them down into their component parts.

There may be four or five smaller truths within each main statement. Analyse the various parts. Get them into sequence and order. Then, arrange them progressively. This is excellent practice for you. It may not come easily at first, but persevere. Determine to master it. After a while, it will become easier for you.

A FURTHER SERMON EXAMPLE

The Precious Blood of Jesus

Text: 1 Peter 1:18-19

18. For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your forefathers, 19. but with the precious blood of Christ, a lamb without blemish or defect. NIV

Introduction

All blood is precious to the continuance of life, but the Blood of Jesus is by far THE MOST PRECIOUS.

1. CHRIST'S BLOOD IS MOST PRECIOUS

- a. Because it is unique and limited in quantity. Christ's blood is utterly unique, like no other.
- b. It is sinless and absolutely pure and uncontaminated
- c. It has a unique redemptive quality.

2. THE MAIN FUNCTIONS OF BLOOD

- a. It is a cleansing agent. Human blood carries away body waste, gases, poisons that would otherwise contaminate the body.
- b. It is life imparting. Lev. 17:11. says, "The life of the flesh is in the blood." Arterial blood continually conveys oxygen to every part of the body, thus sustaining life.
- c. It is protective. White cells in the blood protect the body from harmful bacteria.

3. ALL MANKIND NEEDS A SPIRITUAL BLOOD TRANSFUSION

- a. Only Christ's Blood can cleanse from sin. Not silver, gold or good works.
- b. Only Christ's Blood can impart eternal life. Eternal life is in His blood.
- c. Every sinful being needs redemption through Christ's Blood atonement.
- d. It gives spiritual victory over Satan. Rev 12:11.

CLIMAX:

Ex 12:13

13. The blood will be a sign for you on the houses where you are; **and when I see the blood, I will pass over you.** No destructive plague will touch you when I strike Egypt. NIV
End.

I often liken the construction of a sermon to the building of a house:-

The introduction is like a path leading up to the house.

It takes you from the front gate to the door, by which you may enter.

Each main heading is like a room in the house.

The minor headings are the furnishings in each room.

Illustrations are windows built into each room to throw light on the furnishings in that room.
(Illustrations are simple examples which help us to understand profound truths.)

Keep this analogy in mind when you are preparing your sermons.

It is essential also to remember that your purpose in preaching is to give life and hope to your listeners.

2 Cor 3:6. He has made us competent as ministers of a new covenant-not of the letter but of the Spirit; for the letter kills, but the Spirit gives life. NAV

Our only power and success comes from God.

2 Cor 3:6.

6. He is the one who has helped us tell others about his new agreement to save them. We do not tell them that they must obey every law of God or die; but we tell them there is life for them from the Holy Spirit. The old way, trying to be saved by keeping the Ten Commandments, ends in death; in the new way, the Holy Spirit gives them life. TLB

The KJV-says "The Spirit, makes alive, gives life, quickens.

If our preaching concentrates on the "letter of the law" it will minister spiritual death to our listeners. However, when we exercise true New Covenant competence in ministry we cause our listeners to receive the life of God through our preaching. New Testament preachers should minister life not death to their hearers. Indeed someone has defined preaching as "30 minutes

in which to raise the dead.” So our preaching should be a living thing communicating life to the dead. Our preaching should be interesting, engaging, vigorous and exciting.

The preaching of Jesus always aroused and excited interest in His hearers. This was also true of the early Apostles. Wherever they went crowds of people gathered to hear them. Modern preaching also needs to be interesting and exciting.

P.S.

In this lesson we have suggested the “3X3” method of textual sermon construction as a simple way to begin constructing sermons. However, one should never be bound by this particular mathematical formula. It is not, of course, necessary to have only three Main Headings to a textual sermon. In analysing a particular passage you may discover say seven or eight main thoughts. This can still form a perfectly good message. The approach would be to carefully study each of the seven or eight points, analyse each of them and extract from each the lesser ideas. In other words, use the dissection and analysis method on how ever many main thoughts you have. However, if you have TOO many main headings, the message may become somewhat long and laborious.

Chapter Three

EXPOSITORY PREACHING

To expose something it to uncover the hidden factor. An exposition is a detailed analysis, investigation, description, explanation, and clarification of a subject or passage of Scripture. Expository Preaching is the method of taking a complete portion of Scripture, interpreting it sequentially and applying the Bible truth to God's people, bringing out its meaning and application. An expository address is the thorough explanation of a passage of Scripture larger than that normally used in a textual sermon. This affords the congregation a more consistent study of the Word of God. Textual sermons often jump from one unrelated subject to another, whereas expository preaching may proceed from chapter to chapter embracing a much larger context on any specific subject. It often assumes the style of a Bible commentary. The audience are thus exposed to a wider and fuller knowledge of the Bible.

a) Investigation and Analysis

We have seen previously that one of the first steps towards constructing a message or sermon is to thoroughly analyse the verse or passage concerned. Through analysis we discover the inner, true meaning of the Scripture. This task is usually accomplished as an exercise in research. We firstly uncover the main thoughts and truths. Then we further divide each main concept into its component parts. We generally make rough notes of all that we discover there.

b) Formulation

The second step is construction, whereby we formulate a sequential outline of the various truths. This exercise also is usually accomplished alone, in private, hopefully in some quiet place where we can meditate and pray undisturbed.

c) Presentation

The third and final stage of exposition occurs when our "analysis" is presented verbally, expanded, interpreted and illustrated as a sermon or message.

Here, we deal with the art of expounding (exposing, revealing the truths) and communicating a passage of Scripture usually verse by verse. To expound means to interpret and explain; to set forth a matter in detail. For example, you may decide to go through the Gospel of John, chapter by chapter. Commencing with the first chapter, you would seek to interpret and explain the meaning and significance of it, verse by verse. You might deal with one chapter each week - and thus, over a period of weeks, finally go through the whole book.

Expository preaching should always include exhortation to appropriate response and action. Preaching that fails to call for appropriate application of the truth expounded has ultimately fallen short of its true objective. Preaching is not merely intended to inform the mind but to transform the life.

1. ADVANTAGES OF EXPOSITORY PREACHING

This is an excellent method of teaching the Bible. It has many distinct advantages, and is a good style to cultivate. Here are some of the obvious advantages of this method:

a) It Is A Biblical Method

Jesus Himself frequently used this method. He would take a portion of the Old Testament Scripture and interpret the meaning of it to His hearers.

Peter also used this method on the Day of Pentecost. He took some of the Old Testament Scriptures referring to King David, and explained the true meaning of them to the crowd. He carefully showed the prophetic implications of those Scriptures and how they pointed to Christ, and proved Him to be the Messiah.

Again, we find Stephen using this method of expository preaching in Acts 7. The Bible is filled with fine examples of expository preaching.

b) It Produces Bible Preachers and Bible-Oriented Congregations

Expounding the Scriptures ensures that there is plenty of Bible content in your ministry. As you proceed through a chapter, verse by verse, your congregation is being filled with the Word of God.

c) It Invites Holy Spirit Reinforcement. - The Holy Spirit anoints the Word

The Spirit of God always agrees with the Word of God (1 Jn 5:7). Therefore, the more Bible content we preach, the more of the Spirit's anointing there will be upon the proclamation. The Holy Spirit delights to confirm the Word of God. He does so many times with signs and wonders (Mark 16:20).

d) It Encourages Deeper Interest In The Bible

The more of the Bible you share with people, the more hungry they become for it. They will soon begin to study it for themselves at deeper levels. Their lives will be transformed. They will be strengthened and reinforced by the Word. You will have a Bible-oriented church.

Ezra, in Nehemiah is a Prime Example. (Read Nehemiah 8:1-13)

Nehemiah, (His name means "Comfort of Yaweh") is an outstanding man of God, a splendid example for every Godly leader. He is a man of fervent prayer, faith, courage and action. He was intensely spiritual, perfectly natural and thoroughly practical. The book of Nehemiah shows God's faithfulness in the restoration of His exiled people to their own land. The book also narrates the rebuilding of the walls of Jerusalem and the establishment of civil authority under Nehemiah as governor. It took only 52 days to rebuild the walls of Jerusalem but it took many years to restore the people to acceptable worship and service to God. The returning Jewish exiles, after seventy years in Babylon, had badly neglected the Word of God. They had also imbibed much of the Babylonian culture. Nehemiah arranges for them to be exposed again to the Law.

Neh 8:2-3

2. So on the first day of the seventh month Ezra the priest brought (exalted) the Law before the assembly, which was made up of men and women and all who were able to understand.

The first day of Tishri, the seventh month, was a very significant date. It was Rosh Hashannah, the beginning of the New Year. This was a Sabbath, the beginning of the Feast Of Trumpets and of Tabernacles. He read to them a long tract of the Law.

One of our important tasks is to exalt the Word in the minds and hearts of the people.

3. He read it aloud (clearly) from daybreak till noon

He read it “distinctly”. He was forthright, authoritative, compelling.

Reading and Teaching the Bible is absolutely essential to spiritual development.

And all the people listened attentively to the Book of the Law.

He established a credibility and respect for the Word. All our preaching and teaching should bring honour and respect to God’s Word. It should honour the Word, rather than the preacher.

6. Ezra praised the LORD, the great God; and all the people lifted their hands and responded, "Amen! Amen!" Then they bowed down and worshiped the LORD with their faces to the ground.

He led the people in worship and inspired a positive atmosphere among the people.

True worship honours God and His Word.

8. They read from the Book of the Law of God, making it clear and giving the meaning so that the people could understand what was being read.

They read the Word “distinctly” and fully explained its meaning and significance.

What they read they expounded, showed the intent and meaning of it, and what use was to be made of it; they gave the sense in other words, that they might cause the people to understand the reading, v. 7, 8. Note, The people wept to think how they had offended God by their many violations of the law; for they all saw themselves guilty before God.

"This day is sacred to the LORD your God. Do not mourn or weep." For all the people had been weeping as they listened to the words of the Law. The congregation wept in sorrow and repentance.

Nehemiah counselled them. Do not (continue to) grieve, for the Joy of the Lord is your strength. God hears the prayer accompanied by tears or repentance.

He turns true sorrow into joy. Genuine mourning is turned into dancing.

10. Nehemiah said, "Go and enjoy choice food and sweet drinks, and send some to those who have nothing prepared. This day is sacred to our Lord. Do not grieve, for the joy of the LORD is your strength."

11. The Levites calmed all the people, saying, "Be still, for this is a sacred day. Do not grieve."

The crowd did as they were counselled

12. Then all the people went away to eat and drink, to send portions of food and to celebrate with great joy, because they now understood the words that had been made known to them.

They Kept The Feast Of Tabernacles. -The Feast Of Full Glory

Neh 8:13-16

14. They found written in the Law, which the LORD had commanded through Moses, that the Israelites were to live in booths during the feast of the seventh month 15. and that they should proclaim this word and spread it throughout their towns and in Jerusalem: "Go out into the hill country and bring back branches from olive and wild olive trees, and from myrtles, palms and shade trees, to make booths"-as it is written.

16. *So the people went out and brought back branches and built themselves booths on their own roofs, in their courtyards, in the courts of the house of God and in the square by the Water Gate and the one by the Gate of Ephraim. NIV*

2. SUGGESTED PROCEDURE

a) Carefully Choose An Appropriate Passage Of Scripture

Make sure the passage is one which has real relevance to your listeners and will minister life and strength to them. Do not choose a subject merely because it interests or intrigues you. Never select a subject which may introduce dispute, division and strife. You are seeking to be a channel for God for edification, that He might speak His Word to His people through you. You are therefore responsible to get the mind of God for the people over whom He has given you responsibility. This ministry is one of the greatest privileges given to mortal man. It is also one of the most awesome responsibilities!

b) Seek A Theme Relevant To The People's Present Situation

God always has "present truth" that He wants to speak to His people.

2 Pet 1:12

"Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. (KJV)

This form of preaching is often called "real life experience" preaching because its aim is to address the challenges that people inevitably face in their every day lives. It aims to relate Bible truth to the circumstances of an average person's real life. There is constant progression and development of God's purposes among His people. He has a specific purpose for each body of believers. Every congregation should be moving forward in the particular purpose of God that He has defined for them. In order to accomplish this, it is essential that His specific word of truth is ministered to them consistently. It is sometimes a useful exercise to ask yourself "If this were to be my last chance to speak to this people, what is the most important thing they need to hear?" Preaching with this kind of thought in mind helps you. It will ensure that your topics are relevant and vital to the development and maturing of the people in the purposes that God has for them.

c) Study The Passage Carefully From Every Angle

Read it through several times until you begin to become very familiar with it. Then study it carefully, verse by verse. Always consider the Historical, Geographic, Cultural and Prophetic implications. Whenever there is an obvious link with some other passage of Scripture, read that portion as well. If you have access to any reference books, then by all means read them. But above all, keep your mind open and alert to the Holy Spirit, to glean whatever thoughts He may share with you.

d) Endeavour To Thoroughly Understand Your Theme

Always seek to discover the underlying theme of the passage. What was the Holy Spirit wanting to convey when He inspired this passage? What is at the very heart of this teaching? What is it that God would say to His people through this? Accomplish this exercise with great diligence. Be thorough and take your time. Be sure that you

have fully grasped the true meaning and emphasis. Dig deep into the Scripture. Discover the spiritual significance and principles.

e) Have A Definite Objective In Mind

Your objective should be in complete harmony with God's objective. Having discovered what you sense He is wanting to communicate through this Scripture, your task is to be as faithful to that as possible. So, you need to soak yourself in this message. It is not sufficient to mentally comprehend what God is saying. You need to feel what He is feeling. He wants to communicate His heart as well as His mind. So His Word must flow through your heart and well as your mind. You are to be God's instrument to convincingly relay His message to His people. You are His mouthpiece! You are not called to share YOUR mind with the people. You are called to share HIS mind with them. This awareness should be your motivating factor. It should be the compelling reason for your preaching. Always be mindful of:

- a. What is the true objective of this message?
- b. When will you reach this goal?
- c. How will you know you have reached your goal?

I once heard of a pastor who gave a series of twelve messages on the subject of joy. Over a period of twelve weeks he used every Bible reference he could find on the subject. He taught on the Hebrew and Greek words for joy. He illustrated his studies with many stories about many different aspects of joy. One of his elders later remarked, "The problem was that after twelve weeks of lectures on joy, nobody was any happier than they were before he began the series." The preacher would have accomplished much more if he had personally exemplified more joy instead of simply lecturing on the subject! The objective of this pastor should not have been merely to preach or teach about joy but to actually promote it in the church.

(1Ti 1:5) The whole point of what we're urging is simply love--love uncontaminated by self-interest and counterfeit faith, a life open to God.

f) Speak From Your Own Experience

In order for you to effectively communicate truth, it should be something which God has worked out in your own life first. Many preachers present theories. They preach platitudes which sometimes have no practical relevance. No man can convincingly preach a "born-again experience" unless he has experienced it himself. You must know the experience as a reality in your own life before you can effectively share it with others. The preacher is called to be a living epistle. He is not only required to preach the truth, he is also required to practice and demonstrate it. He is to be a living example of all he preaches.

1 John 1:3-4

3. We proclaim to you what we have seen and heard, so that you also may have fellowship with us. And our fellowship is with the Father and with his Son, Jesus Christ. NAV

g) Make It Meaningful

Exegesis means "to bring out the true meaning." You are responsible to ensure, to the best of your ability, that the true meaning and significance of the Scripture becomes clear to your listeners.

Always try to make your subject simple. This is obviously what Jesus did. This was an important reason why His ministry was so powerful and effective. He took profound issues and made them so simple. Many modern preachers do the very opposite. They take the simplest subjects and make them so profound and complicated that their audience understands little of what they hear. Remember this: the simpler, the better!

h) Make It Practical

Always try to clearly show the practical applications your message may have for the people. A grave danger among Christians is often "too much knowledge, too little practice." Many Christians have listened to sermons for years. Yet there is little change in their lives or practical expression of the teaching. Do not be content to merely speak to people. Make your conclusions abundantly clear. Endeavour to make practical suggestions as to how the people may meaningfully respond to God.

Follow up your messages with practical programs in which people may become involved in order to be doers of the Word and not hearers only!

3. GATHERING RELEVANT MATERIAL

In addition to studying the passage of Scripture, how do we collect additional relevant material? Here are a few questions to ask yourself

a) What Have I Ever Heard Or Read On This Subject?

Begin to stir up your memory. Perhaps you once read a good book on this subject. What was the book? What did it say on this matter? Push your memory until the thoughts come back to your conscious mind. Perhaps you once heard someone preach on this subject. What was said? How was it presented? Frequently something that was said will become a seed-thought in your mind. From this, a whole train of new thoughts will come.

b) What Has The Holy Spirit Ever Shown Me On This Subject?

This is where the benefit of keeping a notebook is realised. Sometimes months or even years previously, God had given you some interesting thoughts and insights on this very theme. If you did not write down those thoughts, you may have a problem recalling them again. But if you have a notebook in which your devotional thoughts are recorded, you can go back to it again to familiarise your mind with what the Spirit showed you then.

If you have not been keeping such a book, get away somewhere quietly so your mind can dwell on the subject without interruptions. Meditation will help you recall those things you were taught by the Spirit.

c) What Have I Ever Observed that Relates To This Theme?

Frequently, we have observed things which throw light on the subject we are considering. We may recall incidents from our experience which illustrate some aspect of truth we are now considering.

Sometimes it is a thing we have observed in nature which confirms a principle we are studying in the Word of God. Illustrations from nature often bring tremendous light to a Scripture. African preachers are usually very adept at this. I have often been thrilled listening to an African preacher illustrating Bible truth from those things he has learned about nature. The God of nature is also the God of the Bible!

d) What Thoughts Have I Ever Had On This Subject?

Many of our previous thoughts on a given subject are now buried in the sub-conscious mind. They need to be brought to the surface again. This can often be accomplished in a time of deep meditation. As we sit quietly, focusing our minds on the Bible, buried thoughts will float to the surface again. I often tell my students: "Push your memory; make it work. You will not damage it by making it work for you. You can only improve it." Never be afraid to do this. Sit and concentrate. **Will** to remember what your thoughts were. Refresh your mind with them again.

e) Who Or What Can I Consult On This Subject?

Discussing a biblical topic with a fellow preacher is always a stimulating and valuable experience. If you have opportunity to do this, then seize that chance! It will be edifying and enlightening for all concerned. This kind of exercise should take place every time preachers are together. Engaging in discussion on edifying Bible subjects would do a tremendous amount of good and foster true fellowship and unity. I feel very sad for many of my minister friends who have no reference books. But they do have each other! Share your knowledge and experience with each other. Pool your Bible knowledge through good discussion and frequent conversation. Don't waste those golden opportunities when you come together.

4. PREPARATION OF YOUR MATERIAL

Having found a suitable, relevant passage, deal with it as follows:

a) Be Open-Minded About It.

Put aside your preconceived ideas on the subject. Let your mind be open and unbiased to receive and learn something new. Someone has said that if we really want to grow spiritually, then we must read all those parts of the Bible which we have NEVER underlined.

Frequently, we have firmly established concepts; and we tend to see only those things which confirm what we already believe. We must approach God's Word with openness and honesty. Don't nullify or make of "*no effect*" the Word of God because your religious tradition has shut off your mind to anything other than what you presently believe (see Mark 7:13). You certainly do not have the sum total of all the knowledge God wants to impart to you. Be ready to learn whatever new truth God may have to share with you.

b) Investigate It Thoroughly

Analyse the passage. Interrogate it! Take it apart and examine it thoroughly. Do this with your mind open to the Holy Spirit. Anticipate fresh thought and revelation from God. Expect to discern truth which you have never noticed before. The Word of God is like a mine shaft. The deeper you go, the more precious the deposits you find.

Many people are content to dig around the surface. Their conclusions are always superficial. They are able to share only what others already know.

A secret of effective teaching is to investigate those areas of truth which have not previously occurred to people. In this way, you can share fresh and refreshing truth with them.

c) Do Some Original Thinking About It

Do not let your mind stay in the ruts you have created. Trust the Holy Spirit to illuminate your mind. I am sure He will share something with you that you have never known before. Check it out with the rest of the Bible. No "truth" ever contradicts the whole body of truth revealed in the Scriptures. Check it too, with a fellow preacher - one who knows more about the Bible than you do, and not one that you know will always agree with you! Do not be afraid to have some original thought. Let the wind of the Spirit blow the cobwebs from your mind!

d) Approach It Creatively

God is a Creator. His Word is a creative Word. Everything which God made, He created by His Word! The Word of God should not be bound. It is still a creative and powerful Word. When released into redeemed hearts, it will create and transform. Always be aware of the creative potential of God's Word. Handle it with an attitude of faith and expectancy. Always be mindful that it is filled with creative ability. It has far more energy and ability than you will ever understand. It is always capable of producing far more than you could comprehend. Remember, it is a miracle Word. God is in His Word. His creative genius is in it. Your ministry should be aimed at releasing this creative ability into the lives of your hearers.

e) Study It Comparatively

Scripture must be compared with Scripture. It must always be interpreted within the total context of the Bible. This demands a mature understanding of the whole Bible. You must study the Bible consistently before you apply its truth to your listeners. *"show yourself approved unto God, a workman that does not need to be ashamed, rightly 'applying' the word of truth"* (2 Tim 2:15).

f) Treat It Constructively

Remember that you are a labourer together with God. You are involved in CONSTRUCTING something, not destroying it. Your task, under God, is to build up the Body of Christ. Therefore your messages should be constructive, not destructive. Sometimes your emphasis may be very searching. The word you deliver may bring your listeners to heart-searching and repentance. Their reaction may be broken-ness and tears, but they should not be left like that!

Consider Ezra and Nehemiah (Neh 8:5-12). God had delivered a very heavy word to the returned exiles. As they listened to the exposition of the Law, they realised how far they had got away from it during their years of exile. This caused them to weep, bowing their faces to the ground in repentance. The prophets allowed them to do this for a while. They then interrupted their weeping and mourning and got the people on their feet again.

They said: .."*go...eat...and drink...neither be ye sorry; for the joy of the Lord is your strength*" (vs 10)

Do not aim to bring the people under condemnation. It is the Holy Spirit's task to convict people, not yours. Your ultimate goal is to see them built up, strengthened and edified. To accomplish this, you must minister positively and constructively.

g) Conclude It Practically

All effective Bible preaching and teaching must have a practical conclusion and application. Ministry is not merely to inform the mind, but rather to form the life. You should always have a practical conclusion to make. Suggest to your audience some meaningful response. People need to respond to the word you have brought.

5. DELIVERING THE EXPOSITORY MESSAGE

a) Turn to the Passage

Have your congregation turn to the appropriate passage in the Bible.

b) Read the Passage Aloud

Take time to read the passage. It is never a waste of time to read the Bible together. If you plan to expound a particular chapter, read it out to the people. Perhaps the congregation may share the reading with you, each one reading out a verse or two.

c) Introduce Your Theme

Explain how you intend to deal with it. Explain your purpose and intention, so that the people may co-operate with you. They then will understand where you are heading and will be able to follow along with you.

d) Read the Passage Aloud Again

You may then decide to read the chapter through again, one verse at a time, making a suitable commentary on each verse.

6. SEVEN PRINCIPLES

At this point, I would like to introduce to you seven vital principles which are extremely important, particularly in expository preaching. Remember them, and seek to cover them whenever you expound the Word of God.

a) Clarity

Make sure that your commentary is easily and clearly understood. Do not try to be too profound or mysterious. The aim of effective expository preaching is to make the relevant passage as easy to understand as possible. Don't try to be clever or to display your knowledge. Try to break the Bread of Life in such a way that your entire audience is able to easily follow the emphasis you are making.

b) Consistency

Keep your comments consistent with the theme you are expounding. Avoid the temptation to wander off down various devious pathways which may occur to you. By keeping faithful to your subject, you reinforce it in the minds of your audience.

Do not be afraid of some repetition. A certain amount of it is necessary in order to fix a truth into the hearts of the people.

c) Coherence

To "cohere" means to hold together. So be sure your thoughts have a clear unity. A person speaking incoherently is one whose speech is lacking in unity. It is often impossible to follow the point he is trying to make. Let the expression of your thoughts have obvious unity. Do not wander from thought to thought. Be clear and concise. Make sure your thoughts have cohesion and hold together well, each supporting and complementing the other.

d) Continuity

There should also be a clear progression of thought. Your statements should be continually moving your audience towards the proposed objective. Each point should clearly follow the previous one in logical sequence. Keep moving forward smoothly to your ultimate goal.

e) Conciseness

Aim to be brief. It is far better to have your audience wishing that you would continue, than to have them wishing you had finished twenty minutes previously. Avoid the temptation to speak for the sake of speaking. Don't get into the habit of rambling on. It only confuses your audience. A good piece of advice was once offered to preachers in this form: STAND UP! SPEAK UP! SHUT UP!

f) Comprehensiveness

This point may seem to contradict the previous one in which I advised brevity. To be comprehensive means to cover the subject as fully as possible. But there is no contradiction. It is certainly possible and desirable to cover a subject comprehensively and yet as briefly as possible. Being comprehensive does not necessitate speaking at so great a length that your audience becomes tired of the sound of your voice. Try to balance the two!

g) Conclusion

Here is the most important point. What is the conclusion of all you have said? What is the end result? What will your words achieve?

The desired conclusion should dominate your mind from the commencement. You should be moving relentlessly towards it. Minister in faith, expecting God to fulfill His desired objective.

Remember that it is not your responsibility to achieve the desired result. That is God's task. You must keep looking to God, not to the people. Confidently expect Him to give the increase.

Mental Preparation

The effective preacher must always prepare themselves mentally before the event. Anticipate it with prayerful, positive assurance. Look forward to ministering God's Word.

Master Your Subject

Every attempt should be made to thoroughly master your chosen subject. Obviously research helps in this regard. Reading and studying every resource you may have access to will inform you of the historical and cultural background to the passage. Prayerful meditative consideration can also reveal much of interest and significance about one's proposed message. One should study and pray about the intended subject until a sense of confidence and conviction grips the heart and mind.

Visualise The Scene

It is helpful to mentally visualise the preaching event. Allow your inner thoughts to picture the scene that will greet you when you stand to preach. Visualise the audience and consider the kind of people that will hear your message. Ask yourself such questions as;

- i. What might be the spiritual maturity of those present?
- ii. What might be their level of understanding of the Bible.
- iii. Are they believers or non believers?
- iv. Where might the audience be in their spiritual journey and development?

Rehearse The Message In Your Mind

It is often useful to rehearse your message in your mind.

Visualise your audience.

Greet them and establish a rapport with them.

How will you commence your talk?

How will you introduce your message?

Familiarise Yourself With Every Part Of Your Message

(Go over it in your mind numerous times)

The Introduction

Your Main Thrust

The Conclusion

The Application

The Appeal For Action.

Principles Of Persuasion

Your ultimate objective is to persuade (convince, win over, make somebody believe you, change somebody's mind) your audience to act positively on the information you share. The evangelist seeks to persuade his listeners to repent, obey the Gospel, receive Christ by faith as their Saviour and Lord and begin to live for God's glory. This was obviously the aim of preachers in New Testament times.

2 Cor 5:11

11. Since, then, we know what it is to fear the Lord, we try to persuade men.

Acts 19:8

8. Paul entered the synagogue and spoke boldly there for three months, arguing persuasively about the kingdom of God.

Acts 28:23-24

23. They arranged to meet Paul on a certain day, and came in even larger numbers to the place where he was staying. From morning till evening he explained and declared to them the kingdom of God and tried to convince

them about Jesus from the Law of Moses and from the Prophets. 24. Some were convinced by what he said, but others would not believe.

NAV

To this end you have several instruments of persuasion. E.g.

A. The Authority Of The Word Of God

The Bible is your greatest source of authority, but you must truly believe it to be so and preach it as one who obviously does. Dr Billy Graham is probably the most authoritative preacher of modern times. He constantly peppers his sermons with the phrase, “The Bible Says...” and then reads or quotes from the Holy Scriptures. He does this in such a convincing manner that his hearers have no doubts but that Dr. Graham sincerely believes what the Bible says. Such authoritative statements have a powerfully convincing effect on his audience too.

B. The Holy Spirit’s Anointing

A sermon preached under a genuine anointing of the Spirit can be powerfully convincing and convicting. The Holy Spirit, possessing a preacher, gives dynamic witness to the truth of God’s proclaimed Word. The Spirit inspires one’s actions and ignites one’s words. Any person preaching under an evident anointing of the Spirit truly becomes “another man.”

C. Your Passion And Obvious Sincerity

Genuine Gospel preaching cannot be accomplished without real passion and ardour. The Gospel deals with such important, life changing and eternal issues that it cannot be truly shared dispassionately. The very essence and nature of the message, touching upon the eternal destiny of the listeners, demands a passionate treatment. Imagine that you were urgently trying to warn someone of an impending danger and disaster. Would you do this coldly, calmly and quietly? Or would your emotions explode and your voice rise in volume as you shouted out your urgent warning?

Never preach the Gospel as though your message is unimportant and of little consequence. Preach it as though it might be the last chance your listeners have to receive Christ and His salvation.

D. The Clarity And Simplicity Of Your Preaching

An urgent warning is never made with poetic, sentimental and academic wording. It should never be made in words that few people understand the meaning of. It should be expressed in the simplest and clearest terms so that none misunderstand the import of the message. Help! Is often the shortest and most effective message.

E. The Love Of God That Motivates You.

Never presume to preach God’s Word without sensing the heart of God towards your audience. Pray sincerely for the people to whom you will preach until you sense something of the love that Christ has for them. Ask the Holy Spirit to show you your audience from God’s perspective. See them through Christ’s eyes. Feel for them with His emotion. Realise afresh the great love that led Jesus to come to earth and the great price that He paid on the cross for their redemption.

F. The Emotional Impact Of Your Presentation

Emotions are a legitimate, God given, part of every human being. None of life’s great decisions (e.g. marriage, salvation) can be made without the involvement of emotion. Certainly it would be difficult to receive a free pardon from one’s guilt and the wondrous gift of eternal life

without experiencing some emotional response. One's audience is unlikely to allow emotional expression unless the preacher indicates his own emotional involvement. A true presentation of the Gospel should minister to the mind, heart (seat of the emotions) and will of man.

G. The Urgency Of The Moment

2 Cor 6:1-2

6:1. As God's fellow workers we urge you not to receive God's grace in vain.

2. For he says, "In the time of my favour I heard you, and in the day of salvation I helped you." I tell you, now is the time of God's favour, now is the day of salvation. NAV

No person knows the exact length of their own life span. The only moment that is guaranteed is this present moment. Even our next breath is not guaranteed. Nobody knows when they might be called from this life into eternity which is why God says, "NOW" is the time of God's favour, "NOW" is the day of salvation. As Gospel preachers we need to continually remind people of the fragile uncertainty of life and urge them to accept God's gracious offer of salvation NOW while there is still time.

**Life, at best, is very brief,
Like the falling of a leaf.
Like the binding of a sheaf.
Be in time.**

Chapter Four

THE BIOGRAPHICAL SERMON

I have intimated previously that this type of sermon relates primarily to teaching from the lives and examples of Bible characters. It entails the detailed study of such characters in order to learn as much as possible from their lives. An interesting feature of the Bible is the manner in which the men and women who form the narrative are presented just as they are. There is no attempt to cover up their weaknesses and reveal only their strengths and virtues. Many of the great heroes of the Bible have their human flaws. We are very much aware that they are flesh and blood as we are. They faced temptations common to all men; frequently, their response was little different from that of the average Christian today. In all the narrative of Bible history, there is only one truly perfect man - the man Christ Jesus! Even the great heroes of faith are manifestly human. This certainly helps us identify with them.

1. ADVANTAGES OF THE BIOGRAPHICAL SERMON

The art of expounding truths learned from studying the lives of these men and women is an extremely valuable one. It is a style of preaching which may be used to great effect by a pastor.

a) It Deals With Realities Of Life

It deals with the realities of human life, with its strengths and weaknesses. We can frequently learn so much from the struggles, triumphs and failures of those who have gone before us. We can also learn how to emulate the many heroes of faith, men and women who walked the pages of Bible history.

b) They Are Examples From which To Learn

They are examples for our benefit -that we might learn from them, rather than from our own painful experience.

1 Cor 10:11

11. These things happened to them as examples and were written down as warnings for us, on whom the fulfilment of the ages has come. NIV.

2. HOW TO BEGIN

a) Choose A Character From The Bible

You could begin this style of preaching by studying some of the great characters of the Bible such as Abraham, Moses, Joshua, Deborah, David, Paul and Peter. Choose one whose life will illustrate truths that your congregation need to hear at the time.

These are people whose deeds illuminate the history of God's dealings with mankind. There is SO MUCH to learn from their lives. There are many other persons in the Bible too, whose lives have a special message to convey.

b) Study Their Lives

Begin by reading the narrative which tells of the birth of the person. Find out the meaning of his or her name for most Bible names have tremendous significance. Study the circumstances of his or her upbringing. Pay special attention to the purpose of God in his or her life.

- a) What did God want to accomplish through him (or her)?
- b) How did He make His purpose known?
- c) What was the reaction of the person?
- d) What can we learn from the dealings of God in his (or her) life?
- e) Are there some dangers we should be aware of?
- f) What was the secret of his (or her) success?
- g) What was the conclusion of his (or her) life?

3. AN EXAMPLE OF A BIOGRAPHICAL SERMON

The Life Of David

Let us look briefly into the life of David to give a simple example of a biographical sermon.

Title: "David, A Man After God's Heart" (Acts 13:22).

Introduction

His name means "**Beloved of God.**" He is called a man after God's heart. Why did God call him this? Does this mean that he as "on God's wave length?" What was it that appealed to God's heart? There is obviously much we can learn from this man!

1. A Man After God's Heart

- a) David had a unique and special place in God's heart
- b) God sometimes "thinks" with His heart
- c) It is wonderful that God can find such delight in an imperfect human being.

2. Was Not A Perfect Man

- a) His weakness became known to all. Yet this did not alter God's feeling about him.
- b) There is only one perfect person – Jesus Christ.
- c) We too are far from perfect, yet God can find delight in us.

3. Was A Very 'Human' Person

- a) Typical mixture of strengths and weaknesses
- b) Longed to please God, yet so often grieved Him.
- c) Longed for God's rule in his life, yet frequently did his own thing.
- d) Ascended to great heights... descended to sad depths.
- e) David was not a superman. He was truly human as we are!

4. Chosen For Special Task

God chose him from among his older, outwardly more impressive brothers. Man is impressed with outward appearance but God looks on the heart. Some of God's finest servants are not outwardly or obviously impressive.

5. He Had To Be Tested

- a) Every person called of God must be tested and proven

- b) Jesus was tested in the wilderness (Matt 4:1-11).
- c) *"Don't think it strange when you are tested"* (1 Peter 4:12).
- d) *"After you have suffered a while, God will make you perfect, stablish, strengthen, settle you"* (1 Peter 5:10).

6. David Tested Through Bathsheba (2 Sam 11)

- a) **He was spiritually "off guard."** Was now fifty years old. Had been king for 20 years. How easy to drop one's guard!
- b) **Was overly self-confident.** Never trust the arm of flesh!
- c) **Idle moments led to his downfall.** Should have been at the battle-front. Satan takes advantage of idle time.
- d) **Material prosperity bred sensuousness.** Paul disciplined his flesh to ensure he was not disapproved. (1 Cor 9:27).
- e) **Failed to overcome temptation while it was still in mind.** All temptation begins with unguarded thoughts and imaginations. This is the easiest place to defeat it. Cast down thoughts and imaginations (2 Cor 10:5). Failure to do so may lead to disaster.

7. His Repentance (Psalm 51:1-10).

It was not David's weaknesses or failure but his sincerity in repentance that endeared him to God.

- a) He acknowledged his transgressions. Did not try to blame someone else.
- b) Repented thoroughly of his iniquity.
- c) Sincerely sought forgiveness.
- d) Cried out for cleansing.
- e) Sought a clean heart and right spirit.

8. His Suffering (Psalm 32:3,4; 77:2-6).

- a) Heavy conviction day and night
- b) Tears of remorse.
- c) Bones waxed old.

9. What God Sought To Accomplish (Psalm 51:6, 10, 17).

- a) Truth in the inward parts
- b) Clean heart and right spirit
- c) Broken spirit and contrite heart

10. That His Servant Might Be

- a) A meek and humble soul
- b) A truly joyful person
- c) Sustained by God's free spirit
- d) A man after God's own heart.

This is a brief and simple example of a biographical sermon. Determine to spend some time studying some of the great characters of the Bible so that you can teach important truths from their lives.

There are many things in the life of David that create parallels our own lives. As we allow God to develop and equip us for the task to which He has called us there may be numerous things in the life of David and other Bible characters from which we may all learn vital lessons. It is always a good thing if we are able to learn such lessons from the lives and mistakes of others. This may save us from having to experience similar testings in our own life.

Here is another example

The life of SAMSON

INTRO: Samson, whose name means -"distinguished" was a true hero of Israel known for his great physical strength but also for his moral weakness.

1. Samson Lived In A Dark Period Of Israelite History

After the generation of Joshua died out, the people of Israel fell into a lawless and faithless life. The author of the Book of Judges summarized these times by declaring, "There was no king in Israel; everyone did what was right in his own eyes" (Judg. 17:6; 21:25).

2. Samson Was A Product Of That Age

During a time when the Philistines were oppressing the Israelites (Judg. 13:1) the Lord announced to Manoah and his wife that they would bear a son who would be raised as a Nazirite (Judg. 13:5). This meant that Samson should serve as an example to Israel of commitment to God. Through most of his life, however, Samson fell far short of this mark. Samson obviously became affected by the spirit of the age in which he lived. Although he had a Godly family, he inherited numerous weaknesses from the national environment. We today need to beware that we do not imbibe the spirit of the age and culture in which we live.

3. Samson's Mighty Physical Feats Are Well-Known

With his bare hands he killed a young lion that attacked him (Judg. 14:5-6). He gathered 300 foxes (Judg. 15:4), and tied them together, then sent them through the grain fields with torches in their tails to destroy the crops of the Philistines. He killed a thousand Philistine soldiers with the jawbone of a donkey (Judg. 15:15). And, finally, he carried away the massive gate of Gaza, a city of the Philistines, when they thought they had him trapped behind the city walls (Judg. 16:3).

4. In Spite Of His Great Physical Strength Samson Had A Potential Weakness

He took vengeance on those who used devious means to discover the answer to one of his riddles (Judg. 14). When deceived by his enemies, his only thought was for revenge, as when his father-in-law gave away his wife to another man (Judg. 15:6-7). He had not learned the word of the Lord, "Vengeance is mine" (Deut. 32:35).

Depravity means, "likely to break down at the weakest point." Many people who are strong in most areas have a small area of potential weakness against which they need to constantly guard.

5. Samson's Life Was Marred By His Weakness For Pagan Women.

As soon as he became of age, he fell in love with one of the daughters of the Philistines. He insisted on marrying her, in spite of his parents' objection (Judg. 14:1-4). Although physically so strong, Samson evidently had an area of sexual weakness. This tempted him to seek out a certain type of woman who also had similar sexual desires. He allowed his sexual desires to rule his life.

6. Samson Eventually Became Involved With Delilah

Delilah was a pagan woman who proved to be his undoing (Judges 16). The Philistines bribed her to find out the key to his strength. She teased him until he finally revealed that the secret was his uncut hair, allowed to grow long in accord with the Nazirite law. While Samson slept, she called the Philistines to cut his hair and turned him over to his enemies. Samson became weak, not only because his hair had been cut but also because the Lord had departed from him (Judg. 16:20). Samson compromised his Nazirite vow to Jehovah because of his weakness for a pagan woman. Many good men of God have been compromised by the weakness of their flesh. Leaders particularly need to be on constant guard.

7. Samson Was Blinded And Forced To Work At Grinding Grain.

He was reduced to the role of an animal, a humiliated figure, the target of scorn.

“How are the mighty fallen.” Samson could have been a mighty and memorable man, known and valued as a great hero of the Faith and of Israel. Unfortunately he became best known for his final days, a pitiful prisoner of the Philistines.

8. God Heard His Final Prayer

Eventually he came to his senses and realized that God had given him his great strength to serve the Lord and his people. After a prayer to God for strength, he killed thousands of the enemy by pulling down the pillars of the temple of Dagon (Judg. 16:28-31). That one great act of faith cost Samson his life, but it won for him a place among the heroes of faith (Heb. 11:32). Out of weakness he was made strong by the power of the Lord (Heb. 11:34). God remains merciful, always ready to give another chance to the true repentant soul.

CONCLUSION

Samson was a person with great potential who fell short of his potential because of his sin and disobedience. Mighty in physical strength, he was weak in resisting temptation. His life is a clear warning against the dangers of self-indulgence and lack of discipline.

Chapter Five

THE USE OF ILLUSTRATIONS

An illustration is a story or example that is told or demonstrated in order to throw more light on a particular point. Illustrations in a sermon are like windows in a room. Imagine the difference between a gloomy, darkened room with no windows or apertures and a room into which sun light is pouring through a large clear window. That is the kind of difference that a good, appropriate illustration can make to one's message.

Jesus often used illustrations called parables which are short stories told in order to make a moral point.

Mark 4:33-34

33. And with many such parables He spoke the word to them as they were able to hear it.

34. But without a parable He did not speak to them. And when they were alone, He explained all things to His disciples.

NKJV

The word parable comes from the Greek word *parabole* which means to "place alongside." It means the placing of one thing alongside another in order to compare and contrast them. It is especially appropriate when trying to explain a spiritual matter by using a natural explanation. A parable is often called "an earthly story with a heavenly meaning."

THE ADVANTAGES OF ILLUSTRATIONS

- a. They clarify an issue by throwing more light upon it. Many Bible truths are obscure to the natural mind but a good, contemporary illustration can usually help people understand the issue.

1 Cor 2:14

14. But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned.

NKJV

- b. They make truth more understandable. Most people are much more aware and knowledgeable about contemporary, every day things than they are about biblical matters. The skilful use of a good example can clearly illustrate the meaning and significance of a biblical issue.
- c. They arrest the people's attention. Many illustrations are quite dramatic in their content and quickly grab people's interest and attention. Once you have their undivided attention it is much easier to impart a spiritual truth.
- d. Illustrations can make a sermon much more interesting. Most people like to hear stories about every day people like themselves and interesting things that may happen to them. They also like to learn something new or to hear a story they can repeat to others.
- e. They make a sermon more applicable to every day matters. The historical nature of the Bible and its stories from centuries past often make them seem unrelated to modern man. However, stories and examples that happen in modern life seem much more appropriate and applicable.

- f. They often impact the emotions. Many illustrations relate stories with emotional content. For example, a story of a dramatic conversion to Christ or of some remarkable intervention in a person's life can powerfully stir the emotions and move the audience. Unfortunately, many misguided Christians are suspicious or frightened of stirring the emotions. Nevertheless, Jesus obviously did so frequently. Emotions are God given and it is virtually impossible to be powerfully moved upon without some emotional reaction. The deliberate stifling of emotion can often be far more hurtful and dangerous than the releasing of it.
- g. They remain in a person's memory. Powerful and interesting illustrations from a sermon will often be remembered long after the "sermon" is forgotten. If such illustrations are truly appropriate, this can be a very legitimate way of helping people to clearly remember spiritual truth.
- h. They provide a break from the intensity of a serious sermon. Many sermons, especially those that focus on very serious issues of life and eternity, can often create a very overly intense atmosphere. Such an atmosphere may need to be relieved from time to time through the telling of a good story.
- i. They can often introduce appropriate humour. I am personally convinced that many things that Jesus said were spoken with His tongue in cheek and a smile on His face. The introduction of good humour into a message can often refresh and benefit the hearers. The Bible declares that

Prov 17:22

22 A merry heart does good, like medicine, But a broken spirit dries the bones.

NKJV

Whilst appropriate humour can enhance a message it should not be used too much. Preaching God's Word is basically a serious matter touching issues of life and death. The preacher should not therefore appear to be a comedian. Nor should he appear to be so light hearted that his message is not taken seriously

SOME SOURCES OF ILLUSTRATIONS

Good illustrations can be obtained from many sources. I personally never seek them in books of illustrations which tend to be rather dry and boring. Stories and examples from every day life are usually much better.

THE BIBLE

Your Bible is the finest source of illustrations. Jesus constantly used the Old Testament in order to illustrate His New Testament message. The Old is in the New revealed. Biblical illustrations carry a weight of authority like none other. Using biblical examples also increases your hearers knowledge and understanding of the whole Bible.

YOUR OWN SPIRITUAL JOURNEY

As you seek to lead people closer to God through preaching and teaching the Bible, your own experience and spiritual journey should be replete with appropriate examples. However, when speaking of your personal experiences don't seek to exalt yourself as some super spiritual being. Help your audience to realise that we are all pilgrims together on the same spiritual journey. The things that characterise your own experience are similar to what they too will encounter. Paul the Apostle, seeing himself as a spiritual father in the Faith, urged the people to imitate or

to pattern themselves upon him. To help them do this he shared many of his life experiences with them.

1 Cor 4:15-16

15. For though you might have ten thousand instructors in Christ, yet you do not have many fathers; for in Christ Jesus I have begotten you through the gospel. 16. Therefore I urge you, imitate me. NKJV

CURRENT WORLD EVENTS

Situations are constantly happening in our modern world that confirm Bible Prophecies that may have been proclaimed many centuries ago. Such events serve to prove the truth and accuracy of the Bible. Many such prophecies also indicate the soon return of Jesus Christ as King of the universe. Many of these events are mentioned in our national and international media in newspapers, magazines, radio and TV. Our use of them helps to confirm the validity and accuracy of the Bible even in the twenty-first century. It also relates the Bible to real life issues that surround people every day.

USE YOUR POWERS OF OBSERVATION

Always be alert to notice illustrations that may occur around you every day. Simple events can often illustrate complex issues. These may occur in nature, in the antics of birds, animals and trees that people may see every day. When Jesus drew attention to the lilies of the field, He possibly held one in His hand to emphasise His point. Certainly His audience would be aware of and knowledgeable about the common lily. Jesus used God's care for the common lily as a reason why humans should not worry nor be overly anxious. Jesus preached a wonderful and powerful sermon against all worldly care using a common flower as His major illustration.

Matt 6:28-29

28. So why do you worry about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin; 29. and yet I say to you that even Solomon in all his glory was not arrayed like one of these. NKJV

Human Experience

Events occurring regularly in ordinary every day life can often furnish excellent illustrations of spiritual truth. Events can regularly transpire through the every day routine of our common lives that clearly illustrate spiritual truths. Talk about subjects and issues of life that are common to people everywhere. Help your audience to identify their every day life to the wisdom of the Bible.

Sanctified Imagination

Imagination is often called the "mind's eye". It is the ability to form pictures or scenes in your mind of many things some of which do not necessarily exist. You may create mental pictures that you can describe to others in order for them to also see some interesting point. Jesus often used the word "suppose" which can also mean imagine, pretend, or what if? He invited people to use their thoughts to imagine a certain situation or condition.

Various Conversations

Interesting conversations with various people can often furnish you with new knowledge on any number of subjects. These items of knowledge can often be used to illustrate profound truths. Cultivate the habit of speaking with interesting people that you are privileged to meet. Speak with them about their areas of knowledge and expertise and learn about issues in life of which you may have had no previous knowledge. Every preacher should also be a student, constantly learning some new thing that increases one's knowledge of life.

USING ILLUSTRATIONS WISELY

Always Clarify the Point

An illustration should always clarify the point you are making. Never use illustrations that may confuse people as to the line of reasoning you wish to emphasise. Illustrations should generally be simple and concise. They should never draw the listeners attention from the main issues of the sermon.

Appropriateness

The illustration should always be appropriate and fitting to your subject and emphasis. Ensure that it is always clearly relative to your theme. Never use examples that do not truly relate to the subject at hand. These may only serve to further mystify and bewilder your hearers.

Brevity

Let them always be reasonably brief and to the point. Illustrations are not the main part nor most important part of a sermon. They are a useful addition. The effective preacher should never spend more time giving illustrations than actually preaching. Keep the analogy of the house and windows in mind. Windows are much smaller than the whole house.

Originality

An illustration is always more powerful if it is original, i.e. if it happened to you or to some close associate. It could also be original in the sense of being new, unique and unusual. Originality also means being fresh, having new ideas and concepts. Such illustrations help to keep your message fresh and vital. Some illustrations have been used so often that the audience may groan when forced to hear it again.

Use A Variety

In addition to throwing light on your subject, illustrations can also be legitimately used for various other reasons. They may be sombre, serious, light hearted, or humorous. They can introduce variation and uniqueness to a message that may otherwise be rather monotonous. Well presented illustrations frequently stimulate passion and fervour. They may be powerfully persuasive. Visual illustrations can sometimes be shared using a blackboard or overhead projector. They can often be powerfully presented as a skit or brief play involving several persons. Try to use all manner of illustrations.

Don't Use Too Many

Don't swamp your sermon with too many illustrations. Too many illustrations can actually detract from a sermon. Especially if they are old, well known ones. The preacher may then appear to be a story teller rather than a dedicated preacher. One good illustration for each main heading is often a good ratio.

Keep Them Simple

A good illustration should simplify a situation rather than complicate it. Don't allow your illustrations to become too difficult to follow or understand. The parables that Jesus told were always quite simple, using common objects and subjects of which everyone was well aware. He specialised in making complex things simple which was one of the reasons why His messages and preaching was so popular with the average people.

Avoid Offence

It can be too easy, in the telling of a story, particularly a humorous one, to say something that may be offensive to someone present. I once heard a preacher say of a recently widowed man,

“He said that he would never look up again, but it was not long until he was looking round again.” This was meant to be humorous but it wasn’t to a widower present that day. Stories that involve the distinctive features or inadequacies of a person, e.g. height, colour, facial features, race etc can also be very hurtful.

Chapter Six

THE PREACHER

I mentioned previously that effective preaching is largely the product of two main factors, one divine and the other human. Both are necessary - for "without man, God will not, and without God, man cannot." It is the human aspect with which we are dealing primarily in these studies.

PERSONALITY GUIDELINES

Human personality is the unique blend of characteristics that define a certain individual. It is the pattern of behavioural characteristics, both inherited and acquired, that distinguish a particular person. Temperament is the biological foundation of personality which is evident from birth. Though one's personality may remain basically the same, it can also be transformed and enhanced. It is the medium by which we communicate with others.

An elderly preacher was once asked by a group of younger ministers: "With regard to the human aspect of preaching, what is the most helpful factor?" His immediate reply was: "Personality!" "But tell us," they persisted, "what is personality?" "Ah," he said, "If only I knew!" In some respects human personality is a mystery.

There are two major factors that comprise our human identity:-

They are character and personality.

Character is the quality of person you really are, the hidden, inner person.

Personality is the manner in which you act and express yourself.

Both are of supreme importance to the credibility and effectiveness of a preacher

Character is the passive aspect of our being, —who really we are inside!

Personality is the active aspect of being, —what we do, and how we act!

Character is your inner being.

Personality is your external expression.

Obviously good character is essential to the credibility of a preacher. People, particularly ministers and preachers, are judged by their inner integrity, honesty and reliability. It is essential for the credibility of a preacher, to be honest, upright, a person of undoubted integrity.

However, personality, the manner in which you present and express yourself, is also very important to the effectiveness of a speaker and preacher. Preaching involves communicating divine truth effectively through human personality. So the development and proper use of personality is important. Jesus obviously had a very winsome and attractive personality and it shone through every sermon He preached. The masses of ordinary people were attracted to His unique and winning personality.

Mark 12:37b And the common (average) people heard him (Jesus) gladly.

Luke 8:40 And it came to pass, that, when Jesus was returned, the people [gladly] received him: for they were all waiting for him.

Most Bible prophets also had powerful personalities, the traits of which can be readily recognised in their writings.

Someone has analysed effective public speaking (I refer now to public speaking as distinct from preaching) in this manner:

An effective speech is composed of:

- Subject matter 60%
- Psychology of approach and conclusion 20%
- Effective delivery 10%
- Personality 10%

Yet, that 10 percent "leavens" the whole speech! It can make the difference between a boring talk and a fascinating speech. I have, therefore, felt it desirable to devote some space to the matter of preacher's personality. The following are some simple guidelines.

WHAT IS PERSONALITY?

Human beings have two vital aspects of being i.e. character and personality. Character is the inner, hidden moral aspect of being, whilst personality is the outward, observable factor. People can more readily observe and assess your personality because it is that part of you that is openly evident. It is the personality that is outgoing and communicates with others. Therefore, most people are known by their personality attributes. It is the observable feature of your otherwise invisible self. If other people are attracted to you, it is usually because of your personality, the positive distinctive features of your person. People often say, "he/she has a really attractive personality" -so pleasant, friendly, natural and attractive. Your personality usually Exodus the message of who you really are. Someone once said, "Whatever language you speak, you can never say anything but what you are!"

If personality is so influential a factor to the success of an effective preacher, it is essential that he/she thoroughly understand what it is. Personality is formed by hereditary factors, genes, chromosomes, DNA etc, received from one's parents and ancestors. Then, throughout the journey of life, environmental issues and pressures also shape one's personality. The personality is also mouldable and capable of change and improvement through spiritual growth and development. The personality of a non-believer is tainted by sin.

Adam was created a "whole" being. In modern parlance we might say, "He was a together person." The Fall dismantled Adam and Eve. They fell apart, spiritually, morally and emotionally. Mankind is a fallen race who have inherited many negative personality traits from their forefather Adam. Our forefathers, inherited: (Read Genesis 3:7-14)

Innate guilt
Insecurity
Uncertainty
Fear
Shame
Embarrassment
Self-consciousness
Lack of Ease and Confidence

They conveyed these negative attitudes to their offspring through genetics. Humanity became a fallen race. It is therefore imperative that the personality be redeemed and transformed. It would seem that the Apostle Peter experienced a powerful personality transformation that made him much more useful and effective in his ministry.

John 1:42

And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, a stone.

Before Peter's experience of salvation and the infilling of the Holy Spirit, he was rash, impetuous, and unreliable. It is a proof of the omniscience of Jesus that he saw that Peter would become a character that would be expressed appropriately by the word "stone" or "rock." The word "Jonas" is a Hebrew word, whose original signification is a "dove." It may be that Jesus had respect to that when he gave Simon the name Peter. "You now bear a name indicative of timidity and inconstancy, but you shall be called by a name denoting firmness and steadfastness."

MAKE AN HONEST ASSESSMENT

Every preacher should become honestly aware of their personality type, its strengths and weaknesses. They should also work hard to overcome impediments and weaknesses and to improve and accentuate their strengths. People will more readily listen to you and take notice of you if they are impressed by and attracted to your personality. In the natural, it is possibly a preacher's most powerful asset. Since this is true, it follows that every aspiring preacher should take every possible step towards enhancing their personality image.

WHO ARE YOU?

One of the secrets of confidently relating to others is to be inwardly relaxed and happy with who you are. When you are personally comfortable with yourself, you can more easily relate to other people. In fact your inner confidence, when modestly projected, actually creates confidence in those to whom you speak. The confidence that quietly radiates from you will positively affect the people before you.

Personality is the social contact part of you. It can be positively affected to enhance it. It is a useful exercise to take an honest inventory of yourself to determine your social strengths and also your weaknesses. Determine to enhance your strengths and overcome your weaknesses. Personality is formed by hereditary factors (genetic ancestral links) plus environmental pressures. However, the personality is also mouldable and capable of change and improvement. This is particularly true in respect of spiritual transformation.

People will more readily listen to you and take notice of you if they are impressed by and attracted to your personality. In the natural, it is possibly a preacher's most powerful asset. Since this is true, it follows that every aspiring preacher should take every possible step towards enhancing their personality appeal. Every person, particularly Christian people, can improve and enhance their personality profile. The way to do this is to reckon your old self to be crucified with Christ and to allow Christ to live in and through you.

Paul explains that his "old self" particularly his ego, his self life, was crucified with Christ. His inner disposition has been superseded by Christ's life within him. Paul still lives biologically, but his character and personality image is over ruled by Christ's life force, nature, disposition and temperament within, through faith. Now, people can "see no man, but only Jesus" in him.

(Gal 2:20) I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me, and gave Himself for me.

A Positive Personality is part of our spiritual heritage and inheritance.

It is manifested through:-

1. Appearance

Your dress style says much about your personality. Dress appropriately. Express yourself in your mode of dress but also accommodate it to your audience.

2. Countenance (Moses' face shone with God's light. Exodus 34:33,34)

Facial expression can often speak louder than words. Your words may seem empty if your facial expression does not confirm them. A smile can do wonders for anyone's face. The glory of God that shone through Moses' face can also radiate through you.

3. Ease and Confidence

The positive person enjoys poise, ease and quiet self confidence.

4. Pleasantness (Gentleness and Kindness. Fruit of Christ's spirit. Gal 5:22,23)

A pleasant person is always friendly and relates easily to others. A pleasant personality will always appeal to people and persuade them to listen to what you have to say.

5. Positive

Being positive does not necessarily imply being an extrovert or one exuding loads of self confidence. One can be quietly positive too. A quiet yet obviously confident person can be extremely convincing and persuasive.

6. Good Humour

Being able to laugh at yourself sometimes enables you to appreciate and utilise good humour. The person who cannot laugh at himself rarely ever sees the amusing side of things. A good sense of humour certainly appeals to most people and can definitely enhance a sermon.

7. Attractiveness

This is not necessarily physical appearance. It is an inner beauty of spirit. This was evidently true of Jesus. His powerful attraction was not in His physical appearance or human beauty. It was obviously in His inner radiance of spirit.

(Isa 53:2) For He comes up before Him as a tender plant, and as a root out of dry ground. He has no form nor magnificence that we should notice Him; nor outward form that we should desire Him.

8. Individuality and Uniqueness

Everyone is created differently. Enjoy and express your individual uniqueness. This is, in part, what makes life interesting, the unique differences that characterise human beings.

9. Personal Dynamism

To be dynamic is to be enthusiastic, lively, active, energetic, vibrant, full of life, vigorous, and self-motivated.

10. Magnetism

To have a magnetic personality is to be attractive, captivating, charismatic and fascinating.

People are drawn to a magnetic personality like iron filings to a magnet.

11. Effectiveness (Getting things done)

To be effective is to be useful, helpful, efficient and to accomplish your purpose. An effective preacher should be a good workman that does not need to be ashamed of their workmanship.

2 Tim 2:15

15 *Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth.* (NKJ)

12. Success

(Josh 1:7) Just be determined, be confident; and make sure that you obey the whole Law that my servant Moses gave you. Do not neglect any part of it **and you will succeed wherever you go.**

All of the above are factors of soul and spirit.

Enhancing Your Personality

1. See yourself "In Christ" -A New Creation. (2 Cor 5:17)
2. Read and absorb what the Scriptures declare about the New Creation.
3. Confess what the Bible says about you.(Col 2:9,10)
4. You are who God says you are.
5. You can achieve all God wants you to accomplish.(Phil 4:13)

Here are some simple ways to enhance your personal appeal.

1. Be Yourself

Be relaxed, natural and unaffected. One of the most important aids to effective speaking is to be relaxed. Tension creates nervousness. Under tension, the memory does not function well. Speech does not flow fluently. Your nervousness will be communicated to the audience, and they too will feel tense. The best way to relax is to commit your message to God. Do the best you can and leave the results to God.

2. Be True To Yourself

Integrity and honesty are essential for a preacher. You are a channel for God mouth-piece, that He might speak to people through you. Therefore, He wants a vessel which is honest, free from hypocrisy and guile. Don't try to create a pulpit personality. The person seen behind the pulpit should be the same person as seen out of the pulpit. Whilst it is definitely important to be yourself, it is also important that you develop a genuine smile. A genuine smile is a great communication asset. A smile radiates inner calm, confidence and good wishes. A genuine smile can open all manner of doors and endear you to all manner of people. An old Chinese proverb says, "A man without a smiling face should never open a shop." In the best sense you are an ambassador of the Gospel. You are seeking to spread the Good News. You should do this with a smile. Always make sure that your body language and words also harmonise with your smile. A smile is usually infectious. You smile and people smile with you. A bright smile usually brightens and relaxes people. It is always good to help your audience become relaxed, ready to receive something good.

3. Do Not Copy Others

To copy means to produce an exact replica of something or someone, e.g. a photo copy resembles the original in every detail. However, God chose YOU because He wants to use YOU! You have some special features peculiar to you alone, and God has a purpose for them. It is a great mistake to try to copy any other preacher. No matter how effective that person may be, it will not enhance your ministry to try to copy him. To do so would be like David trying to wear Saul's armour. It just did not fit him, and would have been more of a hindrance than a help (see 1 Samuel 17:38,39).

If you are trying to copy or imitate someone else, your listeners will quickly become aware of this. They will realise that your preaching is not wholly sincere and genuine. It communicates shallowness or superficiality. You will never be completely relaxed and at ease if you are not yourself. Your ministry will be stilted and artificial. You can certainly learn from hearing and observing other preachers but nothing is gained from trying to copy them. Determine to be yourself, and be the best you can be!

Though you should not copy others, you may certainly emulate them. To emulate means to be inspired by, to follow someone's example, to pattern your life to some degree on someone you admire being inspired by their example.

1 Cor 4:15-16. *For even if you have ten thousand teachers in your Christian life, you have only one father. For in your life in union with Christ Jesus I have become your father by bringing the Good News to you .I beg you, then, to follow my example.*

Phi 3:17. *become followers together of me, brethren, and observe those thus walking, according as ye have us-as a pattern.*

4. Be A Clean Vessel

It is unlikely that your hearers will spiritually rise higher than you. If your life is polluted, you will pollute your hearers. If there is bitterness in your spirit, you will communicate it to your listeners. If you are critical, this will come through your preaching, and your congregation will become critical too. If you allow yourself to be controlled by negative attitudes, the people will also become negative. You will always reproduce after your kind (Gen 1:12,21) You have a grave responsibility to BE the kind of person God wants to reproduce. The fruit of your ministry will be of that variety as well.

5. Be Sincere

Sincerity means to be genuine, honest and truthful, free from pretence or deceit. It means to be the same person in reality as you are in appearance. Do not try to appear to be in public what you are not in private. Be genuine, honest and sincere. Many preachers develop a public image. They have a religious facade. Please avoid this - it is a religious hypocrisy and an abomination to God. God is certainly not impressed by such a false image and people are not fooled by it for very long either.

6. Have A Clear Purpose and Objective

The personality is properly shaped and developed when one has a real objective in life. If your life is truly dedicated to being an effective minister of God's Word, your personality will be developed to that end. It will take the shape best suited to a

communication of truth. Such dedication will foster the development of your personality in the best manner suitable to be a spokesman for God.

Do not allow preaching to be a hobby for you. It is the highest calling of God available to man. If God has called you to declare His glorious truth, devote yourself wholeheartedly to pursue the ultimate development of that calling. It is the most important thing in your life. Never allow it to be relegated to a secondary position.

7. Be Genuinely Interested In People

People always become interested in you when you show genuine interest in them. No matter how brilliantly you may preach your audience will develop little interest in your theme unless they realise that you are truly interested in them. If they sense that you are merely “preaching a sermon” and not truly trying to help them, they will inevitably switch off their interest. Most people are basically interested in themselves, their own world and what can help and assist them. When they recognise you as a “people helper” they will usually warm to you.

8. Be Wholehearted

To be wholehearted means to be eager and enthusiastic -to be totally and wholly involved in what you are doing. Nothing worthwhile is ever achieved by half-hearted people. Nothing of value is ever obtained without cost. Give yourself wholeheartedly to the great task of preaching. Let this goal be uppermost in your mind. Study everything you can on the subject. Let it absorb and motivate you. Make it the most important thing in your life; determine to be, in every way, worthy of the high calling God has put upon you.

PERSONAL INVOLVEMENT IN PREACHING

1. Naturalness

Be relaxed and be yourself. God wants to use YOUR personality as a channel to communicate His Word. That is why He chose and called YOU. Do not be overly critical of yourself. Accept yourself. God has accepted you. No one can be YOU nearly as well as YOU!

2. Originality

Let your message and the manner in which you present it be your own unique product. God has made us all different one from another. He enjoys our uniqueness and the variety this gives to the human race. Use the unique personality God has given to you, and allow Him to express His mind through your life in the special and unique way He has desired.

3. Simplicity

There is something extremely attractive and appealing about simplicity. Don't try to be overly complicated or profound. You don't have to impress people. You are there to minister to them, not to impress them. The main difference between the preaching of Jesus and that of many modern preachers is this. Jesus took the most profound subjects and made them simple and easy to understand. Many modern preachers take the simplest of subjects and make them too complicated for anyone to understand. In respect of preaching, simplicity is success. This is the essence of sermon construction. It is very important for every preacher to develop this.

4. **Attractiveness**

I am convinced that the most winsome and attractive personality this world has ever seen is Jesus Christ! I don't mean particularly in physical appearance. Isaiah said: ...*"when we see him, there is no beauty that we should desire him"* (Isa 53:2).

The attractiveness of Christ was not primarily in His physical appearance. It was His character and personality that were so appealing. The average people of His day responded to Him with great enthusiasm. The Bible says: ...*the common people heard him gladly*. (Mark 12:37). They flocked to Him. There was a sweet graciousness about Him which gave Him enormous appeal. It was partly this personal magnetism which drew large crowds wherever He went. The Holy Spirit can develop a similar attractiveness in you!

5. **Spontaneity**

Don't act unnaturally in a stilted manner. Be free and unimpeded, doing things naturally. Spontaneity means that things happen easily without being forced or coerced. Don't develop a religious style which is heavy and unnatural. Let your style of communication flow freely and naturally. Don't let yourself be bound and restricted. Develop the ability to think on your feet and to express yourself spontaneously.

6. **Adaptability**

A good preacher must learn to be flexible and to adapt to many different circumstances. Every gathering you preach in will be different in some way from others. You need to be able to discern in each situation what the Holy Spirit is desirous to accomplish. God has a specific objective to achieve in every gathering of believers. The preacher is a very important key to the accomplishment of that purpose.

Try not to be too rigid or orthodox in your mental approach to a preaching occasion. Endeavour to keep your mind flexible and open. Learn how to wait on God continually in your spirit. Keep your spirit open to His still small voice within you. This can make all the difference between a very ordinary church service and a dynamic encounter with God through His Word. The Holy Spirit can create many different kinds of moods in the meetings. Sometimes they can be joyful and lively; at other times they will be quiet and reverent. The skill to recognise this, and take advantage of the unique situation created by the Spirit, can enable you to reap the results desired by God.

The key to success in Christian service is to "discern the way in which God is moving and move with Him."

7. **Dynamic**

To be dynamic means to be energetic, vibrant, vigorous and full of life.

There is a mysterious dynamic in preaching which is quite unique to this particular function - a dynamic expression of authority which can be quite awesome to witness. Peter illustrates this awesome dynamic on the Day of Pentecost (Acts 2). Until this time, he had shown himself to be fearful and afraid. His cowardly denial of Christ had proven this. His refusal to acknowledge Christ even before a mere serving-maid

reveals his timidity and insecurity. But he was transformed on the Day of Pentecost. We see a very different Peter as he stood to preach that morning. There is something glorious to behold about this man as he fearlessly proclaims the Word of God to a vast crowd.

There is a majesty which thrills the soul as we witness such a preacher in action. Who can explain just what constitutes this phenomenon?

I clearly recall some of the times when I have been privileged to hear Dr. Billy Graham. What power and authority is released through the preaching of this man! It is a combination of the power of God and the co-operation of man. Here is an example of how wonderfully a human being can become a dynamic channel for the wisdom and counsel of God to be brought to men. Truly preaching is a high and holy task. A person called to this work must feel honoured indeed. Anyone called to fulfil this role should surely dedicate himself wholeheartedly to ensure the highest possible level of effectiveness.

VITAL EQUIPMENT

I would like to speak to you now about three things which are vital to effective preaching: **VISION, VOCABULARY AND VOICE!**

1. Vision

Every preacher needs a vision. By this I mean a concept of what his ministry can achieve in God. Our personal vision is that concept of the ultimate achievement towards which we move through life. You could say it is a dream of what you can ultimately be for God and the function you can fulfil to His glory. Every preacher needs such a vision to motivate him. He needs a definite, ultimate goal to move towards - something to strive for, something to achieve; something for which it is worth sacrificing; a goal which will bring out the best in him. Most preachers encounter plenty of discouragement one way or another. They need something which will counterbalance this and eventually make everything worthwhile. Unless you have an inner awareness of God's ultimate purpose for you, you could be overcome with discouragement and fail to achieve your divinely-appointed goal.

2. Vocabulary

A preacher's vocabulary is composed of the number of words he knows and with which he is familiar. Obviously, words are the tools that a preacher employs in the pursuit of his calling. The more words he knows and understands, the more fluent and expressive he can be. Words are to the preacher what brush and paint are to the artist. A preacher can paint vivid pictures with words. As he describes a scene, his audience can almost see what he describes. Words are so important to an effective communicator. A preacher without words is a tradesman without tools.

As a preacher, you must be interested in words. Try to read widely, for reading good literature will enrich your vocabulary. Whenever you encounter a word you are not familiar with, investigate it. Find out what it means. Add it to your collection. Begin to use it in its right context and application. Build up your vocabulary; you will become more fluent as you do. People will listen to you with much more interest, if you can adequately communicate your topic.

3. Voice

Surely the voice is a preacher's greatest natural asset. Therefore, you should endeavour to take good care of it. You should always be aware of your voice and seek to improve your use of it. You should also learn how to properly use and project it. A wrong style of speech projection can seriously injure the vocal cords. The natural timbre and tone of one's voice can be irrevocably marred through constant misuse. Every preacher should cherish and nurture his vocal cords. Too much shouting can soon damage the vocal cords which are easily injured.

PRINCIPLES OF PUBLIC SPEAKING

Here are a few principles about which a public speaker should be mindful:

1. Breathing

Correct breathing is extremely important for a speaker.

- Practice breathing through your nose.
- Breathe deeply right to the bottom of your lungs.
- Practice filling your chest and lungs with air.
- Hold it and then breathe out slowly. Control the expiration.
- Let the air come right up from the bottom of your lungs, through your larynx (voice box) and hit the roof of your mouth. The roof of your mouth should act as a sounding board. When you bounce your voice off your palate, it will gain extra resonance. Learning to do this correctly will strengthen your vocal chords.

2. Articulation

Articulation is the art of uttering speech clearly. An articulate person speaks very clearly. He is easy to understand. He pronounces his words well. Every preacher should aim to become adept in this skill. He ought to be easy to listen to. It should not impose strain to listen to him; it should be a pleasure. Even in everyday conversation, he should practice speaking clearly.

3. Inflection

Inflection in speech has to do with the pitch of your voice, high or low. The human voice has a very wide range of tones. If you speak at the same pitch and on the same tone all the time, your voice can sound very monotonous and boring. You must develop the ability to vary and modulate your voice.

As a singer can go up and down the scale - giving forth a good variety of tones - so can the public speaker. If your voice tends to be naturally rather high-pitched, practice speaking in the lower registers. Develop a variety of pitch in your voice.

4. Speed of Delivery

Some people tend to speak at the same rate all the time. This too can become rather boring. You should endeavour to vary the speed at which you speak. Most of your message will be delivered at a moderate rate which is easy to listen to. From time to time however, you should quicken or slow down the pace to give variety and added emphasis to your presentation.

5. Volume

This is another factor of importance. Varying the volume of your voice can give added emphasis to a point you wish to make. The major part of your message should be delivered at a conversational volume. This ensures that it is loud enough for all to hear, yet not so loud that it assaults the ears of your audience.

Some preachers seem to feel it necessary to preach so loudly that they hurt the ears of their hearers. You should avoid this. If the whole of your message is delivered with loud volume, it is difficult to give special emphasis to those sections which are the most important. Endeavour to begin your message at conversational volume. Only turn the volume right up when you have a special point to emphasise strongly. If you occasionally drop the volume, this will also serve to give special emphasis. Your congregation will give special attention when you drop the volume. They will endeavour to hang on to every word.

6. Pausing

Don't be afraid to pause once in a while. This can also give added emphasis to some point you make. Some preachers are frightened of quiet spots. Their delivery pours forth like a river, without any pause. This can be difficult for people to absorb. Don't race through your message, keeping up a fast tempo and hardly pausing for breath. Your congregation needs time to think and consider what you have said. This helps to really absorb the truth of your message. You need to inform the mind as well as stir the emotions. The mind can absorb things only at a steady rate. If you preach too quickly without suitable pauses, you will leave your hearers behind.

7. Repetition

A certain amount of repetition can be good. It helps to emphasise your point and fix it in the minds of your listeners. This is the kind of emphasis which you purposely give. You are aware that you are doing it, and have a good reason for doing so. Try to present the same point in a variety of ways. You want the truth you are sharing to become part of the thinking and action of the people. In order to accomplish this, the mind needs an adequate exposure of truth and must be convinced.

SIMPLE TIPS FOR PREACHERS

1. Be Yourself!

Don't try to project some image that is insincere. Being yourself is the only way to be completely relaxed. If you try to imitate some other preacher, this will be communicated to your audience. They will sense the artificiality of your preaching. Be the very best that you can be, but always be natural and be yourself.

2. Forget Yourself!

Self-consciousness can be a real hindrance in public speaking. It may produce hesitancy and uncertainty. Chronic self-consciousness can even make a person "tongue-tied." It can severely restrict your flow of speech. Your actions and demeanour will also be restricted. You should prepare yourself as thoroughly as possible in every necessary way.

Let your study of the subject be adequate.

Immerse your heart and mind in your subject.
Let your notes be comprehensive, concise and clear.
Be "prayed up" and filled with the Holy Spirit.
Be filled with the word of truth you intend to share.

Pay attention to every area of preparation you are aware of; but when you stand to speak, forget about yourself. Be completely absorbed in what you have to share. Be aware of your audience rather than of yourself. You are a channel for God's Word to flow through. Just seek to be utterly yielded to Him, aware only of God and the people to whom you are speaking on His behalf.

3. Don't Develop A "Religious Voice" When You Are Preaching

Some preachers do this, and it is most disconcerting. Their pulpit voice is so different from their normal one. This conveys a sense of insincerity. It is almost as though this person is "acting out a part." It also sets him apart from his congregation; they tend to see him as a different breed or species.

It almost seems as though he belongs to a different world than they. This makes it difficult for them to identify with him. Practice preaching in a normal voice - the same voice, accent and tone that you use every day in the normal communications of life. This conveys a sense of reality and sincerity.

4. Do Not Speak Too Softly

Make sure that everyone in your audience can hear you clearly. Don't make them strain to hear your every word. If necessary, ask the crowd; "Can everybody hear me clearly?" It is pointless to proceed with your message if part of your audience cannot hear well enough to follow you. This would be wasting your time and theirs.

5. Don't Shout

Endeavour to speak with a normal conversational tone and volume, which may have to be increased somewhat according to the size of the crowd and whether or not you have the use of an amplifying system. Always avoid screaming or shouting too loudly.

6. Remember to Vary the Speed and Pitch of Your Delivery to Avoid Monotony

The speed of your delivery might also coincide with an increase in volume when you want to emphasise a point more urgently. Speed and volume of delivery often serve to dramatically lay emphasis on the particular point you are making.

7. Help The Audience To Accept You

It is always essential to know and remember the kind of people to whom you will be preaching and to adapt your message and its presentation accordingly. Before you can speak effectively to an audience you must win their interest and support.

Aim to immediately win their confidence. It is important that in the opening remarks of your message you establish some credibility with your audience. Grab their attention. Impress your authority. Help them to realise that you have experience and authority in respect of the subject you plan to share with them. If they do not accept you, they probably will not accept your message either!

8. Always Dress Appropriately

Your appearance, including your manner of dress, will speak volumes to your audience before you actually open your mouth. You can either win or lose the respect and favour of your audience as soon as they first see you. Your appearance should never detract from your ability to communicate with your audience. Ideally, you should dress rather modestly, in a manner which is not likely to offend anyone. What is the point of antagonising your audience by your manner of dress? Your aim is to win and influence your listeners, not to antagonise them. Your clothing should not draw undue attention to you. If possible, you should be neatly, suitably and modestly attired. Certainly your dress should not be offensive to the national and religious culture of your audience.

9. Learn To Stand Properly

On most occasions it is proper to stand when addressing an audience. You should stand firmly on both feet, giving yourself a good solid stance. Stand upright, facing your audience. Keep your hands out of your pockets. Avoid leaning on anything. If there is a pulpit or rostrum, by all means use this to place your Bible and notes on, but don't use it to lean on. Standing upright will help your breathing. It will also engender a feeling of quiet confidence as you face your audience.

10. Learn to Move Naturally

Your body conveys a message as well as your voice. It is important how you conduct yourself while speaking. The key to proper movement is to let it be natural. Avoid unnecessary physical gesticulations. If you are verbally describing something, it is natural to also convey the idea with your hands. Let such descriptions come naturally and spontaneously. You can emphasise a point very forcibly with your hands. All hand movements should be appropriate to what you are emphasising.

11. Establish and Maintain Eye Contact With Your Audience

Your eyes convey a message too! Don't stare into space or above the heads of the listeners. Look directly at the people you are addressing. Let your glance rove around the congregation so that everyone feels that you are speaking to THEM. By this means, you will establish a good contact and rapport with the people.

12. Remember That Facial Expressions Are Important Too!

The look on your face conveys a message very eloquently. Avoid any extreme facial expressions unless you are emphasising some particular point. Above all, let your facial expressions be natural, and let them be appropriate to your theme and topic. Be happy and confident, unless your subject is a sad or serious one. These suggestions are made with respect to the natural art of public speaking. Obviously the factor of greatest importance in preaching is the presence and anointing of God upon your life. However, God can bless and anoint a person who is well-prepared and has some understanding of the principles of communication. Never despise such skills. But, on the other hand, do not depend on them either. Ultimately, only God can accomplish what you are seeking to attain through your preaching. Let your confidence be placed firmly in Him. Understand that the only really worthwhile development in your preaching abilities is that which God accomplishes.

It is important to remember that as a preacher, Jesus was enormously popular with the average people of His day and community. It was generally the religious scribes and Pharisees who found fault with Him and criticised His ministry. Obviously Jesus spoke in a manner that registered with the common (average) people of His generation. E.g.

Mark 12:37. And the common people heard Him gladly. NKJV

Mark 12:37. The large crowd listened to him with delight. NAV

He must therefore have spoken in a manner that established credibility and trust. He obviously spoke of things that deeply concerned and interested his audience. Even when He preached in an isolated wilderness, multitudes of people followed Him there and hung on to His every word. Modern preachers, representatives of Jesus, should also behave in a similar manner to Christ. Christ likeness of character, behaviour and speech should be clearly evident in the manner of an effective preacher. A preacher is not only known and judged by what he says but by how he behaves and conducts himself.

Conclusion And Application

Your conclusion is a brief summary of all that you have shared. You reiterate the main points of your message to fix it clearly again in the hearts and minds of your audience. A good conclusion gathers the scattered impressions of the sermon into one powerful finale. This is in many ways, the most important feature of any effective message. Without a clear conclusion and suitable application even the finest sermon may become ineffective and useless. A waste of time and breath. The prime purpose of preaching is to initiate positive change and transformation. Every message should ultimately conclude with an appropriate application. The best applications are those towards which the whole sermon leads. E.g.

Acts 2:37-41

37. When the people heard this, they were cut to the heart and said to Peter and the other apostles, "Brothers, what shall we do?"

38. Peter replied, "Repent and be baptised, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit.

39. The promise is for you and your children and for all who are far off-for all whom the Lord our God will call."

40. With many other words he warned them; and he pleaded with them, "Save yourselves from this corrupt generation."

41. Those who accepted his message were baptised, and about three thousand were added to their number that day. NAV

SUMMARY

Preacher or Audience Focussed?

Many sermons appeal to the preacher more than to his audience. In fact, some preachers may have "pet subjects" -topics they love to preach on whether it benefits their audience or not. Every effective speaker must be more audience conscious than preacher conscious. Most humans want to know, "How does this apply to me and will this help and benefit me?"

Know your audience

It is important to know, “Who are my audience?” “What are their interests, beliefs and needs?” “What is the level of their maturity and understanding?” “How knowledgeable would they be on the subject I plan to share?” “What does God want to tell them?”

Effective Preachers are both preacher AND audience focussed.

Know your audience. Who are they? What is their greatest need?

What does God urgently want them to know?

Use what you know about your audience to personalise your message.

Improving Your Delivery

Good delivery will enhance your effectiveness. Poor delivery will diminish it.

Presentation has an impact quite apart from the substance of the message.

How you look and sound may have more impact on your audience than do your words.

We begin to communicate before we actually speak.

When you are preaching, your mind, your body and your voice all need to work together.

Good Appearance includes

Being Relaxed

Appearing Confident

Being Animated

These qualities are conveyed through

Posture

Facial Expression

Eye Contact

Physical Gestures

Communicating Effectively Includes

Being Confident

Being Relaxed

Being Animated

Being Articulate

Being Enthusiastic

Be Persuasive.

Your message should persuade your audience to make some decisions and to do certain things.

An effective message consists of a powerful statement, backed by supporting evidence.

Use strong, active, positive words of affirmation, not negative or pessimistic ones

Use simple, everyday words. Avoid religious jargon.

Use powerful illustrations that help your audience understand your point.

Identify with your audience. Don't patronise them.

Chapter Seven

PREACHING TO PERSUADE

Acts 18:3-4

4. Every Sabbath he (Paul) reasoned in the synagogue, trying to persuade Jews and Greeks.

Persuading someone to change their mind is one of the most difficult tasks in the world. Yet the preacher must always aim to do this. Fortunately the responsibility does not lie wholly with the preacher, for the Holy Spirit is really the “gentle persuader.” Nevertheless, preachers also have their role to play in the process. It is therefore important that we recognise the part we must play in a patient yet deliberate endeavour to bring positive change into the lives of men and women.

The art of persuasion is the ability to convince someone, sway them, win them over, make them believe you, help to change their mind and subsequently their life. Surely this expresses the purpose of preaching. It is intended to arouse people to positive response and action. To persuade them to forsake their godless lifestyle, receive Christ into their lives and begin to love and serve God. Too many sermons leave listeners unmoved. They may be eloquent and intellectually impressive, intriguing the mind but not arousing the listener to positive action.

Plato’s Famous Symposium Includes The Testimony Of A Scholar Who Said:

“When I listen to Pericles, or any other orator of the day, I say to myself, “He is a good speaker,” and that is all; but when I listen to Socrates, my soul is stirred, my eyes fill with tears, and I blush for the trivialities on which I spend my days.”

Effective preachers must always remember that;

The end is always more important than the beginning.

The end result is far more imperative than the “sermon”

The preaching that fails to produce a positive response has totally failed in its purpose, like a beautifully flighted arrow that completely misses its target.

The preaching ministry of Paul was extremely persuasive. Each Sabbath he reasoned with his fellow Jews, persuading many of them to believe the message regarding the Messiah.

Acts 18:3-4

4. Every Sabbath he reasoned in the synagogue, trying to persuade Jews and Greeks.

It is quite obvious that his desire was not merely to inform his audience but rather to utterly convince them, persuading them to accept the Good News of Christ’s fulfilment of the Holy Scriptures. His primary objective through preaching and teaching was obviously to “persuade” men, both Jew and gentile, in God’s behalf.

One of the things that motivated Paul to preach with passion and urgency was ‘the fear (reverence, respect for) of the Lord.

2 Cor 5:11

11. Since, then, we know what it is to fear the Lord, we try to persuade men. What we are is plain to God, and I hope it is also plain to your conscience.

Acts 26:28-29

28. *Then Agrippa said to Paul, "Do you think that in such a short time you can persuade me to be a Christian?"*

29. *Paul replied, "Short time or long-I pray God that not only you but all who are listening to me today may become what I am, except for these chains." NIV*

The Apostle Paul was undoubtedly the greatest and most effective preacher in the New Testament church. Yet his success was not accredited to his ability to speak impressive words. As a brilliant scholar, he surely had the power to do this but he purposefully discarded this ability.

1 Cor 2:1-5

2:1 *And I, brethren, when I came to you, did not come with excellence of speech or of wisdom declaring to you the testimony of God.*

2. *For I determined not to know anything among you except Jesus Christ and Him crucified. 3. I was with you in weakness, in fear, and in much trembling.*

4. *And my speech and my preaching were not with persuasive words of human wisdom, but in demonstration of the Spirit and of power,*

5. *that your faith should not be in the wisdom of men but in the power of God. NKJV*

1 Cor 1:17

17. *For Christ did not send me to baptize, but to preach the gospel, not with (human)wisdom of words, lest the cross of Christ should be made of no effect.*

BEGIN WITH THE END IN VIEW

What is your objective when preaching a sermon? Is it merely to preach an interesting theme? Or is it to impress your audience with your power of oratory? Are you satisfied when your listeners congratulate you saying, "That was a wonderful sermon?" Or do you have some deeper purpose in mind?

The real purpose of preaching and teaching the Scriptures is to see people's lives inspired and activated to follow Christ wholly. It is for them to become transformed into the likeness of Jesus Christ. It is to see them disciplined in order to fully obey and serve Him. If this is not achieved, our preaching is in vain. We are wasting our time and that of our listeners.

SIT WHERE THEY SIT

An old American Indian proverb says, "Never judge a man until you have walked in his moccasins." In other words, until you are very familiar with the path he has to walk. An effective preacher needs to get into the heart and mind of his listeners. He needs to enter into their lives and understand their circumstances. He needs to be aware of and identify with the real issues of life that average people have to face.

Ask yourself, just who am I preaching to here?

What is their life experience?

What degree of cynicism might they have?

What do they need to hear?

What do they not need to hear?

What is most likely to positively influence them?

An effective preacher does not merely talk sentimental theory. The finest mentor is the person with a mature understanding of the true issues of life. He speaks out of deep personal experience and empathy. The effective preacher is an optimistic realist who has personally discovered and proven some powerful truths about God.

I once conducted the funeral of a builder who owned a large company. Most of the people at the funeral were employees who were all non-Christians, strong unionists and many were communists. I spoke on 2 Cor 5:1

For we know that if our earthly house of this tent is torn down, we have a building from God, a house not made with human hands, eternal in the heavens.

I spoke on “Building for Eternity” Many received Christ that day.

JESUS IS OUR FINEST ROLE MODEL

Jesus will always be the preacher’s finest role model. Every preacher should seek to emulate Him in every aspect of their preaching. This certainly includes His meekness and humility. Being a gifted preacher is never a reason for becoming proud or arrogant. The opposite should be true. Being an effective messenger for the Lord Jesus Christ should always have a humbling effect on any preacher. Such meekness and humility will be an attractive element winning over any audience.

Jesus had a deep empathy with the average people of His day. He was very conscious of the problems they faced and the burdens they bore. His preaching was closely related to those needs and provided practical advice about how to cope with them.

Mat 11:28-30

Come to Me, all you who labour and are burdened, and I will give you rest.

Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. For My yoke is easy and My burden is light."

COMPARISON AND CONTRAST

Jesus frequently used a Rabbinic style of teaching which used the elements of comparison and contrast. He would firstly compare the similarity of two issues and then He would contrast them. He would often quote something from the Law of Moses, compare His own teaching with it and finally point out the contrast. He frequently used the phrases, “You have heard that it has been said of old...But I say to you.” In other words He first compared and later contrasted some well known theme in order to emphasise His own teaching on that issue.

This method is used in order to emphasise the superiority of the theme He is presenting. E.g. The Law of Moses forbade murder and threatened judgement upon a guilty party. But Jesus says that even unjustified anger against one’s brother will bring a penalty.

Matt 5:21-22

21. *“You have heard that it was said to the people long ago, ‘Do not murder, and anyone who murders will be subject to judgment.’ 22. But I tell you that anyone who is angry with his brother will be subject to judgment.”* NIV

Another verse that illustrates this method is:

Mark 8:36-38

36. *For what will it profit a man if he gains the whole world, and loses his own soul?*

37. *Or what will a man give in exchange for his soul?* NKJV

Here Jesus compares and contrasts the possibility of “gaining the whole world” with that of losing one’s eternal soul in the process. By expounding this Scripture, the preacher is able to

1. Speak about the many things in life that a person may gain throughout their life time including great wealth, tremendous fame, fabulous possessions, all the heart could desire.
2. But if the end of that person’s life is eternal banishment from the presence of God, they have concluded a very bad bargain indeed. What could be more powerful than the contrast between Heaven and Hell?

A further example is in Rom 6:23

23. *For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.* NKJV

Here the wages (end results) of sinful living are compared and contrasted with the wonderful gift of God in Christ. The preacher’s task is to graphically illustrate the grave possibilities that lie before a person who insists on living an unrepentant sinful life. The end of such a life is eternal death. In complete contrast, the glorious possibility available to all who repent and receive God’s pardon is to spend eternity in God’s presence.

The art of persuasion lies in the ability to persuade a person that what is offered and available is far better than what the person presently possesses. Imagine a car sales person persuading someone that the latest model, with all its new refinements, is vastly superior to the old car he is presently driving.

JESUS STIRRED EMOTIONS

Jesus was obviously a very well received preacher. Wherever He preached, huge crowds of people gathered to hear Him. Even in the wilderness, the crowds sought Him out in order to hear His words. So fascinated were they by His teaching that they often neglected to eat as they sat for many hours, absorbing every word He shared. His preaching did not only attract the religious people. It attracted the masses, i.e. the common, average persons of His day.

Mark 12:37

It was said of Jesus with regard to His preaching, “And the common (average masses of) people heard Him gladly.” NKJV

The Living Bible expresses this thought more explicitly.

“This sort of reasoning delighted the crowd and they listened to him with great interest.”

Notice, they heard Him gladly, i.e. they were delighted to hear Him, plus, His message brought gladness into their lives. His words stirred the emotion of joy and gladness within them. They responded to His preaching with great joy.

Unfortunately, many churches and Christians today frown on any kind of emotional expression. They view it as unseemly and carefully avoid any evidence of emotion. Consequently, church services become very sterile. (and boring!) The same must also be said for many “sermons.” They are so carefully sterilised from emotional content that they become bland, insipid and boring. There was certainly nothing boring about the preaching of Jesus. Nor that of the Apostles! Someone has said that the Apostles wherever they went, there was either a revival or a riot. Others commented that through their teaching they were “turning the world upside

down.” Nobody could remain complacent or indifferent. Would that this could be said of our preaching today.

YOU MUST BE PERSONALLY FULLY PERSUADED

1 John 1:2-4

2. that which we have seen and heard we declare to you, that you also may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ. 4 And these things we write to you that your joy may be full. NKJV

The early church preachers spoke out of their own experience. The things which they “surely knew.” They did not present theological theories. They shared from the tested proofs of their own personal experience. They were fully persuaded of the reality and validity of the message they preached. They were themselves grateful recipients of God’s grace. They had experienced the transforming power of salvation through faith in Christ and now they passionately urged others to receive Him.

When you have personally experienced something wonderful in your life, you naturally want to share it with others. When that secret is life transforming and wonderful you obviously share it with great passion. Passion begets passion. If the preacher does not preach with obvious excitement he will never excite others. Whatever people may say about your preaching, please don’t ever give them the chance to call it boring. To bore people with the Good News of Jesus is an insult to God’s salvation.

Preach From A Heart Of Love

Love is the most powerful emotion. It is very difficult to separate love from emotion. A love that is void of passion, is hardly a true love. It is the love of God that motivated Him to give His Son to die for sinners.

John 3:16

For God loved the world so much that he gave his only Son so that anyone who believes in him shall not perish but have eternal life. TLB

It was that same kind of love that caused Jesus to live and die on this earth in order to redeem and ransom us. It was the same love that persuaded Paul to give his whole life to preaching the

Gospel.

2 Cor 5:14

14. For the love of Christ constrains (encourages, urges, impels) us; because we thus judge, that if one died for all, then were all dead: KJV

A preacher should only ever preach from a heart of love. Until you truly love people you will never change them.

THE BENEFICIAL USE OF HUMOUR

Many sincere Christians believe that humour has no place in preaching. They believe that preaching should always be serious, solemn and heavy. However, I feel sure that Jesus often displayed a sense of humour, even in His teaching. I cannot help but feel that there would have been a smile (grin?) on His face when He spoke with those who sought to trip Him up. E.g. Mark 12:13-17

13. Later they sent some of the Pharisees and Herodians to Jesus to catch him in his words. 14. They came to him and said, "Teacher, we know you are a man of integrity. You aren't swayed by men, because you pay no attention to who they are; but you teach the way of God in accordance with the truth. Is it right to pay taxes to

Caesar or not?

15. *Should we pay or shouldn't we?"*

But Jesus knew their hypocrisy. "Why are you trying to trap me?" he asked. "Bring me a denarius and let me look at it."

16. *They brought the coin, and he asked them, "Whose portrait is this? And whose inscription?" "Caesar's," they replied.*

17. *Then Jesus said to them, "Give to Caesar what is Caesar's and to God what is God's." And they were amazed at him. NIV*

As with most other things, too much humour is usually inappropriate. You are a preacher, not a comedian. You are not called merely to make people laugh. Nevertheless, an appropriate and timely touch of good humour can prove very winsome and attractive. Non-Christians are often delighted to discover that a preacher can have a sense of humour. It helps them to realise that preachers are humans too.

PREACH WITH PASSION

The kind of passion that effective preaching demands, includes genuine love for one's hearers, fervour, excitement, enthusiasm, zeal, and ardour. Preaching with passion involves preaching from the heart, not merely the mind. Some preachers are eminently capable of delivering an impressive sermon. Their knowledge and powers of oratory may greatly impress the minds of their audience, yet leave them completely unmoved. Preachers are not called to impress audiences with brilliant sermons. They are called to rescue people from disaster and eternal death. I remember, many years ago, auditioning for a part in a dramatic play. Part of the audition required the candidate to imagine they were drowning and to shout "Help." I got the part because I had the loudest voice. I did not worry about diction or voice control. I simply yelled out "Help" with all the passion and noise I could muster. I was probably louder than all the other candidates together and my passionate plea convinced the selection committee.

We must not only preach as though we mean it. We must preach because we DO mean it and no one should have any doubts. We should preach the Gospel as though it was the last opportunity our listeners have to hear it. I was once preaching the Gospel to a large congregation. As I preached, my attention was continually drawn to two young men in their early twenties at the rear of the auditorium. I began to preach as though they were the only people in the meeting. At the close of the message, I appealed for those who would receive Christ as Saviour. Though many responded the two young men did not. Afterwards, I deliberately rushed to the back of the venue to speak to them before they left. I told them how much they were on my mind as I preached and I begged them to receive Jesus. Both replied that they were too young to "accept religion." They wanted to experience life first and perhaps in years to come they would think again about what I had said. Less than one hour later, as they travelled home, they were both hit by a large truck and killed instantly, evidently dying without Christ. That event has influenced me ever since. It constrains me to preach with passion and urgency. I deliberately seek to persuade people to receive Christ and salvation now, before it becomes too late.

BE SINCERE

Too many preachers assume a "pulpit image and profile." This is often quite different from their usual, normal person. It often includes an unnatural, professional image and voice that gives a strong impression of insincerity. The preacher appears to be playing a role or performing an act rather than fulfilling a mission of love. Little wonder that the audience is not

convinced of the preacher's sincerity. To persuade people you must win for yourself credibility. Your audience must realise and know that you are utterly sincere in what you are saying. They will not be convinced unless this is so.

KEEP IT SIMPLE AND CLEAR

An effective sermon is not a performance. It is a vitally important message of greatest urgency. Do not confuse the message with vagaries. If you are trying to save someone from imminent danger, speak as simply and directly as possible. Leave no room for misunderstanding. You are a messenger from God warning sinners to "Flee from the wrath to come." Don't leave anyone in any kind of uncertainty. Hababuk says

Hab 2:2

And the Lord said to me, "Write my answer on a billboard, large and clear, so that anyone can read it at a glance and rush to tell the others." TLB

ALWAYS CONCLUDE WITH A CHALLENGE

Deut 30:19-20

19. "I call heaven and earth to witness against you that today I have set before you life or death, blessing or curse. Oh, that you would choose life; that you and your children might live!

20. Choose to love the Lord your God and to obey him and to cling to him, for he is your life and the length of your days." TLB

Every effective message should conclude with a challenge. One day your message from God may be His final call to some soul within the sound of your voice. Our purpose is more than to merely inform. We are to powerfully persuade and convince people of their need of God and His mercy. We stand between God and mankind. Since no person knows when their life span may end, it is a matter of urgency that everyone knows where they will spend eternity when this earthly life is over.

Chapter Eight

PREACHING WITH AN ANOINTING

We have spoken of some of the natural aspects of effective preaching and I will now add a brief reference to **THE** most important factor, the anointing of the Holy Spirit. Jesus Himself knew the value and power of this and it was the secret of His effective ministry. Jesus had a ministry of doing and teaching. (Acts 1:1) It is the Holy Spirit anointing that enables us to do good things as well as simply teaching good things. The anointing of the Holy Spirit indicates the fresh touch of God. It is His finger print. No preacher can truly achieve God's purpose without His anointing.

Luke 4:18-19

*"The Spirit of the Lord is on me, because he has **anointed me to preach good news** to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favour."* (NAV)

Acts 10:38

*"how God **anointed** Jesus of Nazareth with the Holy Spirit and power, and how he went around doing good and healing all who were under the power of the devil, because God was with him."* (NAV)

The anointing of the Spirit gave Him power to proclaim, **and minister**, certain benefits.

At Nazareth that day He :-

1. Preached Good News to the poor.
2. Liberty to those held captive.
3. Sight to the Blind.
4. Release to the oppressed.
5. The time of God's good favour.

He was not only anointed to preach, proclaim and promise these blessings. The same anointing enabled Him to deliver these benefits for He was anointed both to preach and to heal. Truly anointed preaching will do far more than merely inform the intellect or stir the emotions, it will apply positive therapy and healing to the hearers. At the conclusion of His message, He was able to say, "This day these promises are available for fulfilment in you. Those things we have proclaimed are available to be experienced by you."

THE IMPORTANCE OF THE ANOINTING

The anointing of the Spirit is the fresh touch of God upon you. The preacher needs a fresh touch from God every time he preaches. There is a fresh anointing available for every message and every occasion.

(Psa 92:10) But You will lift up my horn as the wild ox, and I will be anointed with fresh oil.

The importance that God attaches to the anointing is emphasized by the fact that in the Old Testament everyone who served Him in any capacity had to be first anointed with oil. Every Priest who served in the Tabernacle had to be anointed with the special oil. Every tradesman and artificer who worked on the Tabernacle or the sacred furnishing had to be anointed.

THE ANOINTING SIGNIFIES THINGS CONSECRATED TO GOD

An important purpose of the anointing was to consecrate persons or items to the service of God.

Exodus 28:41

“After you put these clothes on your brother Aaron and his sons, *anoint and ordain them. Consecrate them so they may serve me as priests.*” (NAV)

Whenever a person was consecrated to God by being anointed with holy oil, they were then said to be “Holy unto the Lord.” Preaching God’s Word is both a high and holy calling. In order to do it effectively we must be totally dedicated to God for that purpose. It must be the highest priority in one’s life.

SEPARATED FOR SERVICE

In the Old Testament, the anointing was used to delegate, authorize, and set apart a person for a particular work or service of the Lord. God’s servants were anointed and appointed. E.g.

Isa 61:1

1. *“The Spirit of the Lord GOD is upon Me, because the LORD has anointed Me to preach good tidings to the poor; he has sent Me to heal the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound;”* (NKJ)

The anointed person belongs to God in a special sense. The phrases, “the Lord’s anointed,” “God’s anointed,” “My anointed,” “Your anointed,” or “His anointed” are frequently used for such people. E.g. Saul 1 Sam. 26:9, 11, David 2 Sam. 22:51, and Solomon 2 Chron. 6:42. Priests, kings, and prophets were anointed. Oil was poured on the head of the person being anointed.

Exodus 29:7

“Take the anointing oil and anoint him by pouring it on his head.” (NAV)

Lev 4:5-6

“Then the anointed priest shall take some of the bull’s blood and carry it into the Tent of Meeting. He is to dip his finger into the blood and sprinkle some of it seven times before the LORD, in front of the curtain of the sanctuary.” (NAV)

Kings were also set apart through the ritual of anointing, which was performed by a prophet who acted in God’s power and authority 1 Sam. 15:1. The Old Testament also records two instances of the anointing of a prophet. (1 Kin. 19:16; Is. 61:1)

In the New Testament, Jesus the Messiah is described as “anointed.” The name “Messiah” comes from the Hebrew “HaMashiach” meaning the Anointed One. This description is found in the Psalms of the Old Testament which prophesy the coming of Christ and in the preaching of the apostle Peter in the Book of Acts. All who are Christ’s disciples are said to be anointed; they are God’s very own, set apart and commissioned for service 2 Cor. 1:21.

EVERY PERSON AND ITEM IN THE TABERNACLE WAS ANOINTED WITH HOLY ANOINTING OIL

This was to consecrate, separate, and sanctify them to God. Once anointed, they were declared, “Holy to the Lord” and could never be reclaimed to serve a secular purpose. Every thing or person, consecrated to God by anointing, must remain forever the Lord’s. They must never be

used for any other purpose but to serve and glorify God. The same principles relates to the gifts e.g. singing, preaching, dancing etc that have been dedicated to God. They must never be reclaimed to be used for any other purpose.

THE PRIESTLY ANOINTING

Exod 29:20-21

"Then you shall kill the ram, and take some of its blood and put it on the tip of the right ear of Aaron and on the tip of the right ear of his sons, on the thumb of their right hand and on the big toe of their right foot, and sprinkle the blood all around on the altar.

"And you shall take some of the blood that is on the altar, and some of the anointing oil, and sprinkle it on Aaron and on his garments, on his sons and on the garments of his sons with him; and he and his garments shall be hallowed, and his sons and his sons' garments with him." (NKJ)

Blood was applied to the ear, thumb, toe, then oil was put on the same places. This was to signify the cleansing and anointing our hearing, actions, and walk.

THE PROPHETIC ANOINTING

I King 19:16

"And Elisha the son of Shaphat of Abel Meholah you shall anoint as prophet in your place." (NKJ)

Every authentic prophet of God must be anointed by God. The anointing signifies His confirmation of them. It also lends to them His authority and ability. No man can say, "Thus says the Lord" except by the anointed authority of God. It is the anointing that sets apart and authorises the true spokesman of God.

THE KINGLY ANOINTING

1 Kings 19:16

"Also you shall anoint Jehu the son of Nimshi as king over Israel.

This was God's enablement to rule. He anointed His rulers with wisdom and authority that they should rule under His guidance and by His authority. The Kingly anointing of the Spirit confirms the authority of the preacher and his leadership in, amongst and over the people of God given to his care.

The peace and constantly increasing prosperity of Israel under King David's rule illustrated the effectiveness of this arrangement. This is most clearly seen when contrasted to Saul's disastrous reign. Saul was the people's choice, made king against God's wisdom and advice. David was God's anointed for the kingly role.

THE KINGLY ANOINTING AFFORDS AUTHORITY

(Ecc 8:4) *Where the word of a king [is, there is] power: and who may say unto him, What doest thou?*

When we truly preach with a kingly anointing tremendous authority may be released for we are speaking as God's Ambassadors, in His Name and in His authority. We may thus speak to demons and their power will be broken. We may speak to sicknesses, circumstances, hindrances and all manner of evil forces. Because we speak with the authority of THE KING, such forces must obey us.

THE ARTIFICERS (SKILLED TRADESMEN) ANOINTING

Exodus 31:3-5

"And I have filled him with the Spirit of God, in wisdom, in understanding, in knowledge, and in all manner of workmanship,

"to design artistic works, to work in gold, in silver, in bronze,

"in cutting jewels for setting, in carving wood, and to work in all manner of workmanship. (NKJ)

Every tradesman employed in the construction of the Tabernacle, was specifically anointed for their task. Human skill alone was not acceptable. All the work of the Tabernacle and later of the Temple must be executed by skilled tradesmen anointed by God. In our contemporary setting, the true work of God cannot be accomplished by human skills. It can only be achieved through anointed vessels.

A DEATH SENTENCE FOR IMITATING IT

God prescribed a specific formula for making the sacred anointing oil.

Exodus 30:23-25

"Take the following fine spices: 500 shekels of liquid myrrh, half as much (that is, 250 shekels) of fragrant cinnamon, 250 shekels of fragrant cane, 500 shekels of cassia-- all according to the sanctuary shekel-- and a hin of olive oil.

Make these into a sacred anointing oil, a fragrant blend, the work of a perfumer. It will be the sacred anointing oil." (NAV)

He also pronounced a death penalty for any who sought to imitate it

Exodus 30:33

*"Whoever makes perfume like it and whoever puts it on anyone other than a priest **must be cut off from his people.**" (NAV)*

Some preachers endeavour to imitate the anointing using excitement, manifest emotion and vocal volume. Such a spurious imitation can only minister death, not life, to one's ministry. The true anointing cannot be produced or imitated by human skills or endeavour. The true anointing of the Spirit produces much more than an emotional atmosphere. A "false" anointing (humanly imitated) is really of the flesh, it will only produce spiritual death.

ANOINTED TO UNDERSTAND

Anointing in the New Testament also refers to the anointing of the Holy Spirit, which brings understanding. Your anointing should begin in the study of God's Word.

1 John 2:20,27.

"But you have an anointing from the Holy One, and all of you know the truth."

1 Jn 2:27

"As for you, the anointing you received from him remains in you, and you do not need anyone to teach you. But as his anointing teaches you about all things and as that anointing is real, not counterfeit-- just as it has taught you, remain in him." (NAV)

This anointing is not only for kings, priests, and prophets; it is for everyone who believes in the Lord Jesus Christ. The anointing occurs physically with a substance such as oil, myrrh, or balsam. But this is also a spiritual anointing, as the Holy Spirit anoints a person's heart and mind

with the love and truth of God. It is this, spiritual anointing that we need so much today. An anointing of the Holy Spirit to preach, proclaim, prophesy and heal.

ANOINTED TO PREACH

When Jesus preached in the synagogue at Nazareth, He clearly stated that He was anointed, (enabled) by the Holy Spirit to do so. The very words He spoke were chosen, and empowered by the Spirit. The authority with which He spoke came from the anointing too. All His listeners spoke of the remarkable authority with which He spoke. The preacher's anointing begins to operate in his initial inspiration, as a word from God begins to unfold in his heart. As he prayerfully pursues the significance and implication of what God is sharing, the anointing and excitement increases. As he prepares his heart and mind in anticipation of delivering that word, the anointing causes a sense of excited anticipation.

However, it is at the time of delivery that the anointing begins to become obvious. It is witnessed in the attitude and demeanour of the preacher. It becomes further evident in the clarity and authority with which the message is delivered. The Holy Spirit adds His authority to the anointed word. The anointing clarifies the preacher's mind. It stimulates his thoughts. It inspires his choice of words and his fluency. There is often a smooth flow of thoughts and words that indicate the anointing. Most experienced preachers know what it means to preach with or without the anointing. When the anointing is present there is liberty, authority, clarity and inspiration. Without the anointing there are mere words and tired expressions. It is ultimately the anointing that makes the difference between an effective or ineffective sermon.

1 Cor 2:1-5

2:1. When I came to you, brothers, I did not come with eloquence or superior wisdom as I proclaimed to you the testimony about God.

2. For I resolved to know nothing while I was with you except Jesus Christ and him crucified. 3. I came to you in weakness and fear, and with much trembling.

4. My message and my preaching were not with wise and persuasive words, but with a demonstration of the Spirit's power,

5. so that your faith might not rest on men's wisdom, but on God's power. NIV

Matt 10:19-20

do not worry about what to say or how to say it. At that time you will be given what to say, 20. for it will not be you speaking, but the Spirit of your Father speaking through you. NIV

1 Cor 12:3

3Therefore I tell you that no one who is speaking by the Spirit of God says, "Jesus be cursed," and no one can say, "Jesus is Lord," except by the Holy Spirit. NIV

But the true anointing also has an effect upon the hearers. It enables them to receive and understand the real message of God.

Acts 11:15

15. As I began to speak, the Holy Spirit came on them as he had come on us at the beginning. NIV

The Biblical concept of preaching infers numerous concepts, the effectiveness of which demands a genuine anointing. Let's consider briefly a few of these.

THE EFFECTS OF THE ANOINTING UPON PREACHING

Act 4:13 *Now when they observed the boldness (Greek: parrhesia) of Peter and John, and understood that they were uneducated and untrained men, they marvelled. And they recognized that they had been with Jesus.*

The boldness evidenced in Peter and John was not that of natural confidence. It was a unique boldness imparted by the Holy Spirit. The word that is translated boldness, is used in numerous other Scriptures illustrating the various benefits of such an anointing. E.g.

Boldness of Speech

2 Cor 7:4 *Great [is] my boldness of speech toward you, great [is] my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation.*

Plainness of Speech

2 Cor 3:12 *Seeing then that we have such hope, we use great plainness of speech:*

The anointing enables one to speak very plainly, i.e. with great simplicity and clarity so that the hearers can easily understand what is being taught.

The Ability to Speak Freely

Acts 2:29 *Men [and] brethren, let me freely speak (Boldly, confidently, fluently) unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.*

The anointing produces a smooth flow of fluency and ease. It helps overcome hesitancy.

Speaking Openly

Col 2:15 *[And] having spoiled principalities and powers, he made a shew of them openly, (boldly) triumphing over them in it.*

The truly anointed preacher speaks with a holy boldness born of the absolute assurance that Christ has utterly spoiled (broken, smashed, completely overcome) the powers of darkness. Such confidence enables one to proclaim a message of faith and victory.

Speaking With Great Confidence

Acts 28:31 *Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.*

Paul was never inhibited by those who would oppose and withstand his preaching. No man was able to hinder his preaching, such was the confidence given by the Spirit.

TO CHEER WITH GOOD NEWS

The Hebrew word, *basar*, means to announce Glad Tidings. To preach, publish, and “show forth (demonstrate) good news by being animated, cheerful and joyful.” The preacher does not only preach good news, he demonstrates, by his positive behaviour, that he is a recipient himself of that same good news. The anointed messenger brings cheerful joy to the people. It is communicated and transferred from his life to theirs

Isa 61:1-2

“The Spirit of the Sovereign LORD is on me, because the LORD has anointed me to preach (basar) good news to the poor. He has sent me to bind up the brokenhearted, to proclaim freedom for the captives and release from darkness for the prisoners, to proclaim the year of the LORD's favour and the day of vengeance of our God, to comfort all who mourn,” (NAV)

TO PROCLAIM LIBERTY AND FREEDOM

The Hebrew word is *qara*, (Isa 61:1). To preach, proclaim, announce, to declare liberty for the captives. How can one announce liberty without demonstrating one's own freedom? One prisoner cannot liberate another. It requires a liberated person to convincingly proclaim freedom to others. Proclaiming freedom infers much more than to merely preach on the subject. There should also be a positive, faith announcement of it that encourages captives to claim their own freedom. The anointing of the Spirit upon Jesus authenticated the quality of freedom He proclaimed to others. The preacher who proclaims liberty to others must make evident his own liberty. We should also proclaim liberty over our listeners by faith, i.e. speak their liberty into being.

THE SPIRIT GIVES FREEDOM OF UTTERANCE

Acts 9:27

“But Barnabas took him and brought him to the apostles. He told them how Saul on his journey had seen the Lord and that the Lord had spoken to him, and how in Damascus he had preached fearlessly (parrhesiazomai) in the name of Jesus.”

The Greek word *parrhesiazomai*, means to be frank in utterance, but it also means “to be confident in spirit and demeanour.” The anointing affects both the speech and confident poise of the preacher. When you are anointed, you are bold in God.

PREACHING WITH AUTHORITY

Matt 7:28,29.

28. When Jesus had finished saying these things, the crowds were amazed at his teaching, 29. because he taught as one who had authority, and not as their teachers of the law. NAV

Whenever Jesus spoke His listeners were amazed at the sense of authority He conveyed. This was primarily because He spoke the Word of God. It was also because He preached with the anointing of the Spirit. The true anointing lends to the preacher an atmosphere of authority that is certainly not of himself. It is the Holy Spirit witnessing to the truth of what is proclaimed. Every preacher should endeavour to preach with such an anointing. The Gospel is meant to always be proclaimed under the anointing of the Holy Ghost.

POWER TO PERSUADE

The Apostle Paul, through his preaching, obviously tried to persuade (to convince, sway, win over, change somebody's mind, make somebody believe you) men to leave their former ways and embrace the Gospel of Christ.

Acts 19:26-27

26. Moreover you see and hear that not only at Ephesus, but throughout almost all Asia, this Paul has persuaded and turned away many people, saying that they are not gods which are made with hands. NKJV

2 Cor 5:11

11. Since, then, we know what it is to fear the Lord, we try to persuade men. What we are is plain to God, and I hope it is also plain to your conscience. NAV

Every preacher should aim to be persuasive (believable, convincing, winning) not through the power of human words, personality or wisdom but by the power of the Holy Spirit.

ACQUIRING THE ANOINTING

A Preacher without the Holy Spirit's anointing, is like a valley of dry bones. He is like a motor vehicle without petrol, -going nowhere. The Holy Spirit must be as a bosom friend and constant companion to the effective preacher. His presence and help must be constantly treasured, in and out of the pulpit. The preacher's main aim should be to consistently seek the illumination of the Spirit's presence.

a) Prayer

Prayer, for the preacher, must be far more than merely asking or seeking God's blessing on his preaching activities. It must feature as an intimate relationship with the Holy Spirit, and be an uninterrupted exercise at all times. A preacher must seek to constantly cultivate the presence and atmosphere of the Holy Spirit within. He, beyond every other Christian, needs to continually "walk in the Spirit."

b) Intimate Communion

The preacher's life should be one of constant intimate communion with Jesus and the Holy Spirit. Paul specifically prays that the communion (spiritual union, close association, empathy of) the Holy Spirit should be with us continually. I.e.

2 Cor 13:13-14

13. *The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all. Amen. NKJV*

The Living Bible translates "communion" as "friendship".

2 Cor 13:14

14. *May the grace of our Lord Jesus Christ be with you all. May God's love and the Holy Spirit's friendship be yours. TLB*

ANOINTED TO HEAL

Acts 10:38

"how God anointed Jesus of Nazareth with the Holy Spirit and power, and how he went around doing good and healing all who were under the power of the devil, because God was with him." (NAV)

1. The secret of Christ's effective ministry was the anointing of the Holy Spirit.
2. God anointed Jesus with the Holy Ghost and power.
3. Through the power of the anointing, God was with Him.
4. He went about doing good and healing the oppressed.

WHAT IS THE ANOINTING?

The Anointing Brings The Presence And Power Of God

The anointing is the distinct and fresh touch of God upon one's life. When we are anointed, the fresh touch of God is upon us. He clarifies our thoughts, inspires our words and invests them with God's authority. He lends to us the ability to expound and speak forth His message. Through the anointing people know that we have been with God for His touch is there in a remarkable way. The anointing of the Holy Spirit, is like the wind. You cannot see it, but you can certainly recognize the effects of it. The presence of the Spirit upon a preacher is invisible to the natural eye, but highly discernible to a mature spirit.

Every preacher needs to cultivate the friendship (intimate acquaintanceship, close companionship, deep familiarity with) of the Holy Spirit. The Spirit of God must be the preacher's constant associate in his daily walk, in the Study and in the Pulpit. Every effective sermon is born out of intimate association with the Spirit.

John 3:30

30. He must become greater and greater, and I must become less and less. TLB

Unfortunately some preachers project themselves so forcefully that their audience cannot see Jesus nor hear the still small voice of the Spirit. This certainly ought not to be! The Holy Spirit always delights to reveal Jesus, that people may see Him clearly.

One person cannot be full of themselves and full of the Holy Spirit. Only one person can be in charge. The presence of Jesus and the Holy Spirit will be manifest in a person to the degree to which that person decreases. The Living Bible expresses this even more clearly.

John 3:30

30. He (Jesus) must increase, but I must decrease.

Matt 17:8

8. When they had lifted up their eyes, they saw no one but Jesus only. NKJV

COMPLETE YIELDED-NESS

The degree of effectiveness attained through preaching may well be determined by the extent to which the preacher has been exposed to the Spirit's presence and guidance. The evidence of the Spirit's anointing does not begin to emerge in the pulpit. It is a presence that is evident in the messenger at all times. Complete yielded-ness to the Spirit is the true key to effective ministry.

John the Apostle shared an extremely important principle in respect of the degree of yielded-ness we need to reach.

ILLUMINATION

John 16:12-13

12. I have much more to say to you, more than you can now bear. 13But when He, the Spirit of truth, comes, He will guide you into all truth." NAV

The Holy Spirit is our spiritual guide. He delights to guide believers into Divine truth. He accomplishes this through anointing the spirit, heart and mind of man. He seeks to do this in numerous ways, one of which is by illuminating (throwing light upon) the Word of God. This is an essential, indispensable experience for anyone who sincerely desires to share God's truth. The Holy Spirit uses the Bible as a spiritual medium of Divine truth to convey an accurate understanding of God's will for His people. It is essential that every preacher/teacher expounds God's Word and not merely their own personal beliefs.

The deepest truths of God's sacred Word can only be discerned and understood properly through the direct help of the Spirit of God.

INSPIRATION

Inspiration is a sense of excitement and enthusiasm one receives from learning something new. It also implants a strong desire to share the exciting thing with others. When God, by His Holy Spirit, shares exciting truth from His Word, the recipient is inspired to communicate that truth faithfully to others that they also might benefit from the knowledge. If the preacher is not personally inspired and excited by his subject, how will his audience ever become enthusiastic about it? The preacher must always feel inspired in order to inspire others. If you describe something as “an inspiration” you become excited about it because it fills you with enthusiasm and encouragement.

MOTIVATION

True messages from God should not only excite people they should motivate (move) them to act on the truth received. Motivation inspires incentive, enthusiasm, drive and determination. Sermons or messages that never produce response and appropriate action are usually a waste of time. Imparted truth should inspire appropriate change and transformation. A preacher’s audience should see demonstrated in his/her life and character an example of what they preach about. An old but true adage says, “actions speak louder than words.” The preacher should be a living example of what they preach and should demonstrate the reality of the truth they proclaim.

AUTHORITY

If someone has authority they have a quality that makes other people take notice of what they say and to respond obediently. Ideally, the preacher’s authority should come from the fact that he is speaking God’s Word and truth. This awareness is conveyed by the Holy Spirit. A preacher’s authority comes firstly from the deep inner confidence that He is preaching the Word of God and that God stands behind His Word. It also Exoduss from an awareness of speaking under an anointing of the Holy Spirit. Such an anointing is somewhat indefinable. A famous preacher once said of the anointing, “I cannot fully describe the anointing, but I know when I have it and the audience knows when I don’t.”

Jesus Himself will always be the preacher’s supreme example. The outstanding feature of His preaching/teaching was the authority with which He spoke.

Matt 7:28-8:1

28. The crowds were amazed at Jesus' sermons, 29. for he taught as one who had great authority, and not as their Jewish leaders. TLB

The word here translated authority is *exousia*, i.e. delegated influence:
KJV-authority, jurisdiction, liberty, power, might, strength.

From this definition one can readily recognise the advantage conveyed through a true anointing of the Spirit, e.g. God given ability, capacity, competency, freedom, liberty, power, strength etc.

CONVICTION

John 16:7-8

When He (The Holy Spirit) comes, He will convict the world of guilt in regard to sin and righteousness and judgment: NAV

The initial purpose of the Holy Spirit is to convict (convince) the unconverted of their sin. This is often achieved through the preaching of the Gospel. In order to accomplish this through a sermon, the preacher must first be entirely convinced that he is truly speaking God's Word with His authority. The preacher must be fully convinced of the truth and reality of his message. He must proclaim it with great personal conviction and sincerity. Unless the preacher is totally convinced of the importance and urgency of his message, the Holy Spirit cannot bring his hearers under conviction. It must be preached with the Holy Ghost's powerful anointing.

RESPONSE

Preaching with Holy Spirit conviction invariably leads to a definite response. It rarely leaves the hearers indifferent to the message. The preaching of Jesus and the early disciples always produced a response from their listeners. Their message was never received with careless indifference. Whether the response was positive or negative their forthright preaching always caused a distinct reaction. Following the preaching of Jesus, His hearers were made either glad or mad. They wanted to either enthrone as king or crucify Him.

It has also been said of the Apostles that their preaching always produced either a revival or a riot. Certainly Peter's preaching on the Day of Pentecost powerfully convicted and moved his audience.

Acts 2:36-37

37. Now when they heard this, they were cut to the heart, and said to Peter and the rest of the apostles, "Men and brethren, what shall we do?" NKJV

Notice that his preaching reached the "hearts" of his audience. It did not merely inform their intellect. It struck right to the heart of their beings. Only genuine anointed preaching can do this.

Unfortunately much modern preaching is so insipid and powerless that the hearers often ignore and reject it believing it to be of little importance and consequence. The Gospel must be proclaimed with a passion and authority that can only be produced by the fresh touch of the Holy Spirit on the preacher and his message.

VALUE AND TREASURE THE ANOINTING

When God anoints you, He entrusts you with a very special favour. The fresh touch of God on your life, to enable you to speak out God's words, is a very special gift and privilege. God warns us not to despise His Spirit, or the words He inspires.

1Thess 5:19-20

"Quench not the Spirit. Despise not prophesyings. (anointed utterance)" (KJV)

THANK GOD FOR THE ANOINTING

If you are called to preach, God certainly wants to anoint you. He wants to help you to preach the very best messages possible. When you face the prospect of preaching, begin to affirm positively that God's anointing is on you to preach. Keep thanking God in faith for the specific anointing you need for the particular message you will preach. Approach every opportunity in quiet, confident reliance on the Holy Ghost. Move towards your appointment in positive faith.

GO WITH THE FLOW

When the Holy Spirit begins to anoint a person, He wants to establish a reciprocity (mutual exchange) with them. He wants the person to flow with Him in the anointing. We must learn to discern the moving of the Spirit and begin to co-operate with Him. He will usually move first in your mind, giving you thoughts and ideas.

As you begin to speak out these revelations, the anointing gathers momentum.

The Holy Spirit is often portrayed as a free flowing river. Realize that you are in that river. Let it lift and carry you along. It is a mighty river, flowing from the throne of God into a needy world of mankind. Let it take you wherever it flows. Allow the river to dictate just where you should go, what you say and what you do.

1. The Holy Spirit wants you to think His thoughts. He wants to think through you.
 2. He wants you to feel His emotions
 3. He wants you to speak His words.
 4. He wants you to perform His actions.
- Your obedience and yieldedness is the key to operative faith.

MINISTER IN THE HOLY SPIRIT

The key to effective ministry is to minister in the Holy Spirit's anointing.

His anointing teaches us what to preach about.

His anointing enables us to speak words of faith.

His anointing helps us to discern what the Spirit is doing in the people's hearts.

It enables us to know how to act in harmony with God's Spirit.

The Holy Spirit, ministers to the spirits of those listening.

WALK BY FAITH, NOT BY SIGHT

The secret of ministering in the Spirit, is to walk by Faith in what God tells you, not by what your natural senses convey. The anointing of the Spirit operates by faith. If you do not believe for it, then it will never happen. God wants to anoint and use you, but He needs your co-operation. He moves in faith, and so must you. You must therefore be prepared to move out by faith as God begins to show you things by His Spirit. Acts of power are usually the result of acts of faith. Those acts of faith transpire step by step. God shows you a small thing, you listen and obey, and then He leads you to a deeper understanding of what He desires to do.

Jesus exercised a ministry of healing through moving and acting according to the anointing of the Holy Spirit upon him.

Acts 10:38

38. And you no doubt know that Jesus of Nazareth was anointed by God with the Holy Spirit and with power, and he went around doing good and healing all who were possessed by demons, for God was with him. TLB

Paul also exercised a similar ministry.

Acts 14:2-3

3. Therefore they stayed there a long time, speaking boldly in the Lord, who was bearing witness to the word of His grace, granting signs and wonders to be done by their hands. NKJV

Acts 14:8-10

9. This man heard Paul speaking. Paul, observing him intently and seeing that he had faith to be healed, 10. said with a loud voice, "Stand up straight on your feet!" And he leaped and walked. NKJV

Such a ministry with similar results is available to all ministers through the anointing of the Holy Spirit.

Mark 16:15 -20

15. *He said to them, "Go into all the world and preach the good news to all creation. Whoever believes and is baptised will be saved, but whoever does not believe will be condemned.*
16. *And these signs will accompany those who believe: In my name they will drive out demons; they will speak in new tongues;*
17. *they will pick up snakes with their hands; and when they drink deadly poison, it will not hurt them at all; they will place their hands on sick people, and they will get well."*
19. *After the Lord Jesus had spoken to them, he was taken up into heaven and he sat at the right hand of God.*
20. *Then the disciples went out and preached everywhere, and the Lord worked with them and confirmed his word by the signs that accompanied it. NAV*

Chapter Nine

TEACHING WITH THE ANOINTING

This book deals primarily with Preaching but before closing I want to share a brief word on the ministry of teaching. Preaching and teaching are similar, yet different. In the ministry of building up the saints, there is a definite need for both. There is a mistaken idea abroad in many places that whilst preaching is inspired and inspirational, teaching is dull and boring. Nothing could be further from the truth. Teaching should be equally as anointed, interesting and exciting as preaching. It certainly will be if delivered under the anointing of the Holy Spirit.

WHAT ARE THE DIFFERENCES?

Preaching

Let's look initially at some of the Webster's dictionary implications.

1. to **proclaim** or make known by sermon (the gospel, good tidings, etc.).
2. to **advocate or inculcate** (religious or moral truth, right conduct, etc.) in speech or writing.
3. to **deliver** a sermon.
4. to **give earnest advice**, as on religious or moral subjects or the like.

A classic concept of preaching is to "speak passionately on a Bible subject with the intention of persuading others to believe it and take a positive course of action."

Preaching is usually addressed primarily to the unconverted, to persuade them to "Repent and be converted."

There is a saying that speaks about "*Preaching to the converted.*" It means, "to waste one's time and effort, trying to persuade people to accept and believe truth that they have already accepted and believed."

The main purpose therefore, of preaching is Conversional Commitment.

Teaching

Let's consult the Webster's dictionary again

1. to impart knowledge of or skill in; give instruction in:
2. to impart knowledge or skill to; give instruction to:
3. to impart knowledge or skill; give instruction.

To teach means inform, enlighten, discipline, drill, school, indoctrinate.

TO TEACH, INSTRUCT, TUTOR, TRAIN, EDUCATE share the meaning of, imparting information, understanding, or skill.

TEACH is the broadest and most general of these terms and can refer to almost any practice that causes others to develop skill or knowledge:

INSTRUCT almost always implies a systematic, structured method of teaching:

TUTOR refers to the giving of usually private instruction or coaching in a particular subject or skill: *e.g. to tutor a child in(a foreign language, algebra, history, or the like).*

TRAIN lays stress on the development of desired behaviours through practice, discipline, or the use of rewards or punishments:

EDUCATE, with a root sense of "to lead forth from," refers to the imparting of a specific body of knowledge, esp. one that equips a person to practice a profession:

"Anointed To Teach."

Isaiah 61 : 1-3. Luke 4 :18,19.

Jesus was anointed to communicate. He was called "Ha Mashiach," the anointed one, The Christ.

Acts 10 :38.

"How God anointed Jesus of Nazareth with the Holy Ghost and power, who went about doing good and healing all who were oppressed by the Devil, for God was with Him."

Teaching God's word is a spiritual exercise requiring more than principles, methods or techniques. The "anointing" represents the fresh touch of God's spirit upon a person. Everyone in the Bible who ministered to God or on His behalf was specially anointed for the task.

THE ANOINTING COMES TO US IN THE PLACE OF PRAYER AND SPIRITUAL COMMUNION

Communion is a two way conversation which is also what our prayer life should be. If our concept of prayer is merely our talking to God, we have forfeited the important element. What God says to us is far more important than what we say to God. This is especially true when we are seeking inspiration and anointing from Him. As He speaks into our Spirit, His word is anointed. That anointing then transfers to our spirit so that when we proclaim that word to others, it is an anointed proclamation.

EXERCISE HUMBLE DEPENDENCE ON GOD AND HIS ANOINTING

Should we mistakenly conclude that we can preach effectively without God's anointing, He will generally let us get on with it. We will soon then discover that we **cannot** minister effectively without His fresh touch. This realization will hopefully convince us of our total dependency on the Holy Spirit's anointing touch.

HAVE FAITH TO OPERATE UNDER THE ANOINTING

When God's anointing comes upon you, it then requires responses of faith to begin to move forward under the anointing. Effective anointed ministry requires faith to operate.

FLOW WITH THE INSPIRATION

The main key to moving in the Spirit, is to surrender to Him. This requires a genuine submission to the Lordship of the Holy Spirit. It requires instant obedience to His promptings. It also requires a relaxed attitude on our part. The Spirit cannot readily flow through a person who is anxious and up-tight. Hand the situation over to God and then relax and let Him take charge.

BE ANOINTED FOR PREPARATION

We need the Spirit's anointing for revelation, spiritual insight and understanding of God's Word as we prepare ourselves to preach. We need the anointing before we ever stand behind the pulpit. We desperately need it as we pray, study the Bible and wait on God for inspiration.

ANOINTED TO TEACH

Teaching is effectively communicating transforming truth. This requires lucidity, clarity, and authority. King David poetically expressed it in this manner.

Psa 45:1

"My heart is overflowing with a good theme; I recite my composition concerning the King; my tongue is the pen of a ready writer." (NKJ)

COMMUNICATING -SPIRIT TO SPIRIT.

In whatever dimension we communicate, our listeners receive. If we speak from our human intellect, we communicate with their human intellect. If we teach with the Spirit, through our spirit, we reach the spirits of those to whom we speak. When we speak from the very depth of our soul, we touch the very depths of their soul. When we communicate from our emotions, we stir their emotions. This is precisely why we must always minister with the Spirit, because He touches and transforms their spirit, through the Word of God.

JESUS IS OUR MODEL TEACHER

His Jewish Educational Background

As a Jewish boy, Jesus was educated in a yeshiva in which the whole curriculum was woven around the Tanaach, -the Jewish Bible. Every subject He studied there was viewed from the perspective of the Bible which was the sole source of authority and discipline. Likewise, in our studies, the Bible must always have the pre-eminence. It must come before all other sources of information and inspiration.

It is extremely interesting to observe how Jewish persons have influenced our world of knowledge. Although the entire Jewish population of the world amounts to only 0.5%, some 39% of all Nobel prize winners are Jewish. This comparison surely indicates something about their educational model that should recommend it to all students.

He " Modelled" Everything He Taught

The style of teaching that Jesus employed was one in which He was a role model for everything He taught. He is the light that illuminates every man. Ideally He should be our role model in every aspect of life and certainly this ought to include His teaching method. Whatever He taught by word of mouth, He demonstrated through His life style. We should never teach or preach what we do not practise.

All That Jesus Began To "Do And Teach." Acts. 1 :1.

Jesus usually taught by the "show and tell" method. He disciplined his followers.

In the New Testament the word for disciple is "mathetes," which implies to learn certain principles from another and to maintain them on His authority. The disciple is a student, learner, pupil or apprentice. He learns his trade by "on the job training." His tutor teaches by word of mouth and through demonstration of those principles. Jesus frequently instructed His

disciples to “Go and do likewise.” As He taught them He conveyed and transferred to them His anointing so they could emulate His example.

He Established Personal Relationships

From the beginning of His relationships with His disciples, Jesus established a first name basis with them. Peter, James, John and the others, were not impersonal students to Him. They were each unique, special individuals. He established His teaching relationship with them on that basis. He called each one by name. He addressed them by name. He established a living, real relationship with each. On occasions He even changed their name to teach them about their true potential. Whenever he taught them His primary objective was to further and strengthen His relationship with them and their relationship with God.

He Imparted Revelation Old And New

Matt 13:52

“He said to them, “Therefore every teacher of the law who has been instructed about the kingdom of heaven is like the owner of a house who brings out of his storeroom new treasures as well as old.” (NAV)

Effective teachers share a mixture of truths old and new. They teach the old, established truths of the faith, but they also bring forth new truth under the inspiration of the Spirit. Jesus often employed this style.

TEACHING "DOCTRINE" IN THE NEW TESTAMENT MANNER

Our contemporary perception of doctrine is largely theological and academic, much of which is theoretical, head knowledge. The study of theology today is usually pursued in a Seminary. However, the original, New Testament was quite different. The New Testament perception is biblical, spiritual, practical, and applicable.

CONTINUING STEADFASTLY IN APOSTLE'S DOCTRINE

Acts 2:42

“And they continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers.” (NKJ)

The “doctrine” the Apostle’s taught, was not theological rhetoric, it was spiritual, practical and eminently applicable. They actually passed on to their disciples the practical principles of Godly living that Jesus had inculcated into them. He had taught and demonstrated the righteous life style that God required, encouraging them to go and do likewise.

CORRECTLY APPLYING THE WORD OF TRUTH

2 Tim 2:15

“Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth.” (NKJ)

The word that is translated dividing is "orthomoteo." Its specific meaning is not to *divide* something but rather to **apply** it. It is an architectural term that means ‘reading a blue print’ and applying its information to the erection of the building it specifies. It is not the detailed study or memorization of the plan that is important, but the application of its information.

WHAT IS “SOUND DOCTRINE?”

Titus 2:1-6

*“You must teach what is in accord with **sound doctrine**.*

Teach the older men to be temperate, worthy of respect, self-controlled, and sound in faith, in love and in endurance.

Likewise, teach the older women to be reverent in the way they live, not to be slanderers or addicted to much wine, but to teach what is good.

Then they can train the younger women to love their husbands and children, to be self-controlled and pure, to be busy at home, to be kind, and to be subject to their husbands, so that no one will malign the word of God. Similarly, encourage the young men to be self-controlled.” (NAV)

In this context, sound doctrine is instructing and teaching the various members how to relate to each other in the Body of Christ. The older men are to be spiritual fathers. The older women, - spiritual mothers. The young men are to be as sons and the young women as daughters.

DOCTRINE IS A MOULD

Rom 6:17

“But God be thanked that though you were slaves of sin, yet you obeyed from the heart that form (tuptos = mould) of doctrine to which you were delivered.” (NKJ)

Knowing doctrine is not an end in itself, it is a mould into which we are cast that we might assume the image of Jesus Christ. The Greek word “tuptos” translated form or mould alludes to a mould into which an element such as brass can be hammered blow by blow. Anointed preaching is like the hammer blows that rain upon the brass beating it into the exact shape of the mould. The true mould is the image of Christ which is exactly what the Holy Spirit, through the Word of God, is seeking to achieve.

WHAT SOUND DOCTRINE SHOULD PRODUCE

1 Tim 1:5

“The goal of this command (our teaching of doctrine) is (to produce) love, which comes from a pure heart and a good conscience and a sincere faith.” (NAV)

Paul affirms that some teachers have lost this initial goal.

1 Tim 1:6

“From which some having swerved have turned aside unto vain jangling;” (KJV)

The result being that they have become a sounding brass that produces vain jangling.

1 Cor 13:1

“If I speak in the tongues of men and of angels, but have not love, I am only a resounding gong or a clanging cymbal. (NAV)

THE DIFFERENCE BETWEEN WISDOM AND FOLLY

Matt 7:24-26

*“Therefore whoever hears these sayings of Mine, **and does them**, I will **liken him to a wise man who built his house on the rock**:*

"and the rain descended, the floods came, and the winds blew and beat on that house; and it did not fall, for it was founded on the rock.

*"Now everyone who hears these sayings of Mine, **and does not do them**, will be **like a foolish man who built his house on the sand**": (NKJ)*

Jesus revealed that the difference between the wise and foolish was whether or not they actually applied the Word they heard.

THE SUMMARY OF THIS TEACHING

1. Everyone who speaks for God should be anointed by Him.
2. Any substitutes (human abilities) will only minister death. Ex 30: 33, 38.
3. God will only anoint those who honour Him.
4. The anointing is not to be put on man's "flesh." Ex. 30:32.
5. Only anointed words will reach the spirit of man.

PREACHING WORKSHOPS

As with many other skills, ability is not developed by mere study, lest it become merely theoretical knowledge. It is the actual practice of the art that develops and refines one's skill. So it is with preaching. Practice may not make perfect, but at least it develops and refines one's ability. Once the students have been taught the rudiments of sermon preparation and delivery, they must be given opportunities to practise what they have learned. One mode of practice is achieved by creating opportunities for the student/preacher to exercise their developing ministry, preferably preaching in house meetings, or before small audiences.

However, another form of practice is extremely helpful. I refer to preaching workshops where the budding preacher delivers his message to the class, consisting of his fellow students, together with the teacher. The speaker may be given an assignment to prepare a certain type of sermon. After due time for preparation the student will then be required to deliver the message to his peers. The class lecturer will chair this session. When the sermon has been delivered the teacher and students will then have opportunity to comment on the preacher's efforts. The comments should be honest and constructive. Some criticisms may be made but these should be presented positively with the sincere purpose of improving the preacher's delivery.

A Preaching Clinic:

Comments And Suggestions May Be Made Concerning :-

1. Appearance.

Including Clothing, Cleanliness, Modesty, Sincerity.

Did the speaker's appearance add or detract from the presentation?

How? Why? What may be done to improve this?

Posture.

Standing upright in a tall posture helps breathing and voice production.

Did the speaker's stance enhance or detract from his presentation?

Mannerism.

Some preachers unfortunately assume false mannerisms when preaching.

Did he appear to be natural and normal in his manner?

Did he appear to be relaxed or tense?

Movement.

Were the preacher's movements natural or false?

Did his/her movements and gestures coincide naturally with his delivery?

Did his/her movements and gestures distract from what he said?

2. Sermon Delivery.

Voice.

Was his/her voice production normal or affected?

Was his/her voice easy or difficult to listen to?

Did it enhance or detract from their presentation?

Volume.

Speak too softly and some of your audience may not hear you.

Shout too loudly and your voice may soon irritate your audience.

Was the volume modulated? Soft at times, loud at others.

Did the vocal volume coincide with what was being said?

Speed.

Did the preacher speak too quickly? Was it difficult to understand and follow?

Was the speed of delivery varied from time to time?

Delivery.

Was the overall delivery good? Having a pleasing and convincing effect?

Were you eager to hear him/her speak again?

3. Sermon.

Did he/she choose an edifying and interesting topic?

Was the topic handled sympathetically and well?

Was the subject applicable to the audience?

Introduction.

Did the introduction arrest the attention of the audience, making them eager to hear the sermon?

Did it truly serve to introduce the subject?

Theme development.

Was the theme reasonably well covered?

Was there a good unfolding and sequential development of the topic?

Was it delivered in an interesting and arresting manner?

Did the speaker retain the interest of their audience throughout the message?

Was there real body and meat in the message?

Illustrations.

Did illustrations and stories help to clarify the theme?

Did they truly illuminate the message?

Were they edifying to the listeners?

Conclusion

Did the speaker reach an effective conclusion before his audience lost interest?
 Did the message motivate response and appropriate action?
 Was the finale inspiring and edifying?

4. Clarity and Effectiveness.

Did the preacher's subject come across clearly and sensibly?
 Was the content of the message clearly conveyed?

Conviction.

Did the preacher appear to have heart conviction about the subject?
 Did he/she speak from the heart?
 Did he/she obviously believe what they preached?

Convincing.

Were the audience finally as convinced as the speaker?
 How was this made evident?

Overall impression

What was the overall final impression of the message?
 Good? Not so Good? Poor? Why? How could this be improved?

Category.	Comments	Score	out of.
1. Appearance			5
2. Posture			5
3. Mannerisms			5
4. Movement			5
5. Voice			5
6. Volume			5
7. Speed			5
5. Delivery			5
6. Sermon content			10
7. Introduction			5
8. Theme Development			10
9. Illustrations			5
10. Conclusion			5
11. Clarity			5
12. Preacher's Conviction			5
13. Convincing			5
14. Overall Impression.			10
TOTAL			100