

Section 2

SPEAKING FOR THE MASTER

Lesson 1	Why Preaching?	Page 46
Lesson 2 ..	The Importance Of Learning To Speak Well ...	Page 50
Lesson 3	Effective Public Speaking	Page 54
Lesson 4	Sermon Preparation (Starting From Scratch)	Page 59
Lesson 5 ...	Sermon Preparation (The Rough Draft)	Page 64
Lesson 6	Sermon Preparation (The Finished Outline)	Page 68
Lesson 7	Sermon Delivery (Non-verbal Communication)	Page 73
Lesson 8 ..	Sermon Delivery (Verbal Communication) ...	Page 77
Lesson 9	Speaking With Impact	Page 81
Lesson 10	The Effective Use Of Visuals	Page 86
Lesson 11	Sermons For Particular Occasions	Page 91
Lesson 12	Effective Writing Skills	Page 96

PASSAGES FOR PUBLIC READING

Read each passage a few times before reading publicly. Familiarize yourself with the context, look up words, and learn pronunciations **before** class period. One passage will be read out loud at the beginning of each class session.

The purpose of this exercise is to enhance the student's ability to read out loud and to insure that he understands what he is reading **before** doing so publicly. Five questions will be asked on each reading to test the student's comprehension of the words he has read.

Week 1	Genesis 1-2	Exodus 19-20
Week 2	2 Samuel 11-12	Psalms 51, 38, 32
Week 3	Job 38:1-42:6	Psalms 22
Week 4	Psalms 37	Psalms 69
Week 5	Psalms 104	Isaiah 52:13-53:12
Week 6	Matthew 5-7	Matthew 27
Week 7	Luke 15	John 20-21
Week 8	Acts 2	Romans 1-2
Week 9	Romans 12-13	1 Corinthians 15
Week 10	Colossians 1-2	Hebrews 1-2
Week 11	Hebrews 11	Jude
Week 12	Revelation 4-5	Revelation 21-22

Why Preaching?

INTRO: "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe" (1 Corinthians 1:21).

"For whoever calls upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? And how shall they believe in Him in whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they are sent" As it is written: 'How beautiful are the feet of those who preach the gospel of peace, who bring glad tidings of good things!'" (Romans 10:13-15). Chances are you never thought of feet as being beautiful. I have no particular fetish for feet myself, especially smelly ones, but such may actually be "beautiful feet".

Preaching feet are beautiful feet because they deliver tidings of salvation to sinful men. A man needs no refined oratory skills nor a captivating, spell-binding manner of delivery. He needs to come bearing the good news of Jesus Christ (1 Corinthians 2:1-5).

Men will continue to scoff at preaching, but its power and influence cannot be denied... But why preaching?

I. WHY DID GOD CHOOSE PREACHING?

A. Gospel Is God's Power Unto Salvation (Romans 1:16; 1 Corinthians 1:18). God's word is not a dead letter nor a musty old book full of irrelevance. It is living, vibrant, and active (Hebrews 4:12; 1 Peter 1:23).

1. It Is Able To Produce Faith (Romans 10:14-17; cf. John 20:30-31; Acts 15:7). Faith is necessary to please God (Hebrews 11:6). We cannot have faith in that which we have seen... that is not faith (cf. 2 Corinthians 5:7). Faith comes from taking God at His word and accepting the things He says which are beyond our ability to verify.
2. It Draws Us To God (John 6:44-45). To come to God we must know of God. Preaching accomplishes that.
3. It Is God's Begetting Power (1 Peter 1:23; James 1:18; 1 Corinthians 4:15). It is instrumental in the new birth. God's word works on our hearts and transforms them, making us "new creatures" with renewed minds and hearts.
4. It Cleanses And Purifies The Soul (1 Peter 1:22; Ephesians 5:25-26; John 15:3). A soul which comes in contact with God's word finds that word as the necessary agent to rid its life of sin and fill it with that which is pure.
5. It Can Deliver Men From Satan (2 Timothy 2:24-26; 1 Timothy 4:16; cf. James 5:19-20). Satan knows the great power of God's word (cf. Luke 8:12). Satan offers a counterfeit message to try to offset the power of God's message (2 Thessalonians 2:8-12). Its only power is in its deception. God's word has the power to save (cf. James 1:21; Acts 11:14).

B. God's Word Will Never Fail (Isaiah 55:10-11). God's word does not always accomplish the purpose we have in mind for it, but it always achieves what God wills for it!! When one preaches the gospel, he never preaches

in vain -- sermons preached for the unconverted may greatly benefit believers and vice versa. With no immediate result, a sermon may be heard for years to come in the heart of one listener.

A sermon today may be the foundation laid to convert a sinner years later (John 4:37-38). And the most wretched failure, seeming utterly useless, may benefit the preacher most of all. God's word always does good and prospers.

- C. God's Word Is Greater Than The Speaker (2 Corinthians 4:7). The message is greater than the messenger. The weakness of the preacher cannot make the message fail... if anything it allows the power of God's word to shine brighter. The **word** can always overcome the deficiencies of the **speaker** -- it never fails!!

The preacher is always expected to do his best (Romans 1:15), but when he preaches he must not be promoting himself but the message he brings (1 Corinthians 2:1-5).

- D. God's Word Is Eternal (1 Peter 1:23-25; Matthew 24:35). God's word is as relevant and alive today as it was when first written. It will outlast us, therefore its power transcends the ages.

II. WHY YOU? WHY PREACHING?

- A. Why Are **You** The Person Who Needs To Do It? What compels you to preach God's word?

1. Who Else? If you don't do it, who else will? Somebody has to do something to wake the world and tell the people... Somebody has to help guide the church and lead them in truth... Are you somebody? Then who should you expect to do that work?

Why You?

2. What Good Can You Do? You are only one man. Will you change the world? With God's help you may change a few people. Will you "turn the world upside down"? With God's help you may shake it up a little.

Will you preach for results or faithfulness to your charge? (2 Timothy 4:1-2) If you see no results have you failed to do good? If you see great results, have you been responsible for them (1 Corinthians 3:6-7)?

Do you want to preach so that you can change the world or so God can change the world through you? Is there a difference? (cf. 2 Corinthians 12:7-11)

Why You?

3. Have You Been Called To Preach? Saul received a calling, a charge from God to preach to the Gentiles (Acts 9:1-16). Paul and Barnabas received a call from the Holy Spirit to launch out on their first missionary journey (Acts 13:3). Have you been called to preach? Does God want **you** to preach?

You won't receive a miraculous calling like theirs, nevertheless, you must receive a calling (cf. 2 Thessalonians 2:13-14). Have you perceived the need, become conscious of your ability to meet that need, and hence been compelled to fulfil that need? (cf. Acts 17:16; Matthew 25:14-30; 2 Corinthians 5:14; 1 Corinthians 9:16).

How do you know God wants **you** to preach? "Do you have the cooperation of circumstances -- indicating God's approval? There are some who can be more valuable to the Lord as businessmen or schoolteachers or in other areas of work than in full-time preaching. Their greatest service would be as elders, deacons or in some other phase of the Lord's work. When such a one mistakenly endeavors to preach full time, the Lord may indicate His wishes through the closing of doors. Likewise, many a preacher of the gospel has felt the encouragement of the Lord through the opening of doors and in finding unexpected opportunities for service placed before him. We who believe in **divine providence** believe that the Lord helps His children decide where they can serve Him best" (Speaking For The Master, Batsell Barrett Baxter, p.128).

Why You?

4. Do You **Have** To Preach? Don't preach if you can help it!! Don't preach because you have a good voice... Don't preach because you know a lot about the Bible... Don't preach because it is fun... Don't preach because others think you should... Don't preach because your father and grandfather did... Don't preach because you are interested in trying it to see if you like it... Don't preach because you admire some preacher!!

If there is any way you can talk yourself out of it, then do!! But if there is a burning passion in your heart to preach God's word then God can use you (Jeremiah 20:7-9; 1 Corinthians 9:16; 1 Timothy 4:15-16).

Every Christian should preach God's word in his own sphere of influence (Acts 8:4). Then he is being faithful to God's charge. But only the dedicated and totally committed need apply for full-time preaching (2 Timothy 4:1-5)!!

Why You?

III. WHY DO YOU WANT TO PREACH?

- A. Motivations. What is your motivation for wanting to preach? Is it any of the following reasons, or any combination of them? There are both good and bad reasons for wanting to be a preacher (Philippians 1:15-18).
 1. Wrong Reasons.
 - a. Self-display (2 Corinthians 4:5). Do you like to be the center of attention? Do you preach to showcase your talents? Are you promoting yourself or Jesus Christ?
 - b. Praise (Matthew 6:1-18; 23:5-12). Do you want men to praise you, treat you special, set you apart from everyone else (calling you "reverend" or "brother")? Do you want men to "ooh" and "aah" at your talents and your spirituality?
 - c. Please Men (Galatians 1:10). Are you trying to make men happy or God happy? "A preacher's job is to comfort the afflicted and afflict the comfortable". Are you satisfied to do that? (cf. Luke 6:26).
 - d. Money (1 Timothy 6:5; Acts 20:33-34). A laborer is worthy of his hire, but some think preaching is a "gravy train", a "free ride" in which they find financial stability.
 - e. Crave Power Over Men's Minds (James 3:1). Preaching bears great responsibility and accountability for what we do with minds of disciples. Are we making followers of ourselves or Christ?

2. Good Reasons

- a. Compassion For The Lost (Matthew 9:36-38). What do you see when you look at men and women around you? Lost souls? Preaching is a way of doing something about it.
- b. Debtor To All Men (Romans 1:14). Because Christ died for us, we are debtors to Him. But with no way to repay Him for His sacrifice, we are indebted to tell our fellowman about Him.
- c. Nothing Else You Can Do (1 Corinthians 9:16). Not that you are unqualified, unskilled, or a failure at any other vocation... but there is nothing else your soul will allow you to do!! Therefore preaching is not just the **best** use you can make of your life, it is the **only** use!!

CONCLUSION: The progress of Christianity depends, first of all, on its message. Next, it depends on the number and quality of its trained workers.

Pray that the Lord sends forth more laborers into the harvest (Matthew 9:37-38). Could **you** possibly be one of those full-time laborers God is looking for? How can you know?

- 1) Do you have a deep, abiding faith in God, Christ and the Bible?
- 2) Do you have a burning passion to preach the gospel to lost souls?
- 3) Do you have qualifications for preaching? Sincerity, character, a good mind, knowledge, enthusiasm, courage, health, humility, and an ability to speak and say something worth listening to?
- 4) Do you have the cooperation of circumstances, that would indicate God's approval of such a choice?

Preaching is the greatest and most important work in the world. It means sacrifices, hard work, and disappointments, but it also means the greatest joy and satisfaction that this world knows (2 Timothy 4:1-2,5; James 5:20).

The Importance Of Learning To Speak Well

INTRO: Speaking comes easy to us. We talk to our wives, families, co-workers, employers, mailmen, check-out girl, waitress, customers, etc. Sometimes we even talk to ourselves. Why then do we clam up in front of an audience? Why does it become so difficult to express ourselves adequately, clearly, and forcefully when speaking publicly?

Public speaking is similar to a little child learning to walk - he often stumbles and falls, but must get back up and go again to learn how to walk. Practice makes perfect. Time and effort are necessary to develop yourself and cultivate your ability. It is rough going initially. But the fastest Olympic athlete began walking by stumbling, falling and constant trying just like you. The **best** preachers start out the same way!!

I. WHY SPEAKING WELL IS IMPORTANT

A. The Influence Speaking Has. Communication is more important to success now than it ever has been. The powerful and influential men and women of the world have all taken the time and effort to develop this ability. "Every world leader has reached his place of eminence because he had the ability to talk and persuade people to follow his ideas and ideals" (Baxter, Speaking For The Master, p.1). Adolph Hitler, Ayatollah Khomeini, and Jim Jones are excellent examples of evil men. Winston Churchill, Ronald Reagan, and Martin Luther King Jr. are excellent examples of good men.

How many false teachers have a following because of their ability to **move** and **inspire** people? The Bible warns of the strong influence of speaking (Colossians 2:4; Romans 16:18; 2 Peter 2:1-3) and also tells of the positive influence of speaking (1 Corinthians 1:21; Romans 10:14-17).

In the most important work on earth, it is important that those who speak for the Lord do it as effectively as they can!!

B. Bridges More Effectively The Gap Between Pulpit And Pew. Someone has suggested that every speech is a contest between the speaker and his audience. There may be no consciousness of competition on either side, but it is there, and one or the other will walk away with the victory.

1. If the speaker is victorious, then both he and the audience win!!
2. If the audience is victorious, then both it and the speaker lose!!

To stand before an expectant audience or individual with nothing to say or, which is just as bad, with much to say and little ability to say it, is embarrassing to the speaker and a curse to the listeners.

C. The Speaker Owes A Debt To His Audience. A public speaking platform is a public trust. They have entrusted you with the chance to speak... you owe them your best (Romans 1:14-15). Expectant faces must not be disappointed.

Preachers are as much duty-bound to be interesting as popular speakers and those in any kind of communications. The more important a subject is, the more reason for it to have **carrying power**.

It is sad that a hearer has to **force** himself to listen to what should be to him the breath of heaven, and that the good seed finds its chief impediment in the sower. "Of the three places where we hear most public speaking and reading -- our courts of law, our theatres, and our churches -- the place where we hear the best elocution is the first and

the place where we hear the worst elocution is the last" (Thomas Embley Osmun).

- D. Your Message And Profession Are On Trial. You must speak well as a witness to the greatness of your message and to uphold the reputation of your profession as an evangelist and minister.

The chief argument for or against any occupation is the men who are employed with it. Don't preachers deserve most of the blame for the phrase "dry as preaching"? When a man wants to give stimulating advice to a friend, why does he begin by saying "Now I'm not going to preach to you..."?

Only the laborer is worthy of his hire (Luke 10:7; 1 Timothy 5:18). Not the man who preaches with little research, preparation, activity, fervor, and effort. Real preaching, good preaching is hard work. Joseph Parker declared "Preaching is self-murder; it is shedding of blood" in commenting on the amount of torturous effort and labor exerted coupled with the emotional and spiritual strain.

- E. The Lord Needs And Deserves Good Speakers Too. In this world so many pervert their God-given ability to communicate, convince, and motivate for selfish, worldly ends. There is an urgent need for Christians who will develop and use that talent for God (Matthew 9:36-38).

The need is great here and abroad, not just for men to fill the vacant spots to speak, but for men who will **say what needs to be said** in the most effective possible way.

How badly do **you** want to be one of those speakers? If you want to go a long way, you have to do a lot of hard work (Ecclesiastes 9:10).

The good speaker is someone who **has something to say**, who **has to say it**, and who always **seeks to find the best way to say it!!**

II. THE LISTENER'S POINT OF VIEW

- A. The Listener's Point Of View. Rarely do speakers give as much thought to understanding what it is like to be in the audience's shoes as he does to expecting the audience to understand what it is like to be in his shoes!!

Your listeners want something of you (sometimes unrealistic), but they want you to be understandable, interesting, informative, and persuasive. Your listeners need something of you. They need you to be direct and present the whole counsel of God (Acts 20:20,27). Your listeners deserve something of you. They have given you the privilege of teaching them, they deserve something worth listening to, along with a presentation worthy of the message and their time (James 3:1).

- B. Audiences And Their Ways. An audience is to a speaker what the bank is to business -- it is the medium by which ideas are kept in circulation. The audience is the speaker's first consideration. His success or failure depends upon his knowledge of it and his adaptation to it (This section of material comes from "Public Speaking For Ministers", Arthur Stevens Phelps, pp.48-53).

1. There are reactions, moods, impulses, that characterize a group, distinct from those that characterize an individual. People behave differently with others from the way they behave when alone. Furthermore, audiences differ radically from one another.

An audience has its moods. You can "feel them in the air". They may be alert, dull, intelligent, apathetic, pleasure-seeking, earnest, inquiring, satiated and - but rarely - critical (Sometimes the critical spirit we sense is our own inadequacy.

a. Quotation by J.A. Rondthaler.

"Churches have not only a denominational flavor, but an individuality of atmosphere also. There are noisy, boisterous churches, and sedate and sleepy churches. There are churches which, like sand heaps or jack-straws fall apart when the benediction is pronounced, and there are churches like mountains that are knit together into a solid fellowship. There are churches that make you involuntarily turn up your collar in midsummer and churches that warm you like a genial hearth-fire in midwinter. I have known churches that have thawed out an icicle in the pulpit and churches that have frozen out a whole procession of ministers. You go into some churches and you wonder whether your clothes fit; and you go into other churches and you wonder whether your heart is right. Some jolt you on the heavenward road as over a badly ballasted railway, and some carry you happily and smoothly as in a palace car. There are churches that make you look around, and there are churches that make you look up. There are some that feed your vanity, and some that make you hunger and thirst after righteousness. Out of some you go without a single inspiration, and out of others you come with the ardent wish for a thousand tongues to tell the old, old story, and for a thousand hands to help the weary and heavy-laden". (Public Speaking For Ministers, Arthur Stevens Phelps, p.49).

2. Not only is there a variety in audiences, but there is also a variety in each audience.
 - a. The Sympathetic Hearer. We find support in him. He limits his criticism to his own defects. This individual makes a good speaker better.
 - b. The Hungry Hearer. He has come from home to get something valuable that he can carry back with him. He deserves his mileage. People who make sacrifices to be there to listen will always gain some return. They have an investment in the lesson.
 - c. The Opposing Hearer. He hears only the things he disagrees with. The only time his head pops up is when he takes offense or disagrees with your words.
 - d. The Indifferent Hearer. The glazed look on his face is evidence of his indifference to the message. He may be there out of habit, outside pressure or duty. Even if he hears all you say he has not benefitted from it because he does nothing about it.
3. The audience is the echo of the speaker. If you are stiff and formal, so will they be. If you take no interest in them, they will have none for you. If your purpose is to help them, if you feel a genuine affection and lively interest in them, they will be all you crave!!

III. MAKE IT YOUR AIM TO DO GOOD NOT TO DO WELL

A. Doing Good Is Most Important. A speaker can enhance his delivery of a sermon by applying certain principles of public speaking. Being an eloquent, accomplished speaker is important, but if you do no good with your message, then everything else is an empty platitude.

Know what your audience needs... Know how best to supply it for them ... Then give them what they need!

1. Apollos. He was an effective speaker. He did good when he preached. He "greatly helped those who believed through grace" (Acts 18:24-28). What made him such a great speaker?
 - a. Eloquent ("learned, a man skilled in literature and the arts")
 - b. Mighty in scriptures
 - c. Instructed in the way of the Lord (a student first)
 - d. Fervent in spirit
 - e. Taught what he knew (didn't know all yet)
 - f. Spoke **boldly** publicly (knew what he spoke was true)
 - g. Open-minded
 - h. Humble
 - i. Vigorous in refuting false teachers
 - j. Showed from scriptures (knew his Bible)

Which of these qualities refer to raw speaking ability? Does that encourage you? (cf. 1 Corinthians 2:1-5; 2 Corinthians 10:10).

CONCLUSION: Effective speaking is of utmost importance to any proclaimer of God's word. **How** we say it is as important as **what** we say (1 Peter 3:15; Colossians 4:6).

All of us have the necessary equipment for speaking -- mouth, tongue, teeth (whether our own or bought), lips, voice box, lungs, etc. All of us have intelligence and are capable of ideas worthy of being heard by others.

A few simple rules will greatly enhance our speeches and can be learned by anyone who **wants** to speak more effectively for the Lord. Are you willing to put forth some effort? Then God can use you. If you are not then He has no place for you!! It takes two to make a speech -- the man that speaks and the man that listens. Uphold your responsibility and the listeners will respond likewise.

ASSIGNMENT: Prepare to make a brief speech on "My Most Embarrassing Experience"

Effective Public Speaking

INTRO: There are many things which are necessary for effective public speaking. Now that we understand the importance of learning to speak well, we can concentrate on some rules and suggestions to help us reach our potential as speakers for the Master.

We can go nowhere in this study without realizing these most fundamental components of a sermon or talk -- purpose, preparation, and presentation. Without all three the speech is doomed to fail.

"The first question that you are to ask yourself is not, 'What shall I speak on?' but 'Why shall I speak?' When you reach the second stage of preparation, the main body of your speech, you are to ask yourself: 'What end have I in view?' When you arrive at the third stage, that is, as you mount the platform, you ask yourself: 'What am I here for?'" (Phelps, p.152).

I. STAGE FRIGHT AND WHAT TO DO ABOUT IT

A. Symptoms of Stage Fright. Almost everyone who has ever had to stand alone in front of an audience (whether 2 or 2 million) knows what stage fright is. What are some of the symptoms?

1. Heart pounding so hard it feels like it is going to bust out of your chest
2. Shortness of breath (like when you used to call girls and ask them out on dates)
3. Woozy feeling in stomach ("butterflies", cramps, knots)
4. Light headed
5. Trembling limbs
6. Trembling, high, cracking voice
7. Dry cotton mouth
8. Red face (people used to ask me if I had been out in the sun too long)
9. Cold, clammy, sweaty palms
10. Body perspires but hands are ice cold
11. Going blank

There is nothing wrong or abnormal with "stage fright". It is perfectly normal. Actually, if you didn't have some stage fright you would not be an effective speaker. "Stage fright" exhibits humility, feeling of inadequacy, and realization of the magnitude of what you are doing. The Bible warns us against thinking **too** highly of ourselves (Romans 12:3)

B. What Is Stage Fright? "Stage fright is a manifestation of an emotion -- probably that of fear -- arising out of difficulty in coping with the speech situation... When an individual's pattern of responses is inadequate to meet a situation" (Jon Eisenson, The Psychology of Speech, p. 264).

1. It Is Real Fear. This fear comes from:
 - a. Desire for the approval of others.
 - b. Feeling that we are not able to win that approval.
 - c. Afraid of failure.
 - d. Afraid others will laugh or think less of us.
2. It Is A Real Bodily Phenomenon. Stage fright is not only a mental and emotional experience, but also a very real physical phenomenon of the body (Speaking For The Master, p.9, quotation by Brigance).

- C. Mastering Stage Fright. Although a terrifying experience, it **can** be mastered by removing as much of the fear as is possible, then by using the fear that remains to give life and animation to your lesson. The butterflies will never go away. We are just trying to get them to fly in formation!!
1. Choose An Interesting Subject. If you are interested in it, others will be because of your interest and enthusiasm. Speak on something that is important to you. And make sure you **know** something about it.
 2. Master The Subject Thoroughly. If you are only barely acquainted with the subject, having just a surface knowledge you **should be** afraid! Know your subject matter and then memorize your outline.
 3. Think About Your Subject And Audience Not Yourself. When you are overly concerned with yourself while speaking, you will make your audience overly aware of you too.
Do not apologize for your lack of ability. Again, that makes the audience conscious of your **ability** instead of your **message**. Immerse yourself in your subject and your audience will join you.
 4. Use Physical Action (Gestures) While You Speak. Your body is full of all that high octane fuel. Your idle is racing and ready to be put into gear and take off -- but you have to stand still while you preach (that is why you tremble).
Use that extra energy. Channel it into your speech. Breathe deeper, talk louder, move about the pulpit, use gestures -- that excess energy can make you a **better** speaker!!
 5. Remember That Some Nervous Tension Is Necessary For Good Speaking. It keeps you on your toes and gives you a greater drive and zest for what you have to talk about.
 6. Speak At Every Opportunity. Experience builds confidence and you **cannot** have the latter without it! New experiences raise fears, therefore make them old experiences.
 7. Pray Before Speaking. Look to God, utter a prayer, and then get up and preach your heart out (Exodus 4:10-12)!!

II. WORDS

- A. The Speaker's Tools. Words are the tools with which a preacher works. They are the bridges over which his ideas are transported into the minds of his hearers. The study of the use of words or style, is a vital matter to every speaker.
A preacher without skills is a soldier wielding the "sword of the Spirit" dangerously (cf. Ephesians 6:17; Hebrews 4:12). Instead of being an effective weapon it becomes an instrument of butchering -- He might do more damage than good.
A man's style is merely the way he has of expressing those words. His style may be good or bad, but he already has it. Therefore, instead of trying to sound like someone else or use another person's words, a man's most effective speech comes when he uses his own words!!
- B. Vividness. No quality of style is more important than vividness, the quality of putting your message into such form that it will capture your hearer's attention and imbed itself deeply in their minds. "A picture is worth a thousand words".

Like children, men learn best by object lessons. Lessons with abstract principles are good for the trained thinker, but the normal listener needs mind pictures and applications. Jesus used the simple stories and pictures in parables to teach profound truths vividly and forcefully. Use illustrations because:

1. They make your meaning clear
2. They help the listeners remember
3. They exert a force of proof or persuasion
4. They awaken and sustain interest

C. Word Choice. Choose the right word for the right thought. The right word can mean more to a thought than an entire paragraph. When choosing your words, choose those which are:

1. Clear. That is the only way people can know what you are saying.
2. Simple. Big, impressive words are worthless if no one understands them (1 Corinthians 14:9). If you preach so a child can understand, you will be sure that every accountable adult understands.
3. Familiar. Used common words. Point people to the Bible, not the dictionary.
4. Exact. You are trying to pinpoint ideas and concepts. Don't beat around the bush with your words -- say what you are trying to say.
5. Good Taste. Public speaking needs to be more formal and dignified than ordinary conversation. Never use vulgarity, euphemisms, off-color expressions, or words that are associated with filth.

As you work on your style of preaching, consciously try to increase your vocabulary. Develop the habit of going to the dictionary (looking up new words and checking your own use of words).

A builder without the right tools may "rig" his work together, but that will be evident. So it is with a speaker who does not have the right tools.

D. Pronunciation. In addition to **selecting** the right words, you have the obligation as a speaker to **pronounce** them correctly. As you master new words and add them to your vocabulary, be sure that you also learn the correct pronunciation (look them up in the dictionary).

Everyone else may laugh because they don't know how to pronounce names and places in the Bible, but as a speaker, you have a responsibility to learn!! Use a good pronouncing Bible (usually the KJV will have a Table of Pronunciation Marks at the front to aid you) to check the pronunciation of all the books of the Bible, geographical names, and characters mentioned in the Bible.

See accompanying exercise.

III. TEN COMMANDMENTS FOR EFFECTIVE SPEAKING

A. Ten Commandments For Effective Speaking. Although brief, these commands are very comprehensive and will be expanded in further lessons in this study. They are a solid foundation on which you can build speaking skills.

1. Take Aim: Select A Goal Which You Can Achieve. If you don't know where you are going it is certain you won't get there.
2. Choose A Subject Which Fits You, The Occasion, And The Audience.

3. Earn The Right To Speak. You do this through adequate work and study. Thus, you can give the audience something in return for their attention.
4. Touch The Basic Human Motives -- The Springs Of Response. That is your purpose for preaching.
5. Make A Thorough Outline. A haphazard presentation of facts will seldom move men. The outline is to a speech what the skeleton is to the human body.
6. Begin And End The Speech In A Forceful Manner. The first few sentences often win or lose the battle and the last few often prompt or discourage a response.
7. Be Concrete, Pictorial, And Vivid. It is the speaker's task to paint pictures with words, so that the hearers carry away concrete and vivid descriptions rather than vague concepts or generalities.
8. Keep Moving Toward Your Goal. Hundreds of interesting side roads beckon the traveler which must be ignored or put off to another time. Ask "Does this aid in achieving the goal?"
9. Practice Aloud. At least the first few times.
10. Be Enthusiastic, Genial, And Conversational When You Speak. Talk **with** them. Don't talk **at** them, **to** them, or **for** them. Conversations keep both speaker and listener tuned in to each other, lectures can easily disassociate and lose people.

CONCLUSION: Speaking effectively is important to having an audience listen and comprehend your message. Without that you are merely speaking into the air (1 Corinthians 14:7-9).

Don't expect to be like a preacher with 30 years of experience until you have been preaching 30 years!! Accept yourself -- your abilities and limitations -- then work hard to increase and enhance your abilities and minimize your limitations.

Here is where you can start!!

ASSIGNMENT: Prepare to read the list of words on the next page for the next class, giving heed to proper pronunciation.

Pronunciation Exercise

Listed below are carefully chosen words whose pronunciation you should know. Before coming to class check the pronunciation of each word so that you know it correctly.

I. Pronounce With Attention To Vowels:

acquiesce	comely	docile	gala	juvenile	process
amen	courier	employee	gape	leisure	produce (noun, verb)
amenable	courtesy	envelope	heinous	mercantile	profile
apparatus	courtier	envoy	hilarious	oblique	progress (noun, verb)
archive	covert	epoch	hypocrisy	pianist	project (noun, verb)
bravado	culinary	equable	imbecile	placable	senile
brooch	deprivation	fiancee	implacable	predecessor	servile
clique	desperado	forge	infantile	prelude	visor

II. Pronounce With Attention To Consonant Sounds:

architect	diphtheria	homage	loath	soldier	wharf
arctic	draught	incognito	luxury	subpoena	with
buffet	drought	isthmus	oath	thence	wreath
cognizance	February	kiln	poignant	thither	
concerto	gibberish	licorice	rhythm	thyme	

III. Pronounce With Attention To Correct Accent:

acclimate	ally	despicable	formidable	impious	irreparable
address	combatant	explicable	grimace	inexorable	irrevocable
alias	commandant	exquisite	hospitable	inquiry	theater

IV. Pronounce With Attention To Syllabication:

accurate	courteous	film	lenient	recognize	subtle
annihilate	every	gaseous	lien	remediable	toward
conduit	extraordinary	glacial	nausea	statistics	temperament

V. Pronounce The Following Words Which Are Often Confused:

accent	broach	decade	moral	soldier	wander
assent	brooch	decayed	morale	solder	wonder
adapt	cease	decease	formally	stature	pillar
adept	seize	disease	formerly	statute	pillow
adopt				statue	
affect	courtesy	either	hospital		
effect	curtsy	ether	hospitable	track	
				tract	

VI. Pronounce The Following Bible Names And Places:

Abijah	Hezekiah	Merari	Zedekiah	Miletus
Abimelech	Hilkiah	Methusaleh	Zephaniah	Nazareth
Achan	Isaiah	Micah	Adullum	Padan-aram
Ahaziah	Issachar	Micaiah	Armageddon	Pergamos
Azariah	Jehoahaz	Mordecai	Calvary	Shechem
Eliezer	Jehoiachin	Naphthali	Capernaum	Smyrna
Elijah	Jehoiakim	Nebuchadnezzar	Ebenezer	Tarshish
Elisha	Jehoshaphat	Othniel	Ezion-geber	Tarsus
Eliphaz	Jeroboam	Rabshekah	Gethsemane	Thessalonica
Ephraim	Jephthah	Rehoboam	Gibeah	Tophet
Eutychus	Jonadab	Zacchaeus	Gilgal	Thyatira
Gehazi	Lazarus	Zacharias	Hebron	Zarephath
Habakkuk	Mephibosheth	Zechariah	Kadesh-barnea	

Sermon Preparation Part 1 (Starting From Scratch)

INTRO: You are sitting at your desk. Before you lie neatly two pencils sharpened to precision, an ink pen, a highlighter, and a wide array of colored pencils. A notebook full of fresh, clean paper lies open before you along with a Bible there within reach. It is time to come up with a sermon -- but where do you go from here?

Preparing a sermon is hard work!! The 30 to 45 minutes of public presentation is merely the culmination of hours of work that have gone into each sermon.

Although you will occasionally find good lessons presented by another which you will want to adapt to your own use, most sermons you present will start from scratch. The next three lessons will take you through the various stages and steps an idea will go through to finally become a polished and effective sermon.

I. SUBJECTS AND TREATMENT

A. Subject Of The Sermon

1. What Shall You Preach About? Choosing a subject is more difficult than it appears. Ideas which have come with relative ease eventually run out and preachers get a "mental block".

Select your subject with great care (what does this audience need to hear? What level of spiritual growth have they attained? What theme is worth listening to?). The force and clearness of the entire sermon may depend on its subject matter.

- a. Sermon Planning. It is good to map out a course of topics (whether quarterly, yearly, or 3 to 5 years in advance). This will give you direction and allow you to present a comprehensive and progressive system of teaching. Leave it flexible, and leave open spots for special or pertinent lessons.
- b. Sermon Series. A mini-series or long series can be presented on similar subjects to keep the audience's mind from being tossed back and forth from subject to subject.

Such lessons can be progressive ("Eldership") or expository from a long passage ("Sermon on the Mount"), or having a unifying theme even though preaching different lessons ("Matthew: Jesus Is King!").

Don't announce such series. Generally that causes people to be tired of the subject before you get very far.

These methods of selection can insure that your subject gets adequately treated and effectively combats the weekly vexing question "What shall I preach about **this** week?"

The hit-or-miss method hits some things too often and misses some things that should be hit.

2. Invention And Its Aids. Some minds are more creative than others -- but all preachers are like inventors, always needing to come up with new ideas and approaches to bring something new, better, and needed.

We must develop certain creative powers of invention. Three things are absolutely essential.

- a. Knowledge. New knowledge must be acquired to fill a larger reservoir from which creativity can draw.
- b. Reflection. Thinking about the subject over and over from different angles. Meditation is not just for yogis.

- c. Exercise. Constant use of what you have learned and meditated on will open up new lines of thought and give you greater insight (cf. Hebrews 5:14).

Invention will always strengthen and never exhaust itself. It will cause the mind to glow with new creations and combinations.

Jot down ideas and "seed thoughts" in a notebook or somewhere you can get to them. Then let them set and germinate. After time passes you may come back to them and produce a great sermon or realize that it is not such a good idea after all.

B. Treatment Of A Sermon

1. Types Of Sermons. There are a variety of ways of treating a given theme. Try not to confine yourself to that which is easiest for you, otherwise you will fall into a rut that will rob you of freshness.
 - a. Textual. Discussion, in order, of each clause of a text or in shorter verses, each word of the verse (examples: Ephesians 4: 1-3; Colossians 1:13-18; Acts 16:30).
 - b. Expository. Like the textual, but it discusses a longer paragraph or chapter of a book (examples: John 4; Acts 2; Hebrews 11).
 - c. Inferential. Resembles the expository method but follows the passage more loosely.
 - d. Doctrinal. A full treatment of a certain doctrine (example: necessity of baptism for salvation, the Lord's Supper)
 - e. Topical. A discussion of a certain Bible topic, developing various points which are part of that topic (examples: the Second Coming, the plan of salvation).
 - f. Character. This sermon follows the life of a particular Bible character, or a certain event in his life, drawing lessons for us from these (example: David, Moses, Peter, Paul).
2. Parts Of A Sermon. Each sermon contains four basic parts arranged in the following order.
 - a. Announcement Of The Theme. Everyone wants to know what you are going to speak on and not have to guess it for themselves after 15 to 20 minutes. Sometimes the introduction can lead up to the announcement.
 - b. Introduction. This part gets the sermon rolling -- it gets people's minds traveling the same road you are. It should capture their attention and point them in the right direction.
 - c. Discussion. This is the main body of the speech. It opens up the theme and contains teaching, illustration, and application. It generally has from two to five main divisions (points) with two or three subheads under each heading.
 - d. Conclusion. It, like the introduction, is crucial. Sometimes you can spend as much time on the introduction and conclusion as you do on the entire body of the sermon because the first and last impressions are important.

A conclusion may be composed in the following ways or combination of ways.

- 1) Drive home the teaching contained in the main body, applying those principles to your hearers.
- 2) Close with a telling illustration or quotation that will illuminate the subject and stir the feelings.

3) Sum up your major points or argument of the lesson in a few short sentences.

3. Originality. It may be absolute (bringing into the world thoughts that were never known before) or relative (producing ideas that are your own, but have greatly been influenced by others).

Originality makes a speaker most effective. When he chooses his own topic, constructs and arranges his discourse, includes pertinent and personal illustrations and applications, and then presents the material in his own way (style), then he preaches his best sermons -- They are an extension of **himself** and that magical quality of passion can only accompany the material that comes from within him!!

Beware though of seeking originality for the sake of being original. Some men take up with some **heresy** merely to display their independence and freedom from the shackles of old opinions. Old opinions are not always wrong!!

- a. Why Is Originality So Desirable? Independent thinking develops, disciplines, and strengthens the mind more than anything else. "In the matter of mental improvement, it must never be forgotten, the hardest way is the easiest way, the slow way the swiftest" (Broadas, p.46).

An original thought interests the speaker more. It is his offspring. Even with the most familiar topics, we should preach them in our own manner. Blessed is the preacher who can help infuse new life into old subjects.

- b. Obstacles To Originality. Laziness stands in the way of originality because original thinking is difficult, laborious, and usually slow -- the hardest kind of work man can attempt (witness songwriting and novel writing. How many good **original** novels or songs can a writer put out in a lifetime?)

The demand of a high weekly output of material made on a preacher is a hindrance to originality. He must often sacrifice creativity and imaginativity for bulk. This tends to produce superficial work!

4. Plagiarism And Borrowing. Plagiarism is literary theft -- stealing and using another man's ideas and passing them off as our own. Never take, without acknowledgement, the complete outline of another man (Romans 2:21).

May we borrow? Certainly we **may** and sometimes we **ought** to borrow. Put down your own main thoughts, ideas, and plan for the sermon. Then read extensively, adding those things spoken by others which you have **fully** comprehended because now it is in **your** mind too!!

5. Freshness In Preaching. Certain basic things will help you maintain freshness in your preaching for 40 or 50 years.

Study the scriptures anew. No matter how many times you have studied a book or subject, make a new study of it each time -- things will be suggested which you missed before. Study **real** occasions and adapt yourself to the reality of things.

Study the age in which we live. Understand the thinking of different generations. Study yourself. Look deep into yourself and **your** human nature to understand everyone else's. Learn from your own mistakes and triumphs.

II. ACCUMULATING MATERIALS

A. Accumulating Materials. Preparation for a sermon ideally should begin early. Speeches grow. They have a way of lying unnoticed in the sub-conscious mind, yet developing all the while. Choose your subject weeks before you speak and you will be surprised at the number of ideas which come your way.

You might possibly develop a good sermon with "Saturday evening sunset inspiration", but even if you do it may have just been luck.

1. Begin Gathering Materials. Keep them in a notebook, file, or envelope. Jot down anything you read or think of which pertains to the subject, as it comes to you, and include it with the other appropriate materials.
2. Sources For Gathering Materials. Be especially attuned to these sources.
 - a. The Scriptures. Immerse yourself in the word so much that you have ready access to the passages you need.
 - b. Observation. Just look around and listen to life, events, people. Keep your eyes and ears open. Solomon found inspiration for many of his proverbs among the animals... David, the psalmist, had an intimate acquaintance with nature.
 - c. Reading. Although not inspired, other men have had good original ideas too. Read and absorb those thoughts into your own.
 - d. Conversation. Exchange viewpoints. Listen to what other people say... you might learn something!
3. Use Sourcebooks. Consult concordances, topical Bibles, Bible dictionaries and encyclopedias, sermon outline books, etc. for material pertinent to your subject.

"If one merely scrapes together thoughts around a subject, so as to make a sermon, then every sermon consumes part of his material, and leaves him poorer. But if he habitually penetrates into a subject and masters it, every sermon leaves him richer... he is better prepared for treating others akin to it" (Broadas, p.44).

B. Illustrations. An illustration serves to explain or shed light on a subject. Illustrations are interesting to listeners and have "sticking power". Some trivial anecdote or illustration will stick with an audience with the preacher's finest sentences and profoundest observations slip the memory. Could that be one reason Jesus spoke in parables and other picturesque, figurative language (cf. John 6:22-71; esp. 6:60,66)?

Remember a few things about illustrations:

1. Abstract thought is made clear by appropriate illustrations. That is why books are made with pictures in them.
2. Illustrations capture an audience where logic fails to convince. Sophistry, well illustrated, will often prevail over sound argument unadorned.
3. Illustrations give novelty and variety to the truth. To say the same thing in a different way is an intellectual and spiritual feat which requires a versatile imagination, and a pool of material that would furnish an essayist for a lifetime.
4. Illustrations that are brief, humorous, and human are usually most effective. Don't be a joke-teller or court jester, but Bible speakers can use humor effectively -- Jesus did (Matthew 7:1-5; 23:24). It is a false notion that groans are more religious than laughter.

5. Trust your audience to be intelligent enough to understand the point of your illustration. Explaining it to them is an insult to their intelligence and perception.

C. Taking Notes. As you read commentaries, books, and basic reference and resource materials, write down important points, quotations, etc., which are pertinent to your subject matter and consistent with your approach.

"Unless a quotation throbs with passion, sparkles with wit, or is a nugget of wisdom, there is no excuse for its use. The speaker can say it as well himself" (Phelps, p.115).

CONCLUSION: Most people don't know how much is necessary in the preparation of a good sermon. Much work goes into it long before the outline is ever conceived.

There are few shortcuts to original, quality sermons. Be willing to spend the necessary time. If you don't, then you are wasting your time and everyone else's.

ASSIGNMENT: Sermon on "Heaven". We will work on it in three stages. Decide what type of sermon you want to preach (how you want to approach it). Gather material and illustrations for it, making notes of ideas, thoughts, quotations, etc. you want to include in this sermon. Spend **no less** than five hours reading and accumulating material. Bring that work to class next week.

Sermon Preparation Part II (The Rough Draft)

INTRO: Now you have quality material before you to use in your sermon -- In this stage it is still like alphabet soup. Everything is mixed up and floating together, but by carefully arranging and combining each of those constituent parts, you can make a message of them.

Glance over your notes... take inventory of what you know... what direction are you going to take with this material... what basic points jump out and grab you that show potential for development... where does your own **personal** conviction, passion, and wisdom direct you with this sermon material?

Now you are ready to make a rough draft of your sermon.

I. PRELIMINARY OUTLINE (ROUGH DRAFT)

A. Importance Of Arrangement. **How** he presents his material is as important as **what** a speaker presents. He is an architect who takes material he has gathered and must build with it something practical, beautiful, functional, and well supported.

Good thoughts are abundant but the art of arranging them is not so common. Why is the arrangement of a sermon so important?

1. The Speaker Himself
 - a. Good arrangement assists in working out the details, whether mentally or in writing
 - b. Good arrangement helps the speaker remember his speech because his points logically lead him from one to the other
 - c. Good arrangement and the knowledge of how to do it, prepare a man to speak on a moment's notice
2. The Audience
 - a. Good arrangement makes his sermon intelligible. Listeners **feel** the difficulty of a poorly planned sermon, whereas a preacher can "make things plain enough a child can understand" because he presents his thoughts in good order.
 - b. Good arrangement makes his sermon pleasing and edifying (1 Corinthians 14:40). Order is heaven's first law (cf. 14:33).
 - c. Good arrangement makes his sermon more persuasive. It systematically moves the soul of the listener to a desired end.
 - d. Good arrangement makes his sermon more easily remembered. If it has order it can be recalled on account of its progress.

Such an outline, from the beginning, will dictate the direction or flow of a sermon. It's importance is self-evident!!

II. ARRANGEMENT OF A PRELIMINARY OUTLINE

- A. Principle Elements Of Good Arrangement. Organizing a sermon outline you need:
1. Unity. The speech should be a unit presenting **one** theme or idea and all other points should be integral divisions of that point.
 2. Order. Even though material may be on the same subject, if it does not follow some sort of progressive line of thought it may not be a good sermon.
 3. Proportion. Each distinct part of the speech must be treated so as to make up a balanced (symmetrical) whole -- not that they are to have the same amount of discussion, but proportioned to each other.

- B. Principle Parts Of Good Arrangement. Every sermon needs these three parts to be complete:
1. Introduction. It is relatively short compared to the body of the sermon but its purpose is to interest the listeners and prepare them to understand it. It can make or break the sermon early.
 2. Discussion. This is the main body of the sermon where doctrine, argumentation, reason, commands, etc. are presented. It normally includes two to five major points.
 3. Conclusion. More than the end of the lesson, this part is the call for response to the urgings of the sermon. It might be a summary, but more often is a climax.
- C. Developing The Rough Draft. The rough draft is a sort of prototype of the finished sermon. It is the mined stone that will be worked and polished into a beautiful gem.
- The purpose of the rough draft is to give form to your accumulated materials and determine where the empty spots are that must be developed. You begin to distinguish main ideas and funnel subordinate points into the correct sections.
- This is the arrangement stage.
1. Selecting Major Ideas. When choosing your primary points of emphasis of the lesson, a few common sense rules will help you make your selection.
 - a. They should be few in number. Even the best listeners have limited ability to listen and retain. Select three or four major points and group the rest of your material as subpoints under these headings.
 - b. They should be equal in scope and importance. Trivial points don't deserve the time and attention of major points. That confuses rather than clarifies.
 - c. They should cover all essential aspects of the sermon. Otherwise, the information in the sermon is incomplete. Don't leave people hanging.
 2. Phrasing Major Ideas. The major ideas in a sermon should **always** be stated clearly and emphatically. Although illustrations, arguments, scriptures, applications, and so on constitute the bulk of your sermon, the statement of your main points ties all the details together and emphasizes their significance.

The major ideas of your lesson should be:

 - a. Concise. State it as briefly as you can without impairing the meaning.
 - b. Vivid. Use colorful, attention-getting words and phrases. Since they **are** the main points they should be phrased so they sound that way.
 - c. Motivational. Instead of just lying there they should have life and vitality and thus appeal to people's hearts.
 - d. Parallel. Each point should correspond with the others, and use the same sentence structure if possible. Such parallel repetition aids the memory of the listeners.
 3. Arranging Major Ideas. Arrange these ideas in a systematic sequence so they progress from one point to the the next logical point. Like a growing plant, points that progress make a sermon grow from its seed stage to become a radiant flower.

You must not wander from point to point, but you must make it evident that your sermon is going somewhere -- forward!! You might use:

- a. Time Sequence. Beginning at a certain point or date and moving forward or backward from that point. This is especially useful with historical lessons, the lives of Bible characters, etc.
 - b. Simple To Complex Sequence. As each thought is clearly explained and comprehended by the audience, the next logical point in the chain of reasoning is presented. Such progression is useful with **deep** subjects. First lay the simple groundwork and work slowly up to that which is difficult.
 - c. Cause--Effect Sequence. You might want to discuss certain actions or forces (cause) and follow that discussion with the consequences (effect). Or you may preach about current problems or trends (effect) and delve into the underlying reasons behind them (cause). This is a good approach to any lesson on sin, the heart, etc.
 - d. Problem--Solution Sequence. Like the cause and effect, but it offers a solution after discussing the problem. You might combine the three (e.g. Divorce -- discuss causes of divorce, effect it has on home and other relationships, and then offer solutions).
4. Arranging Subpoints And Supporting Material. This is all the material which gives weight to your major points -- the foundation on which they stand. Although foundational, they do not carry the same weight of importance as the major points. Avoid emphasizing subpoints with the same intensity as major points because without contrast of emphasis, **nothing** will stand out as important!
- After arranging the major ideas of your speech into a logical order, you must arrange the material to be included under each point so there is internal order within every unit of your speech. These are common ways to treat subordinate subject matter:
- a. Parts of a whole (example "The Nature Of Man")
 - b. Lists of qualities or functions (example "A Worthy Woman")
 - c. Series of causes or results (consequences) (example "The Effects Of Sin")
 - d. Items of logical proof (example "Why Does Man Need Christ?")
 - e. Illustrative examples (example "God Disciplines His Children")
- Since you **never** want to present any major point or significant subpoint in a speech without supporting it, you will usually have a few subpoints under each major point. Make sure that each subpoint is related to the major point and that each subpoint is coordinate with all the others within that unit. Then there is order within the order.
5. Gather Additional Material. Here you may need to do a little more research to gather material which will fill in the thin spots and further develop the points you want to make.

You need to look for material which offers explanation, comparison, illustrations (hypothetical or actual), facts, statistics, quotations, or restatements of material you already have.

CONCLUSION: "At this point, examine your rough draft carefully to be sure (1) that you have included all the ideas you want to cover; (2) that you have not unbalanced your discussion by expanding unimportant items too greatly or skimping on important ones; (3) that in ordering your ideas you have followed the principles of systematic arrangement and subordination; and (4) that you have assembled a sufficient amount of pertinent and varied supporting material. When you are satisfied on these matters, you are ready to cast your outline into final form" (Principles And Types Of Speech Communication, p.399).

ASSIGNMENT: Make a rough draft of the material you have gleaned on "Heaven". Put it into a skeletal outline order, listing major points and various subpoints which will develop these. Decide what material is suitable for including within those various sections and weed out what you will use in your sermon and what you will save for another time. Bring that rough draft to class next time.

Sermon Preparation Part III (The Finished Outline)

INTRO: The rough draft has given order and arrangement to your lesson, weeded out information you won't use, and shown you where the empty spots are in your outline. Now you are ready to fill in and polish that outline to be used for your sermon.

A sermon when finally completed, may be the culmination of 10-20 hours of hard work (or more). If a sermon was just a matter of getting up and "saying something" for 30-45 minutes, it might be relatively easy. But unless a speaker knows how to **convey** that something he has to say, he is speaking to the wind!!

Finally, we will discuss the final stages of evolution a sermon undergoes to be an effective speech.

I. ORGANIZATION AND ARRANGEMENT

A. The Importance of Organization. The outline is to a speech what the skeleton is to a human body. Without it, the speech has nothing to support it or give it strength. A distinct part of the speaker's work is organizing this outline or arrangement of his thoughts. A speech's greatest power comes from the unity and mutual strength each of the parts adds to the others.

1. The Traditional Outline. This is the most widely used and is best suited for most sermons. There are standard rules for speech structure.

- a. Begin with your proposition. A "purpose sentence" will help you keep sight of and achieve your goal.
- b. Divide your outline into three major parts -- Introduction, Discussion and Conclusion.
- c. Include only one item or statement in each unit. The relationship between items in the outline can only be shown if each item is separate.
- d. Select a consistent set of symbols to show the relationship between main points and subordinate points. The most common and perhaps best system is this:

I.

A.

1.

a.

1)

a)

b)

2)

b.

2.

B.

II.

- e. Show the relationship between main points and subordinate points by proper indentation. From two to four spaces. Such helps you keep in mind the weight of each section to the overall speech.
- f. Use complete sentences for all main headings and subheadings. This helps the speaker make sense of his notes when giving his speech and five years later.

- g. Phrase each statement as it is to be spoken to the audience. Fishing for the "right word" while talking is harmful to a speech.
2. The Motivated Sequence Outline. This is "the sequence of ideas which, by following the normal process of human thinking, motivates the audience to respond to the speaker's purpose" (Alan H. Monroe). This outline follows these steps:
 - a. Attention Step. Securing the attention of the audience.
 - b. Need Step. Defining the problem and focusing the attention of the audience on the fact that something must be done.
 - c. Satisfaction Step. Naming possible solutions to the problem, and pointing out the best of the available solutions.
 - d. Visualization Step. Carrying out the proposed solution, in the mind, demonstrating its virtues.
 - e. Action Step. Appealing for acceptance and action on the part of the audience.

Correct outlining requires much work and thought. That is the price one **must** pay for effectiveness. If one "wings it" he is not likely to land anywhere!! With either of these types of outlines there are different ways of finalizing them in your notes.

1. Full Content Outline. This has the complete factual content of the sermon written in full sentences so the full meaning of each major and minor point and their relation to other points is clear.
The only thing lacking is the specific wording used to present the speech and the visible and audible aspects of the speaker's delivery.
2. Key Word Outline. It boils down each statement to a key word, phrase, or brief sentence. It is the most basic skeletal outline.

II. DEVELOPMENT

- A. Progress. Progress is the development of unity. Just as a building progresses from the ground up, a speech must progress from preliminary thoughts to a sound, sturdy message. There must be:
 1. Progress In Interest. Save the most interesting illustrations and thoughts for last. Work for climax. If you **begin** with fireworks, the rest of the sermon may fizzle by the time you finish. Keep them thinking the best is yet to come.
 2. Progress In Thought. Progress in thought from the simple to the complex. As each thought is made clear and sure to the hearers, they are ready for the next logical thought in the chain of reasoning. Every idea is essential, both to the one that precedes it and the one that follows it. In this way it "flows".
 3. Progress In Emotion. Save the things that move and touch the heart until your thoughts have evolved so as to be ready to use them. Let the audience feel the storm gathering.
 4. Progress In Delivery. Start slow. Let your delivery "take fire" as you go along. Your voice, facial expressions, gestures, movement, etc. will become more powerful and moving.
- B. Explanation Of Points. Many subjects and points of truth are obscure to many people -- not because people are dumb, but there are many things things hard to comprehend without a little help (cf. 2 Peter 3:15-16).

The purpose of preaching is to clear up difficulties and make God's word as plain as is necessary for people to understand (cf. Nehemiah 8:1-4, 7-8).

When explaining points or passages you might use:

1. Definitions. This explains a word or "marks the limits of an idea". There are even some Bible definitions which will aid an explanation.
 - a. Faith (Hebrews 11:1)
 - b. Love (Romans 13:10; 1 Corinthians 13:4-7)
 - c. Truth (John 17:17)
 2. Examples. General, abstract definitions don't always sink into people's minds. Examples from real life, Bible characters, etc. may "shed light" on a point being explained.
 3. Comparisons. These take advantage of resemblances, so that common things resembling the truths proclaimed will greatly aid in their explanation. Many of Jesus' parables were comparisons (Matthew 13: 31,33,44-45,47f,52; 11:16; 24:43-44).
- C. Argument In Preaching. Men's eyes light up when they see an argument presented from Scripture, in terms so plain and forceful they can understand and feel the weight of that truth themselves. Sound argument produces conviction. Authoritative assertions may convince a listener, but an argument based in truth convicts that listener because by comprehending that argument himself, that truth becomes **his!!**
- Argument and reasoning in preaching is important because doubters must be convinced and gainsayers must be silenced (Titus 1:9-11).
1. Refuting False Doctrine. Although it would be nice to just preach the truth and hope that false doctrine would just fade away, that is not realistic (2 Peter 2:1-3; 1 Timothy 4:1-3; etc.).
 - a. Although assailing others with a blood-thirsty passion is wrong, we must still confront error forcefully (2 Timothy 2:25-26).
 - b. One cannot always give a complete (total) refutation. But destroy the **foundation** and the rest will fall with it!! Sometimes we must be satisfied with accepting that teaching which has the greater weight of evidence.
 - c. Refutation is accomplished either by showing that the terms are ambiguous, the premises false, the reasoning unsound, or the conclusion irrelevant.
 - d. Irony as a means of making an opponent or error appear as ridiculous as it is has scriptural precedent (1 Kings 17:27) therefore should be used occasionally.
 - e. Too strong of a refutation **can** sometimes defeat its own design. It arouses deep prejudice and people complain about "the way you said it". The truth is that if you **don't** say it, you will never expose false doctrine. So it is better to be too strong than too weak.
 2. Suggestions For Arguments.
 - a. Depend principally on Scriptural arguments, preferably those which are plain and unquestionable.
 - b. Do not try to say everything. Be selective or you may have to hurry through them too fast to accomplish any good. People will be unable to retain them all.

- D. Application. The application is not a part of the sermon, it is the purpose of the sermon.
1. Application is showing how the subject applies to the persons addressed, what practical instructions it offers and demands it makes on them.
 2. Application consists of suggestions for the best means and methods of performing the duty or duties enjoined in that sermon. It shows how practical fulfilling that Christian duty really is.
 3. Application is for persuasion. It is not enough to convince, a preacher must also "persuade men" (2 Corinthians 5:11; Galatians 1:10). Many men see what they need to do but still neglect it, therefore persuasion is necessary to get a person to apply what he has learned.
Persuasion is not pushing someone, but it is giving that person a gentle nudge!! Persuasion is best accomplished when the speaker is passionately persuaded himself.

III. BEGINNING AND ENDING THE SPEECH

- A. The Introduction. Before one can "keep" the audience's attention in his speech, he must first "capture" it!! If you don't devote much time to your beginning, few are likely to devote much time to your discussion.
A good introduction has three goals -- to win attention, to gain good will and respect, and to pave the way for the body of the speech. One might use various types of introductions.
1. Reference to the subject or problem. Tell them directly what you are going to talk about.
 2. Refer to the occasion or setting. Sometimes these are already foremost in the thoughts of the audience. Use that as a place to meet them where their thoughts are and springboard into your message.
 3. Make a personal greeting or allusion.
 4. Ask a question. Either rhetorical or one the audience must answer for themselves. That will get them personally involved immediately in the sermon.
 5. Make an unusual or startling statement. Jump start their minds with a shock.
 6. Use an appropriate quotation or illustration.
 7. Relate a humorous anecdote relevant to your topic and its points.
- B. The Conclusion. The main purpose of the conclusion is to focus men's minds on what has been taught and bring them to some action in regard to it. Summary, decisive restatement, and reiteration are the major means by which this is usually achieved.
The end of the speech should always convey a sense of completeness and finality.
1. Issue a challenge or appeal to listeners. This causes them to make a decision (cf. Joshua 24:15).
 2. Summarize the major points or ideas. This gives them a neat little package they can take home.
 3. Use an apt quotation or illustration. This can provide in figurative, climactic language the theme or point of your lesson.
 4. Offer an additional inducement for acting on your words. Perhaps reward, keeping ourselves from punishment, etc.
 5. Express your own personal intention to act.

CONCLUSION: If you look very closely at the greatest sermon ever preached, you will see these elements vividly displayed (Matthew 5-7). Look at other sermons recorded in the New Testament (Acts 2, 3, 13, 17, etc.). See if you cannot observe the same principles in those sermons.

Sermon Delivery Part I (Non-Verbal Communication)

INTRO: Effective delivery of sermons is not just articulating words correctly or repeating remembered words which have been prepared. An effective delivery is one which **sets free** the thoughts shut up in the mind so they can become someone else's. Therefore, an effective sermon depends on **what** you say and **how** you say it -- Giving the audience something substantial and doing it with skill and precision.

Although there is no set of predetermined rules for good sermon delivery, a consideration of two basic aspects of communication will be helpful. Since preaching involves a face-to-face situation, where the speaker is **seen** as well as **heard**, we need to consider what the listener sees -- non-verbal communication -- and that which the listener hears -- verbal communication.

Many non-verbal cues and signs are used by the effective communicator to intensify and reinforce his message. Learning to use them will help you preach better and your audience understand better!

I. PHYSICAL APPEARANCE

A. The Speaker's Physical Appearance. Before ever uttering a word from the pulpit, the speaker has said much about his attitude toward the occasion, the message, and the audience.

"First impressions" are important -- especially in our society in which many people make judgments about a man's character and competency by the way he appears. Right or wrong, such is reality!! Therefore the speaker, from the outset, must look appropriate in his position.

His clothing (neat or sloppy, flashy or cheap), hairstyle, and personal grooming tell an audience about his personality and values, and thus cause them to form an opinion about him independent of what he is (cf. 1 Timothy 2:9-10; 1 Peter 3:3-4).

One does not have to look "reverend and preacherly", but neither should he look "out of place".

II. PHYSICAL BEHAVIOR

A. The Speaker's Physical Behavior. Whether cognizant of this fact or not, all of us send messages to others simply through the way we move or act. Shrugging the shoulders, shuffling the feet, lifting the eyebrow, and winking the eye all express messages. Thus, when communicating non-verbally two objectives are important:

1. Nothing in your appearance or behavior should distract the attention or concentration of your listeners.
2. The various parts of your body, instead of being stiff or restrained, should respond freely to changes in thought, feeling, or emphasis.

B. Eye Contact. Even before you say the first word, it is important to establish eye contact with your listeners and assure them that you are aware of their individual presence and that you intend to talk with them on a close, personal basis.

A speaker who does not look his listeners in the eye appears too timid, weak or indifferent toward them. Do not look above their heads, into their chests, at the farthest corners of the room, or down at the floor.

Cover the entire group, a person at a time. Select people in all parts of the audience and look at them long enough to make eye contact and thus

be able to convey your ideas into their minds. In this way you make them feel like a communicant -- like an integral part of the lesson -- perhaps like the only other person in the auditorium!

- C. Posture. The way a speaker walks, stands and carries himself is an index of his attitude toward himself and his audience. Stand comfortably erect. Stand tall, but don't stand with your chest inflated or nose in the air.

Standing too rigid indicates tension. Standing slouchy indicates laziness and indifference. Bouncing and fidgeting makes the audience as nervous as you are. Standing with your hands on your hips portrays cockiness and standing with your arms back and chest protruding relays pompousness.

- D. Manners And Mannerisms. An otherwise brilliant speaker may have a particular mannerism that is so irritating to his hearers that his influence and message are completely neutralized. It may be an otherwise insignificant flaw, but in the public forum it is magnified and becomes an act of torture to his audience.

All of us have ridiculous traits that only the eyes of others can see. To acknowledge and correct them, you must first see them through someone else's eyes. A professional critic is not needed -- your wife will know more about your deficiencies than anyone else, because she sees you oftener and loves you better. Don't resent her words, listen to her.

Beware of flattery and don't let even well meant praise close your ears to criticism and suggestions. There is no future for the preacher who cannot take advice... even if he has been preaching for years. Your critic may really be your friend (Proverbs 27:5-6,17).

III. BODILY MOVEMENT

- A. Bodily Movement. This is your movement about the pulpit. It is more than just exercising nervous tension, but is very important to the communication and interchange between speaker and listener. Movement serves three important functions:

1. Holds the audience's attention. Instinctively the eye follows and focuses on moving objects.
2. Convenient way of separating points or ideas. Because it represents a marked break in your delivery pattern, it lets your listeners know you are finished with an idea or line of thought and are ready for another.
3. Benefits the speaker himself. It helps work off excess nervous energy so that knocking knees don't have to. It reduces tension and puts you more at ease. It even tends to stimulate your thought better.

Avoid the extremes of standing rigid like a stone statue (people have been known to pass out because of the strain of trying to stand absolutely motionless) and of moving about like a caged lion. Move forward for emphasis and to personalize your statements. Move backward or from side to side showing transition of thought.

IV. GESTURES

- A. The Use Of Gestures. A gesture is a movement of any part of the body -- head, shoulders, arms, hands -- to express or give force to some thought

or feeling. Many speakers fear gestures would seem unsightly, awkward, or distracting. Actually, no delivery can afford to be without them!

The object of a gesture is not just relieving nervous tension or being "showy", but to deepen the impression of the spoken word. They may be used to **clarify** or **emphasize** the ideas in a message. Gestures have been described as "silent words". Gestures are to speech what pictures are to a book.

The really bad gesture is the one which calls attention to itself instead of the message it is intended to enliven. The use of gestures must come from **within** the speaker. Artificial gestures will be out of place -- gesture as **you** are inclined to, as long as you control them so your hands are not moving about like an orchestra conductor's.

There are two different groups or kinds of gestures.

1. Conventional Gestures. Those signs or symbols which, meaningless in and of themselves, have come to mean universally understood messages (hand waving, thumbs up, winking the eye, moving finger across the throat, etc.). A speaker might point to his audience as a sign of accusation or challenge, a clenched fist suggests strong feeling, arms extended and palms upward suggests tender pleading.
2. Descriptive Gestures. These basically describe the idea to be communicated. He may describe the size, shape, or location of the object by using his hands. These gestures are illustrators and may even be substituted for words.

B. Characteristics Of Effective Gestures.

1. Relaxation. When your muscles are tense and strained your gestures will be jerky and awkward. "Let loose" and then let those loose, flowing gestures help loosen you up even more as you speak.
2. Vigor And Definiteness. Good gestures are alive. Put some force in them and make them convincing, or else they will **weaken** your point rather than strengthening it.
3. Timing. Make sure your stroke (gesture) falls exactly on cue or just an instant before the point you are emphasizing.
4. Adaptability And Versatility. Generally speaking, the larger the audience the more pronounced your gestures will have to be, whereas merely the change in facial expression or some slight movement will be effective in a small group. Adapt your manner to the subject and the occasion.
5. Be Yourself. Don't use gestures inconsistent with your character or personality. Don't incorporate someone else's gestures just because he uses them effectively -- **he** may be the **only** one who can so use them. Don't ever repress a movement to which you are inclined, fearing that it might not be graceful -- life, force, and power are more important to your words!! Besides, timid self-repression destroys grace itself.

C. Dramatic Action. Dramatic action is more comprehensive than gesturing, as it includes the whole body. It serves to present a complete picture. If we are tired we stretch our arms, if hot we wipe our forehead, if cold we shiver, if sorrowful we wipe the tears from our eyes. Such actions effectively portray the emotions or feelings we are trying to convey.

Many might complain that this is too flashy for the message of the gospel and should be left to actors. The truth is that it is not meant

to be flashy but to capture people's attention and guide their thoughts and feelings. And people obviously listen better to dynamic, dramatic speakers than they do boring speakers. Of course, it must be used with discretion and moderation, but it is not out of place.

- D. Facial Expressions. These reveal much about a speaker's convictions or feelings. An expressionless face translates into indifference.

"The eyes are the most expressive feature of the face. The orator should pay special attention to their expression. They will express surprise, fear, indifference, or shame, according as they are wide open, half-closed, or lowered. The mouth opens in emotion, caused by fear or sudden surprise. In grief, the corners of the mouth droop. The lower lip extended forward indicates scorn, and sometimes ignorance. The movement of the head thrown back, accompanied by an elevation of the eyebrows, indicates audacity" (Xanthes, quoted in Public Speaking For Ministers, pp.149-150)

You cannot plan facial expressions in advance. However if you have a good disposition toward your listeners, are genuinely interested in the subject you are discussing, and enthusiastic about communicating, then your face will reflect your state of mind.

It is very important that the speaker imagine as vividly as he can, while he is speaking, any scenes or events he wants to describe. That is the only way he can put his audience there too!!

V. PLATFORM MAGNETISM

- A. Platform Magnetism. This is that quality which draws people to an individual. Some people might drive 100 miles to hear him preach, whereas they wouldn't drive two blocks to hear another man preach. Some people are born with this magnetism, and others can still cultivate and acquire it, within limits. What are these elusive elements of magnetism?
1. Physical Basis. Bodily condition is important in composing the magnetic temperament. His life and vitality is contagious. He excites people because he is excited. He doesn't necessarily have to be handsome, strong, or have a thick head of hair, but he does have to have exuberance and vitality.
 2. Humor. Although it should be used sparingly, laughter can be a door into people's hearts. People are attracted to a man who can cheer them even as he condemns sin in their lives.
 3. Enthusiasm. **His** spark lights the fire in his listeners! "Nothing but fire kindles fire". Half-heartedness is fatal to public influence. It is far better (and more appealing to people) to be a fanatic than an icicle.
 4. Sympathy. Nothing wins people more than an unselfish interest in them -- people seeing you really care!! People are attracted to a speaker who is obviously attracted to them.

Jesus' winsomeness cast a spell over people and drew them to Him like a magnet (Luke 19:37; Mark 5:24; 12:37; Matthew 4:25; John 7:46; 12:19).

CONCLUSION: As important as the message is that we deliver (Romans 1:16), we should take great pains to deliver it as well as possible -- not to draw attention to ourselves, but Christ (1 Corinthians 2:1-5).

Sermon Delivery Part II (Verbal Communication)

INTRO: The voice is a meter people read to judge the character of a man. Of course the conclusions drawn are often incorrect, nevertheless such judgments are important for the speaker to consider because they color his listeners' attitude toward what he is saying. A person whose voice is harsh and throaty may be regarded as crude and rough. A thin, quiet, breathy voice often suggests lack of conviction or indecisiveness. A high, crackly voice portrays weakness.

A good speaking voice has three essential properties:

- 1) Quality. It is reasonably pleasant to listen to.
- 2) Intelligibility. It conveys the speaker's ideas easily and clearly.
- 3) Variety. It is capable of expressing the fine shades of feeling and emotion which reveal the speaker's attitude toward himself, his subject, and his audience.

Some people have been gifted with a naturally rich, powerful, and pleasing voice. But an ordinary voice will do just fine! With care, training, and practice you can develop a better voice which will suit every need you will ever have for speaking. Remember "your voice is best for you". Don't try to change it, but enhance and improve it.

I. IMPROVING THE VOICE

- A. Common Voice Faults. Generally these can be overcome with just basic training and practice. These minor defects have become habit and will not be overcome overnight, but with time, patience, and practice they can be neutralized.
 1. Nasality. "Talking out your nose". This whining quality comes from nasalizing non-nasal sounds. Only three sounds in our language are primarily nasal m, n, and ng.
 2. Thinness. Caused by lack of force or carrying power in the voice. It is weak and can hardly be heard in the back of the room. Try breathing deeper and forcing air up deep from the diaphragm.
 3. Harshness. It is a rather hard, loud sound which often accompanies nervousness. It often results from trying to speak loudly in the wrong way -- by "pinching the throat" -- instead of forcing more air from the lungs. If your throat is sore after a sermon then your voice was likely too harsh.
 4. Hoarseness or Huskiness. This often results from an attempt to lower the voice below its normal range to gain a deeper, richer voice than normal. What results is a rough voice sounding like sandpaper.
 5. Breathiness. This is a fuzzy quality of voice that suggests a part-whisper. Take deep breaths and force that air out over the vocal chords.

- B. Suggestions For Good Speaking. These involve the physical factors of the body and speech process.
 1. Proper Control Of Breathing. There are three levels of breathing -- upper chest, middle chest, and abdominal -- all of which the speaker will use. Inhalation for speech is deeper and more rapid than for normal breathing or speaking. Exhalation must be more forceful and better controlled than normal breathing too.

The diaphragm muscle should have the main control of breathing. It is like a bellows for the lungs. When it is drawn down, the air rushes in; when it is raised, the air is forced out.

2. Relax The Throat And Neck. Muscular tension makes your voice sound as stiff and strained as your throat and neck feel. Relax them.
3. The Tongue Must Be Flexible And Active. A "thick" tongue is one that doesn't move much but is just in the way. It causes one to mumble and speak indistinctly. The tongue is one of your natural articulators. Try the following "tongue-twisters" freely using your tongue.
 - a. "I can't laugh half enough at that calf on its path to the bath"
 - b. "She sells seashells on the seashore"
 - c. "Six long slim slick slender saplings"
 - d. "Theophilus Thistle, the thistle sifter, sifted a sack of thistles with the thick of his thumb. A sack of thistles did Theophilus Thistle, the thistle sifter sift. Theophilus Thistle, the successful thistle sifter, in sifting a sieve full of unsifted thistles, thrust three thousand thistles through the thick of his thumb"
4. The Lips Must Be Free And Active. Use the lips for projecting sounds. One of the dominant American speech faults is "lip-laziness". We talk through our teeth or mutter sounds together. Try the following "tongue twisters" animating your lips in the speaking process.
 - a. "Rubber baby buggy bumpers"
 - b. "Peter Piper, the pepper picker, picked a peck of pickled peppers. A peck of pickled peppers did Peter Piper the pepper picker pick. If Peter Piper, the pepper picker, picked a peck of pickled peppers, where is the peck of pickled peppers that Peter Piper, the pepper picker picked"
 - c. "How much wood would a woodchuck chuck if a woodchuck could chuck wood? A woodchuck would chuck as much wood as a woodchuck could if a woodchuck could chuck wood"
5. The Mouth Must Open Wide And Freely. A round and full expression cannot squeeze through half-closed doors without skinning and scraping it. Don't be afraid that your mouth movements will be so pronounced as to draw attention to your mouth. They need to be pronounced so you can be clear and understandable rather than mumbling.

Remember that it may be funny when you get tongue-tied, but not very often!

II. THE MANNER OF ARTICULATION

- A. Quality. The quality is the overall listenability to the speaker. Is his voice real and easy to listen to or is it artificial and torturous to hear?
 1. A Pleasing Tone Or Quality. This is one of the basic components to speaking. A rich, full, charismatic voice is not essential, but if it is unpleasant you are defeating your own purpose. Working on the areas already discussed will improve that.
 2. Attitude And Emotion Affect Voice Quality. Voice quality mirrors the speaker's feelings, whether angry, happy, confident, fearful or sad. The audience can sense his attitudes and moods and often whether he is sincere or not. Believe strongly in what you are saying and strive to make your ideas clear and convincing and normally your voice will respond!
 3. The "Holy Tone". This is the death-blow to a sermon. The holy tone is an **artificial**, unnatural tone that is used in a sermon to try to

convey the solemnity of the occasion. The elevated pulpit, solemnness of worship, churchliness of atmosphere, and holiness of the day seems to him to demand a special tone of voice which he thinks will fit the environment. A sense of unreality is produced and since the message appears unreal, the audience is likely to leave it in the "church surroundings" just like everything else! There are many objections to using this tone.

- a. It sidetracks the attention and is difficult to follow.
- b. It stifles conviction. Since it all appears "unreal" no one takes it to heart.
- c. It wearies the hearer instead of kindling his mind into alertness.
- d. It withers the freshness of the Bible -- making it appear stale, musty and irrelevant.
- e. It exudes an air of pompousness about the pulpit and preacher.

B. Intelligibility. This pertains to how well and clearly a speaker is able to relate his ideas. The way he speaks greatly affects his clarity.

1. Loudness Level. This may be the single most important factor. Who can understand what they cannot hear (cf. Romans 10:17; 1 Corinthians 14:8)? Do not speak too low. That is worse than not speaking at all. Use **more** than enough voice to fill the room. Don't yell though.

Use your diaphragm. Your loudness level should be adjusted to:

- a. Distance between you and your audience. Remember that your own voice will always sound louder to **you** than your audience.
- b. Amount of surrounding noise. Just as your voice is louder to you than them because of its proximity to your ears, so the distracting noises which fill the air are louder to them than they even are to you. Speak above those noises.

2. Syllable Duration. This is related to how fast you are talking. Generally, a slower rate of speaking is easier to understand than a fast one. Speak words distinctly uttering all syllables. Don't shortchange people on the syllables you use.

This is important when you must be heard over a great amount of noise, or when the acoustics in the building are such that there is a noticeable echo.

3. Distinctness Of Articulation. Good articulation is chiefly the job of the jaw, tongue, and lips. You **must** use these effectively and smoothly for crisp, clean-cut speech. Lazy lips and thick tongues make speech too muttered and mumbled to understand.

You may know what you are saying but remember it is what the listener **thinks** he hears that counts. Enunciate to avoid indistinctness. Take time enough to get each sound out clearly instead of jumbling successive sounds together. Take time to speak distinctly!

4. Pronunciation. Failure to pronounce words correctly may hinder the listener's ability to quickly grasp the meaning of what you say. Even if your words are recognized, any peculiarity of your speech is noticed and that mistake might distract their attention from your line of thought and also discredit your knowledge and authority as a speaker.

Form the habit of hearing the word in your mind without moving your lips or uttering a sound.

Another similar distracting habit is using the wrong words in a sentence. The word you are looking for sounds like that particular one but does not even have close to the same meaning.

5. Vocal Stress. Stressing words is a way of drawing attention to a particular word or phrase (like underlining or italicizing words in print). You place stress on particular words for contrast or emphasis.

If you want to highlight a certain thing then be sure to emphasize the **right** word. For example, use the following sentence "I gave him the book" placing stress on the right word to emphasize.

- a. The book he received in contrast to some other book.
- b. The person responsible for this transition.
- c. The object especially under consideration.
- d. The individual singled out who received the book.
- e. The manner in which he received it.

The word(s) you stress can make your sentences either awkward or forceful.

- C. Variety. A person may be very precise and intelligible in his speech yet be dull and monotonous to listen to. How can we vary our voices to make them more lively and colorful, and at the same time communicate feelings and attitudes more precisely? How can you make important ideas stand out from those which are less significant?
 1. Rate Of Speech. The speed with which one speaks should correspond to the thought or feeling the speaker is trying to transmit. Weighty, complex or serious ideas need to be stressed more slowly. Light, humorous or exciting matters more quickly.
 - a. Pause. Pauses may be very beneficial if used for emphasis. They punctuate thoughts. It must follow or precede an important thought or word to let it sink in. Don't pause in the middle of a thought.

Pauses are good for transitions between major points. Without a distinct pause there will be a jumble of ideas resulting in confusion.

Many speakers are afraid to pause. Fearing they will forget what they want to say or that the silence will focus attention on them personally, they rush on with and-er-uh. Pauses seldom last as long as they seem and be sure that silence captures your audience's attention as noise never can.
 2. Force. Talking too softly suggests you are unsure of yourself or that you do not believe deeply what you are saying. On the other hand continuous shouting and shrieking wears an audience out. By increasing the loudness of a word or phrase or by pointedly reducing its loudness, you may make an idea stand out as if it had been underscored.
 3. Inflections. Changing the pitch of words within a sentence emphasizes those words or brings the thought to a climax. Monotone is monotonous. Ordinarily, high pitched statements indicate excitement, irritation, or weakness whereas the lower key level suggests assurance, poise and strength.

All forms of variety help to emphasize. Avoid overemphasis and continuous emphasis. When you emphasize everything, **nothing** stands out.

CONCLUSION: God has provided us with much anatomical equipment to help us produce the beautiful music of the voice. We need to learn all we can and develop it so that it speaks the beautiful message of the gospel in a way befitting the word.

Speaking With Impact

INTRO: When one endeavors to preach the gospel, he is participating in the most important human activity. Preaching is an essential part of the salvation process (Romans 1:15-16). It involves the first step toward salvation (Romans 10:14-17; John 6:44-45; 1 Corinthians 1:21).

Therefore, preachers must speak with impact! When a man speaks for God he must not be weak or uncertain, for then men will not be convicted or motivated (cf. 1 Corinthians 14:7-9). He is speaking to influence people, therefore, he must know something about winning and influencing people for Christ!

Even after all the mechanics and components of a sermon are right, there are still other things to remember.

I. WHERE YOU ARE POINTING PEOPLE

A. Where You Are Pointing People.

1. Away From Man's Wisdom And To God's (1 Corinthians 2:1-5). Man's wisdom is unstable and changes with the prevailing thought of the age (1 Corinthians 1:19-25). Even at its pinnacle, man's wisdom cannot know the things of God without revelation (1 Corinthians 2:6-16; cf. Romans 11:33-34).

Preaching endeavors to reveal God's true wisdom to man so he does not have to grope blindly without it.

2. Away From Self And To God (2 Corinthians 4:5). Remember your place in all of this -- a plain brown wrapper in which is contained the riches of heaven (2 Corinthians 4:7).

Even when you have developed talents and abilities for preaching, it is still God's word which convicts and converts, and God who brings the increase (1 Corinthians 3:6-8). "And who is sufficient for these things?" (2 Corinthians 2:17).

- B. Trivial Preaching. Something trivial is that which is of little importance or insignificant. We should be pointing people to that which is high and holy, not that which is unimportant!!

Preaching on social ills from the pulpit is trivial. Preaching sentimentalities or telling stories is trivial. Gospel preaching is that which can move the soul. Point people to God and spiritual things. Nothing else is deserving of your time or theirs.

The lesson which does not point men to Christ and challenge them to live holy and righteous lives is out of place.

II. PERSUASION

- A. Persuasiveness. "When the aim is to rouse from indifference, to inspire or to stimulate lagging enthusiasms and faiths, persuasion is a process of vitalizing old desires, purposes or ideals. When the aim is to secure the acceptance of new beliefs or courses of action, persuasion is a process of substituting new desires, purposes or ideals for old ones" (Speech Composition, Brigrance, p.139).

Persuasiveness is one of the highest sought after qualities in all levels of business, management, salesmanship, education, politics, etc. Knowing answers and having plans means nothing if one cannot persuade others to follow or accept them!! No gift is more necessary in the Lord's church than the ability to persuade men to respond.

Although God's word and the Spirit's power convict and convert men, we can have a certain amount of influence on them too.

- B. Determining Basic Appeals. It is imperative to understand the motives which are likely to generate, control and significantly influence the thinking of a group of people. The best constructed and delivered message is likely to fall short if it does not somehow pluck the heart-strings and touch the desires, ambitions, and goals of the listeners.

Helpful in determining those basic appeals which will influence others is the close scrutiny of the things that influence **you**.

1. Motives. All of us have the ability and tendency to move in different directions. "The normal condition of the people in an audience is one of physical relaxation, mental inertia, and emotional equilibrium unless something has already happened to stir these people into motion or unless the speaker does so through the verbal and/or non-verbal appeal which he makes. If, then, you are to accomplish the purpose of your speech, you must overcome the inertia of your listeners or counteract an opposite tendency by setting in motion some fundamental reaction which will move them in the direction of your purpose. You must puncture a hole in their apathy or opposition which will make them feel unsatisfied until they have reacted as you wish. But before you can do this, you must understand what these basic urges or reaction tendencies are, and you must know how to arouse them and set them in motion" (Principles And Types Of Speech Communication", Monroe and Ehninger, p.266).

There are certain human needs and wants which impel men to think, act and respond as they do.

- a. Physiological Needs. The basic body requirements (food, water, rest, sex, etc.)
- b. Safety Needs. For security, stability, protection, structure, orderliness, law, and predictability in one's own environment.
- c. Belongingness And Love Needs. For abiding devotion and affection with family and friends. The need to feel that we are accepted and that we belong.
- d. Esteem Needs. To feel good about oneself. The desire for self-esteem based on achievement, mastery, competence, confidence, freedom, independence and desire for the esteem of others -- reputation, prestige, recognition, status.
- e. Self-Actualization Needs. For self-fulfillment. Actually to become what one can potentially be. To reach one's capabilities, being true to his essential nature. Not being what others are but what he can be.

- C. Arousing Desires And Persuading. Your ultimate aim in publically preaching the gospel is to convince your hearers to believe what you have said and respond to it!! Two important things which help achieve this goal are providing them with motives for believing or acting and convincing them of the correctness and scripturalness of what you are saying. Having already discussed the latter in previous lessons, let us turn to the former.

How can we arouse desires and persuade other people? How can we influence their emotions, thus causing them to act?

Always speak with your listeners in mind -- try to understand **their** thinking processes, existing beliefs, attitudes toward your subject, etc. Put yourself in their place and look at the problem as **they** perceive it. Or else your sermon may have **no** meaning for them.

1. Appeal To The Dominant Motives Of Your Audience. You must convince them that their basic desires will be better satisfied by complying with your Bible teachings (maybe they are looking for meaning in life, for safety and security, for remaining separate from evil).
2. Show Them Why It Must Be "This-Or-Nothing". Cut off all other avenues of escape or show the fallacy of any other choices or beliefs, so they can see that God has shown them the **only** way.
3. Challenge Them With A Choice (cf. Joshua 24:15). Sometimes apathy and indifference make people want to straddle the fence. Show them how they cannot do that (cf. Matthew 6:24; 12:30).
4. Use The "Thou Art The Man" Approach (2 Samuel 12:1-7). The idea is to get the person to **listen** and make an **objective** decision about some vital principle of truth before they get emotionally involved. Once that principle is affirmed, understood and accepted by the listener, then make the application to their particular error. Then it becomes a question of whether or not the listener is honest -- for he **cannot** deny the application. He judges himself!!

- D. Ethical Persuasion. This lies in the speaker as a person. It includes what an audience knows of him and his character before he speaks, his reputation for honesty, consistency, integrity, etc. It also includes his attitude toward the audience and his knowledge of the subject.

"What you are speaks so loud I cannot hear what you say" (Ralph Waldo Emerson). Emerson also wrote "The reason why anyone refuses his assent to your opinion, or his aid to your benevolent design, is in you. He refuses to accept you as a bringer of truth, because... you have not given him the authentic sign".

A speaker must have the confidence of the people before he can persuade them (cf. Romans 2:17-24; Matthew 23:2f).

III. CAPTURING PEOPLE'S ATTENTION

- A. The Nature Of Attention. Attention is a lot like electricity -- we don't know exactly what it is but we do know what it does and what conditions it brings about. Attention can be intense (like sports fan or movie watcher) or casual (like watching TV and washing dishes at the same time or listening to two different people talk).

Attention is the "psychological process of selecting only a portion of the available stimuli to focus upon while ignoring, suppressing, or exhibiting reactions to a host of other stimuli" (Psychology And Life, Ruch and Zimbardo, p.267).

Although difficult to understand and define the attention process, there are certain things which seem to affect it.

1. Change. Causes one to "sit up and take notice" -- whether a sudden shout in the middle of a quiet talk or a whisper from one who has been shouting. Movement of the speaker, gestures, and graphic illustrations help keep people's attention.
2. Repetition. Sometimes repeating a weak point will be as effective as making a strong point once. But repetition has its limits. Too much can lead to monotony and boredom.

3. Interests. A person's previous interests predispose him toward a particular response.

Attention may be looked on as having four interrelated aspects which are part of this process.

1. An adjustment of the body and sensory organs. People who look at you, turn their ear toward you, or sit on the edge of their seat are aiming their sensory perceptions at you. You want them "on the edge of their seats".
2. When we focus on a stimulus, it becomes clearer in our consciousness and we block out the other things. Thus the audience does not notice the other things because of the selective nature of attention.
What are you doing that would make people want to pay attention to you more than anything else around?
3. A readiness to respond to stimuli. The closer your listeners pay attention to you and your message the more likely they will behave as you suggest. Speakers who do not attract and hold the audience's attention rarely generate the action they desire, whereas those who command people's attention often command their response -- that was the difference between Jesus' teaching and the staleness of the religious leaders (cf. John 7:46; Matthew 7:28-29).
4. Instability and impermanence. The problem with attention is that it is hard to get and keep after you get it. Minds wander, become tired and restless and bored. Sometimes the listener must force himself to listen and that is difficult to maintain during an entire sermon.

- B. Securing And Sustaining Attention. What can we do to **attract** our hearer's attention, then how can we **hold onto** it? We must be concerned with this all through the sermon.

What factors help secure and sustain attention?

1. Activity And Movement. Give them something else to focus on besides your voice. Make them use another of their senses (use visual graphics)
2. Reality. Use real examples -- names, places, dates. They are usually more fascinating and believable than allusions.
3. Proximity. Make a direct reference to someone in the audience (using him in an example, telling of something which happened to him). Such references keep people from dozing and often establish the audience as a group of **individuals** rather than an anonymous mass in which personal identities are lost.
4. Familiarity. Speak of things common to all, of which everyone will have knowledge.
5. Novelty. We tend to pay attention to that which is new or novel rather than something we have heard many times.
6. Suspense. That leaves people wanting to hear what you say now **and** in the next few minutes -- they won't want to miss any for fear they will miss the good part.
7. Conflict. People often want to hear what you have to say when it disagrees with their belief. It is a little war of ideas and everyone likes a little conflict now and then.
8. Humor. Laughter indicates enjoyment and people pay attention to what they enjoy.

CONCLUSION: Sermons with impact are those which are relevant, applicable and persuasive. Point people to God, grab their attention, and try to persuade them to do what they know is right and you will be successful with your part -- then leave the rest to God (1 Corinthians 3:6-8).

The Effective Use Of Visuals

INTRO: When television was invented and made accessible to most people in this country, the old radio programs (mysteries, stories, soap operas, comedies, etc) became obsolete except for a minority of listeners. Why? Because that which we see **and** hear has far more appeal than hearing alone.

Communications experts agree that three days after exposure to a subject, we will remember at most 10% if listening is the only sense used, 20% if only seeing, but 65% if listening and seeing are combined. Therefore, visual aids are basic communication tools. They **complement** a teacher's effort and help him do his job more effectively.

Visuals help focus people's attention, break language barriers, communicate rapidly and accurately, or describe what would otherwise be a complex subject and "over the head" of the audience. **Words** are still the power of God unto salvation (Romans 1:16). Nothing can take the place of words, but visuals can help enhance them (Proverbs 20:12). God has made extensive use of visuals to drive home His lessons.

I. BIBLICAL FOUNDATION

A. Old Testament Usage. When God created man He placed within him at least five basic senses -- enabling man to taste, touch, smell, see and hear. Everything man has learned and discovered comes through the use of these senses -- they are channels into man's mind, heart, and soul.

God has always used audio-visuals (the ear-gate and eye-gate) to reveal His will to man. Notice a few examples.

1. Noah. After the flood God used a visual aid, a beautiful rainbow, as a symbol of a covenant that He should never again destroy the earth with a flood (Genesis 9:12-17).
2. Abraham. God reinforced His promise to Abraham that He would make of his yet unborn seed, a great nation (Genesis 15:5)
3. Moses. Tending his sheep one day, Moses **saw** the burning bush (Exodus 3:3). Having captured his attention, God then called to him (Exodus 3:4).

God sent him to Egypt to demand the release of His people and sent him with three visual aids to demonstrate God's power and the Divine source of his message -- his rod became a serpent, his hand became leprous then clean, and he turned water into blood (Exodus 4:1-9).

God sent Pharaoh some graphic illustrations of His power in the ten plagues.

4. Journey To Canaan. God demonstrated His presence, power and protection of the people with numerous visual manifestations -- the pillar of cloud by day and fire by night (Exodus 13:21), the parting of the Red Sea (Exodus 14:13), and the signs of God's presence at Mt. Sinai (Exodus 19:13-16).

B. New Testament Usage. The greatest teacher who ever lived knew the value of using the eye-gate as well as the ear-gate to make impressions on people's hearts.

1. He Used A Child. To teach His disciples a lesson about humility after contending with one another over who would be greatest in the kingdom (Matthew 18:3-6).

2. He Used Flowers And Birds. To teach about worry and God's care (Matthew 6:28)
3. He Used A Coin. To teach civic duties to **any** ruling power (Matthew 22:15-22).

Jesus often used concrete objects as visual aids in making abstract truths clear and understandable.

II. VISUALS MAKE FOR EFFECTIVE COMMUNICATION

- A. Overcome The Language Problem. Language and words are for the purpose of conveying thoughts or concepts. Much depends on the speaker's choice of words and the listener's familiarity with them.

Much of Scripture deals with abstract truths with terms such as God, spirit, love, joy, peace, humility, grace and faith used to communicate these concepts. Unfortunately, a person who has little background or experience with such things will not comprehend even the most carefully chosen and accurate words. Sometimes Bible students even answer accurately Bible questions about such things without even understanding what they themselves are saying -- the true test is what happens in a real life situation.

Audio-visuals help greatly to overcome the language barrier, clarifying meanings of words and concepts by using pictures which people can imprint in their minds. Those things speak a "universal language".

- B. Overcome The Time Barrier. The Bible speaks of incidents which took place centuries ago in which surroundings and experiences were very different from ours. This can leave people with the impression that Bible teaching is irrelevant and far-removed from us.

Audio-visuals (pictures, models, filmstrips, etc.) can help make Bible customs and times understandable and bring modern man closer to them.

- C. Overcome Space Barriers. Biblical events took place in a very small section of the world far removed in distance and cultural practices from our own.

Illustrated maps, slides with pictures of actual scenes from the Bible lands, filmstrips, etc. can help the listener visualize **real** places where those events took place. Thus, the message preached takes on a reality to the listener.

- D. Make Learning Interesting. By adding **variety** and **another dimension** to what is often a dull, routine teaching-learning experience. Listeners respond well to different approaches -- a little novelty can give a message life whereas routine always eventually becomes tedious!!

It is much easier, and beneficial for the listener, to see, hear and participate in a lesson than to listen to what Edgar Dale calls teachers "in love with the sound of their own voices, 'living textbooks wired for sound'".

- E. Make Learning Rapid And Permanent. Experiments have demonstrated it is possible to learn much more in a given period of time and to remember what has been learned for a much longer time when audio-visuals are used properly.

Edgar Dale sets forth these seven points to prove the contribution of audiovisual materials.

1. They supply a concrete basis for conceptual thinking and hence reduce meaningless word-responses of students.
2. They have a high degree of interests for students.
3. They make learning more permanent.
4. They offer a reality of experience which stimulates self-activity on the part of pupils.
5. They develop a continuity of thought.
6. They contribute to growth of meaning and hence to vocabulary development.
7. They provide experiences not easily obtained through other materials and contribute to the efficiency, depth and variety of learning.

III. WHY ARE AUDIO-VISUALS NOT USED MORE OFTEN?

- A. Insecurity. One of the most subtle reasons for lack of creativity in teaching is insecurity -- the fear of trying new things. Over the years we develop teaching patterns with which we feel comfortable and secure.

A teacher feels successful and secure in his "same old way" (talking, lecturing, verse-by-verse, fill-in-the-blank). He feels that some new teaching approach would demonstrate his inability to be a good teacher -- ironically, it is that refusal to change his approach which demonstrates his inability to be a good teacher!!

Experiment with various visuals... your main concern is not what **you** are most adept at using, but what most benefits your **listeners**.

- B. Lack Of Information. Not every person who teaches or preaches in a rut is insecure. He may just be uninformed. He may not know what the possibilities are.

Always listen and observe new ideas. Find out what others have used effectively. Then experiment. Creativity is learned through experimentation, trial and error, and actual practice.

- C. Inadequate Philosophy Of Education. Some preachers and teachers think that since they are proclaiming God's word, that is motivation enough for people to understand, learn and remember. Actually, God holds **teachers** as accountable in the learning process as He does listeners (James 3:1).

Visual aids must be used as a teaching device to lead people to understanding, not just as an entertainment device or merely an attention-getter.

- D. Lack Of Time. Perhaps this is the greatest hindrance of all. It **does** take extra time and effort to make good use of today's resources... but it is important enough, isn't it?

The most effective teachers I have ever known have obviously taken the time to prepare and have effectively used visual aids.

IV. USEFUL VISUAL AIDS

- A. Chalkboard. This is one of the oldest and most effective visual techniques. It affords the preacher with many excellent opportunities for teaching. Charts, sketches, graphs, maps, memory verses, songs,

outlines, etc. can be drawn or printed on the board to focus attention and clarify ideas. It is a very versatile teaching tool.

1. Write Legibly. Write large enough that everyone can see, printing is preferable. Spell your words correctly and be familiar enough with them that you don't have to think while writing them.
2. Use Color. Use **sparingly**, but a little color will emphasize certain things and add life to your thoughts.
3. Draw Pictures. Even simple, stick-man figures help people associate your words with something they can visualize.
 - a. Freehand Drawing. Don't try to do anything too complicated while preaching. That will draw both your and their attention away from what you are saying.

If there is some way of covering your drawing then you may spend time sketching before your lesson. Otherwise, simple line drawings will effectively get your point across.
 - b. Overhead Transparency Projection. You might project such an image on the board and trace it for later use.
 - c. Opaque Projection. Such a projector enables you to project almost any picture on the chalkboard to copy or draw.

Whatever you might choose to do (draw, write or both) carefully think through beforehand what you will do and at what points you will do it for the smoothest possible presentation and effect.

4. Benefits And Limitations. Chalkboards and chalk are inexpensive and most churches have them. They are easy to use, erasable, and you are able to develop your lesson in the process of developing your illustration. They are excellent for someone who is not very artistic in giving more impact to his words.

But they have drawbacks. The illustrations cannot be too involved or complicated. If you erase an illustration you cannot readily refer to it again. It is difficult to talk and write or draw at the same time.

- B. Overhead Transparency Projectors. This is probably the best of all the teaching tools. It is the most versatile, is economical, relatively easy to use, reusable, and has many wonderful advantages for both teacher and student.
 1. Its Advantages. The speaker can face his audience, maintain eye contact, point out material he wishes to emphasize, and can control what portions of the visual he wishes the audience to see. It can be written on on a horizontal surface and transposed vertically to the wall (like a chalkboard). The kind and variety of transparent images which can be used is almost limitless.

Material may be written on clear overlays and filled in between already existing illustrations, headlines, etc.
 2. Designing Transparencies With Impact. Such images can strike home the ideas you are trying to present like a lightning bolt, if you follow a few simple rules in making them.
 - a. Spend Time. **Forceful** visuals demand substantial amounts of time for their design and preparation.
 - b. Take Care. Neatness is a must. You cannot expect to wow or move your audience by grabbing a felt-tip marker and scribbling some words, lines and shapes on a piece of acetate.

c. Learn A Few Basic Design Principles.

- 1) Purposeful. If this transparency is to play a vital role in communicating, first ask "What do I want to accomplish with this visual?"
- 2) Emphatic. Make that message the focal point so their attention is naturally attracted to that message. Avoid the temptation to dress it up with all kinds of attractive goodies. That will draw attention to the transparency and not the message.
- 3) United. Make all illustrations, headlines, and script work together. Rather than attracting attention to itself, each part should direct attention to the message.
- 4) Uncluttered. Keep the number of words to a minimum and the illustrations, pictures and headlines simple.
- 5) Imaginative. It is easy to get into a rut. The transparency is generally the traditional outline, with main points in large letters and subpoints in smaller letters. This makes the lesson easy to follow and understand, but a more imaginative approach may cause greater impact on the minds of the hearers.

Certain "visual tools" will help -- lines for underlining and focusing attention, open space, eye-catching shapes, patterns, textures and color.

C. Other Visuals. Many other visuals have been used with great success.

Among them are:

1. Charts. Charts painted on bedsheets, using flannel-graph words, pictures, etc.
2. Hand Out Outlines. Gives people something to follow, take notes on, and serve to summarize the lesson for them. Don't make them too complete or they will read instead of listening.
3. Object Lessons. A certain object is displayed which focuses people's attention to a related point you are trying to make in the lesson (Jeremiah's yoke, Agabus' tied hands, etc.).

CONCLUSION: Effective preaching is far more than just talking for 30-45 minutes. If your message is not retained nor acted on by your listeners, then it has been wasted time.

We must always distinguish between showy, gimmicky preaching, but also be willing to learn to use anything which will more effectively impress people with the truth.

Sermons For Particular Occasions

INTRO: In addition to regular meetings on Sundays, midweek services, and Bible Class lecture arrangements, a preacher will be called on for some special services which are connected to his work as an evangelist and preacher. These will include the performing of wedding ceremonies, the conducting of funeral services, and the opportunity for speaking in "Gospel Meetings" along with countless other unique opportunities (speaking to high school students, graduations, old folks homes, businessmen luncheons, anniversaries, etc.)

All special services will require special preparation (often to extend a message which will be completely unique and limited to that particular occasion). It is possible that a young preacher has not attended many such services himself and if he has, that he did not pay much attention to the procedure. That is the purpose for this lesson.

I. FUNERALS

A. The Importance Of Funerals. Ministering to the survivors of a departed loved one is a very important part of a minister's work. It is a great opportunity for serving families through counseling and exhibiting sincere concern (Romans 12:15).

Servants of the Great Comforter should learn how to point people to Christ and supply comfort to the bereaved (Galatians 6:2; Luke 4:18-19).

Death is no respecter of persons and funerals will have to be conducted for all kinds of people -- Christians, non-Christians, infants, teenagers, young fathers or mothers, elderly people, fellow preachers, suicide victims, and ungodly hell-raisers. A preacher must be able to adapt himself to all these situations and say the things which are most appropriate.

B. Conducting Funerals. Funeral traditions are different from place to place. Try to keep with standard funeral customs where you can. Consult the funeral director or another preacher who is familiar with such. There are certain general things you will need to do.

1. Before The Service. Most funerals are conducted from two to four days following the death, to have time to make arrangements, prepare the body, and have family and friends come and pay condolences.

a. If the death has occurred in the home of one of the members, then visit the home as soon as possible (telephoning in advance and making an appointment is a good idea). This gives both you and the family opportunity to share in the sorrow.

Such a visit provides a wonderful chance to express sympathy, give comfort, and help with funeral arrangements. But remember some simple do's and don'ts.

1) Don'ts

a) Don't inconvenience them. That is the last thing they need!

b) Don't take over the funeral arrangements. People will be bitter if they don't have any say-so in the preparations for their loved ones.

2) Do's

a) Do be flexible. People in mourning need you when they need you.

- b) Do be at the funeral home when possible. Spend that time with the family (various members).
 - c) Do listen. Many people just need someone to listen as they pour out their feelings. Don't do all the talking.
 - d) Do offer suggestions when they are asked for. Many people are dazed and don't know what to do or how they want a service conducted. That could be a **great** help to them. But let **them** make the decision.
- b. The program itself should be conducted according to the wishes of the family when possible.
- 1) Where it is desired that a former preacher have a part, that wish should be granted.
 - 2) When selecting music, most funeral parlors will take care of that. Determine if they just want organ music or perhaps a small group of singers singing songs of hope and comfort.
2. At The Service. Most funerals are conducted at funeral homes. Be there early (15 to 20 minutes before time to begin). Let the family know you are there -- but talk briefly so they can have quiet time to reflect and meditate.

If they have expressed a desire to do so, meet with the family alone to read together a passage of Scripture which offers comfort and offer a short prayer (that short time alone gives them the chance to let go of some feelings in a situation where they don't think they have to put up some front for friends and others. It also gives family members a chance to share grief, love, and encouragement).

Be sure you know what will be done -- ask the funeral home director. This is not a good time to bungle anything!

- a. The Message. Great care and thought should be taken in the sermon you will preach.
- 1) Make it short and pertinent (12-15 minutes) for the sake of the family.
 - 2) Direct your message to the living not the dead. Give words of comfort, hope (when there is some), and soberness for the living to consider. Point them to the God of comfort (2 Corinthians 1:3-4).
 - 3) Read the obituary (optional). Give a short eulogy on the deceased. Say only those things you **know** are true (if you did not know the person, find out what others thought of him). Exaggerated praises help no one. Don't preach him to heaven **or** hell. His life already determined that.
 If he was a Christian, emphasize that. If he was not then don't bring it up in connection with him. Mention his good characteristics, but avoid saying anything that would suggest that such goodness gives him any hope for eternity. Lying to people and giving them false hope will not ease their pain, nor influence their souls!! Avoid blunt judgments of his eternal condition too.
 - 4) Remember you are not just there to eulogize the dead, but to preach the gospel of life to the living (John 11:25-26). Tell people what they can do to inherit eternal life and why they need to do it now!
 - 5) Close the funeral service with a short prayer, then move to the head of the casket to comfort those who view the body.

- 6) When the coffin is being taken from the parlor, the preacher precedes it to the hearse. Again at the cemetery, he precedes it to the grave.
 - 7) The graveside service should be **very** brief (consisting of a selected passage of Scripture and short prayer). Then shake hands with the principal mourners and quietly assure them of your prayers for them.
 - 8) For examples of funeral services conducted for a Christian and non-Christian, see accompanying material.
3. After The Service. Visit the house of mourning after a few days. Let them know that you are **still** thinking about them. They may appreciate talking about the deceased, but don't tear open wounds which are beginning to heal. New contacts for conversion or restoration may also be opened to you.
- Make sure they don't get the impression you are wanting to collect a fee. Make it a point never to expect a fee from fellow Christians, but if a gift is offered and pressed on you do not refuse it. If you have helped them greatly in a critical period, that money is their way of offering you a gift and saying "thank you" for what you have done. Do not offend someone just so you can feel like you have made a sacrifice for them.

II. WEDDINGS

- A. The Importance Of Marriage Ceremonies. Marriage is both a civil and divine institution. It has moral and religious aspects -- these are set forth in Scripture along with its nature, benefits, and obligations. But it is also a civil contract recognized by the enactment of civil laws.

Marriage as a civil contract consists of two parties making a declaration before competent witnesses that they take each other as man and wife, pledging themselves to a lifelong discharge of marital duties and obligations to another. The persons designated by law to assist them in formalizing this contract and to issue a certificate recording it are regularly ordained and recognized clergymen of all denominations and certain specified civil authorities.

The marriage laws of various states are so different that any minister should become familiar with the specific legal provisions of any political jurisdiction in which he expects to officiate at weddings (he may contact the Secretary of State at the state capital for information as to marriage laws).

- B. Conducting Weddings. Wedding traditions are different and sometimes have to be modified in keeping with the surroundings and place in which it is conducted.
1. Before The Ceremony. Months of preparations may be involved in a wedding ceremony.
 - a. A preacher is under no obligation to marry every couple who comes to him with a marriage license. If he has any conscientious objections to joining two people, he should not do it.
 - 1) If he is asked to marry a believer and non-believer, some pre-marital counseling will help him determine where the couple stands spiritually. He must decide if he will be a part of the spiritual demise of a Christian, or if by having

contact and influence on the non-Christian by marrying them, that one might come to Christ. Make the decision for **yourself** and when you are sure, don't be ashamed of it.

- 2) If he is asked to be involved in the remarriage of divorced persons, no clearcut policy is evident. If one decides never to marry any divorced people, be sure to explain all that to the couple. If one decides to remarry the "innocent party" be sure of the **facts**. If total strangers who have been divorced come, it might be better to turn them away.

Sometimes a situation leaves you having to make a difficult choice either way. Pray about it and make the **right** one!

- b. Premarital counseling and teaching of God's will on marriage is important before the wedding.
- c. Make sure the marriage license is obtained and in good order before sealing it with the marriage ceremony.
- d. The wedding rehearsal (usually the day before the wedding) is important for a well conducted formal wedding. All participants should be present. They should understand what will be happening and each person should know what they are doing from the time they enter the door to the time the ceremony is finished.

It is very important that all participants (and especially the minister) not botch up one of the most important events in that couple's life.

2. The Ceremony. The minister may have been asked to make suggestions, but he should fully comply with the couple's wishes (as long as they are not sinful or compromising).

Most ceremonies differ in some ways but there are certain things which are generally done and should be recognized (see accompanying material from "Pastoring The Smaller Church", John C. Thiessen, pp. 144-147).

- a. The Sermon Itself. Certain things should be characteristic of the sermon, exchanging of vows and ring ceremony.
 - 1) It should not be too long (20-25 minutes depending on what all the couple wants to have done).
 - 2) A message about the institution, obligations and duties of love and marriage is appropriate. Emphasize the permanence and soberness of the vows they are taking.
 - 3) Incorporate things the couple wants (personally written vows, song, poem, lighting of unity candle, a second minister, etc.) Try to personalize each wedding ceremony.
 - 4) For an example of a wedding ceremony, see accompanying material.

3. After The Ceremony. After the ceremony is completed and the service is over, the minister's work is almost over.
 - a. Make whatever announcements necessary about the receiving line, reception, etc.
 - b. Help get things organized for picture-taking (usually done immediately after the auditorium is empty).
 - c. Fill out the license, get witnesses to sign it and make sure the completed license is put in the mail at the proper time.

III. GOSPEL MEETINGS

A. Conducting Gospel Meetings. These will usually be enjoyable, edifying weeks for a gospel preacher. Brethren are opening themselves up to you, enthusiasm is high, and you are very much the center of attention (don't let that go to your head though. They are looking through you to see Christ).

Although each meeting and situation will be different, there are a few important things to remember

1. Understand Your Purpose In Coming To A Church For A Gospel Meeting. You are there to encourage and build up their faith which is common with yours (Romans 1:11-12). You are there to fill up their joy, emphasizing positive things about our Christianity (2 John 12). Don't go in and make them feel like they are victims of a spiritual air raid!!
2. Keep Your Conduct Pure And Treat Brethren Lovingly (1 Thessalonians 2:1-12). You have come to charge them to live by the truth. Love such strangers as much as you do your well known brethren.
3. Choose Sermons Carefully. Try to find out who will likely be there that week along with characteristics and problems of the church (age, maturity level, number, non-Christians, teens, etc.). Then gear sermons to benefit that church specifically -- rather than taking a bunch of shots in the dark.

Choose sermons that have had good response before. Take your best sermons. Don't try out new ones.

4. You Are **Theirs** For The Week (2 Corinthians 12:14-15,19). **That** church is your primary interest for the full week. Do all you can to edify and get to know these brethren.

After returning home, I think it is a good idea to write a "Thank You" note to the church and everyone who had you for a meal or did something else special for you. Let them know the week was as special for **you** as it was for them!!

CONCLUSION: Preachers find themselves in many other situations besides those twice-Sunday preaching and teaching duties. Make the most of these for the Lord's benefit.

Be of service to people in any way you can and always see that God gets the glory and you use those opportunities to preach the gospel.

OBITUARY:

Carl E. Mathie first entered this world and opened his eyes on May 5, 1921, the son of Allan and Ada Mathie. Sixty-seven short years later, his eyes rested and he departed this world on May 14, 1988.

He is survived by his wife of almost 43 years, the former Geraldine Hurd. Two children remain:

- 1) Kenneth E. Matie (and his wife Tawana) of San Diego, CA
- 2) Mrs. Larue Royer (and her husband Michael) of Birmingham, AL

He also leaves four sisters:

- 1) Marie Sherman (Barberton, OH)
- 2) Grace Jones (Akron, OH)
- 3) Dorene Cutlip (Cuyahoga Falls, OH)
- 4) Gladys Hyatt (Largo, FL)

Carl was a former employee of B & W, having worked there 41 years until his retirement. He was also a veteran of WWII having served in the Coast Guard. He was past commander of Forest L. Good VFW Post -- Akron, OH. And a member of the Owen Dunn American Legion.

ABOUT THE MAN:

Carl was a quiet, unassuming man who didn't want much attention brought to himself. Even when sick with cancer and his recent time in the hospital, he wanted no one to go to any trouble for him.

His modesty and unpretentiousness may not have made him well-known to all the world -- But it is not as much the amount of noise a man makes when he walks, as it is the size of the shoes he leaves to be filled, which makes him a vital member of his family, neighborhood, community, and country. I think there are many here who would testify that "no one can fill Carl's shoes"

From the things people have told me of him, I wish I had made more time to get to know him better -- Jerrie cherished him... his children adored him....

and his friends and acquaintances loved and compliment him (evident from the presence of many such friends today).

Times like this make us regret wasted opportunities. Carl has taught me something. Take the time... no make the time... to do those things now that you will regret not having done later!! Life is too short, and these encounters too precious to miss.

The poet once said "No man is an island". None of us lives to himself. All of us influence one another in our daily interactions. So Carl has influenced the lives of everyone here. I would ask of you, that we observe just a short moment of silence, that each person might recall one or two special memories of Carl which will keep you through this difficult day....

LESSON:

- 1) The ancient wise man said "It is better to go to the house of mourning, than to go to the house of feasting; for that is the end of all men; and the living will lay it to his heart" (Eccl. 7:2).

We wouldn't choose this house over a place of amusement or entertainment, but it is spiritually better for us! At times like this our minds are made sober, we look deeper into our own souls, and take inventory of our own lives.

Death touches very close to home, as the living are forced to face the conclusion that "my life could end today".

- 2) Funerals are not really for those who have passed on... They are for those who remain. What does death teach the living?

a) The Frailty of Life. "Come now, you who say..." (James 4:13-14). Like a temporary patch of fog in the morning which is burned off by the warmth of the sun, never to appear again... so shall our lives be, here

for a short time and then vanishing away.

The Psalmist compares the frailty and uncertainty of human life to the coming and passing of the grass of the field. Speaking of the children of men, Moses says "In the morning they are like grass which grows up; In the morning it flourishes and grows up; In the evening it is cut down and withers.... We finish our years with a sigh. The days of our life are seventy years; and if by reason of strength they are eighty years, yet their boast is only labor and sorrow; for it is soon cut off, and we fly away.... So teach us to number our days, that we may gain a heart of wisdom" (Psalm 90:5-12).

Death is coming to **all** of us **soon**. Even if it is 50 years away, that is much too soon isn't it?

b) The Importance Of Life After Death.
"Therefore we do not lose heart. Even though our outward man is perishing, yet the inward man is being renewed day by day" (2 Corinthians 4:16). This body, our flesh which we spend so much time primping, beautifying, and building up is wearing down.

But our souls will endure -- therefore we need to be living **this** life in view of **that** life "For **here** we have no continuing city, but we seek the one to come" (Hebrews 13:14)

COMFORT:

1) Those who are here are stricken with grief -- I know because I too have lost loved ones. I want to offer you some comfort, but there is only so much that I (as a human being) or anyone else can give you.

But Jesus knows how much it hurts. He too lost someone very close to Him -- Lazarus. And in the shortest verse of the Bible, we see Jesus'

utter humanity and identity with men and human emotions... It simply says "Jesus wept" (John 11:35).

"Cast all your anxiety on him, because he careth for you" (1 Peter 5:7). Sometimes in our worship, we sing:

"Does Jesus care, when I've said 'Goodby'
To the dearest on earth to me.

And my sad heart aches.

Till it nearly breaks,

Is it aught to Him? Does He see?

Oh yes, He cares, I know He cares,

His heart is touched with my grief;

When the days are weary

The longnight dreary,

I know my Savior cares"

Jesus knew what it was like to cry hard, bitter tears. In the days of his flesh, He offered up prayers and supplications with vehement tears (Heb. 5:7). Come to Him and your wounds can be healed... your griefs can be borne... your pain can be eased.

He is "the resurrection and the life" (John 11:25-26). His solution to our nemesis of death is a rebirth... You and I must be born again... born of water and the Spirit (John 3:3,5)... Believing in Jesus, repenting of our sins, and putting to death the old man of sin, being buried with Him in baptism and being raised to walk with Him in newness of life (Romans 6:3-7).

Our victory over death can come in Jesus Christ!! (1 Cor. 15:57).

PRAYER:

Our kind and gracious heavenly Father, we are thankful for Jesus Christ, Thy Son, who came to abolish death that we might have the assurance of life again.

We are thankful dear Lord, for the privilege of

knowing and sharing part of our lives with Carl. We are grateful that he has enriched our lives and pray that our memories of him will be pleasant and his influence might live on.

Father, help us honestly assess our own lives at this time of reflection. May each of us determine to live in conformity to the image of Thy Son and the commands given to us in the Bible. And if there be any here whose heart has been touched by Jesus, please lead them to Thee.

And Father, may thy caring and loving arms embrace all who have felt a loss and mourn at this time of sorrow. Be thou our strength and guide. In Jesus' name we pray. AMEN.

Read Psalm 61:1-4 with family

PRAYER:

Father we know you care when our heart is about to break... that your heart is touched with our grief... Father we cast our cares and anxieties on Thee and pray that our trust in Thee will allow us to leave the pain and sorrow behind and set our hearts to joyfully serve Thee.

Father, protect us under the shelter of thy wings and help us find the security which is within Thy fold... Wipe the tears from our eyes and give us comfort and consolation.

Bear our burdens for us and deliver us from pain. In Jesus' name. AMEN.

GRAVESIDE SERVICE:

Read Ecc1. 3:1-8; 12:13

PRAYER:

Father, as we commit the body of this beloved one to the ground, help us to realize that this is our common end and that we need to make the necessary provisions for it even as we leave this place.

Father, we leave Carl's lifeless body here to return to the ground, but thankfully take with us a living memory.

We are gathered here tonight to pay our respects to our friend and loved one -- Claude Atkins. And to comfort his family during their loss.

FACTS:

Claude James Atkins was born Jan. 23, 1924 to Tom and Katy Atkins. He would have been 60 next month. On July 3, 1943, at 19 years of age, Claude took Ruby Bowers to be his bride.

This union has been blessed with four children, three of whom are still living -- Delores, JoAnn 37, Allen 36, and Gary 33. As the years passed, Claude was blessed with two grandchildren -- Eric & Michael Harmon.

On Feb. 6, 1983, Claude celebrated his rebirth day. He obeyed the gospel and became a child of God. I had the privilege of baptizing Claude into Christ for the remission of his sins. It was a very important day in his life, as many who are close to him are well aware. He spoke of it often to those whom he loved and rejoiced in it.

CLAUDE'S LIFE:

1) Claude's love for other people was evident in his kindness to others (his wallet was always open to those who needed help, whether personally acquainted with them or not).

2) He was complimentary of those whom he admired and appreciated.

3) Claude loved his work, his family, and his God. And the memories that will always linger with me will be scenes of the nights we sat at the dining room table, studying from God's word. Claude was very shy and quiet until he started talking about the scriptures. Then he came to life with enthusiasm, excitement, and vigor as we learned more and more from God's word. Every night of study, we would talk for hours about the riches of Christ. I am richly blessed to have spent such valuable time with him.

4) His God meant a great deal to Claude. He also loved his family and friends and sought to teach many the gospel of Christ.

5) Claude obeyed the gospel and experienced "the peace of God that passeth understanding" (Phil. 4:7). His confidence was not based on a subjective feeling, but it was based on the living and abiding word of God along with his faith and obedience to its commands.

6) "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them" (Rev. 14:13).

7) "Precious in the sight of the Lord is the death of His saints" (Psalm 116:15).

8) Claude became a dear friend to me in the year that I knew him. And I know what he would want me to say tonight. He was a very humble man and wouldn't want me to praise him or enumerate all his good points (of which there are many). He would want me to preach to the living and share the gospel plan of salvation with those whom he tried to teach and admonish.

And he would never stand for me teaching my own wisdom or philosophies. He would admonish me to speak only the words of God.

LESSON:

1) The wise man said "It is better to go to the house of mourning, than to go to the house of feasting; for that is the end of all men; and the living will lay it to his heart" (Eccl. 7:2). At times like this, we look deeper into our souls, and take inventory of our own lives.

2) The Bible says "Boast not thyself of tomorrow; for thou knowest not what a day may bring forth". (Prov. 27:1).

3) Again, James the Lord's brother says "Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapor that appeareth for a little time, and then vanisheth away" (James 4:14).

4) As one of our hymns suggests:

"We never know at the dawn of day,
Greeting the rising sun,
Whether the reaper shall call away,
Ere that day's work is done.

Tomorrow may mean good-bye,
We never know when nor why,
God calls us away,
When life seems so gay,
Our bodies in dust to lie;

Tomorrow our souls may sigh,
For beauties we've let slip by,
O soul then prepare,
Sweet heaven to share,
Tomorrow may mean good-bye".

5) Every one of us will 'go the way of all men' very soon. And we need to hear God's words ringing in our ears every day of our life. "And as it is appointed unto men once to die, but after this comes the Judgment" (Heb. 9:27). All, both great and small must stand before God in judgment.

6) And how sobering are the words of Jesus. "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matt. 16:26).

7) By the grace of God though, we can all be saved. God be praised because "But God commendeth His own love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5:8). Yet, God has placed certain conditions on His grace. That is not to say one can be saved by His works -- but rather that God's grace is bestowed on those who love Him enough to have faith and obey.

8) Jesus Himself said,

a) "for if you believe not that I am he, ye shall die in your sins" (John 8:24). Without faith, ^{my fire} it is impossible to please God.

b) "I tell you Nay; but, except ye repent ye shall all likewise perish" (Luke 13:3). Repentance is sorrow, but more than that, it is also a change of life.

c) "Whoever therefore shall confess me before men, him will I confess also before my Father which is in heaven" (Matt. 10:32). Jesus has no secret disciples and Claude made no secret about his discipleship.

d) "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16). This is the first step a man takes as he walks in the light. He becomes a new creature. It is a spiritual rebirth.

e) "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10) //

9) If Claude could speak any last words tonight, I am confident he would plead with you to obey the gospel. He had peace of mind because his life was anchored on the commands of Jesus Christ Himself rather than the commands and doctrines of men.

10) God wants us to inhabit heaven with Him throughout eternity. But we must want to inhabit heaven more than anything else to do so.

11) What peace the word of God affords those who give their lives over to Christ! It offers comfort and confidence in the face of death.

12) "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; He leadeth me beside the still waters. He restoreth my soul; He leadeth me in the paths of righteousness for His name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me;

thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies:

Thou anointest my head with oil;
My cup runneth over.
Surely goodness and mercy shall follow me all
the days of my life: and I will dwell in the
house of the Lord forever."
(Psalm 23).

13) Finally, Jesus offers words of reassurance and
victory to those saddened by death:
"Let not your heart be troubled: ye believe in
God, believe also in me. In my Father's house
are many mansions: if it were not so, I would
have told you. I go to prepare a place for you.
And if I go and prepare a place for you, I will
come again; that where I am, there ye may be
also" (John 14:1-3).

PRAYER:

Our kind and gracious heavenly Father, we are
thankful for Jesus Christ, Thy son, who came to
abolish death that we might have the assurance of
living again. Our prayer is Father, that we be
among those faithful who are called to meet Christ
in the air when He comes again and that we may spend
eternity with Thee and our beloved brethren in Christ.
We are thankful, dear Lord, for the privilege to
know and share part of our lives with Claude. We
are thankful he has enriched us and pray that our
memories of him will be pleasant.

Father, help us to take inventory of our lives
at this sober time of reflection. May we determine
to set our lives in accordance with the image of
Thy Son.

May thy caring and loving arms embrace all who
have felt a loss and mourn at this time of sorrow.
Be thou our strength and guide. In the name of Thy
Son we pray -- AMEN.

*Family will gather here at 1:30 tomorrow afternoon and
burial will be at 2:30 at Forest Hills Baptist church -- friends are
welcome at the interment.*
At this time, we ask you to quietly and orderly
come up and view the body, beginning with the front
row.

used when we knew unconverted friends would be present at a wedding. After reading Ephesians 5:17-33 and a brief prayer, the ceremony begins.

Dearly Beloved:

The ordinance of marriage had its beginning with God. God saw in the Garden of Eden that it was not good for man to be alone, and so He made him an "help meet for him." He brought the woman to the man and gave her to him, and the man accepted her from God's hand as his wife. Thus was set the pattern for the human relationship of marriage. It is an appointment of God and therefore is to be entered into soberly and discreetly, as in His sight.

It should be remembered also that in the marriage service there is a pictorial representation of the union of a human soul to Christ in salvation. As the bridegroom has wooed the bride until she gave her consent, so the Holy Spirit has wooed the soul until He obtained the answer "Yes." And as in this public ceremony the bride and the groom will publicly declare and confess their love for each other and pledge their faithfulness each to the other, not with fear or shame, but with joy, so the soul that has come to Christ will make an open confession of love and faithfulness to Him with boldness and joy. At the same time, it is an act of faith in both cases. The parties to be married will take each other's word, and believe it with all the heart; and so will the soul that comes to Christ.

Now the same Word of God that teaches the way of salvation will also give you the counsel and instruction you will need in your new relationship to each other. And remember, the union to be established between you today is not to be broken by any power save that of death.

In token therefore of having chosen each other as partners for life, you may join your right hands.

(Then the minister says to the man:)

Do you, *Charles*, take *Elizabeth*, whom you now hold by the right hand, to be your lawful and wedded wife? Do you promise to love, honor, cherish, and protect her; forsaking all others, in sickness as well as in health, in adversity as well as in prosperity; to cleave only unto her as long as you both shall live? If so, answer, "I do."

(The minister says to the woman:)

Do you, *Elizabeth*, take *Charles*, whom you hold by the right hand, to be your lawful and wedded husband? Do you promise to love, honor, and cherish him; forsaking all others,

in adversity as well as in prosperity, in sickness as well as in health; to cleave only unto him as long as you both shall live? If so, answer, "I do."

(Then shall the minister say:)

Who gives this woman to be married to this man?

(Answer by the father or someone else appointed to do so:)
I do.

Is there a ring? (Loosen hands)

(The pastor, taking the ring from the best man, hands it to the groom and says: Repeat after me:)

With this ring I thee wed; with my heart's faithful affection and my worldly goods I thee endow, in the Name of the Father, the Son, and the Holy Ghost.

(Repeat the same words for the bride in a double ring ceremony.)

The union now formed is to continue as long as you both shall live, and it is important to call to mind the duties you have solemnly assumed. Put God first in your lives and in your home, then you will be able to weather the difficult and stormy days as well as the bright and cheerful ones. Do not neglect prayer and the reading of God's Word.

You, the new husband, have the duty of providing for the support of the new wife, to shelter her from danger, to cherish for her a manly and unchanging affection, and to love her even as Christ loved the church and gave His life for her.

And you, the new wife, are to reverence your husband, to be submissive to him, and to put on the ornament of a meek and quiet spirit which is, in God's sight, of great price.

It is the duty of both to be submissive to each other and to delight in the society of each other, not only today but in the long years that stretch ahead; to remember that in interest, reputation, and affection, you are henceforth one and undivided; to preserve an inviolable fidelity and to see to it that what God hath joined together, no man shall ever put asunder.

And now by the authority vested in me by the laws of this State as a minister of Jesus Christ, I pronounce you husband and wife.

Prayer and Benediction.

ance. Love will never come to an end' (1 Cor. 13: 4-8; NEB).

Roger and Angie, love one another fervently; never let it die. Manifest in your relationship to one another true love. And let its radiance beam forth for all men and women to see.

VOWS:

Roger, clasp both of Angie's hands. And repeat after me:

look into her eyes

Angie, I promise to live with you in an understanding way as with a weaker vessel and grant you honor as a fellow-heir of the grace of life so that our prayers may not be hindered' (1 Pet. 3:7).

Angie, repeat after me,

Roger, I promise never to leave you or turn back from following you; for where you go, I will go and where you lodge, I will lodge. Your people shall be my people and your God, my God. Where you die, I will die. Thus may the Lord do to me and worse if anything but death parts you and me' (Ruth 1:16-17).

SERMON:

Solomon said, 'An excellent wife is the crown of her husband' (Prov. 12:4). "A prudent wife is from the Lord" (Prov. 19:14).

Roger, God is entrusting this woman to your care. Remember that this day, you are making promises both to Him and to Angie. She will

be your pride and joy. She must be precious to you above all other women, Keep your God and your wife at the very center of your heart. ~~You have chosen her above all others to be your wife.~~ Understand that you are to:

1) Love Angie with the same love that Christ had for His church. "Husbands, love your wives, just as Christ also loved the church and gave Himself up for her... So husbands ought also to love their own wives as their bodies. He who loves his own wife loves himself; for no one ever hated his own flesh, but nourishes and cherishes it, just as Christ also does the church" (Eph. 5:25, 28-29).

2) Be the head of your home, taking the responsibility of guiding, protecting, and providing for your wife and children that may be blessed to your union.

3) Live with Angie according to knowledge, giving honor unto her. You must see that her spiritual, emotional, and physical needs are taken care of (1 Pet. 3:7).

4) "Enjoy life with the woman whom you love all the days of your fleeting life which he has given you under the sun; for this is your reward in life" (Eccl. 9:9).

5) 'Love the Lord your God with all your heart, and with all your soul, and with all your mind" (Matt. 22:37). And your love for God must be the only rival to your love for Angie. You must love her more than you have ever loved yourself.

Angie, remember that on this day you are making promises both to God and Roger. You have chosen him above all others to be your husband. Understand that you are to:

1) Submit yourself completely to him, even as you are now submitted to Jesus Christ. "As the church is subject to Christ, so let the wives be to their husbands in everything" (Eph. 5:24).

2) Love Pepper with all your heart, soul, mind, and very being. Your life must revolve around him and his needs. "Let the husband fulfill his duty to his wife, and likewise also the wife to her husband. The wife does not have authority over her own body, but the husband does; and likewise also the husband does not have authority over his own body, but the wife does" (1 Cor. 7:3-4).

You are his and he is yours. Fill his days with love and happiness.

3) Be the keeper of his home. This is not a lowly position but an exalted one. In the home you have a place of honor from God. You are his queen, therefore you will be praised as you create in his home an atmosphere of love and warmth in which both he and God will be glorified.

God encourages "young women to love their husbands, to love their children, to be sensible, pure, workers at home, kind, being subject to their own husbands, that the word of God may not be dishonored" (Tit. 2:4-5).

4) Be Pepper's crowning jewel, to be his glory, for "the woman is the glory of the man" (1 Cor. 11:7). You are vowing to be that worthy woman that the mother of King Lemuel encouraged him to seek after. She said, "An excellent wife, who can find? For her worth is far above jewels. The heart of her husband trusts in her, and he will have no lack of gain. She does him good and not evil all the days of her life" (Prov. 31:10-12). Angie, you are promising

Pepper that you will be that worthy woman. Let none but God and your husband have the highest place in your life.

A successful marriage consists of two people who love God and one another, walking together toward a common goal. "Two are better than one because they have a good return for their labor. For if either of them falls, the one will lift up his companion" (Eccl. 4:9-10).

Before we continue your vows, let ^{these} God's words of God ring clearly in your ears and never forget them.

"Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God; for God is in heaven, and thou upon earth: therefore let thy words be few... When thou vowest a vow unto God, defer not to pay it; for He hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldst not vow, than that thou shouldst vow and not pay" (Eccl. 5:2-5).

VOWS:

Pepper do you take Angie to be your lawfully wedded wife, to cleave to her only from this day forward, for better or worse, for richer or poorer, in sickness and health? And do you solemnly promise before God and these witnesses, to love, honor, and cherish her; forsaking all others for her alone, until death do you part?

GROOM:

"I DO"

Angie, do you take Pepper to be your lawfully wedded husband, to cleave to him only from this day forward, for better or for worse, for richer or for poorer, in sickness and in health? And do you solemnly promise before God and these witnesses to love, honor, and submit to him, forsaking all others for him alone, until death do you part?

BRIDE:

"I DO"

THE RING SERVICE:

You both now wish to seal this covenant with a symbol of your never-ending love and faithfulness.

TO BEST MAN:

May I have the ring please?

TO GROOM:

Roger, place this ring on Angie's left hand and repeat after me:

'With this ring I thee wed and give it to thee as a token and pledge of our constant faith and never-ending love'

TO MAID OF HONOR:

May I have the ring please?

TO BRIDE:

Angie, place this ring on Roger's left hand and repeat after me:

"With this ring I thee wed and give it to thee as a token and pledge of our constant faith and never-ending love"

Jesus Christ Himself said, 'Have you not read, that He who created them from the beginning made them male and female,' and said 'For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh? Consequently, they are no more two, but one flesh.

What therefore God has joined together, let no man separate." (Matt. 19:4-6)

As these rings have no end, may your love for each other have no end. May it be as pure and precious as the fine gold of which they are made. And may your marriage and new home be a taste of heaven. Let us pray...

Our Holy Father who art in heaven, Hallowed be Thy great and marvelous name. We thank Thee Father, for the love of Thy Son in leaving heaven to die for our sins.

We thank Thee Father for Roger and Angie who have decided to become one flesh today in Thy sight. We pray Father that their love for one another will grow to be as marvelous as Christ's love for His church.

Father, be their guiding light as they walk together, hand in hand, on this earth, as they ready to spend an eternity together with Thee and Thy Son. ^(Their lives)

And Father, when problems arise in their life, be their strength so that they might be able to hold their heads high as faithful servants of Thine and of each other.

Bless this union Father and help them be a blessing to all others. In Christ's name we pray. AMEN

By the authority of God Almighty ^(husband) and the state of ^{Kennessee}, I now pronounce you ~~man~~ and wife. 'What God has joined together, let not man put asunder.' You may kiss your bride.

TO AUDIENCE:

I now present to you, Mr. and Mrs. Roger May ~~Robert Miller~~

Effective Writing Skills

INTRO: The affairs of the world and spread of the gospel are carried on through communication (the exchange and interchange of thoughts and ideas between people).

Achieving communication is like the use of the telephone or radio because a sender and receiver are involved. The writer writes for the benefit of the reader. When the recipient understands what the sender has wanted to convey, communication is successfully completed.

With written material the readers get no help understanding from a writer's voice, gestures, or facial expressions. Words must carry the thoughts, therefore they must be carefully chosen. "The arts of saying and writing things, the same things, are different arts". The writer, not the reader, must make the communication successful. "You may think you have done enough if you write so that you can be understood. Well, you haven't. You must write so that **you can't be misunderstood.**"

Thus, basic writing skills are necessary for a gospel preacher. He will have opportunity to use the printed word for teaching in bulletins, newspapers, journals, tracts, pamphlets, books, scripts, answering questions in letters, etc. He must be prepared to effectively communicate God's word through these mediums.

(Most of this material is taken from "The Harper Handbook", Wykoff and Shaw).

I. ATTAINING STANDARDS OF GOOD ENGLISH

A. Good English. That written form of language communication which is correct and understandable and has the following characteristics.

1. Correctness. Correct writing is free of errors in grammar, spelling, punctuation, diction and mechanics. Major or even silly errors will distract your reader from your message.
2. Clarity. Clear writing permits no possibility of confusion. It is understandable to the reader to whom it is addressed.
3. Effectiveness. Effective writing makes a favorable impression on the reader because it catches and holds his attention, so that he understands and remembers it with pleasure and profit.
4. Appropriateness. Appropriate writing is adapted to the reader -- his age, education, interests, understanding. It is suitable for the occasion and purpose of its creation.

II. PRACTICAL SUGGESTIONS FOR WRITING

A. Practical Suggestions. Good writing is much like good speaking. Some of the same basic steps will be followed when you begin writing.

1. Have a Purpose. Good **purposeless** writing does not exist. Often with limited space, purpose will help you condense and eliminate material which is not pertinent to your objective.
2. Gather Material And Thoughts. You must know **what** you want to say before deciding **how** to say it.
3. Arrange The Collected Material. Reject all that is irrelevant to your purpose and classify the rest. Then arrange the material with some direction based on the relationship of your points.
4. Write Your First Draft. Write slowly and thoughtfully to first get your ideas on paper. Let it set a little while. Then revise (condensing or expanding) and reword clumsy or wordy sentences and phrases. Expand if necessary to clarify your thought.

Remember that good writing is usually good only through **rewriting**.

5. After Completing Your Article Proofread It. Check for errors in mechanics, grammar, punctuation, spelling and diction (choice of best word).

Then proofread whatever you have finished typing.

III. SERIOUS ERRORS TO BE AVOIDED

- A. Rapid Improvement In Writing. Without an opportunity to take an English composition or writing class, the suggestions below will greatly enhance one's writing ability. Concentrate on avoiding these serious errors and your writing will improve rapidly.

1. Improper Choice And Limiting Of Subject. Have you chosen a subject and narrowed it so that, in the number of words at your disposal, you have given your reader a clear and complete account of what he expects?

Choose a topic which is beneficial for yourself and others. Choose a topic which you can treat adequately with the number of words you are allotted (the general subject of "Baptism" might require 5000 words whereas the specific point concerning baptism as immersion could be limited to 500 words).

2. Faulty Planning. Have you followed an orderly plan in the writing of your paper? Have you made a brief written or mental outline, divided your subject into related parts, and written a paragraph on each?
3. Improper Paragraphing. Is each of your paragraphs an adequate treatment of one division of the subject? Does any paragraph include material that belongs elsewhere in the article? Is any paragraph too long or detailed? Too short and concise?

A well constructed paragraph is like a miniature article -- having correctness, clarity, effectiveness and appropriateness. It bears certain characteristics.

- a. Mechanically Correct. It is properly indented and each line of type is full to the end, except the last line of the paragraph. If dialogue is recorded, each paragraph correctly represents each change of speaker.
- b. Topic Sentence. This summarizes or introduces the content of the paragraph and is usually the first sentence.
- c. Proper Analysis Of Content. It contains a body of thought, not a mere fragment or collection of fragments.
- d. Unified. Oneness of purpose and content is essential; unrelated details are eliminated. Each paragraph contains the words that belong with it, not with the preceding or following paragraph.
- e. Proper Order. Sentences in it are so worded and arranged that each sentence flows naturally into the one that follows.
- f. Well Proportioned And Appropriate Length. If the thought of the paragraph is important, the paragraph will be fairly long. Usually a series of short, choppy paragraphs, or a group of very long ones, should be avoided.
- g. Transitional Aids. Words, phrases, clauses and sentences can serve as links or bridges. The thoughts within paragraphs should

make orderly, clear progress, and one paragraph should lead to another clearly, logically, and smoothly.

4. Sentence Fragments. Have you written any unjustifiable sentence fragments and thus misled your reader into expecting a complete sentence instead of an incomplete one?

Grammatically defined, a sentence consists of a subject and predicate and expresses a complete thought. Generally, your sentences should be complete sentences. This is far less confusing and much more effective.

Some sentence fragments are justifiable though, used by skilled writers for stylistic purposes. For example: "He walked as though he were dreaming. Dreaming? Hardly. He was more detached than that. He was hypnotized! Far away. Lost in another world". Such use of fragments should only occur after demonstrating a knowledge of sentence completeness.

5. Fused Sentences. Have you combined two sentences with no punctuation between, and thereby confused your reader by not indicating to him where one complete thought ends and another begins?

A sentence is a complete and meaningful statement and should always be followed by a full stop, that is, by a terminal mark of punctuation (period, question mark, exclamation point) or a semicolon (if the statements are sufficiently related in thought, resulting in a compound sentence).

6. "Comma Splices". Have you avoided making any unjustifiable comma splices? A "comma splice" confuses the reader because a comma is used incorrectly to separate two sentences, or, in grammatical terms, a comma is used between two independent clauses not joined by one of the simple conjunctions -- and, but, or, nor, neither, yet.

Two independent statements should be separated.

- a. Use a period after the first statement and a capital at the beginning of the second.
- b. Use a semicolon between the statements.
- c. Insert a pure conjunction (e.g. and, but, or, nor, neither, yet) between the statements and retain the comma.

7. Misuse Of Semicolon. Have you misused the semicolon by using it to set off a dependent clause or a phrase? Ordinarily the semicolon serves the same purpose as the period: to indicate the end of one complete thought and the beginning of another; it is this break in thought that your reader expects when he sees a semicolon. One guide is this: no period, no semicolon.

The semicolon (;) is a mark of separation only, a stronger mark than the comma, signifying a greater break or a longer pause between sentence elements. It is not, however, so strong as terminal marks of punctuation; its use indicates that two or more statements are not closely enough related to justify commas but are too closely related to justify being put in separate sentences.

Use the semicolon to separate independent clauses not joined by a pure or simple conjunction, such as and, but, or, nor, neither, yet.

8. Other Serious Errors In Punctuation. Punctuation is a system using certain marks, by which the meaning of written or printed communication is made clear.

Proper punctuation is an indispensable aid to correct, clear, effective, appropriate writing because it helps express thoughts and make clear the relationships of thoughts to a reader. Punctuation developed originally because without it written language could not indicate certain qualities of speech, in which a pause or a rising inflection, for example conveys meaning. These and other qualities of speech are reproduced in writing by certain marks of punctuation.

- a. The Marks Of Punctuation. (Most used).

. Period	- Hyphen
? Question Mark	' Apostrophe
! Exclamation Point	"" Double Quotation Marks
, Comma	' Single Quotation Marks
; Semicolon	() Parentheses
: Colon	[] Brackets
-- Dash	... Ellipsis Periods

- b. The Purposes Of Punctuation. Determining the proper marks to use can be aided by remembering that punctuation usually serves one of four general purposes.

- 1) To **end** or **terminate** a statement -- use period, question mark, or exclamation point.
- 2) To **introduce** -- use comma, colon, or dash.
- 3) To **separate** parts of a sentence or word -- use comma, semicolon, dash, hyphen, or apostrophe.
- 4) To **enclose** parts of a sentence or a whole section -- use commas, dashes, quotation marks, single quotation marks, parentheses, brackets.

- c. Progression In Strength Of Punctuation Marks. The marks used can also indicate the strength of ideas. For example:

- 1) Parenthetical material
 - a) Very weak -- no commas
 - b) Weak -- comma
 - c) Strong -- dashes
 - d) Strongest -- parenthesis marks
- 2) Separation
 - a) Very weak -- no comma
 - b) Normal -- comma
 - c) Stronger -- semicolon
 - d) Strongest -- period, question mark, or exclamation point

9. Serious Errors In Grammar. Have you avoided serious errors in grammar which distract your reader's attention from what you are saying to the way you are saying it?

- a. Have you made subjects and predicates agree in number?
- b. Have you used adjectives and adverbs correctly?
- c. Have you used the correct form of the verb? Serious errors in verb use, in addition to misusing singular-plural forms, are mistaking the past tense for the past participle, and confusing similar words like lay--lie, sit--set, raise--rise.

10. Serious Errors In Sentence Construction. After checking for correctness, have you reread each sentence for possible changes for greater clearness, effectiveness, appropriateness? Have you carelessly omitted words?
11. Serious Errors In Word Choice (Diction). Have you used words or groups of words incorrectly? In revising, can you choose clearer, fewer, more effective, more appropriate, more powerful words than those already used?
Use exact, precise words and avoid slang and triteness (over-used words and phrases). Be as concise as possible; don't use a phrase when one word will do.
12. Misspelling. Have you checked the spelling of all words about which you are in doubt? Have you carefully proofread for any misspellings due to carelessness?
Pronounce words correctly out loud, and actually **see** words as well as **hearing** them. Use the dictionary to help your spelling. Be careful of the spelling of different words which sound exactly alike (homophones).

CONCLUSION: There is no excuse for sloppy writing by preachers. Although we need not be qualified, professional writers, we are obligated to learn to do the best job we can for the Lord "Whatever your hand finds to do, do it with all your might" (Ecclesiastes 9:10).

BIBLIOGRAPHY:

(Much of the material for these lessons was borrowed extensively from the following sources).

- Baxter, Batsell Barrett. "Speaking For The Master", Baker Book House, 1972
Grand Rapids, Mich.
- Broadas, J. A. "On The Preparation And Delivery Of Sermons", Associated
Publishers And Authors, 1897 (Reprint), Grand Rapids, Mich.
- Monroe, Alan H. and Douglas Ehninger. "Principles And Types Of Speech Communi-
cation", 1974, Scott, Foresman and Co., Glenview, IL
- Phelps, Arthur Stevens. "Public Speaking For Ministers". Baker Book House,
1958, Grand Rapids, Mich.
- Thiessen, John C. "Pastoring The Smaller Church", Zondervan Publishing House,
1952, Grand Rapids, Mich.
- Wykoff, George S. and Harry Shaw. "The Harper Handbook Of College Composition".
harper and Row Publishers, 1962, New York City, NY.