

INTRODUCTION

HOMILETIC, from the Greek “*Art of conversation*”.

Dear brothers and sisters, having noticed in the different churches the urgent need of improving the oratory capacity, with the purpose of making the sermon more attractive, interesting, forming and instructive, not only for the members, but especially for the interested souls and for those who listen for the first time to a sermon, we have tried to simplify the preparation of a sermon by synthesizing the principle schemes that lead to a preparation of a very good work, using as sources, for this present work, books on the subject and the experience of years of preaching sermons.

The talent of speech is a gift from God , to be put to the service of our neighbour.

The goal of this seminary is that of leading all those who feel the desire of collaborating in the presentation of the divine message. It is our sincere desire to help in the preparation of the sermons by presenting notions of fundamental importance about it. This material has been prepared with the goal of making easier the study of God’s Word as well as the proclamation of the messages contained in it, through the diversified ways of presenting a sermon.

With the help and guide of the Holy Spirit and with study and practice we will have as a result an improving of the oratory capacity of pastors, elders and laymen.

We plead for the heavenly blessings, with the hope that this work may help to improve the preaching within and without the church, with the goal of saving souls.

The brethren

Seminary
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First Part: PASTORAL MINISTRY

I. Calling to Pastoral Ministry

1. Definition of the concept of “calling”

- A. From the human point of view: Calling or vocation for theatre, music, sport, etc.
From the religious point of view: Vocation for pastoral ministry, priesthood, monastic life.
- B. From the divine point of view: God’s call to men, by grace.
Galatians 1:6; 2 Thessalonians 2:14
A call to renounce to sin in order to live in harmony with divine holiness. Titus 2:11,12; 1 Peter 2:9
- C. It is a special call from God to a full time work. Acts 13:2; Romans 1:1
Paul defines it: a) a supreme vocation. Philippians 3:14
b) a holy calling. 2 Timothy 1:9

2. Reason/goal of the calling

- A. Sanctification as finishing line of our life. 1 Thessalonians 4:7
- Final goal: eternal life. Romans 2:7

- B. Is it only for us? Exodus 32:32

- C. A call for making us ambassadors. 2 Corinthians 5:20; 6:1



3. Calling in the Bible

- A. In God’s Word there are a lot of calling containing deep teachings for us.

- B. Every call is different from another as the DNA are different.

- Moses is called next to a burning bush. Exodus 3:4-6,10
- Samuel hears the call in the midst of the night.
1 Samuel 3:4,5,8,10
- Elisha is in the field working while Elijah calls him to God's service. 1 Kings 19:19-21
- Isaiah hears the appeal in the temple. Isaiah 6:1-8
- Amos is at Tekoa feeding the flock. Amos 1:1; 7:14,15
- Jeremiah is in Anathoth when he hears the call. Jeremiah 1:4,5
- Ezekiel is in exile. Ezekiel.1:1,2
- Daniel is in Babylon. Daniel 2:19
- The first disciples are fishing. Matthew 4:18-22
- Saul is persecuting the Christians. Acts 9:1-18

C. These great men had different characters.

- Moses, a slave, was known for his inner strength and for his leading capacity.
- Elijah, fiery and zealous.
- Elishah, a strong character.
- Amos, a simple mountain man and a humble shepherd.
- Jeremiah, a calm dreamer.
- The disciples, wrathful, revolutionary, impulsive,...
- Paul, ardent, zealous, well educated.

God chooses his tools from different cultural, social and educational levels.

D. God calls, how does man react?

- Moses finds excuses. Exodus 3:11,13; but...Exodus 4:18!
- Elisha forsakes oxen and plough and goes to the service of Elijah
- Jeremiah believes himself immature. Jeremiah 1:6,7; 20:7
- Isaiah offers himself with promptness. Isaiah 6:7,8
- A disciple says *Yes*, but not now. Luke 9:59
- The fishermen don't think a moment and promptly follow Jesus. Matthew 4:20
- Saul accepts the calling and consecrates himself completely.
Acts 9:20

- E. God calls and nothing can hinder his appeal!
Exodus 3:14; Jeremiah 1:7-10

- DO YOU WANT TO WORK FOR JESUS?

- F. The Lord desires an immediate answer and without conditions.
Luke 9:59-62

4. True calling

- A. God has the need of consecrated men who may work for Him and for their neighbour.
- B. The call can come directly through the action of the Holy Spirit.
(Ex.: Jeremiah and Samuel)
- C. Direct.
 - In the first case, the vocation can grow in the heart of man:
“Work for me, Work for me! See, the world has need of you!”
ANSWER: “I will follow you at any cost!”
- D. Indirect. (Ex.: Elisha)
 - It can come through an appeal done by a minister of the Gospel, a dear one, a friend or a member of the community.
- E. The desire can rise during a spiritual meeting, a preaching in the church, through a talk or a personal study.

5. False calling

- A. A false calling creates problems to the individual, the community and the world.

- B. How can we determine a false calling?
- A father wants to see in his child what he did not or could not realise himself.
 - The church, due to the necessity, can force the conscience of a member to work for Jesus.
- C. For vile gaining. 1 Peter 5:2
- For the purpose of personal comfort.

6. Answer to the divine calling

- A. Answer without condition
Who looks back is not fit for God's Kingdom. Luke 9:62
To go where God wants.
- B. The Lord uses man where he can be useful and according to priority. Acts 8:14; 11:22; 13:1-3
God uses the organization, the church.
- C. The one that in the missionary work acts independently, shows that he has not understood the meaning of true calling. John 3:8

II. Pastoral service

1. Requirements for an effective service

A. Any activity requires some qualities. The most important qualities for a pastoral service are spirituality and morality, not neglecting culture and professionalism.

- a) 1 Timothy 3:2-7
- b) 2 Timothy 2:24,25
- c) Titus 1:5-9



B. Comparing the verses above mentioned we can see:

- positive qualities, suitability to the ministry.
- negative qualities, in contrast with the pastoral vocation.

C. There are about 15 common qualities, 13 present in only one list, 18 positive and 7 negative.

- a) Spiritual requirements : lover of good, just, holy holding fast the faithful word.
- b) Moral requirements : sober, good behaviour, calm, patient, blameless, faithful steward, having good reputation.
- c) Social requirements : husband of one wife, able to rule well his family, educated, given to hospitality.
- d) Professional requirements: apt to teach, able to exhort to the sound doctrine, able to correct with love.
- e) Negative requirements : self-willed, soon angry, striker, brawler, given to wine, greedy of filthy lucre, novice.

D. We can notice by these qualities:

- a) The positive qualities are all important as fruit of the Spirit.
 - b) The negative qualities constitute a threat for the ministry.
- E. Recognize your lacks and look for help in prayer, trusting in the Lord who will supply to any of your need.

2. **The preacher and his relation with Christ**

- A. Devotion is a fundamental element in the life of the preacher. It develops the preparation and the service will result more effective. Be conscious of what the Gospel says. John 15:4,5
- B. Dwelling in Jesus is fundamental. John 5:38; 6:56;14:4,5,10,17; 15:6,7,9,11; 1 John 2:4,24,27,28; 3:6,9,17,24; 4:12,13,15,16; 2 John 9
 This expression means: Continuous Presence
- John 15:4,5 Tight and unbroken communion
 - The success depends on the union of the divine with the human.
- C. The relation of intimacy between the minister and Christ should be always increasing.
- The conscience of his own inner fragility and the sense of dependence on Him, keep alive in the soul of the preacher the need of Christ.
 Anything will be obtained with prayer, with the study of the Word, with the obedience and trusting in the Infinite One.
 The pastor will not fail if he succeeds in establishing and maintaining an intimate communion with Jesus.

3. **Consecration of the preacher to his ministry**

- A. Give yourself entirely to it. 1 Timothy 4:15
- a) Do not serve two masters. Matthew 6:24
 - b) Do not be absorbed by useless things. 2 Timothy 2:4
- B. If we work actively there is no time for useless and vain things!

4. The preacher and the church

- A. The relation of the preacher with the community.
- a) He feeds and protects the church from outer obstacles and inner problems. 1 Peter 5:2 Acts 20:28
 - b) Paul, in Ephesians 4.11, lists 5 ministries. The pastoral ministry is one of these. Then the minister has the duty of providing the spiritual food for the flock.
 - c) Spiritual care. Titus 2:1-6; 3:1,2
He strengthens the weak ones. Revelation 2:2 f.p.
He finds the talents that the brethren may possess and appreciate them so that they may be put to the service of all.
1 Corinthians 12:7; 2 Timothy 2:2
 - d) As keeper of the sound doctrine (1 Timothy 6:20; 2 Timothy 1:14) he will watch and protect the purity of the faith.
1 Timothy 2:15; 6:3,4; Titus 2:1,7
Well acquainted with the doctrine. 1 Timothy 4:6
Apt to teach. 2 Timothy 2:4
 - e) Avoid polemics within and without ...and invite the member to do likewise. 2 Timothy 2:14
Paul stresses this point. 1 Timothy 1:4; 4:7; 6:20,21;
2 Timothy 2:23; Titus 3:9
 - f) How to admonish.
If sin is public: 1 Timothy 5:20 .
- Keeping into consideration the age and the sex. 1 Timothy 5: 1,2;
2 Timothy 2:25; Galatians 6:1.
- Respecting the dignity of the brother .
 - g) He will advise prudence in choosing the different offices.
1 Timothy 5:22; 3:10
 - h) Impartial. 1 Timothy 5:21
 - i) Example of Christian virtues. 1 Timothy 4:12; Titus 2:7;
1 Peter 5:3
- B. Relations among pastors and ministers.

- a) Respect, esteem and trust. Do not criticize the work of the previous one.
 - b) Our methods are not always the best.
 - c) Showing the good intention of the colleague. Showing the mistakes with respect and friendship. Not giving the impression of being his master.
- C. Relations with the leaders of the work.
- a) Esteeming the brethren who have responsibilities.
1 Thessalonians 5:12,13
 - b) Respecting the civil authorities and having greater respect for the authority established by God. Hebrew 13:17
 - c) Double honour. 1 Timothy 5:17
 - d) Respecting the leaders and the committees, accepting the advises and the exhortation.

5. The preacher and the family

- A. Blameless moral conduct.
- a) Chastity for those who are not married. 1 Timothy 4:12; 5:2
 - b) Since marriage and family are institutions wanted by God, (Genesis 2:24) the above mentioned chastity should not be understood as celibacy, as erroneously and commonly believed.
 - c) Faithfulness and temperance in the marital relation.
- B. The leading of the family is a test for the minister.
1 Timothy 3:4,5
- C. Family's consecration.
A wife who shares the husband's consecration exercises a good influence. (Proverbs 31:10-31).
- D. Exemplary children. The preacher's children should constitute an example for others. Titus 1:6; 1 Samuel 2:2-25.

- E. Great care for children. Proverbs 22:6; Ephesians 6:4; 1 Timothy 3:4 (We advise the study of the book Fundamentals of Christian Education)
- F. Dedicate time to the children. Deuteronomy 6:5-7.

6. The preacher and the world

- A. He should not only care for the flock, but also increase it both spiritually and numerically. 1 Corinthians 3:9
- B. The church should be active and sensitive to the needs of the world. Matthew 5:13-16; Philippians 2:15; Revelation 14:6-11
- C. This should be the goal of the pastor: to stimulate, to prepare, to guide the church into action. 2 Timothy 4:1,2
- D. The ministry of evangelization is as important as the pastoral one.
- E. To accomplish all the duties of the ministry. 2 Timothy 4:5
- F. Evangelist pastor. Look for the help of elders, deacons, lay men. Galatians 6:2.
- G. Toward all those from “outside” he will be: courteous, loyal, respectful, not sarcastic, he will not condemn, he will avoid polemics. Titus 3:10;

Conclusion: “WITHOUT ME YE CAN DO NOTHING”.(JOHN 15:5).



Second Part: THE PREACHING

I. The ministry of the Word

1. The word as means of Revelation

- A. The word is a marvellous means of communication among men. It was the means through which God revealed Himself to man. The prophets have been called “the loudspeakers of God”.
- B. The Word is a term to define the Gospel announced by voice. Acts 13:20,22,23; 1 Thessalonians 1:6; 2 Timothy 4:2. Before orally and then in written form.

2. The word as means of spreading the Gospel

- A. Jesus came to: evangelize, bless, preach.
Luke 4:18,19 (according to the prophecy)
 - a) Jesus began to preach. Matthew 4:17
Where? In the open air, in the temple, in the synagogue.
 - b) The Synoptic Gospels report more than 20 speeches of Jesus and only the gospel of John mentions 8 of these, without counting the dialogues with the disciples and the controversies with the enemies.
 - c) Jesus made great and good use of the word to exhort, to teach, to relief, to preach salvation.
- B. The apostles.
The commission. Matthew 28:19,20; Mark 16:15; Acts 1:8
 - The disciples are continually preaching. Acts 2:4,14; 3:12; 4:33; 5:25,42; 4:8-12; 5:29-33; 10:34; 6:1
 - Paul, called to the ministry. Acts 9:4-6; 1 Corinthians 15:8
He witnesses in the synagogues, in the public squares, before kings and in different cities. Acts 13:14; 8:4; 11:20
- C. The first Christians.

- All are preaching. Acts 6:4
- Luke. Acts 6:8-10
- Philip. Acts 8:5
- The scattered ones. Acts 8:4
- Apollos at Ephesus and Corinth. Acts 28:24-28; 1 Corinthians 3:4-6
- Silas and Silvanus in Cilicia, Phrygia, Galatia and Macedonia. Acts 15:40
- Timothy and Titus...

3. The preaching today

- A. Mark 16:15 applies to us.
- B. The preached word cannot be substituted. Romans 10:14-17
- C. The mass media like: Radio, TV, Internet, ...; do not lessen the importance of the direct preaching “heart to heart”.
- D. Preach with an adequate language.
 - Preach the word. 2 Timothy 4:2
 - Take advantage of the daily events, politic, ecology.
 - Man has need of Jesus and He is the Word. (John 1:1-4)
Preach Jesus and you will be successful!
- E. The foolishness of preaching. 1 Corinthians 1:21
 - Christ as the centre of every message. 1 Corinthians 2:2
 - The Spirit is present in preaching. Galatians 6:14;
1 Corinthians 2:4
- F. Explain the word clearly and faithfully. Nehemiah 8:8;
2 Timothy 2:15
 - Good knowledge and right comprehension.
 - Avoid personal ideas.
- G. Stimulate all the church members who may have the capacity, to preach. 1 Timothy 5.17.

- H. Prepare the church to be effective in preaching within and without the church.

III. The sermon



1. Definition of sermon

- A. The sermon is a public speech that comes from the Scriptures.
- It constitutes the central part of the service in the evangelic churches.
- B. It is the message of the very truth of God given to man through men.

2. Goal of the sermon

- A. It is the most direct means to preach the Word of the Lord.
- The preacher cannot be compared with the prophet, nevertheless his work is likewise valid.
- B. The duty of the minister is to graze the flock, this is done especially through the sermons. The word is made accessible to the minds and hearts of the community. John 21:15-17; 1 Peter 5:1,2

3. Requirements of the sermon

- A. Which are the characteristics of a good sermon?
- It has to be based on the Scriptures and with Christ as the centre.
 - a) Preach the word. 2 Timothy 4:2
 - b) Christ as the centre. 1 Corinthians 1:23; 2:2
- B. Is the formal part important?
- It is through the forms that the contents become accessible!

- a) Clearness is: simplicity, correctness and accuracy of language.
- b) Avoid difficult terms.
- c) You save time by using simple language and the church will be more edified.

4. Objective and subject of the sermon

- A. It is not a speech of entertaining, but the listening and meditation of the Word of God for a spiritual result.
- B. Precise objectives.
 - It is the objective to lead to the subject and not the contrary. ...The fish and the way to fish it...
- C. General objective = to teach, to edify, to defend, to exhort...
 - This will determine the nature of the subject:
 DOGMATIC – EDIFYING – APOLOGETIC - ETHICAL
Particular objective = to deepen the doctrine, to exalt a christian virtue, to support a contested truth, to point out a danger for a soul, etc...
 - This will determine the specificity of the subject.
- D. Once the general and particular objectives are established, the choice of the subject will be easier. Study and prepare the argument well, in a clear and defined way...
 - a) To simplify the preparation we will use a guiding sentence or proposition: we will use it in order not to wander astray. It is good to have it always on the desk while we prepare the sermon.

5. Thematic unity of the sermon

- A. Wider topics which contain subordinated topics.
 Ex.: Salvation = two general aspects.
 -OBJECTIVE: God's part.

The plan of redemption, the incarnation, the exemplary life of Christ, His redeeming sacrifice, His priestly ministry; and: the call, justification, regeneration, sanctification and glorification.

-SUBJECTIVE: Man's part.

The conscience of sinning, repentance, accepting grace, faith, obedience, love, prayer, meditation of the word, community service...

Other wide topics are: revelation, sin, judgement...

- B. Instead of preaching on so great topics, it is better to divide them in parts.

"Which work are you able to do?...Everything...Then I do not need you!"

- C. Guglielmo Tell and the apple.

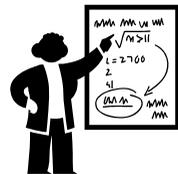
- The thematic unity is an essential requisite of every sermon.
Do not beat about the bushes!

6. Title of the sermon

- A. It is good to have a title for every sermon
- B. The title comes from the topic. It should be related to it and attractive, but not strange.

7. Structure of the sermon

- A. BEGINNING= INTRODUCTION
DEVELOPMENT= CENTRAL BODY
END = CONCLUSION
Ex.: house = door, inside, roof



- B. The central body is divided in major and minor sections, as well as the introduction and the conclusion.

Let us examine the three aspects:

- 1) INTRODUCTION = To prepare the listeners to receive a specific message.
 - To divert the minds of the listeners from vain and profane things to what is holy and spiritual.
 - It should be brief and inherent to the topic.
 - We can introduce it with: a Bible verse, a quotation, a story, an illustration, a similitude, a proverb, a proper sentence.
- 2) CENTRAL BODY= It is the part in which the theme is developed.
 - It will be divided in major and minor sections.
 - They will be well co-ordinated among themselves so that the thought may be developed gradually and logically, starting with the easy and going to the difficult and complex part.
 - So we will arrive the CLIMAX (Acme) (it will be explained later)
 - We will use proper quotations, stories, illustrations. For the quotations we will use the Spirit of Prophecy.
 - Do not make the sermon “indigestible”.
- 3) CONCLUSION
 - It is fundamental to be concise and incisive in the conclusion.
 - Recapitulation: to enunciate the “main ideas”.
 - Deduction: Central idea.
 - Appeal: Proposal.

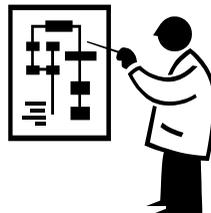
8. Scheme of the sermon

- A. It corresponds to the construction of a house with its pillars or supporting walls.
- B. The scheme co-ordinates and unites the different parts and draws the configuration.
 - 1) Introduction: telegraphic style
 - 2) Central body
 - Synthetic sentences and inherent titles.
 - Progressive numbers and letters.

- Next to every title and subdivision we will write the Bible verses. Underneath, we will write the quotations, the stories, the illustrations.

3) Conclusion

- Synthetic sentences divided in their parts.
- Recapitulation- Deduction- Appeal



C. Is it convenient to write down all the sermon?

- Keep before you only the scheme.

9. Forms of the sermon

The sermon should be structured and presented in different ways.

A. Forms of presentation

- 1) Expositive : if we start from the subject in order to build. The topic sermon is above all others an expositive sermon.
- 2) Analytic or exegetic : When we start from a verse.
- 3) Expositive or Analytic : If we start from a prophecy of the Bible.
- 4) Narrative : If we preach on a character of the Bible, it will be biographic.
- 5) Narrative : If we preach on an episode of the Bible, it will be historical.
- 6) Polemic : If we have an apologetic sermon.

B. Structural forms

- 1) The Topic sermon wants an expositive presentation.
- 2) The Exegetic sermon, an analytic presentation.
- 2) The Biographic and Historical sermons, a narrative presentation.
- 3) The Prophetic sermon, an expositive or analytic presentation.

5) The Apologetic sermon, a “polemic” presentation.

C. Every form exalts God’s Word.

- Topic = Harmony and unity
- Exegetic = Deepening the thought
- Prophetic = Light and guide for God’s people
- Biographic = The pedagogic value
- Historical = Actualising the message
- Apologetic = Showing the doctrinal coherence

10. Types of sermon

A. As we have seen the sermon should have concrete and precise objectives for the listeners.

B. We will have different types of sermons:

- 1) Dogmatic = It points to deepen and strengthen the doctrinal knowledge of the Scriptures. It goes more to the intellect than to the heart.
- 2) Edifying = It comforts and feeds the faith and renews the communion with Jesus. It goes both to mind and heart.
- 3) Apologetic = It defends and maintains the doctrinal presuppositions of the faith. It goes to mind and heart.
- 4) Ethical, Exhorting = It awakes the sleeping conscience. It goes both to mind and heart.
- 5) Of occasion = It is bound to special occasions: Baptism, Holy Supper, Marriage, etc. It goes more to the heart than to the mind.

SUMMARIZED SCHEME

FORMS OF PRESENTATION OF THE SERMON

- Expositive : From the subject
Analytic : From a verse
Narrative : Preaching on a character or episode of the Bible
Polemic : Defending the truth

STRUCTURE AND CHARACTERISTIC OF THE SERMON

Topic or subject = harmony and unity

- a) Dogmatic b) Edifying c) Apologetic d) Ethical or Exhorting
e) Of occasion

Exegetic = deepening the thought

- a) Ethical or Exhorting

Prophetic = light and guide for God's people

- a) Dogmatic b) Apologetic

Biographic = the pedagogic value

- a) Ethical or Exhorting b) Edifying

Historical = actualising the message

- a) Ethical or Exhorting b) Edifying

Apologetic = showing the doctrinal coherence

- a) Dogmatic b) Edifying

RELATION BETWEEN STRUCTURAL FORM AND PRESENTATION

- Topic or subject : Expositive form
Exegetic : Analytic form
Prophetic : Analytic, Expositive form
Biographic : Narrative form
Historical : Narrative form
Apologetic : Polemic form

TYPE AND GOAL OF THE SERMON

- Dogmatic : To deepen and strengthen

Edifying	: To comfort, feed and revive the church
Apologetic	: To defend and maintain the doctrinal presupposition
Ethical or Exhorting	: To awake the sleeping conscience
Of occasion	: Celebrations, Baptism, Holy Supper, Marriage,...

III. Preparation of the sermon



1. Methodological principles

- A. To prepare a sermon is an art to be learnt.
 - 1) The elder or the layman who do not have a proper preparation offer a meditation and not a sermon.
 - 2) It is necessary to learn the method.
(Now we will try to do it)

- B. *“Who is going astray it is because he has nothing to do!”*
“Whoever has a duty knows exactly where to go when he goes out of his house!”
 - 1) Preaching without objective is like a boxer who hits the air.
1 Corinthians 9:26
 - 2) The first step is to set the objectives.
 - 3) To instruct, to edify, to exhort, are the general objective.
 - 4) To stimulate the people to immediate meditation is a specific and particular objective.

- C. Choosing the subject from the objective.
 - 1) The following step will be the FORM.

- D. Two steps to follow:
 - 1) To make a choice that the objectives (especially the specific ones) will determine.
 - 2) To think enough about the subject already defined and delineated, keeping in mind the objectives and synthesizing on only

one sentence that will be the Central or Guiding sentence, or the Proposition.

Ex.: The stone which the builder ...

2. Practical process

- The way of proceeding in the construction of the sermon will change according to the form of presentation we have chosen.
Ex.: The form of the topic sermon is the most common.

A. Topic or Subject sermon

We preach on a subject and not on a verse.

- 1) Set the goal, choose the objective which will be manifested with the Guiding Sentence, taken from the subject.
- 2) Objective = To make understand the need of prayer in christian life.
Subject = Prayer
Title = "The breath of the soul".
- 3) – Guiding sentence-
"More perseverance and comprehension are necessary in prayer in order not to run the risk of dying spiritually".
- 4) Once we have established the objective, the form, the title, and the guiding sentence, we will put in order the material only after having **prayed**.
 - a) We will ask ourselves questions on the topic. The theme is the prayer: What does praying mean? Why praying? When can we pray? Whom have we to pray to? etc.
We will look for the answers in the Bible.
 - b) We will leave aside the ideas we do not need and we will keep the best ones or the most proper ones, synthesizing them. The definition of prayer, its function, its destination, its contents, its moments, are concepts that are not directly inherent with our topic, so we will not deal with them .
The pertinent ones are: **1.** Hindrances to prayer – The uselessness of a formal prayer – Consequences of neglecting prayer. **2.** Removing the hindrances to praying – Reviving the spirit of prayer – Overcoming formal prayer – Reasons for praying.

- c) A title for the **1° group** and one for the **2° group**.
1° *If we neglect praying.*
2° *How to revive the prayer.*
 The title corresponds to the major division of the body.
- d) We will gather under the two titles the subordinated ideas.
- e) Let us look for a good number of Bible verses inherent to prayer using: Bible Concordance, etc. We will write them down on a paper and we will write next to them a clue sentence.
- f) Where it is possible we will put a verse for every section, we will look for a testimony or a personal thought.
- g) If there will be need, we will divide the minor sections and we will use bold letters. A..B..C.....
- h) Summing up: I...II...III...Major sections. 2...3...4...Minor sections. A...B...C...Subordinated sections. a...b...c... if we need other divisions.
 Ex.: Reflections about the reasons of praying: A. Praise; B. Requests; C. Confessions; D. Thanksgiving...with Bible verses.
- i) Let us talk about illustrations.
 Let us illustrate the central part. *The candle in the glass.*
 The importance of illustrations.
- l) Having completed the central body we have only to prepare the introduction as well as the conclusion.
 Bible verse: Matthew 26:41 "*Watch and pray...*" for the liturgical reading.
 - Let us not forget that the introduction serves to divert the minds of the listeners from earthly things to the subject and the heavenly reality.
 There should be analogy among introduction, subject and the body of the sermon.
 - Different examples of introduction: 1) Without referring to a verse *The plant that is not watered...* 2) Referring to the verse *Praying and watching this is the secret of the success over the flesh.*

- m) In the Guiding sentence it is synthesized the essence of the sermon and the objective is pointed out.

RECAPITULATION: Affirmative propositions: *Mother ideas*. “I am sure that you agree, dear brethren, that prayer is essential in our spiritual life. If we neglect it, the flesh will take rule over the spirit and our faith will be put in danger. In order for this not to happen it is necessary to remove the hindrances on the way of the communion with Christ and to revive within us the spirit of prayer. Our ETERNAL existence is at stake ”

APPEAL: “ Don’t you want, in your hearts, to revive your communion with Christ daily, by praying ardently?”

B. Analytic sermon

- a) The fundamental element of the analytic or exegetic sermon is the verse. We preach on a verse and not on a subject.
- b) We will set the general and particular objective. We will choose the proper passage and we will define the subject. Ex.: Christian humbleness -Jesus as example- The verse: Philippians 2:1-10
- c) Once established the objective and the verse, we will find the title and the guiding sentence or proposition.
Verse 5: The Title “*Let us have the sentiment of Jesus*”
Verse 3: The Proposition “*Let nothing be done through strife or vainglory* ”
Objective: “*Esteeming others better than themselves*”
- d) Analytic study of the passage dividing it in major and minor sections.
I. Exhortation to a humble conduct. Verses 1-4
II. Christ as supreme example of humbleness. Verses 5-11
- e) The brethren of Philippi were fervent and generous, but not so humble. We may understand it from the first part.
- f) Developing the second part you will make notice that Jesus did not look at His high position, but he became a servant and finally he died on the cross. All this for His love toward us.

If Jesus did so, will we want to follow His example?

Or, will we continue being selfish?

Final verse: Matthew 23:12 or Luke 14:11

- g) As introduction we can make reference to self love, this ego-centric feeling which constitutes an obstacle in the path of our salvation.

C. Biographic sermon

- a) The Bible is full of biographies as we can notice from Hebrews ch.11.
- b) We can profitably use these forms in our days.
 - The biographic sermon is centred on a character.
 - The theme will be suggested by the character or by its actions.
 - You will put emphasis on the most important parts in order to apply them later in the proper way.
- c) Choose always the objective. Choose the character, study it deeply and the subject will come out from the episodes.
Ex.: Abraham, his trip, Isaac's sacrifice... the subject will be *Active faith*.
- d) The application to the today's reality: moral and spiritual lesson.
- e) In the introduction we can make reference both to the character that will be taken as example, and to the subject of the preaching and its form of presentation. The conclusion will follow its natural elements: Recapitulation – Deduction – Appeal.
- f) Positive and negative didactic: both are useful and can be used.
- g) Negative didactic: Ex. Saul, a negative model of existence.
 - His wrong choices led him to failure.
 - He put his judgement before God's.

Proposition: "To put our own will before God's leads to failure and ruin".

Title: Foolishness of putting oneself before God

Verse: Proverbs 16:18

Final verse: Psalms 145:17

Appeal: (Revelation 15:3 can be read) “My dear brethren, we have seen how dangerous it is to choose our ways, then let us not choose them anymore, but let us pray with Jesus: *Father not my own will, but thy will be done*”.

D. Historical sermon

- a) The narration of a story is an important part in the reading of the Bible.
15 of the 39 books of the Old Testament and 5 of the New Testament are historical.
- b) The purpose of the historical books is not only that of letting us know the events but the one of teaching us in order not to fall in the mistakes of the great men of the past. Romans 15:4
- c) For didactic goal, we find already in the Old Testament: Joshua 24:1-15; Psalms 78; Psalms 104....
- d) The New Testament quotes examples of the O.T.: The Flood- Matthew 24:38,39; Sodom- Matthew 10:15; Israel in the desert- John 3:14, The Babylonian exile- Revelation 18:2-4; The speech of Stephan- Acts 7:2-53.
- e) Construction of the historical sermon: the main element is the fact instead of the character. We will work on the same way: objective, subject, application for our days.
- f) The introducing verse can be: 1 Corinthians 10:11; Romans 15:4
- g) The conclusion will come out from the meditation on the fact or facts we have analysed and will have its highest point in the final appeal!

IV. Presentation of the sermon

1. From planning to presenting

- A. A well thought sermon, elaborated on our desk becomes a scheme.
 - The construction of a house on the dock-yard...

- So is the sermon on the pulpit... after the thought the word ... mind, vocal chords and mouth... .
- B. The presentation is as important as the preparation...
- It is not enough to have something to say, but we need to know how to say it... .
- C. To speak in public is an art learnt by studying and exercising... .

2. Presentation of the sermon

Let us remember: Introduction = exordium
 Central body = development
 Conclusion = epilogue



- A. Exordium: The execution...having the trust of the community...
- The introduction is the moment in which the preacher diverts the mind of the listeners from ordinary thoughts to the subject and the goal...
 - Capturing the attention, stimulating the interest...
 - Who starts well, has already done half of the work. The introduction is very important.
 - Direct: When it openly refers to the subject.
 Today we will see what the Word of God teaches about faithfulness.
 You cannot grow spiritually if you do not feed yourself with God's Word. His Word cannot be substituted.
 - Indirect: When the reference is implicit.
 When we use: anecdotes, paradoxes, rhetorical questions, provocative questions, statistics, hints taken from the Bible.
- a) Anecdote: One day Michelangelo... the renewing power of grace... .
- b) Paradox: We all know that we are saved by grace, but we live as we were saved by works... Justification by Faith.

- c) Rhetorical question: Let us suppose we speak while sleeping and reveal all our thoughts... Philippians 4:8 Let us cultivate high thoughts.
- d) Provocative question: Can we be perfect as God is? ...We and our enemies...
- e) Statistic: Not even 5 out of 20 are ready for heaven. Verbal profession or practical faith.
- f) Hint or point from the Bible: "Have you thought of being able to glorify God when your sit at the table?" 1 Corinthians 10:31 Temperance.

B. The development of the sermon goes toward the goal. The idea develops since the sermon is monothematic.

- C.A. Brentano, in the book "To Speak in Public" writes on page 2: "In a common speech the listener keeps the 20 %, if the speaker is prepared and the listener interested and attentive, he will keep the 40%..."
- It is not important what he listens to but what he retains...
- Make the sermon attractive and easy to be understood.
- Go to the point...
- The progressive development of homiletic comes through co-ordinated and subordinated ideas.
- The co-ordinated and subordinated ideas should be connected to the main ones. In order to do so we will use the conjunctions: and, or, but, if, then, as, because, in fact, etc.
Connecting sentences: "...this is the first reason for... this is the second... what we have considered is a condition for...it should be followed by...; or even: having agreed that.... We have to accept the consequences and then..."
- The connecting sentence can be in question form: "what will be the next step?"
- The speech should be in ascension.
- Reaching the highest point, that is the Climax (or Acme), the goal. When we reach the Climax we have to conclude.
- Epilogue: the conclusion of the development has to be thought of even more than the introduction.

- There should be harmony and logic among introduction, development and conclusion.
- A quick recapitulation: To impress in the mind the central idea by quoting the “mother” ideas and the subordinated ones. What we have deduced, make an appeal, conclusion.

3. Diction



A. The vocal means and their use.

- The voice possesses: timbre – tone – volume
- **TIMBRE:** Quality of the sounds: sweet, soft, rough, piercing, wadding, metallic.
- **TONE:** Height of the sounds: it depends from the number of vibrations in the measure of time. Acute tones: higher in vibrations. Grave tones: lower in vibrations.
- **VOLUME:** The strength, the intensity of the sounds. It can be regulated: whisper, shriek.
- The timbre, the tone, the volume, the variability make the human voice ductile and flexible. If they are well combined, they will give as a result: colour and expression. Using the voice with wisdom we will have good results.
- The human voice is able to express feelings and moods.
- The timbre gives colour and expresses moods.
- The variation of the tone is a necessity for the audience. Modulation makes listening easy because it gives expression.
- The volume: an important sentence has to be said in a higher voice, a pathetic one gives more effect when said in a lower voice.
- In addition to this, it is important to have rhythm. Accelerating and slowing down give vividness to the points, obviously it should be done with moderation.
The speech should be fluent and well connected, not with many pauses, and with combined clauses.
- Breaks and pauses should be done in the proper moments.
- Breaks = emphatic sentences John 3:16

- Emphasis is important and it can be obtained with the speed of articulation and by modulating the voice and stressing it with force.
- Pause may have a semantic function, to emphasize a sentence or a word. It gives possibility to the audience to relax and to the preacher to gather the ideas that follow.

B. The pronunciation: Clear and distinct, putting attention on the final syllables ...only one lost...

- The pronunciation (open or closed) of the vowels.



4. Style

Any orator has his own style.

A. Clearness = simple and proper language.

Avoid too many negations.

Going to the point, direct and explicit.

Do not make the speech difficult with many propositions.

The anecdote, the comparison, the similitude give colour to the speech. To use them is very important.

B. Concreteness: Avoid an abstract talk. Ex.: The earth is 150.000.000 Km far from the sun and the closest star to the solar system is 4 light years. Supposing that the sun may be as big as a cherry and the earth as a little grain of sand, the earth will be 4 metres far from the sun and the closest star 300 Km.

- Let us remember the proper use of nouns and verbs.
- Eternity instead of a long period of time, ...the abyss...
- Ephesians 4:2 Bearing... We will say concrete and not general things. "We have to bear those who do not think as we do: ex. The unbelieving wife...."

C. Eloquence: Devoto writes: "The art of arranging the words to the argument that we want to deal with and to the effects that we want to rise." To explain the Word of God with effectiveness.

- Eloquence is not to be taken for rhetoric. Devoto says about rhetoric: “a vain and artful research of the effect sometimes with clamorous manifestations, of outward adherence to the most common sayings”.
- Eloquence is useful to obtain the best result, expressing proper words for the subject.

5. **Gesture**

- The non verbal language.
 - The speaker who is able to use it will multiply the effectiveness of his listening.
- a.** Body; **b.** Face; **c.** Head; **d.** Look; **e.** Arms and Hands.

6. **Involvement**

A. Self-involvement: You cannot persuade if you are not persuaded yourself.

- Conviction is transmitted through: face, look, gestures, voice.
- Mastering of the subject. To assimilate it, that is to make it ours and then transmit it to others.
- Jesus and the Samaritan woman, and the water of life.

B. Involving the audience: it will be involved if the preaching is dynamic, vigorous, and convincing. Use modulation of the voice, look always to the audience, let it be bound to the words of the speaker. Avoid being monotone and wearying.

When the church is sleeping is time for the preacher to awake.

- Be lively and vigorous, but do not exaggerate: rivers of words, thundering voice, cries...
- The speech should be a dialogue and not a monologue.
- Look always to the audience and follow its reactions, then act accordingly.
- Make the audience participate with good questions, for example: is it true? Do you agree? Is that right? Did you know? The answer may be: a smile...
- When the sermon is well preached a dialogue will be established between the minister and the hearer.

Conclusion:

Preaching is useless if we want to show how good we are or how well we speak. But the preacher should try to give his best in form and presentation. The goal of the sermon is to feed the flock. Technique put into service.

The speech may be perfect, presented in a blameless way but...without the Spirit is like a heap of dry bones. Ezekiel 37:1,2.

Amen

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International Missionary Society
of the Seventh-day Adventist
Reform Movement*

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Published by: Editrice il Messaggero – 64018 Salino/Tortoreto (TE) Italy

Printed : November 1999