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ABSTRACT

**A TRAINING SEMINAR FOR PREACHING: DEVELOPING
EFFECTIVE PREACHING SKILLS**

by

Frank Ottati

Adviser: Alfonso Valenzuela

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

Seventh-day Adventist Theological Seminary

**Title: A TRAINING SEMINAR FOR PREACHING: DEVELOPING EFFECTIVE
PREACHING SKILLS**

Name of researcher: Frank Ottati

Name and degree of faculty adviser: Alfonso Valenzuela, D.Min., Ph.D.

Date completed: July 1998

Problem

Preaching in general is weak and the results can be seen in poor church attendance. The future of the Christian Church depends in great measure on the quality and power of the preaching from our pulpits. This study was to research, prepare, present, and evaluate a seminar for pastors that will help them develop effective preaching skills.

Method

Based on research on the preaching style and characteristics of the Lord Jesus, the Apostle Paul, and six successful preachers, the seminar "Feeding the Flock" was

produced. This seminar was presented in five different places, covering seven Conferences of the Columbia Union Conference of Seventh-day Adventists with an attendance of 164 pastors.

Results

This seminar was very well received by the pastors. Out of 106 pastors who evaluated the seminar, using a Likert scale, from 1 to 5 (poor to excellent respectively), 73.1% rated it a 5, 23.2% a 4 (very good), and 3.7% a 3 (good), with a total average grade of 4.69.

Conclusions

This research has discovered some of the main preaching characteristics of Jesus, Paul, and six successful preachers that have made them very powerful in the pulpit. The research has also demonstrated that the preacher, the message, and the delivery have power only as these three components are closely connected to God and to each other. In order for the preacher to be effective he or she has to have a deep relationship with God, practice what he or she preaches, be authentic, and be vulnerable. In order to be effective the message has to be Bible- and Christ-centered, and has to be directed to the needs and the hearts of the congregation. This study has found also that in order to persuade people, successful preachers preach to the heart--to the intellect, emotions, and will.

Andrews University
Seventh-day Adventist Theological Seminary

A TRAINING SEMINAR FOR PREACHING: DEVELOPING
EFFECTIVE PREACHING SKILLS

A Dissertation
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
Frank Ottati
July 1998

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APPROVAL BY THE COMMITTEE:



Adviser,
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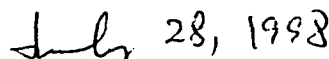
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CHAPTER I

INTRODUCTION

The Task

The main task of this project was to develop, field test, and evaluate practical principles derived from the research and analysis of eight successful preachers that will improve my preaching skills and the preaching skills of the pastors of the Columbia Union Conference of Seventh-day Adventists.

Justification of the Study

The Need

Helmut Thielicke affirms that “preaching itself has decayed and disintegrated to the point where it is close to the stage of dying.”¹ What I have observed from church members is that they are not receiving enough spiritual food in church, there is little power in the pulpit, there is insufficient heart preaching, there is little effective preaching, and since they are not getting much help from Christian preaching, they often prefer to stay home. Perhaps the reason more people are not going to church may well be reflected in the looks on the faces of the people coming out. There is little change, transformation, and happiness. Preaching has fallen on hard times. In fact, in the

¹Helmut Thielicke, The Trouble with the Church (New York: Harper & Row, 1965), 2.

vernacular, “to preach means to bore unnecessarily and a sermon is an annoying harangue.”¹

In spite of all the criticism to preaching, there is hope! God says that the Word that goes out of His mouth “will not return to me empty, but will accomplish what I desire” (Isa 55:11).² It is God’s will that preaching be effective. The Scriptures are clear in presenting many examples of preachers who, inspired by the Holy Spirit, persuaded people to repentance, conversion, and reformation (2 Sam 12:1-13; Jonah 1-4; Acts 19:26). Jesus came preaching. His disciples came preaching. Paul came preaching. All down through the Christian centuries preaching has been God’s means of saving men. C. Raymond Holmes says, “Without preaching, the people would hear no thunder from Sinai, no grace from the cross, no care from the heavenly sanctuary, no hope for the future.”³

H. M. S. Richards challenges every preacher by saying, “Read your church history . . . and you will see that in every age the fortunes of the church of God on earth have risen or fallen with the fortunes of preaching. Wherever preaching came up, the welfare of the church came up; wherever preaching has gone down, the church has gone down.”⁴

¹W. Floyd Bresee, “Grow, Preacher, Grow,” in Preaching Your Way to Better Preaching (Berrien Springs, MI: Andrews University, Center of Continuing Education for Ministry, 1985), 1.

²All Bible quotations come from the New International Version unless otherwise specified.

³C. Raymond Holmes, “The Minister as a Preacher” Ministry, September 1990, 8.

⁴H. M. S. Richards, Feed My Sheep (Washington, DC: Review and Herald Publishing Association, 1958), 34.

So what is effective preaching? To be effective means to “bring into existence an intention or result.”¹ For Richards, effective preaching is “bearing witness, telling something that we know to people who want to know or who ought to know, or both.”² For Henry Ward Beecher, effective preaching “is the art of moving men from a lower to a higher life.”³ For Phillip Brooks, effective preaching is “the bringing of truth through personality.”⁴ A. W. Blackwood says, “Preaching is divine truth voiced by a chosen personality to meet human needs.”⁵ Effective preaching, says Carlyle B. Haynes, “is Christ speaking through a called, chosen, cleansed and commissioned messenger.”⁶

Then what is effective preaching? Is it just the art of making a sermon and delivering it? No! Preaching is the art of making a preacher and delivering him! God never merely sends a message, He sends a person. Often His message is incarnated in a person. “There was a man sent from God, whose name was John” (John 1:6).⁷

Current literature tells us that growing and vibrant churches have powerful,

¹Richard F. Ward, Speaking from the Heart, Preaching with Passion (Nashville, TN: Abingdon Press, 1992), 64.

²Richards, 19.

³Henry Ward Beecher, Lectures on Preaching (New York: Fords, Howard and Hulbert, 1900), 29.

⁴Phillip Brooks, Lectures on Preaching (New York: E. P. Dutton and Company, 1907), 5.

⁵A. W. Blackwood, The Fine Art of Preaching (New York: Macmillan Company, 1937), 3.

⁶Carlyle B. Haynes, The Divine Art of Preaching (Washington, DC: Review and Herald Publishing Association, 1939), 19.

⁷Richards, 15.

energetic, lively evangelistic pulpits.¹ There is a need for consecrated and powerful preaching that produces abundant results, changes lives, and lead souls Jesus. A well-developed contemporary preaching seminar can help to improve the preaching skills of preachers.

Description of the Study

In chapter 2, a theological foundation based on the Bible, Jesus, Paul, the writings of Ellen G. White,² and a review of contemporary literature is explored. This chapter provides the major characteristics of effective preaching that were used as the theoretical base for this project.

In chapter 3, six men who are effective and powerful preachers are presented with the purpose of evaluating them in light of the principles that have been found. The preachers are Alejandro Bullon, Evangelist and Ministerial Director of the South American Division of Seventh-day Adventists; Morris Venden, senior pastor of the Azure Hills Church, Azure Hills, California; Dwight Nelson, senior pastor of the Pioneer Memorial Church at Andrews University, Berrien Springs, Michigan; Charles Swindoll, President of Dallas Theological Seminary, Dallas, Texas; Bill Hybels, senior pastor of the Willow Creek Community Church in South Barrington, Illinois; and Gardner C. Taylor, retired pastor Emeritus of the Concord Baptist Church in Brooklyn, New York.

Three of their sermons are analyzed and evaluated for the main elements

¹Leslie N. Pollard, "Saga and Song," *Ministry*, May 1995, 5-9.

²Seventh-day Adventists believe in the prophetic value of the writings of Ellen G. White. This document refers at times to her collective works as "The Spirit of Prophecy."

that make their preaching powerful and effective. A criteria for evaluation will be developed.

In chapter 4, guidelines for effective preaching are developed, which include the main preaching principles of the Lord Jesus, the Apostle Paul, and the six successful preachers. The main areas to be considered include the spirituality of the preacher, the message, and the delivery.

In chapter 5, a six-hour seminar is developed based on the principles gleaned from the Bible, Ellen G. White, current literature, and from the sermons and interviews of the preachers specified above. A manual, lecture outlines in Power Point, and evaluations are formulated. The seminar was conducted in the Ohio, Allegheny West, Pennsylvania, New Jersey, Potomac, and Chesapeake Conferences of the Columbia Union Conference.

Chapter 6 provides the conclusions and recommendations of this study.

Limitations of the Study

After reviewing the abundant literature in homiletics, my research is limited to the areas considered more appropriate for this study. The main principles of Jesus' and Paul's preaching were analyzed in the areas of spiritual life, message, and delivery. No references were made to other Bible preachers or their preaching principles. From the many excellent contemporary preachers, only six were chosen for this study because of the impact they have made in the Christian world. The seminar was taught to 164 Columbia Union pastors and it was presented in six 50-minute segments.

CHAPTER II

THE PREACHING OF JESUS AND PAUL AS A THEOLOGICAL FOUNDATION FOR PREACHING

Jesus and Paul are the most influential men in Christianity. They revolutionized the world with their lives, teachings, and sermons. Raymond Bailey affirms that “Christ Himself should be our spiritual example, our human model, our moral model, our pastoral model and our preaching model.”¹ Paul, Jesus’ follower, “was unquestionably the major interpreter of the implications of the incarnation and subsequent death and resurrection of Jesus Christ, the promised deliverer of Israel and the unexpected hope of Gentile humanity.”² This chapter analyzes Jesus and Paul as preachers, their message, how they delivered it, and a summary of their preaching principles.

Analysis of Jesus’ Preaching

One of the first things Mark tells us about Jesus is that He “went into Galilee, preaching the good news of God” (Mark 1:14). His preaching was like a magnet that

¹Raymond Bailey, Jesus the Preacher (Nashville, TN: Broadman Press, 1990), 14.

²Raymond Bailey, Paul the Preacher (Nashville, TN: Broadman Press, 1991), 13.

brought people to Him because “He met their needs: physically, emotionally, spiritually, relationally and financially.”¹ As a result, the “crowds were amazed at His teachings” (Matt 7:28); they were “profoundly impressed” (Matt 22:33 LB); “they were so enthusiastic about Jesus’ teaching” (Mark 11:18 LB); they “enjoyed listening to Him” (Mark 12:37 NASB); and they were “spellbound by His teaching” (Mark 11:18 NRSV). Let us examine some of the qualities that made Jesus such a wonderful preacher.

His Devotional Life

Jesus’ devotional life can be perceived in His close connection with God the Father. He maintained communion with God through an “intense prayer life.”² After an exhausting day of preaching and feeding 5,000 people, Jesus departed to the “mountain to pray” (Mark 6:46). On many occasions, the Savior “prayed all night” (Luke 6:12) in order to receive rest for His soul and wisdom from above. His life was a life of prayer.

“Morning by morning, and evening by evening, He received grace that He might impart to others. Then, His soul replenished with grace and fervor, He would set forth to minister to the souls of men.”³ This communion with His Father provided Him not only with the content of the message, but also with the most effective way to deliver it. He admitted that “the Father who sent me commanded me what to say and how to say it” (John 12:49); “what I heard from my Father, I tell to the world” (John 8:25); and

¹Rick Warren, The Purpose-Driven Church (Grand Rapids, MI: Zondervan Publishers, 1995), 219.

²Ibid.

³Ellen G. White, “Christ’s Example in Prayer,” The Signs of the Times, July 15, 1908, 3.

“I speak just what the Father has taught me” (John 8:28).

The Master’s spiritual life was fed not only with manna that came from prayer, but also with manna that came from reading, studying, and searching the Word of God. He was well acquainted with the Old Testament. Handy has noted that just “in the Synoptic Gospel, there are 87 quotations by Jesus from the Old Testament.”¹

Jesus started His ministry reading the Scriptures (Matt 4:4 and 7), confronted the Devil with the Scriptures (Matt 4:4, 7, 10), confronted the Pharisees with the Scriptures (Luke 6:1-5), answered objections with the Scriptures (Luke 10:25-28), warned people with the Scriptures (Luke 11:51), taught from the Scriptures (Luke 5:1) and preached from the Scriptures (Luke 24:27). Jesus’ use of God’s Word was extensive. As a result, Jesus’ preaching and teaching were rich, fruitful, and powerful because of His “inner spiritual strength.”²

His Authenticity

The Lord practiced what He preached in public and in private. He was transparent, real, and pure. The Lord did not wear any masks. “His motives were clean, His purposes just, His deeds merciful, His words gentle and His sacrifice absolute.”³ He was truthful. Even His enemies recognized this fact when they said: “Teacher, we

¹Francis Handy, Jesus the Preacher (New York: Abingdon Press, 1959), 143.

²Bailey, Jesus the Preacher, 24.

³Albert Richmond Bond, The Master Preacher (New York: American Tract Society, 1910), 159.

know you are a man of integrity. . . . You teach the way of God in accordance with the truth” (Mark 12:13, 14).

Our Savior always spoke the truth at all times. Jesus could say repeatedly: “I tell you the truth” (John 5:19, 24, 25; 6:26, 32, 47); “I came to testify about the truth” (John 18:37). Who was the truth? John 14:6 says: “I am the way, the truth and the life.” Jesus Himself! The Lord could not separate truth from His personality. Both go together.

H. M. S. Richards said: “Preaching per se is the communication of truth by man to men. It involves both truth and personality. True preaching must have a true man behind it. True preaching always involves a personality and truth.”¹ Phillips Brooks gives a deeper insight on this point by commenting that “a preacher is, in some degree, a reproduction of the truth in personal form. The truth must exist in him as a living experience, a glorious enthusiasm, an intense reality.”² The words of the Lord Jesus matched His life perfectly. When He asked a penetrating question, “Can any of you prove me guilty of sin?” (John 8:46), the Jews did not know what to say because they knew in their hearts that He was as authentic, genuine, truthful, and loving in His character as He was in His message.

His Love for People

Jesus’ love for men was so deep that He was willing to give His life for

¹Richards, 13.

²John R. W. Stott, Between Two Worlds (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1982), 266.

mankind (John 3:16). His love for people compelled Him to value them more than rules, even religious rules. He thought humans were worth the ultimate sacrifice because “in every human being, however fallen, He beheld a son of God.”¹

The Lord’s love was manifested by visiting people. His preaching was enriched through visitation because “nothing can enrich preaching more than visiting in people’s homes and encouraging them to talk about family and work.”² He associated with them on the street, at their work place, in their home, wherever they were. Jesus wanted the best for them. “The Savior mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then he bade them, follow Me.”³

Bailey says that “Jesus ate and drank with the outcasts, acknowledged sinners, children, men, women, rulers, foreigners, soldiers, revolutionaries, rich folks, anybody who would spend time with Him.”⁴ No wonder Jesus was so popular and large crowds followed Him. He knew what to preach or teach according to their needs because “by moving among them, He knew what troubled them,”⁵ and knowing what troubled them, “human need was either the subject or the object of His concern.”⁶

¹Ellen G. White, Education (Mountain View, CA: Pacific Press Publishing Association, 1952), 79.

²Bailey, Jesus the Preacher, 45.

³Ellen G. White, The Ministry of Healing (Mountain View, CA: Pacific Press Publishing Association, 1963), 143.

⁴Bailey, Jesus the Preacher, 45.

⁵Ibid., 37.

⁶Handy, 71.

Christ identified Himself with the necessities of His people. Their needs and their suffering were His. He said: “For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me” (Matt 25:35-36). David McKenna, addressing the effectiveness of Jesus’ preaching, says: “Because He lived on the raw edge of human need, His proclamation of truth always had a personal touch in which men and women saw themselves.”¹

The Master demonstrated His love by showing compassion for people (Matt 9:36; 14:14). “He spoke as the compassionate friend of sinners and the elder brother of saints.”² People “touched” Jesus’ heart. Compassion led Jesus to “feed” people (Matt 15:32), “touch” people (Mark 1:41), “help” people (Matt 20:34) and “comfort” people (Luke 7:13). Wherever He went, “health sprang up and happiness followed wherever He passed.”³ Jesus used His whole personality to preach. But what was Jesus’ message?

His Message

Leslie Pollard has commented that Jesus’ message “embraced the major

¹David Loren McKenna, The Jesus Model (Waco, TX: Word Books, 1977), 158.

²Greenville Kleiser, Christ the Master Speaker (New York: Funk and Wagnalls Company, 1920), 83.

³Ellen G. White, Counsels on Health (Mountain View, CA: Pacific Press Publishing Association, 1957), 123.

elements of salvation, last-day events and the work of the Holy Spirit.”¹

In the Synoptic Gospels, Paulien says that Jesus chose as His central theme “the kingdom of God and kingdom of heaven.”² For Bailey, “the kingdom of God was Jesus’ central theme.”³ In the book of John, says Paulien, “Jesus chooses the word ‘Life’ as His theme.”⁴ Life or eternal life for Jesus had a double meaning: future and present. Those who have Jesus in their heart will inherit eternal life when He comes (Matt 25:31; Phil 3:21), and they can enjoy the blessings of eternal life now (John 3:16; 5:24).

His eschatological messages had a double focus: future and present. At the second coming, the dead in Christ will rise again (John 5:28; 1 Thess 4:13-16), and the living “spiritual dead” who hear Jesus’ voice can “cross over from death to life” now (John 5:24-25). The final judgement is future (John 12:48) as it is present (John 3:18-21).⁵

Jesus taught His disciples about the work of the Holy Spirit. He told them

¹Leslie Pollard, “An Analysis of the Lay Preaching of Jesus,” Ministry, April 1994, 17.

²Jon Paulien, John. The Abundant Life Bible Amplifier (Boise, ID: Pacific Press Publishing Association, 1995), 24.

³Bailey, Jesus the Preacher, 71.

⁴Paulien, 24. Jesus came to this world to give life to humanity (John 1:14; 3:11-17). Eternal life is a present reality for those who believe in Jesus and His message (John 3:16; 5:24-26); Jesus is the “Bread of Life” (John 6:35, 51); He is the “resurrection and the life” (John 11:25); Jesus is the “way, the truth and the life” (John 14:6); and the reason why He came to this earth was to bring “abundant life” through His words (John 10:10; 6:63, 68).

⁵Ibid., 25.

that He was going to be far and near--far because He was going to the Father (John 16:27) and near because He promised to be with them until the end through the Holy Spirit (Matt 28:20; John 16:13) so they would not be orphans (John 14:18). The Holy Spirit, says Pollard, "would serve as the unbroken link between the ministry of Jesus and that of His disciples."¹ The Lord illustrated His messages with common experiences of daily living. Where did Jesus get them? How did He use them?

His Vivid Stories

Jesus illustrated His sermons with stories. He was a master storyteller. Storytelling was Jesus' favorite technique when speaking to a crowd. He told a story in order to teach a truth and also for people to remember it.

Jesus' stories were practical. When talking about prayer, He said, "There was in a city a judge. . ." (Luke 18:1-8). When explaining the difference between a righteous and an unrighteous person, the Lord said, "There were two men who went up into the temple. . ." (Luke 18:9-14).

One day, Jesus was criticized by the Pharisees because He was eating with "sinners." The Master told them three stories in Luke 15:4-32. In these stories, the Lord touched the life of a man, a woman, a father, and two young men. By doing this, "He not only presented truth in its different phases, but appealed to the different hearers. None who listened to the Savior could feel that they were neglected or forgotten."²

¹Pollard, "An Analysis of the Lay Preaching of Jesus," 18.

²Ellen G. White, Christ's Object Lessons (Washington, DC: Review and Herald Publishing Association, 1941), 21-22.

People love stories because they “hold our attention, stir our emotions and help us to remember the message.”¹ What were some of the sources of Jesus’ stories?

Nature was one of Jesus’ main sources of illustration for His messages: the birds of the air (Matt 6:26), the lilies of the field (Matt 6:28), shepherds and sheep (John 10:2-3), the lost sheep (Matt 18:10-14), the sower and the seed (Mark 4:3-8, 13-20), a mustard seed (Mark 4:30-32), weeds (Matt 13:24-30, 36-43), a lamp (Mark 4:21-22), salt (Matt 5:13), a light (Matt 5:14-15), pearls (Matt 13:45-46), a treasure (Matt 13:44), a net (Matt 13:47-50), the owner of a house (Matt 13:52), a king (Matt 18:21-35), a landowner (Matt 20:1-16), etc. “Jesus taught by illustrations drawn from nature and from the familiar events of everyday life.”²

Jesus used other visual illustrations like: a child, to teach humility and the secret of gentleness (Luke 9:47-48); the rite of humility, to show examples of servanthood (John 13:1-15); food, five barley loaves and two small fish to teach that, with Jesus, there is always good and sufficient food (John 6:5-13); a whip, to show God’s temple is a house of prayer (John 2:13-16), etc.

Another fruitful source of illustrations was common life experiences. “He used illustrations gathered from the customs and experiences of daily life, and whenever

¹Warren, 232.

²Ellen G. White, Counsels to Parents, Teachers, and Students (Mountain View, CA: Pacific Press Publishing Association, 1943), 140.

His hearers looked upon the familiar things of nature, the words of Christ were recalled to the mind.”¹

Jesus especially used parables. Parables can be defined “as sermons in story form.”² They were vivid, interesting, and familiar. His purpose was to work through the imagination and the understanding of the hearers in order to convict them of their sin and to bring them to Himself. He spoke to the crowds in parables. The Bible says: “Jesus spoke all these things to the crowd in parables; he did not say anything to them without using a parable” (Matt 13:34).

His Inductive Style of Preaching

Jesus’ preaching was nearly “always inductive in nature.”³ He involved His listeners in the thinking process through stories, everyday experiences, dialogue, analogies, comparisons, and contrasts rather than asking them to accept a preformed truth. Jesus would begin His preaching with a known, familiar experience of everyday life and arrange it in such a way that it led His audience to analyze it. Then He would suggest alternative courses of action, giving them the consequences of particular choices described or implied and giving them more alternatives and choices than those they thought or taught. Like the prodigal who left home, Jesus gave them the possibility of returning home to find a forgiving father.

¹Ellen G. White, Sabbath School Worker (Hagerstown, MD: Review and Herald Publishing Association, 1995), 5.

²Handy, 58.

³Bailey, Jesus the Preacher, 115.

Lewis and Lewis affirm that “Jesus preached inductively. He taught inductively. He lived inductively. He was even born inductively.”¹ They defend this point saying that: Jesus the speaker is inductive by the very nature of His being. The Incarnation itself is an inductive idea. Instead of just saying He loved us, God came in human form to live out His message.²

God did not start His great Incarnation sermon to the waiting world by spelling out His thesis. He did not say,

This is what I’m going to do when I send my Son into the world, and lay out the details about maners, rejection and crosses. No, instead God allowed the concrete to come before the abstract. The specifics preceded the general application; life experience preceded the theory in true inductive fashion.³

Let us analyze a couple of Jesus’ sermons that prove His inductive method of preaching. The first one is “The Sermon on the Mountain” (Matt 5-7) and the second is “The Lost Sheep, the Lost Coin and the Lost Son” (Luke 15:1-31).

The Sermon on the Mountain

Jesus was preaching to a large crowd. He started with the known and moved to the unknown, from the familiar to the unfamiliar. From the very beginning, He gained people’s attention by identifying with their needs, pain, and suffering and at the same time connected with them with a series of analogies that gave them hope and courage. The Lord alluded to their experiences such as persecution, insults, and being falsely

¹Ralph L. Lewis and Gregg Lewis, Learning to Preach Like Jesus (Westchester, IL: Crossway Books, 1989), 31.

²Ibid., 73.

³Ibid., 74.

accused and gave them hope that very soon they would receive their reward from heaven (Matt 5:4-12). The Savior touched their hearts by speaking to their needs.

Vines says that Jesus “was a heart preacher,”¹ someone who was “sensitive and caring.”²

The Savior covered the following subjects: adultery, anger, anxiety, divorce, fasting, forgiveness, giving, hypocrisy, judging, love, lust, oaths, prayer, worry, trust, stewardship, and wisdom. At the same time, He gave some practical suggestions in a fresh way.

Jesus’ sermon was overflowing with Old Testament teachings.³ Sometimes He referred to the Scriptures with expressions like “You have heard” (Matt 5:21, cf. Exod 20:13; Matt 5:27, cf. Exod 20:14); other times, the Lord used the expression “It has been said” (Matt 5:31, cf. Deut 24:1-4).

The Lord was confident in His preaching. He never mentioned a doubt or words like “probably” or “perhaps.” He was sure of His message. Six times Jesus uses the expression “You have heard . . . but I tell you” (Matt 5:21-22, 27-28, 31-32, 33-34, 38-39, 43-44). His preaching was “definite and complete. Every word was emphatic.”⁴

The Lord used metaphors that are an implied comparison, in which “a word or phrase literally denoting one kind of object or idea is used in place of another to

¹Jerry Vines, A Guide to Effective Sermon Delivery (Chicago, IL: Moody Press, 1986), 146.

²Craig A. Loscalzo, Preaching Sermons That Connect (Downers Grove, IL: InterVarsity Press, 1992), 54.

³Compare Matt 5:4 with Isa 61:2-3; Matt 5:5 with Ps 37:11; Matt 5:6 with Isa 55:1-2; Matt 5:8 with Ps 24:3-4.

⁴Kleiser, 205.

suggest a likeness or analogy between them.”¹ For example, Jesus uses the words light (Matt 5:14), salt (Matt 5:13), lamp (Matt 5:15), sheep and wolves (Matt 7:13) and tree and fruit (Matt 7:17).

The Lord uses hyperbole, which is “an exaggeration,”² such as “the plank in your own eye” (Matt 7:3). Jesus used simile, which is a “comparison.” It compares “two unlike things that are often introduced by *like* and *as*.”³ “When you give to the needy, do not announce . . . as the hypocrites” (Matt 6:2). “When you pray, do not be like the hypocrites . . . do not keep babbling like pagans” (Matt 6:5, 7).

The Savior used many comparisons and contrasts. “The narrow and the wide gate” (Matt 7:13-14), “the good and the bad tree (Matt 7:17) and “the wise and the foolish builder” (Matt 7:24-27). He used direct words as He warned the crowd not to be like the “hypocrites” when they give to the needy and when they pray (Matt 6:2, 5). Jesus said “you hypocrite” in love, speaking to those who judge others and forget that their own faults are bigger.

Jesus was creative. He presented the old truths that people had heard for years in a fresh new way, in a new light. Jesus was an expert in choosing His words carefully and putting them in short, packed sentences. When He preached about killing, He said that you kill a person when you get “angry with your brother,” but at the same

¹Merriam-Webster’s Collegiate Dictionary, 1993, s.v. “metaphor.”

²Ibid., s.v. “hyperbole.”

³Ibid., s.v. “simile.”

time, He gave the solution: “Go your way and reconcile with your brother . . . quickly” (Matt 5:21-26).

Jesus’ preaching focused on the “how to” of living a Christian life. His message was practical, but it was tough, not easy to hear, and difficult to put in practice; “but they sensed that Jesus’ sermon had an authenticity that was lacking in the preaching they usually heard. They sensed that Jesus lived out the words of His sermon as much as He expected them to live them out.”¹

In 109 verses, or 2,320 words of this sermon (in the English text), one out of about every 7 words was devoted to images, pictures, examples, and illustrations (wolves, sheep, fruit, light, rock, sand, storm, and build); one out of every 16 words revealed comparisons; one out of 6 was a verb describing energy or action, and the dominant tense of the verbs was the present tense by a ratio of two to one. Adding the nineteen questions Jesus asked in this sermon to involve the crowd and ending with His thesis, to accept and do His words means to be wise, rejection means to be foolish and allowing the people to make their own decision, Lewis concludes: “The evidence seems overwhelming. Jesus preached inductively.”² This sermon is inductive in nature because the thesis is presented at the end of the sermon (Matt 7:24-27).

The Lost Sheep, the Lost Coin, and the Lost Son (Luke 15:1-31)

In this chapter, the Lord Jesus identified with those who have been forgotten

¹Loscalzo, 54.

²Lewis and Lewis, 71.

by the religious system, “tax collectors and sinners,” by being with them (Luke 15:1). The charge was that He welcomed sinners. The Lord answered this charge with three stories about a sheep, a coin, and a son. We can entitle this sermon “Lost and Found.”

Jesus’ imagination was vivid and productive. Jesus started with “suppose” or “imagine,” and then He told them a story of a lost sheep. People were familiar with losing sheep, losing things, and losing a son. At the same time He was answering charges, the Lord was instructing sinners in an indirect but loving way “to repent, to come back” to Him as they were because there would be joy in heaven if they did it. These stories touched the mind, the emotions, and the will not only of the preacher, but of the hearers also.

In a very intelligent and indirect way, Jesus called His audience sinners, dead and lost sinners who need to repent, dead who need to come alive, and lost people who need to come back to Him.

There is a comparison between the lost sheep and sinners, between the lost coin and sinners (Luke 15:4, 7; 15:8, 10). There is contrast between sinners and the righteous, those who repent and those who do not need repentance (Luke 15:7), between the two brothers’ reactions (Luke 15:18, 28), between the father’s reaction and the older brother’s reaction after the lost son came back (Luke 15:22, 28), between being lost and in misery and found and in happiness (Luke 15:16, 22), and between being dead and alive (Luke 15:24).

Jesus used questions in these stories. The use of questions in the sermon was nonoffensive, and left the other people disarmed. Jesus was a master at using the right questions in order to leave His opponents speechless and His followers glad. Jesus

asked a question to the audience using the third person: “Does he not leave the 99 in the open country and go after the lost sheep until he finds it?” He involved the audience. Can you see their faces saying “of course” (Luke 15:4). Then He compared and put in more emphasis, saying: “There will be more rejoicing in heaven over one sinner who repents than over 99 righteous persons who do not need repentance” (Luke 15:7). Jesus made people think. He touched the mind and the emotions, but He was persuading them to make a decision to repent. His preaching was a dialogue; He expected an answer (Luke 15:4, 8).

The Lord’s preaching was intended to persuade. Through these stories, the Savior’s emotion can be felt. His deep love tried to persuade the “sinners and tax collectors” to repent because this decision would cause heaven to rejoice. The emotions of the man who finds the lost sheep, the emotions of the woman who finds the lost coin, and the emotions of the father who sees his son come back were Jesus’ emotions! These stories were trying to tell them His desperation, frustration, and sadness when someone is lost but also His happiness when that person comes back to Him.

The sheep knew it was lost but did not know how to come back; the coin did not know it was lost and did not know how to come back; and the lost son knew he was lost and knew his way back home. All were welcome, no matter how deep in sin they were. Jesus was involving every person in His audience with His imagination, with stories, questions, contrasts and comparison, and common experiences. He was reaching to their hearts. His message was to repent. The message was practical because He told them what the sinner had to do in order to come back to Him.

The thesis was at the end of the sermon (Luke 15:31). There were three

reactions, but only two paths: a loving father who receives and accepts the person just as he is, a younger son who was lost but decides to repent and come back (like the sheep) and an older son who did not know he was lost and did not want to come back (like the coin). Jesus left the audience to choose which one of the two sons' examples they wanted to follow. How did Jesus makes His appeals?

His Appeals

Jesus' preaching often invited people to action to accept His message or to reject it. Gerhard Friedrich, talking about Jesus' preaching, says: "His exposition was proclamation and His teaching of the coming of the kingdom became the challenge asking for decision for or against it."¹ Jesus asked for a decision when He asked for "repentance" (Matt 4:17; Mark 1:15); He asked people to "seek first the kingdom of God" (Matt 6:33); to "follow me" (Matt 9:9). He invited people to "enter the narrow gate (Matt 7:13); to hear and practice His words (Matt 7:24); and be wise (Matt 7:24).

Wherever Jesus preached or taught, there was a reaction. "Sometimes it only enlivened dinner on the grounds, or invited angry murmurs, or invited conspiracy, or the threat of violence or fury, but almost always evoked an immediate overt response of some type or another."²

Jesus expected results from His preaching. "His kingdom should not be

¹Gerhard Friedrich, "Kerusso," Theological Dictionary of The New Testament (Grand Rapids, MI: William B. Eerdmans, 1965), 3:713.

²Bailey, Jesus the Preacher, 52.

limited to apocalyptic blessings; it should be a present reality; the fleck of leaven should begin its immediate task of transformation.”¹ Jesus’ call was given with love and mercy. The Bible, however, tells us that at one point “many of his disciples turned back and no longer followed Him” (John 6:66). What was Jesus’ style of preaching?

**His Delivery According
to Ellen G. White**

Jesus’ way of presenting His message is the model for every preacher.

“Christ’s way of presenting truth cannot be improved upon.”² Let us examine how Jesus presented His messages.

1. **Simplicity.** One of the greatest gifts of an effective preacher is the ability to express the profound in simple terms. Jesus used very simple language so that the “children,”³ the “unlearned and the ignorant,”⁴ the “weakest,”⁵ the “uneducated,” the

¹Bond, 187.

²Ellen G. White, Evangelism (Washington, DC: Review and Herald Publishing Association, 1952), 56.

³White, Counsels on Health, 498.

⁴Ellen G. White, “The Gospel to the Poor,” SDA Bible Commentary, ed. F. D. Nichol (Washington, DC: Review and Herald Publishing Association, 1953-57), 5:1120.

⁵Ellen G. White, Early Writings (Washington, DC: Review and Herald Publishing Association, 1945), 160.

“common people,”¹ the “humblest mind”² and the “illiterate and the heathen”³ could “not fail to understand Him.”⁴ But at the same time, the “most educated and deep thinkers of the world”⁵ and the “highly educated”⁶ were attracted, charmed, and gratified with His discourses.

2. **Eye Contact.** Jesus knew the power of eye contact. He did not have a manuscript. He did not have an outline. All He used was the manuscript of His memory. He loved to watch people’s faces and their reactions as He touched their hearts. The Lord “watched the faces of His hearers, marked the lighting up of the countenance, the quick, responsive glance, which showed that the truth had reached the soul; and there vibrated in His heart the answering chord of sympathetic joy.”⁷ But when he saw the faces of the men refusing His message of peace, “His heart was pierced to the very depths.”⁸

3. **Clear Pronunciation and Voice Pitch.** Jesus preached to thousands of

¹Ellen G. White, Testimonies for the Church, 9 vols. (Mountain View, CA: Pacific Press Publishing Association, 1948), 4:260.

²Ibid., 214.

³Ellen G. White, The Desire of Ages (Mountain View, CA: Pacific Press Publishing Association, 1940), 254.

⁴White, The Ministry of Healing, 23.

⁵Ellen G. White, Sons and Daughters of God (Washington, DC: Review and Herald Publishing Association, 1955), 86.

⁶White, The Desire of Ages, 254.

⁷White, Education, 231.

⁸White, The Desire of Ages, 255.

people at the same time. Obviously, there was no amplification system at that time. But the Holy Spirit was with Him and helped Him to communicate His messages clearly, pronouncing each word distinctly. “He gave vital force and impressiveness to all His utterances.”¹

Jesus’ voice was a delight to the listeners. It was not a shouting that would have hurt people’s ears or a monotonous voice that would have put people to sleep. “There was a sweet melody in His voice. His voice, in a slow, calm manner, reached those who listened, and His words penetrated their hearts, and they were able to catch onto what He said before the next sentence was spoken.”² No wonder people were glad to hear Him.

4. Truth Spoken in Love. Christ Himself did not suppress one word of truth, but He spoke it always in love. He exercised the greatest tact and thoughtful, kind attention in His dealing with people. “He was never rude, never needlessly spoke a severe word, never gave needless pain to a sensitive soul. He did not censure human weakness. He fearlessly denounced hypocrisy, unbelief and iniquity, but tears were in His voice as He uttered His scathing rebukes.”³

Summary of Jesus’ Preaching

Jesus is the perfect model for every preacher. He preached with power. This power came as a result of a daily relationship with His Father, who told Him what to say

¹White, Evangelism, 56.

²Ibid., 670.

³White, The Desire of Ages, 353.

and how to say it. The Savior was an avid Bible scholar and a careful observer of nature and human behavior. Jesus believed and practiced what He preached. His life was so transparent that He could ask: “Can any of you prove me guilty of sin?” (John 8:46).

Jesus’ sermons were targeted to the heart because He knew that in order to motivate people for action, He had to speak to their needs. He did not prove the truth, but He showed them the truth not only with His words but also with His life. He made the truth relevant to their daily life.

The Lord had a clear mission: “to seek and to save what was lost” (Luke 19:10). Jesus thought that humans were worth the ultimate sacrifice. The Lord saw not what they were, but what they could become with Him.

The Savior’s preaching was accurate, clear, practical, and biblical. He mixed with people wherever they were to know where they worked, what they did, where they lived, and how they thought, behaved, and talked. His illustrations came from daily life. “He knew what was in a man” (John 2:24-25). The Master preached in such a way that every person from the most educated to the little child could understand every word distinctly.

Jesus’ preaching was inductive. He involved His listeners in the thinking process rather than asking them to accept a preformed truth by using questions that people were asking, narratives, dialogue, stories, contrast and comparison, and simple daily experiences. He took his audience from a known, familiar experience and arranged it in such a way as to lead His audience to analyze it. Then He suggested alternative courses of action, giving them the consequences of particular choices described or

implied and giving them more alternatives and choices than those they thought or were taught.

The Master identified Himself with the audience from the beginning of His sermons with stories, with positive remarks, with common-sense experiences speaking to their needs with love and compassion. These stories touched their problems, fears and frustrations, and gave them hope.

The Lord's eye contact was powerful. He constantly was watching people's faces to see if they were accepting or rejecting His message. There was compassion in His voice. It was never monotonous. The Savior never strained His voice to unnatural tones. The words He used were descriptive. Jesus used action verbs.

The Master used the familiar to communicate the unfamiliar. Jesus started with the known and directed His audience to the unknown. He gained people's attention from the very beginning and, little by little, they understood the great truth of His message. Jesus' main theme was the kingdom of heaven.

Jesus respected people's choices. He did not force their decision. The Savior presented the facts with emotion and convincing power. Then at the end, He let them choose in which group they would like to be. No wonder people were "amazed of His teachings because he taught as one who has authority" (Matt 7:28-29).

Now let us examine briefly Paul the preacher, his message, and the way he delivered it.

Analysis of Paul's Preaching

Paul was the man who influenced Christianity the most after Jesus. Of the

twenty-seven books in the New Testament, fourteen are attributed to him. Even though he was a writer and a theologian, his first and foremost love was to be a preacher of the gospel of Jesus. As pointed out by Dibelus and Kummel: “Preaching was, in fact, his calling, and with a fine single-mindedness, he made it his life’s work, everything else being subordinated to it.”¹ Paul was so convinced about preaching the gospel that he told the Romans they could not believe, they could not call on the Lord or hear Christ speak without a preacher (Rom 10:1-15).² He was not ashamed to preach this gospel because it was the “power of God for the salvation of everyone” (Rom 1:16). Preaching was for Paul an “obligation” (Rom 1:14). Paul dominated the book of Acts as Jesus dominated the four Gospels.

His Christ-Centered Life

Paul’s encounter with Jesus on the road to Damascus changed his life (Acts 9) and made him passionate for Christ. Jesus chose him to become His “instrument to carry his name before the Gentiles” (Acts 9:15). He was “filled with the Holy Spirit and was baptized” (Acts 9:17-18). He became so close to Jesus that he could say: “I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me (Gal 2:20). Jesus became the center of his dreams, thoughts, talk, life, behavior, preaching, and his all, to affirm: “For me to live is Christ and to die is gain” (Phil 1:21).

¹Martin Dibelius and Werner Georg Kummel, Paul (Philadelphia, PA: Westminster Press, 1966), 21.

²Holmes, 9.

Paul's Christ-centered life was nurtured with the Scriptures. Out of the 119 verses Paul used to write the contents of the nine sermons in Acts, 43 verses came from the Old Testament. Paul knew the Scriptures by heart. Sometimes he quoted the Scriptures, "proving from the Scriptures that Jesus was the Christ" (Acts 18:28); other times, he mentioned Scriptures without quoting the text.¹ He loved the Scriptures because he believed that the "Word of God is sharper than any double-edged sword" because "it penetrates even to the dividing soul and spirit, joints and marrow" (Heb 4:12) and is useful for "teaching, rebuking, correcting and training in righteousness so that the man of God may be thoroughly equipped for every good work. So he counseled the young Timothy to "preach the Word of God" (2 Tim 4:2).

Paul's Christ-centered life helped him to be authentic. He showed his authenticity by recognizing that he was a "sinner"; indeed, he affirmed "I am the worst" (1 Tim 1:15) who had experienced the forgiveness of God through Christ (1 Tim 1:16; Rom 1:16). He not only recognized his situation as a sinner, but he also said that he was struggling with sin: "I do not understand what I do. For what I want to do, I do not do, but what I hate, I do" (Rom 7:15); when he wanted to do good, "evil is right there with me" (Rom 7:21). Paul shared his personal testimony (Acts 26:1-27; Gal 1:13-17) and his experiences (2 Cor 12:22-29). He was transparent. He was converted by the power of Jesus. Kierkegaard's fourth principle of communication says: "Only one who is transformed by Christianity can teach Christianity."² Paul could preach because he was

¹Acts 17:24, compare with Isa 42:5; Acts 17:25-26, compare with Gen 2:7; Acts 17:27, compare with Jer 23:23-24.

²Lewis and Lewis, 24.

transformed. He could say: "Follow my example as I follow the example of Christ" (1 Cor 11:1). Let us examine Paul's message.

His Message

Paul became so obsessed about his Christ-centered message that he "determined not to know any thing among you, save Jesus Christ, and Him crucified" (1 Cor 2:1-2). He became a "fanatic" about Jesus Christ. Morris Venden describes a fanatic as "a person who always ends up at the same place no matter where he begins."¹ Venden adds that even though Paul talked about many things, like "meat offered to idols, fornication, incest, health, etc . . . , wherever he begins, he always ends at the same place."²

The presence of Jesus was so close to Paul that it is no wonder he had so many people converted to the Lord. Ellen White remarked that "it's the presence of Jesus that is needed in our assemblies, to make the preaching of the word effectual to the salvation of souls."³

Paul's preaching was different from Jesus' preaching. Bailey says that "Paul did not imitate the preaching of Jesus. His audience was different, the times were different, and even the message was different. Jesus spoke of the kingdom and of

¹Morris Venden, "Preaching with a One-Track Mind," in Preaching Your Way to Better Preaching (Berrien Springs, MI: Andrews University Center of Continuing Education for Ministers), 14.

²Ibid., 15.

³Ellen G. White, "In Demonstration of the Spirit," Review and Herald, September 4, 1888, 12.

salvation but Paul preached the resurrected Christ as an event, a historical reality. Jesus the preacher became Jesus the preached in the ministry of the apostles.”¹ Likewise contemporary preachers need to take into consideration the audience, the times, and the message to be effective in reaching the community.

His Persuasion

Paul’s message was presented with persuasion. He used evidence and reasoning. He preached with enthusiasm and “every Sabbath he reasoned in the synagogue, trying to persuade Jews and Greeks” (Acts 18:4). Demetrius recognized Paul’s persuading power when he said that “Paul has convinced and led astray large numbers of people here in Ephesus and in practically the whole province of Asia” (Acts 19:26). Paul persuaded people to make a decision for the Lord: “We try to persuade men. What we are is plain to God, and I hope it is also plain to your conscience” (2 Cor 5:11). He presented arguments so others might be “fully convinced” in their minds (Rom 14:5).

Paul’s preaching was influenced by Greek rhetoric in order to persuade people.² The Greeks, who first developed public speaking as a fine art, insisted that there are only three proper means of persuasion available to the speaker: ethos, pathos, and logos. The first one is ethos, or the character of the speaker as perceived by the audience. The second means of persuasion is pathos, or emotions, feelings. And the

¹Bailey, Paul the Preacher, 20.

²Ibid., 115-118.

third way the preacher persuades people is by logos, or logic, argument, reasoning.¹

The apostle could back up his words with his life, which is what the Greek word ethos means. Of all three ways of persuading people, ethos is the most important, because if the life of the preacher does not match the message, it will lose its power. Paul could say: "Follow my example" (1 Cor 11:1). He preached out of his experience of living through the work of the Holy Spirit.

Paul's preaching also had pathos; that is, he thought like his audience, felt like them, understood their suffering, and was sensitive to their pain (2 Cor 11:22-29). He identified with the people, mingling and living with them (Acts 16:34; 17:2; 18:3). Paul went where the people were. Bailey says that "Paul invaded the daily lives of his congregations."² He knew what made their listeners cry and laugh, what comforted and frightened them.³ Kenneth Burke says: "You persuade a man only insofar as you can talk his language by speech, tonality, order, image, attitude, idea, identifying your ways with his."⁴

Last, Paul used logos; in other words, he reasoned with his audience; he used logic. His arguments were powerful. "Much of Paul's preaching had a polemical cast to it."⁵ He used a technique called the diatribe, especially in Romans. This is a form of

¹W. Floyd Bresee, "The Persuasive Preacher," Ministry, January 1989, 25.

²Bailey, Paul the Preacher, 17.

³Ibid., 117.

⁴Kenneth Burke, A Rhetoric of Motives (New York: Prentice Hall, 1950), 41.

⁵Bailey, Paul the Preacher, 86.

discourse in which a teacher “addresses and rebukes his students and refutes logical objections to his doctrines.”¹ The preacher states opposing positions in the form of questions which are then answered, as in Rom 3:1-8 and 6:1-11.

Paul was not afraid of preaching “boldly to small and great alike” (Acts 26:22). He asked King Agrippa to make a decision for Jesus. “Do you believe in the prophets? I know you do.” King Agrippa responded: “Do you think that in such a short time you can persuade me to be a Christian?” Paul responded: “Short time or long, I pray God that not only you but all who are listening to me today become what I am” (Acts 26:27-29).

Paul appealed unashamedly to the emotions of his congregations. Can you feel Paul’s emotions as he wrote movingly of the love of God in 1 Cor 13 and in Rom 8:35-39; 12:9-20? He expressed joy resulting from “godly grief” that produced repentance in them (2 Cor 7:5-16). He presented his messages many times with “tears” (Acts 20:19 and 31).

His Illustrations

The nature of Paul’s illustrations was different than those of Jesus because his audience was different. Jesus dealt with farmers, fishermen, religious men, and craftspeople, while Paul’s audience in his travels included “government officials, traders, pilgrims, the sick, letter carriers, sightseers, runaway slaves, fugitives,

¹George Kennedy, A Classical Rhetoric and Its Christian and Secular Tradition from Ancient to Modern Times (Chapel Hill, NC: University of North Carolina Press, 1980), 155.

prisoners, athletes, artisans, teachers and students.”¹

Paul drew his illustrations from life experience (Rom 7:7-25), nature, athletics (1 Cor 9:24-27), and the military (Eph 6:13-17); he used the body as his favorite metaphor to talk about the church (1 Cor 12; Col 1:18; 2:10, 19).

His Audience Identification

When Paul started a sermon, he used a common ground, a commendation, to identify with his audience. For example, when he spoke to the Jews and the Gentiles, he said: “Men of Israel and you Gentiles who worship God” (Acts 13:16). When he spoke to the men of Athens, he said: “I see that in every way you are very religious.” Then he spoke about one of the inscriptions on one of their altars that said: “To an unknown God” (Acts 17:22). When being falsely accused by the Jews in Jerusalem, he spoke to the angry crowd in their language, Aramaic, so they became very quiet (Acts 22:2), and identified with them by telling them his roots, his Jewish upbringing and how zealous he was, like them (Acts 22:2-5). When he presented his defense before King Agrippa, he said: “I consider myself fortunate to stand before you today . . . and especially so because you are well acquainted with all the Jewish customs and controversies” (Acts 26:3).

His Sermons

Nine sermons are attributed to Paul in the book of Acts.² His sermons were

¹Bailey, Paul the Preacher, 88.

²Acts 13:16-41; 14:15-17; 17:22-31; 20:18-35; 22:1-21; 24:10-21; 26:2-23,25-27; 27:21-26; 28:23-31.

delivered before Jews, Christians, and Gentiles. Some were delivered in synagogues, others in public forums, still others in the trial context. One was delivered to shipwrecked survivors on an island and one in a house where Paul was under arrest.¹

Three of Paul's sermons are analyzed: the first sermon was delivered to the Jews in the synagogue in Antioch of Pisidia (Acts 13:16-41), the second was delivered to the Gentiles at Mars Hill who were pagans (Acts 17:16-34), and the third to the elders of Ephesus at Miletus (Acts 20:17-37).

Good news for the Jews

Paul was worshipping like anybody else in the synagogue on a Sabbath, and after the songs, announcements, and reading of the Scriptures, he was invited to speak at the spur of the moment about a "message of encouragement."

Paul stood up and started with familiar ground: "Men of Israel and you Gentiles who worship God." He started with a positive common denominator. You could hear the "Amens." Then after the introduction, he went into the first section of the sermon that I have entitled "Our Blessed Heritage." Paul continued with a common denominator. In this section, Paul told stories using the Old Testament, reminding them about where they had come from as a nation, how the Lord guided and blessed them out of Egypt, in the wilderness, in the conquest of Palestine, and the gift of the land. Then he reminded them about the judges, then about David who was the prototype of the Messiah. They had seen God's hand in a powerful way. I am sure the people were excited by this time. Paul knew the history. God was in control, guiding and directing

¹Bailey, Paul the Preacher, 96.

His people. The Jewish people were proud of their heritage.

With this background, Paul affirmed that God was still guiding and leading them. He moved from the accepted belief to a new revelation he wanted them to believe. The second point he presented was that “Jesus was the promised Savior” (Acts 13:23). He mentioned John as an authoritative witness of Jesus’ messiahship. Even though for the audience John was not in the same status as the Old Testament prophets, he presented John with such conviction that he did not have to use proof. If the preacher has great conviction, he can present lies and the people will believe it.

Then to identify with his listeners, he affirmed to his audience that they are God’s children and Abraham’s heirs. They are special. And because they are special, God has sent this message of salvation in the person of Jesus Christ.

Paul then warned them not to make the same mistake as those in Jerusalem and reject God’s messengers. “They did not recognize Jesus, yet in condemning Him, they fulfilled the words of the prophets that are read every Sabbath” (vs. 27). Paul quoted Scriptures to prove Jesus’ death happened to fulfill “all that is written about him” (vs. 29). Paul makes his appeal presenting Scriptures so that they could make up their minds to accept the “good news” (vs. 32), “forgiveness of sin” (vs. 38) and “justification” (vs. 39) or to be “scoffers who will wonder and perish” (vs. 41).

I can feel the power in this message. Paul believed what he was saying with all of his heart. He left them with the desire to hear more. He was asked to continue the following Sabbath (vs. 42). This sermon is both inductive and deductive in its nature. It started with a historical narrative of the Hebrews that climaxed in the life, ministry, crucifixion, and resurrection of Jesus. It ended with the deductive application of proving

it with the Scriptures with an appeal to accept or reject the message.

Good news for the Gentiles

The second sermon analyzed is found in Acts 17:22-31. As Paul was waiting for Silas and Timothy in Athens, he was greatly distressed to see that the city was full of idols. He reasoned with the people daily. A group of Epicurean and Stoic philosophers who did not have anything to do but talk and listen to the latest ideas invited Paul to present his ideas to them. He had been called a “babbling,” a preacher of “foreign gods,” “new teaching,” and “strange ideas” (Acts 17:18-20), but at the same time, they wanted to hear what Paul wanted to say. So Paul saw an open door.

With this background, Paul started with a commendation: “Men of Athens! I see that in every way, you are very religious” (Acts 17:22). Paul began with the known and went on to the unknown. An excellent introduction! I can feel that the men were agreeing with him. He knew and respected what those people believed. As pagan philosophers and secular humanists, they believed that you can achieve happiness without God. The Stoics had “high ethical standards and contributed many good things to their communities. They believed that personal satisfaction derived from service.”¹ The Epicureans were responsible citizens. They believed that the “nobler things of life, education, art, beauty and public service, produced pleasure. But at the same time, they were the despisers of religion.”²

Paul respected their heritage by quoting their own writers. He began where

¹Ibid., 100.

²Ibid., 101.

they were rather than where he was. He quoted some of their own poets who had said that “we are His (God’s) offspring” (Acts 17:28). Paul developed this idea that we all come from God’s hands. He could say that they instinctively reached out for this God but could not name Him and did not know how to relate to Him. Paul affirmed to them that God communicates in different ways other than Judeo-Christian tradition and that He is close if you will “seek” Him, in the hope that they might feel after Him and find Him.

Bailey says that Paul used a classical syllogism in his discussion of God in vss. 24 and 25. He says that if “God made the world, he needs nothing, therefore service to idols is useless.”¹ Also, he continues saying that this touched the Stoics’ and Epicureans’ sense of natural order. Paul moved to his evangelistic purpose with an enthymeme on God’s relationship to humanity (vss. 26 and 27). “God made all humanity, He made them to seek Him, (implied) you are human, created to seek Him.” Bailey continues, saying that this type of argument was “common in philosophical debates and this point would have been easily grasped by his audience.”²

Then he presented that God will overlook our ignorance about Him because we do not know Him, but now that we know Him, we need to “repent.” Of course, repentance for each person is different; for the Jews to repent meant to stop rejecting Jesus as the Messiah. To the Stoic, it meant turning away from his ignorance of God. Each person must make his own repentance in his own way, in light of the situation in

¹Ibid., 104.

²Ibid.

which the gospel finds him.¹ After this evangelistic sermon, a “few men . . . believed” (Acts 17:34).

Paul’s message was a model of magnificence. With reasoning style and substance, he had spoken of God, creation, resurrection, repentance, and judgment. Everything was contextualized in the culture of his hearers and climaxed by a call to commitment. Only one element was missing, and it was a big one: Paul omitted the crucified Christ. He mentioned His resurrection from the dead but did not say how or why He died. He consciously avoided Calvary’s cross. Why? The apostle did not want to offend his sophisticated audience. His strategy backfired. Few were converted.

Paul left Athens disappointed. Heading to Corinth, he pondered what happened and reached a firm conviction. He said to the Corinthian church: “When I came to you, brothers, I did not come with eloquence or superior wisdom as I proclaimed to you the testimony about God. For I resolved to know nothing while I was with you except Jesus Christ and him crucified” (1 Cor 2:1-2).

No fancy rhetoric anymore, just Christ and Him crucified. Ellen White comments: “In preaching the gospel in Corinth, the apostle followed a course different from that which had marked his labors at Athens. . . . [He] determined to avoid elaborate arguments and discussions, and ‘not to know anything’ among the Corinthians ‘save Jesus Christ, and Him crucified’.”² This sermon is inductive in nature because its thesis is given at the end (Acts 17:31, 32).

¹Ibid., 105.

²Ellen G. White, Acts of the Apostles (Mountain View, CA: Pacific Press Publishing Association, 1911), 244.

Good news for the Christians

This speech is Paul's farewell before he goes to prison, directed to the elders of Ephesus at Miletus (Acts 20:17-37). This is a sermon from the heart, very personal. It was on leadership. It was a recital of his own ministry among them. If this sermon can be titled, it could be called "Characteristics of an Effective Leader." Those characteristics can be summed up in three words: "I show you," "follow my example" (vs. 35, 1 Cor 11:1).

Paul used a series of deductive premise from the very beginning. There was a personal testimony (vss. 19-24, 33-35), exhortation and application (vss. 25-31), and commitment to be faithful to God, to His word, and to the flock (vss. 28, 32, 35). It was a deductive sermon.

Paul's leadership relationship to Jesus helped him to be a humble servant (vs. 19), preached for three years what was helpful for Jews and Gentiles (vss. 20, 21, 31), in public and from house to house (vs. 20), day and night with tears (vs. 31) with a message of repentance and of faith in Jesus (vs. 21), for whom he was willing to suffer (vs. 24). His relationship with Jesus was so close that he was willing to be directed by the Holy Spirit wherever He led him, praying that he was permitted to finish the task the Lord had given to him (vss. 23, 24).

Paul uses a strong metaphor, "Savage wolves will come after me to destroy the flock." This "savage wolves" will come from inside and from outside (vss. 29, 30), to distort the truth (vs. 30).

This was a very emotional sermon. One can feel the atmosphere of a farewell, especially when Paul told them that they would not see his face again (vs. 38).

Paul finished the sermon with a consecration prayer. They knelt, wept, embraced, and kissed. What a moving experience! There was no introduction, no eloquent words, no proving a doctrine or debate. It was a sermon from Paul's heart to their heart. Paul's transparency came through. It was powerful!

Summary of Paul's Preaching

Paul had a clear call from Jesus. He had a story to tell. He had an encounter with Jesus on the road to Damascus that changed his life forever and made him a powerful witness (Acts 9:3-6; 22:6-10). He was connected with Jesus through prayer (1 Thess 5:17) and also through His Word (2 Tim 3:15-17). Paul became Jesus' instrument to call people to repentance and to believe in Jesus (Acts 20:21).

Paul had a clear message: to preach Jesus and Him crucified (1 Cor 2:2). Whatever launching pad he started from to preach or teach, he finished with Jesus. The majority of his sermons and writings were deductive. That means he stated a premise and then developed it with other texts and illustrations (Acts 13:26).

Paul had a clear mission: to reach the Gentile world with the "Way" (Acts 24:14), the "Hope" (Acts 26:6), the "Promise" (Acts 26:7), and the "Good News" (Acts 17:18) that is in Jesus. This defined, specific, focused mission gave him the fire and enthusiasm to talk, to teach, and to preach and even to die for (Phil 1:21). Paul not only preached in public but also from house to house (Acts 20:20). He mixed with the people in order to know what made them tick.

As Paul started a sermon, he identified with his audience in the first minutes with a commendation, a positive statement, a common denominator (Acts 17:22-23).

He used extensive Old Testament passages. Scripture was his code of authority to prove, debate, and argue about Jesus. He presented his messages in a convincing, bold, exciting, reasonable, and emotional way for people to make a decision to accept Jesus Christ. Several times, he was involved in vigorous debates.

He was knowledgeable about his audience and talked to the needs of the people. He knew Jewish traditions, history, and pagan culture. He was a scholar. Festus interrupted Paul's defense and said, "Your great learning is driving you insane" (Acts 26:24).

He packed a lot of material into a small time and space. He was willing to "lose all things" for Jesus (Phil 3: 8), "to suffer" for Jesus (Phil 1:29) and "to give his life" for Jesus (Phil 1:21). His illustrations were vivid and from daily life experience.

Paul was an evangelist. His zeal was to spread the good news of Jesus to every person he encountered, in every circumstance he experienced in season or out of season. He was a "fanatic" for Jesus. The apostle used both methods of communication-inductive and deductive-to preach the gospel.

A Summary of Jesus' and Paul's Preaching

After studying the preaching of Jesus and Paul in a limited way, I would like to summarize the preaching principles that made them powerful and effective.

1. Jesus and Paul knew God on a personal and daily basis. They spoke of what they had seen, tasted, felt, and heard about God. Their relationship with the Lord was real and authentic. They had a personal story to tell.
2. They both had a clear, focused mission. They were on this earth in order

to bring people back to the Lord. They breathed evangelism. Wherever they were, it was an opportunity to present the Gospel in a convincing and powerful way.

3. Both were knowledgeable and respectful of the audience's beliefs and traditions. Jesus and Paul were very well acquainted with the Old Testament teachings, nature, and human behavior.

4. Both preachers were transparent. They practiced what they preached in public and in private. No one could point a finger at them in order to blame them for any misconduct. This gave them a powerful conviction that was contagious and helped people to believe in the message they preached.

5. Jesus and Paul knew people's needs. In order to know this, they mixed with the people at their work, at their homes, in the synagogue, in the street, and in the marketplace, wherever they were. They observed, listened, and talked to people. People were their main study books. They loved people.

6. Both preached to the heart. Their sermons came from their hearts to the hearts of the people. They touched the mind, with facts, the emotions, and the will.

7. Both preachers were practical. They were interested in teaching "how to" live a Christian life. Both used vivid illustrations according to the area, people, customs, and traditions they were in.

8. Their presentations were simple and interesting. They could hold the attention of thousands of people all day long. They tailored their messages according to their audience. Every person could understand their message. They preached the truth, but it was said in love with emotion, compassion, and many times with tears.

9. Jesus' style of preaching was conversational. Paul's tone of preaching

was more rhetorical; he debated or defended himself and Jesus, whom he represented. The majority of Jesus' preaching was inductive. The majority of Paul 's preaching was deductive. Jesus' message was the kingdom of heaven. Paul's message was Jesus and Him crucified. Jesus' preaching was full of stories, examples, parables, narrative, analogy, questions that people were asking, contrasts and comparisons, dialogue, common-sense truth, and daily experiences; his messages were simpler. Paul's messages had illustrations, questions and answers, and contrast and comparison, but his preaching was more polemical, argumentative, and debatable. Jesus did not use personal stories, while Paul shared his personal conversion and struggles and confessed his sins. Both used persuasion to appeal to the minds, hearts, and will, but Paul used more arguments, reason, and logic until he learned to keep it simple and narrow his focus to preach nothing else but "Jesus and Jesus crucified."

10. Both expected a decision after their presentations. Their message was urgent. Today is the day of making a decision for God. They were bold in asking for decisions.

CHAPTER III

ANALYSIS AND EVALUATION OF SIX SUCCESSFUL PREACHERS

The purpose of this chapter is to analyze and evaluate six preachers who are powerful in the pulpit and who also have affected my preaching in a positive way. The criteria used is shown at the end of this chapter. A short introduction for each preacher is written, and three sermons are analyzed of each one of the preachers.

Elder Alejandro Bullón

Elder Alejandro Bullón was the Ministerial Secretary of the South American Division when I interviewed him on March 31, 1997. Elder Bullón believes that power for preaching comes from spending time with Jesus, knowing Jesus, walking with Jesus, talking to Jesus, listening to Jesus, and preaching Jesus. This kind of preaching changes people's lives.

He says that he can neglect everything except his sixty to ninety minutes of daily devotional time with the Lord. During that time, he reads and meditates on the Scriptures. He has read more than 100 times the book of John, where the majority of his sermons come from. He has read more than fifty times the book Steps to Christ by Ellen G. White.

Elder Bullón has a vivid imagination. He reads about Zacchaeus, and he

imagines being Zacchaeus. He becomes Mary Magdalene, Judas, Peter, etc. He tries to feel what they felt, see what they saw, say what they said, and hear what they heard. He imagines their reactions, then he gets a practical lesson for himself on which he meditates during the day. He preaches on a passage where he has felt the Lord speaking to him.

His sermons are practical. He believes that the preacher has to touch not only the mind, but also the heart of the listener, speaking to his or her needs from the very beginning. "You reach the heart of the people by applying the sermon to their lives," he said. How can the truth that you are going to preach help a young woman whose boy friend left her? How is it going to help the elderly man who has been abandoned by his children? How is it going to help a father who has problems with a drug-addicted son? How is it going to help a teenager who is flunking the school year? How is it going to help a couple who have marriage problems? Then, after touching the mind and the heart, he says, you have to touch their body. In other words, they have to commit physically to the truth you just preached--by raising their hands, standing up, coming to the altar, etc.

If he spends four hours preparing a sermon, he will spend eight hours observing and studying the lives of the people where he is going to preach. He uses music at the beginning and at the end of each sermon because if the spoken word did not touch the hearts of the listeners, he believes the singing word will do it. Elder Bullón does not use notes. He does not need an outline of the sermon because his outline is in the Bible text.

With his lapel microphone, he walks constantly on the platform. He observes the eyes of the people as if he is talking to one person. His preaching voice is conversational. He does not raise his voice to an unnatural pitch. He varies the speed

and volume of his voice to emphasize a point. His voice denotes kindness and love.

The lengths of his sermons ranges from fifty minutes to one hour. He tries to preach not on what he is interested in only, but on what his congregation needs and is interested in. As you listen to his sermons, you can feel that this man knows Jesus on a personal basis.

Analysis and Evaluation of His Preaching

Let us analyze the preaching of Elder Bullón through three sermons: “Lost Inside the Church” (Matt 18:11-14), “Nicodemus” (John 3:1-17), and “More Like Jesus” (Isa 53:4-7).

Before each sermon, Elder Bullon has a prayer in which he purposely asks the Holy Spirit to take over the meeting and to help his audience make a decision to follow Jesus. Elder Bullon’s messages are clear, simple, and easy to follow. Even a child can understand them.

From the very beginning, Elder Bullón gets the attention of his listeners by asking a series of questions. Then he tries to touch the heart by applying the truth to the listeners. He does not wait to exegete the passage first and then make the application. Sometimes he starts with the application, but usually he applies the Scripture step by step. He says: “You will lose people’s attention if you wait until the end to make applications to their life. People are not interested in how tall and wide were the walls of Babylon when they have a son on drugs.”

In order to prove or explain a point or a question, he tells a story using his imagination. In every step of the story, he applies it to his listeners. This was Jesus’ way

to prove a point. Using his imagination, the Bible, and the Spirit of Prophecy, he tells the story or stories with vivid emotion, joy, fear, sadness, and disappointment.

He uses a lot of comparisons. He compared the lives of the rich young ruler and Nicodemus to the lives of church members who have been raised in the Adventist church with do's and don'ts but without having a loving relationship with Jesus. He spoke on the way the Jews kept the Sabbath. They did not walk more than 999 steps on the holy day because, if they did, they had transgressed the Sabbath. Then he compared this custom with a church that registered in its books a church board vote a few years ago that young people had to play at least 300 feet away from the church. If they disobeyed, they were sinning. At least, a church board took the action, he said. But transport what happened 2,000 years ago to today's life. He said: "I know of members who do not need any board because they tell what you can do and you can't do. They are like the leaders of Jesus' time who, when He came to Jericho, asked what the law says about divorce. That is all they have in their minds, what can be done and what can't be done, what does it say and what doesn't it say?" He compared the Jews' strict leaders with Adventist leaders and members; lost sheep with lost church members; and marriage with being married to Jesus in baptism. He compared being lost in the jungle and being lost in the jungle of doctrines without Jesus.

He utilized the first-person approach and applied it to the listeners with a series of short sentences. When he explained about the emptiness that the rich young ruler felt, he said in a lower, thinking tone of voice: "Why I am not happy? I keep your commandments, and I obey all that the church requires. I dress correctly. I listen to the right music. I eat the right things. Why am I not happy? What is missing in my life?"

He applied the same procedure to Nicodemus.

“A life that is strictly trying to keep the rules and regulations without loving Jesus is an empty, unhappy, hard, and lost life,” he affirmed. It is mere formality. This experience can be happening in the life of a member of the true church. Then to confirm this point, he used two personal illustrations: one of an elderly lady who was married for sixty years without love and another of a young couple who were getting a divorce because he said that she did not love her husband.

He used pauses to emphasize a point, especially when he said that the experience of many members is empty, unhappy, lost in the church. This is tragic! He pronounced every word in a distinct and clear manner. All of his illustrations were personal. He presented the biblical text, the explanation of the text, and confirmed how the love of Jesus works. He told the experience of a person he knew, or an experience of his own or someone in his family. He had a personal story to tell. He used the personal pronoun in Spanish, “tu.”

Elder Bullón is not only preaching, but is teaching. Repetition is fundamental in teaching. All through these sermons, he repeated specific concepts, such as a person is not happy if he or she tries to obey God without loving Him. You first are Christian; then you are obedient. You cannot be truly obedient unless you are a Christian.

Elder Bullón used three or more words to explain something. For example, commenting about the lost sheep, he said they are men who are in “drugs, prostitution, and misery.” Speaking about the young ruler’s personal reaction, he imitated the ruler’s voice by saying: “I keep, I obey, but I am not happy.” Talking about the leaders who were concerned about the young men, he said: “They were worrying what the young men

would do, if they would keep and obey all the church's requirements."

This preacher used first-person dialogue throughout the sermon: dialogue between the Father and Jesus; between Jesus and the devil; between Jesus and Barrabas. His sermons were full of short sentences. Nobody who listened to this sermon could go to sleep. He answered his own question: "Why should I love God?" Then he finished with another question: "How can I fail to love Him back?" Where he started, he ended, making a full circle.

When he emphasized something, he raised his voice, but never to an unnatural pitch. He preached with conviction because he believes what he preaches. When he talked about his own experience and made the appeal, he lowered his voice, showing love, compassion, and care. I was touched.

At the end of his sermons, he made an appeal with music. Sometimes he asked people to kneel, to stand, to pray in their seats, or to come forward. He did not force people's decisions. He believes that when Jesus' love is presented, someone is going to make a decision for Him. His sermons are inductive.

Elder Morris Venden

At the time of this interview, February of 1997, Elder Venden was the Senior Pastor of the Azure Hills Church in Riverside. Elder Venden has a period of devotion and study every day from 6 to 10 a.m. His sermons are about forty minutes long. His preaching notes are a brief outline with just the main words. This helps him to have eye contact with his audience from the beginning to the end. His style of preaching is conversational, and his main preaching theme is righteousness by faith. His sermons are

basically stories. He has been a minister for more than forty years and has been a blessing to thousands of people who have heard his Christ-centered messages.

Elder Venden says that a football player thinks of football all day long. An auto mechanic thinks only of automobiles. A doctor is constantly preoccupied with medicine. We do not call them fanatics; we say it is their work to think of these things. And it is all right for a preacher to be one-sided, too. He can have only one string in his violin if it is the right one! In fact, it would be too bad to be in the ministry if your central focus were anything but the one the apostle Paul was known for: Jesus Christ and Him crucified (1 Cor 2:1-2).¹ No matter where the preacher starts, he always needs to finish with Jesus.

Every good preacher has a story to tell about his or her conversion. After three years in the ministry, Elder Venden was going to quit. Studying as never before, he found the theme of righteousness by faith that transformed his life, his preaching, and his ministry.

Analysis and Evaluation of His Preaching

The three sermons to be analyzed to evaluate Elder Venden's preaching are: "Effective Prayer," "Kinds of Prayer," and "Praying in the Name of Jesus."

All three sermons were deductive, practical, clear, and powerful. The preacher had done a thorough job in researching these topics. All three sermons had the thread of righteousness by faith woven throughout the messages. You could sense that

¹Venden, 14.

Elder Venden has a close relationship with the Lord Jesus Christ. These sermons were a series.

Elder Venden started with an attention-getter, a current personal illustration that touched everybody. It was an excellent beginning. Then he explained what he was going to talk about. Every point was clearly explained, illustrated, and applied to the needs of the congregation.

The preacher asked a series of questions that people were asking, and then he answered them in a precise and intelligent way. There was dialogue, using the first person. You could feel the emotion in his voice, a calm enthusiasm and empathy towards his people. He has a great sense of dry humor. He says things in such a way that makes people glad, like Jesus did.

Elder Venden is honest in giving credit to those from whom he has borrowed some of his sermon material. In forty minutes, he packed a lot of solid “food” with an average of fifteen to twenty Bible texts per sermon. Whoever heard him realized that Elder Venden had done his homework before coming to the pulpit. His subjects were presented in a fresh way.

The preacher loves to tell stories. His illustrations touched adults, professionals, kids, wives, the young and old. He not only gave examples of meaningless prayers, but also gave practical examples of how to pray as Jesus did. He became vulnerable as he told personal stories, showing his humanity. Elder Venden is strong in challenging people’s minds and touching people’s hearts, but a little weak on his appeals.

Dr. Dwight Nelson

Elder Nelson is the Senior Pastor of the Pioneer Memorial Seventh-day Adventist Church in Berrien Springs, Michigan. I had the privilege to interview him in May of 1997. Elder Nelson has a story to tell because he had an encounter with the Lord Jesus Christ. Being a fifth-generation Adventist and fourth-generation Adventist preacher, he thought he was born saved. After wrestling with his spiritual condition for several months and reading and meditating on the book Steps to Christ by Ellen G. White, he met Jesus as his personal Savior and Friend with whom he spends time on a daily basis. He said that “if we do not have time alone with Jesus on a daily basis, we do not have the right to tell our people to pray.” “In order to have fire in the pulpit,” he commented, “there has to be kindling in the closet.” He said that if “there is no passion for Jesus, you cannot put an act in the pulpit.”

Dr. Nelson’s preaching style is conversational and evangelistic. Most of his sermons are inductive; in other words, the punch line, the thesis, comes at the end of the sermon. He writes the sermons from beginning to end and when he writes them, he imagines the 85-year-old, the person with a Ph.D., and the 12-year-old member looking over his shoulder. He asks the question, “How is the sermon that I am preparing going to touch my congregation?” In spite of preaching with a manuscript, he has excellent eye contact with the congregation. His sermons are from thirty to thirty-five minutes long. And by God’s grace, he preaches from his heart to the people’s hearts.

This preacher preaches with conviction and enthusiasm; he believes what he preaches. He moves around the pulpit. He makes appeals at the end of every sermon, asking people to make a decision for the Lord Jesus Christ.

Analysis and Evaluation of His Preaching

Dr. Nelson's preaching is biblical, Christ-centered, practical, and inductive. The sermons to be considered are: "When God Gets Audited," "Playing Marbles With God" and "When the House Is Burning Down." He used vivid illustrations in his sermons from beginning to end. His sermon illustrations came from books and from personal experience. His personal illustrations made him human. The stories were told in a very interesting manner, appealing to the minds and hearts of young and old, of professionals, and of common people.

The preacher's messages were good news. He presented God as loving, caring, and interested in every creature and Who is in the business of saving people. He exalted the Lord Jesus as the only solution to our problems. His sermons were Christ-centered and evangelistic in nature.

Dr. Nelson presented in a logical, convincing, exciting, fresh, and powerful way a doctrine that has been debated in the past several years, the Pre-Judgment Doctrine. He presented it as good news: To know that Jesus, the Judge, is in our side is great news!

Dr. Nelson used a series of questions that people were asking, and then he answered them throughout his message. He used contrasts and comparisons, such as God has books to keep records of our words. "What is wrong with that?" he asked. "We are the most record-keeping people on the earth," he affirmed. Then he told several illustrations confirming this point. He was very well acquainted with the needs of his congregation.

A wonderful sense of humor was shown as he dealt with delicate subjects, but at the same time, he was serious, persuasive, sincere, and compassionate. He believes what he preaches and is not afraid to tackle difficult subjects with the power of God.

His voice was modulated but never strident or monotonous. Sometimes he raised his voice; other times, he lowered his voice. He preached with passion. He changed the speed of his presentation; sometimes he went fast, others slow, others in silence. His pronunciation was crystal clear, and his vocabulary was abundant with picture and descriptive words that made people see what he was saying. His messages were simple to understand.

The sermon, “When the House Is Burning Down,” was preached to pastors. The material was heavier but very interesting. He spoke to the heart. The intensity of his voice and the urgency and sincerity of his material helped you to make a decision to have a closer relationship with the Lord Jesus. It was a powerful sermon.

Dr. Nelson’s messages touched the minds of the congregation through stories, clear points, facts, and logic, but also their hearts through enthusiasm, conviction, and emotion. Then he lowered his voice and, with fervent and sincere appeals, invited his congregation to accept his message.

Dr. Charles Swindoll

Dr. Swindoll is the President of the Dallas Theological Seminary in Texas. I did not have the opportunity to interview Dr. Swindoll, but I received material that helped me to do an evaluation on his preaching. Dr. Swindoll “has developed a popular expository speaking style characterized by a clear and accurate presentation of Scripture

with a marked emphasis on the practical application of the Bible to everyday living, making God's truths a reality in the lives of hurting people."¹

Dr. Swindoll uses the following series of questions as he prepares a sermon: Is it accurate with the biblical text? Is it clearly delivered so that anybody can understand it without having to be decoded? And is it practical enough for people to take something with them when the message is ended?²

The time he spends with the Lord takes priority in his daily schedule. Through the Scriptures, he lets the Lord speak and warm up his heart. He approaches the Lord as a very close friend. He said, "I am honest, open with Him." He includes singing and reading of the Scriptures, often reading them aloud, sometimes in prayer. He includes times of silence. But his focus is always on worship, praise, and adoration. During his exercise time, he memorizes and meditates on specific verses of the Scripture.³ His preaching-teaching style is expository. His goal is to present his message in a way that is "accurate, clear and practical."⁴

¹Charles R. Swindoll, Biographical Information (Dallas, TX: Dallas Theological Seminary, July 1, 1994).

²See Appendix sermon, "The Importance of Good Communication," 4.

³Charles R. Swindoll, "What Makes Swindoll Tick?" interview by editor, Christianity Today, October 8, 1982, 54-56.

⁴Charles R. Swindoll, "The Temptations of Ministry," interview by editor, Leadership, Fall 1982, 23.

Analysis and Evaluation of His Preaching

The preaching of Dr. Swindoll is deductive and expository. The sermons to be analyzed are: "The Importance of Good Communication," "Ministry at the Grass-Roots Level," and "An Endangered Species?" The sermons were applied to the life of the congregation; sometimes the application came before the text. Even though his sermons were expository, Dr. Swindoll used most of the ingredients of an inductive sermon. He made drastic comparisons such as "boring preaching is compared with death." He used stories from the beginning to the end, stories that came from his own personal experience and that of his family. Dr. Swindoll was not afraid of sharing his struggles with the congregation. He used a lot of common-sense experiences to prove a truth. His interest was in meeting the needs of the people, asking questions that people were asking, and then answering them throughout his presentation.

This preacher was very methodical and organized. All of his main points came from the text. He mixed humor and seriousness. Dr. Swindoll read the Bible with gusto, making it come alive while expressing what the author wanted to convey. He raised his voice, used pauses, lowered his voice, and preached with conviction and enthusiasm because he believed what he preached. He preached with authority. You could feel his passion.

Dr. Swindoll was very well read. You had to notice that he was very well prepared because of the amount of quotations he used. Just in the first sermon, he quoted eleven different people. His presentations were very interesting. He used short sentences, simple language that everybody could understand, picture words, similes, and

repetition of his main points. He explained the meaning of Scripture when the reading was not clear.

Dr. Swindoll's illustrations were current, from personal experience, from books, newspapers, magazines, and from observing people. He loved biographical sermons. "People love stories." He started with an illustration and ended with an illustration. A summary was presented at the end of his sermons.

The sincerity of this preacher came through. He was brave enough to say to his congregation that if they have not grown up in Christ in the past year, there was something wrong with them or with his messages. He was courageous enough to say "If you are not receiving the truth from the Scriptures, you are being ripped off!" He used warnings, rebukes, and encouragements.

Dr. Swindoll appealed to the mind as he did to the heart. He applied the sermon from the very beginning. He was serious most of the time as he talked to the heart, but when things became a little tense, he said something humorous to relax the people. He told the people what he was going to say at the beginning of his sermons. Then he made powerful and direct applications to his audience. He made fervent appeals at the end of his sermons. He lowered his deep voice and talked very slowly to the heart when he said, "If you do not have Jesus, you are lost" and also told those who have Jesus, "We cannot play games with the devil."

The content of his sermons was powerful because they were Bible based. His messages were Christ-centered. This showed that he has a personal connection with Jesus. His sermons were about forty-five minutes long. His delivery was enthusiastic and energetic, and he was not afraid to preach the truth with compassion and appeal to

the hearts of the people. His pronunciation was clear and impeccable. His message was clear, simple, and easy to understand, but at the same time deep and loaded with lessons. The sincerity of this preacher came through as a man of God. He used repetition as he went from one point to another. Also, he repeated the main word he wanted to remain impressed in the minds of the people. His style of preaching was conversational and evangelistic.

Pastor Bill Hybels

Pastor Bill Hybels is the Senior Pastor of the Willow Creek Community Church in South Barrington, Illinois. Through his ministry, this church has grown from zero to more than 15,000 in the twenty-three years he has served as the Senior Pastor. He has two main services: one for his church members on Thursdays and one for his Seekers (nonmembers) on Sundays.

His sermons are biblical and from the heart. He has a preaching/teaching style. He expresses emotion, joy, humor, and tears, and he makes direct appeals to his audience. His sermons are about forty-five minutes long.

His use of descriptive words is seen throughout the sermon. He uses a lot of personal illustrations, telling about his personal struggles, weaknesses, and victories.

His sermons are so powerful that his congregation is growing every Sunday. His goal is threefold: to reach the mind with facts and ideas; to reach the heart with emotion, his voice, and personal illustrations; and to reach the body, to move his audience into action. His sincerity, transparency, and conviction touch the listening ear. He practices what he preaches.

Analysis and Evaluation of His Preaching

The three sermons to be analyzed are: "It's My Turn Now," "The Significance of the Sacraments," and "Show Me the Way."

The first two sermons were deductive, and the last sermon was inductive. All were Bible based and Christ-centered. He got the attention of his congregation by way of illustrations. He believed in applying his sermon to the needs of his congregation from the very beginning. In the first two sermons, he told his congregation what was he going to preach and then he preached about it.

The pastor presented a series of questions that people were asking and then, throughout the sermon, he answered them with power and conviction. He explained the meaning of baptism in a simple way. He gave his personal experience of being baptized when he was a child and then when he was re-baptized as an adult.

He used his imagination. He used the first person in explaining things. You could feel his deep conviction through these messages. He made fervent appeals to his audience to make a decision for baptism. He asked for a decision at the end of the sermon in the privacy of their hearts.

His sincerity was powerful. You could feel that he has a close relationship with Jesus. Again, he told his own personal testimony. With tears in his voice, he persuaded his audience to participate in the sacraments. He said that his heart is touched every time he participates in this sacrament. He told of the different reactions he had at the communion table. As his heart was touched, he could touch others. He used personal stories and explained the meaning of the sacraments. After he had explained it,

he expected an answer from his congregation. He appealed to every member with deep intensity to make a covenant with the Lord to participate every time this sacrament is offered as he had participated for the past twenty years.

His appeals were direct and fervent throughout his sermons. He was direct in his final appeals. At the end of the first sermon, he told his congregation: "If you are a Christian, you need to participate in these two sacraments; if not, you need to go for a walk and meditate on your relationship with the Lord Jesus Christ." His sermons were powerful, convincing, and simple to understand. At the end, he apologized to his audience for the intensity of his presentation.

Pastor Hybels sermons were very practical from beginning to end. He used emotion, humor, sincerity, picture words, graphics, reason, and logic, and he made fun of himself. He used tennis, golf, and score cards to illustrate his point.

The third sermon was inductive. He used two personal illustrations. The whole sermon was preached as a conversation with another person. He led the person with whom he was talking to a decision. Elder Hybels asked his friend to sign a decision card, making a commitment with Jesus, with his own pen. At the same time in a fresh way, as he finished the story, he asked his congregation to sign a decision card, committing themselves to Jesus. It was excellent, simple, and practical, but it touched the mind and the heart and moved people to action.

Pastor Hybels told his congregation in a practical way how the Bible teaches us to pray, and then he prayed with his congregation. Not only did he tell them how to pray, but also he showed them how.

He was not afraid to tell his congregation the wrong way of praying,

mentioning specifically how some denominations pray, but he said it with love in his voice and a lot of emotion. There was a sense of urgency, kindness, and deep spiritual conviction. Every main point was illustrated. There was repetition from one point to another. His sermons came from his heart to the hearts of the congregation. They were Christ-centered.

He ended by analyzing the Lord's Prayer step by step and climaxed the sermons in prayer. He made a summary at the end of what he had just said.

Dr. Gardner C. Taylor

Dr. Gardner C. Taylor is Pastor Emeritus of the Concord Baptist Church of Christ in Brooklyn, New York. Fifty years ago, one of his preaching professors wrote a note to him that he keeps in his study. It says: "Don't let anything draw you away from preaching." Dr. Taylor, after serving for forty-two years as the Senior Pastor in the Concord Church, retired as a pastor, but he never retired from the pulpit.

In 1980, Time magazine declared him "dean of the nation's black preachers."¹ He was named "one of the greatest preachers in American history" in Ebony and "the greatest preacher living, dead or unborn" in Christian Century magazine.²

Analysis and Evaluation of His Preaching

Dr. Taylor's preaching is biblical, Christ-centered, practical, and directed to

¹Gardner C. Taylor, "Timeless Tension," interview by editor, Leadership, Fall 1995, 19.

²Larry Lyon and Glenn Jonas, Effective Preaching: The Baylor Lists of What It Is and Who Does It (Houston, TX: Baylor University, 1997).

the needs of his congregation. The following three sermons are analyzed: “Betrayal,” “A Crown of Thorns,” and “Silence and Sorrow.” A listener could feel that he has a personal relationship with the Lord Jesus. He told his congregation what he was going to say, and then he said it. These sermons, even though they were stories, were deductive because the thesis was at the beginning of each sermon.

He used personal illustrations. He has a tremendous sense of humor. His pronunciation and his message were crystal clear. He had a modulated, musical, and deep voice that was never monotonous. Sometimes, he talked loudly, but not with shouting that hurt people’s ears; and other times he spoke slowly. He used emphasis, pauses, and silence. His words were descriptive and picturesque.

His imagination was very fruitful. He translated what happened 2,000 years ago to today’s language. There was progression in his message. His sermons were stories. The sentences were short, and he used action verbs. His sermons were Christ-centered and came from his heart to the hearts in the congregation.

You could feel the pain, the suffering, and the empathy in his voice. He felt what he was preaching and suffered with Jesus as He went to the cross. He made each point practical as he applied the story to his congregation. And the congregation got behind him with amens! He used several Bible references and the words of known hymns and poems.

He used repetition. At the beginning of his third sermon, he refreshed people’s memory as he reviewed what he had preached before in the series. His appeal started from the very beginning and ended by opening the doors of the church for people

to make a decision for Jesus. I could feel as I listened to his sermons that Dr. Taylor has a close relationship with Jesus.

A Summary of Preaching Principles Employed by the Six Preachers Analyzed

1. They all have a story to tell of what Jesus means to them. They have a living, daily experience with Jesus. From the abundance of their heart, they love to preach about Jesus. Their sermons are Christ-centered. They are all “fanatics” for Jesus.

2. Their sermon material comes from the Bible. It does not resemble the national anthem played at a football game, which gets things started but is not heard again during the game. No, these preachers expound in the Word of God from beginning to end.

3. Their sermons are need oriented. They apply the Scriptures from the very beginning to the needs of the congregation. Sometimes they start talking about the needs of their audience before quoting the Scriptures. No wonder they get the attention of the people as they start to preach. They start where people are and move them where they want their congregation to be. Each sermon’s goal has a question: How can this sermon help my members to live their Christian lives during the next week? They ask, “How can my message be relevant to the elderly, the young, the professional, the educated, and the children today?”

4. The majority of the preachers use vivid stories that come from nature, daily events, and their personal lives. They are not afraid to use personal stories and become vulnerable. They share their struggles, their victories, their frustrations, and their

emotions with their congregations. Their message is powerful because it is backed up with a transparent Christian life.

5. Their sermons move from one point to another in a logical way. They use short sentences. Their sermons are easy to follow. They are so clear that a child can understand them, but at the same time are deep enough to feed a hungry man. They all have a wonderful sense of humor. Some have dry humor. The way they present the messages makes their people glad.

6. All of them present their messages with conviction. They believe what they preach. Their lives back up their messages. People's minds are touched; their hearts are stirred and fed. No wonder their churches are crowded.

7. Their style of preaching is conversational and evangelistic. They preach with a teaching purpose. Their voices are melodious and full of compassion and love for their people. It shows that they care, but they are not afraid to provide strong food, warnings, and rebukes to their congregations.

8. Several preachers repeat their key words or key sentences. Some present an outline of what they are going to preach at the beginning of the sermon, and then they develop it. Others who preach inductively give the punch line at the end.

9. All six preachers use many of the ingredients of Jesus' and Paul's preaching. They use comparisons and contrasts between what happened at Bible times with today's situations; they use common, daily illustrations, personal illustrations, questions that people are asking, and analogies directed to the needs of the people. Their sermons are focused on "how to" have a victorious Christian life instead of the "ought to." The use of their imagination is very powerful.

10. Some write their messages from beginning to end, others have only a simple outline, and some use no manuscript, but all have excellent eye contact with their audience.

11. At the end, all make some type of appeal. Some are stronger than others.

12. Some make a summary at the end of the message.

13. Some are inductive, others deductive. Some preach both ways.

14. Their creativity is very innovative.

Criteria to evaluate the series of the six preachers analyzed are shown in

Table 1.

TABLE 1

CRITERIA TO EVALUATE SIX PREACHERS' SERMONS

Evaluation	Bullon	Venden	Nelson	Swindoll	Hybels	Taylor
Consecrated	X	X	X	X	X	X
Inductive	X		X		X	X
Deductive		X		X	X	X
Christ-centered	X	X	X	X	X	X
Bible centered	X	X	X	X	X	X
Need centered	X	X	X	X	X	X
Heart centered	X	X	X	X	X	X
Conversational	X	X	X	X	X	X
Evangelistic	X		X	X	X	X
Personal Illustrations	X	X	X	X	X	X
Humor	X	X	X	X	X	X
Persuasive	X	X	X	X	X	X
Eye contact	X	X	X	X	X	X
Manuscript			X		X	
Outline	X	X		X		X
Appeals	X	X	X	X	X	X
Summary				X	X	
Repetition	X	X	X	X	X	
Clarity	X	X	X	X	X	X
Voice - modulate	X	X	X	X	X	X
Walk - platform	X		X			
Natural	X	X	X	X	X	X
Creativity	X	X	X	X	X	X

CHAPTER IV

GENERAL GUIDELINES FOR EFFECTIVE PREACHING

The purpose of this chapter is to summarize a series of guidelines for effective preaching based on Jesus' and Paul's powerful preaching and on the six effective preachers who were analyzed. These guidelines are supported descriptively by the Bible, the writings of Ellen G. White, and current literature.¹ To facilitate this study, I have divided this research into the following three areas: the preacher, the message, and the delivery.

The Preacher

The preacher is a man of God, sent from God as a witness to testify about the True Light, Jesus Christ, so that through Him, all men might believe (John 1:6-9). Let us consider some of the qualities that a minister should have so that he or she can be an effective preacher.

A Time with God

All eight preachers believe that in order to have a powerful preaching

¹For a very comprehensive bibliography on preaching, see Michael Duduit, ed., Handbook of Contemporary Preaching (Nashville, TN: Broadman Press, 1992), 591-607. See specifically Chapter 4 by Craig Loscalzo, "The Literature of Preaching," *ibid.*, 49-59 for a good discussion of the current literature.

ministry, a preacher must have a close relationship with God. In order to have a close relationship with God, these preachers spend from one to four hours in communion with Him in prayer and Bible study on a daily basis.

Jesus Himself often withdrew to “lonely places” to pray (Luke 5:16) and spent entire nights in prayer (Luke 6:12). Because of Jesus’ connection with His Father, He could say: “The Father who sent me commanded me what to say and how to say it” (John 12:49). Paul encourages us to “pray continually” (1 Thess 5:17). Jesus’ disciples, in order to have a powerful ministry, had to focus in “prayer and in the ministry of the word” (Acts 6:4). As the preacher studies God’s Word and prays fervently, he or she will be changed into Jesus’ image (2 Cor 3:18). This daily change will equip the preacher to present powerful sermons. We are admonished “not to preach another discourse until we know, by our own experience, what Christ is to us.”¹ But at the same time, we are encouraged “the more that the minister of Christ associates with his Master, through contemplation of His life and character, the more closely will he resemble Him, and the better qualified will he be to teach His truths.”²

John Osborn commented that “the hearts of our people will burn only if our own hearts have first felt the flame in the solitude of our study.”³ Raymond Bailey

¹Ellen G. White, Testimonies to Ministers and Gospel Workers (Mountain View, CA: Pacific Press Publishing Association, 1962), 154, 155.

²Ellen G. White, Spiritual Gifts (Battle Creek, MI: Seventh-day Adventist Publishing Association, 1945), 3:244.

³John Osborn, “Feed Yourself First,” Ministry, September 1980, 17.

affirms that point, commenting that “a life of prayer is essential to effective preaching.”¹ And Gardner C. Taylor affirms that power comes “not in the tone of voice, or eloquence of the preacher or in the gracefulness of his gestures or in the magnificence of the congregation but in a heart broken, and put together, by the eternal God!”² If we really want to have power in preaching, we have to spend time with Jesus and to be His imitators. Dallas Willard asserts that the key to being conformed to the image of Christ is to arrange “our whole lives around the activities Jesus Himself practiced in order to remain constantly at home in the fellowship of His Father.”³

Bill Hybels has developed a personal three-phase discipline that he employs every day to keep him truly connected to God. First of all, he does “journaling.” On a blank sheet of paper, he writes the word “yesterday,” and underneath, he writes a brief description of people he met, feelings and thoughts he had, decisions he made, high and low points, Bible readings, etc. Then he analyzes it so he will not make the same mistakes again. Second, he writes his prayers. He uses the acronym ACTS. The A stands for Adoration. In this area, he praises God for who He is. The C stands for Confession. At this moment, he confesses specific sins. The T stands for Thanksgiving. Here he gives thanks to the Lord for the things He has done in his life, and finally, the S stands for Supplication. At this time, he asks the Lord for specific requests. The third

¹Bailey, Paul The Preacher, 115.

²Michael Eric Dyson, “Gardner Taylor: Poet Laureate of the Pulpit,” The Christian Century, January 4-11, 1995, 16.

³Dallas Willard, The Spirit of the Disciplines: Understanding How God Changes Lives (San Francisco, CA: Harper and Row, 1988), ix.

area slows him down to hear God's voice through listening. At this time, he asks the Lord to talk to him. He asks four questions: "What is the next step in my relationship with You?" "What is the next step in the development of my character?" "What's the next step in my family life?" and finally, "What is the next step in my ministry?"¹

Charles Swindoll describes his experience with the Lord as being with a very close friend. He says: "I am honest, open with Him. I will include singing and reading of the Scriptures, often reading them aloud, sometimes in prayer, sometimes on my knees. I also include times of silence. But the focus is always on worship, praise and adoration."²

A Personal Story to Tell

In this study, I have found that great preachers have a story to tell about their personal encounter with God. Jesus Himself had a story to tell about His Father when He said "I and the Father are one" (John 10:30). He expressed to His Father, "I have known you" (John 17:25), and "I have declared to them your name" (John 17:26). Jesus commented to Nicodemus: "We speak what we know . . . what we have seen" (John 3:11). Jesus was so close to His Father's presence that Ellen White comments: "Wherever was the presence of his Son, it was as his [the Father's] own presence."³

Paul also had a personal story to tell about his encounter with Jesus (Acts

¹Bill Hybels, Honest to God? Becoming an Authentic Christian (Grand Rapids: MI: Zondervan Publishing House, 1990), 10-12.

²Swindoll, "What Makes Swindoll Tick?" 54-56.

³Ellen G. White, Lift Him Up (Hagerstown, MD: Review and Herald Publishing Association, 1988), 18.

9:13-19; 22:4-21; 26:9-23). He bore witness to what he had seen, felt, and learned of Christ and how his life was changed. The disciples also had a personal story to tell about Jesus when the rulers and elders of Israel realized that the disciples, by their example and by the way they were talking, “have been with Jesus” (Acts 4:13) because they declared “what they have heard . . . seen . . . looked upon . . . handled (1 John 1:1). Their sermons were personal testimonies of their relationship with Jesus.

Morris Venden’s heart was changed early in his ministry when he discovered as a pastor the wonderful teaching of righteousness by faith. This encounter he had with Jesus shaped not only his life and his ministry, but also every sermon he preaches.

A Desire to Live Authentic Lives

Bill Hybels says the word authenticity “means consistency--between words and actions and between claimed values and actual priorities.”¹ Jesus’ words matched his life. He practiced what he preached, in public and in private. He could say “can anyone prove me guilty of sin?” (John 8:46). Paul preached not only with his words, but also with his example. He said to the Corinthians: “Follow my example” (1 Cor 11:1). J. F. Newton wrote: “There is but one sermon to preach; no matter what text or title you use, no matter how you alter or apply it, your one sermon is the truth made real in your own heart.”²

Ellen White comments that we should be transparent. “Everything that

¹Hybels, Honest To God? Becoming an Authentic Christian, 10.

²Charles D. Brooks, “Preach What You Believe,” in Preaching Your Way to Better Preaching (Berrien Springs, MI: 1985), 129.

Christians do should be as the sunlight.”¹ Being authentic, transparent, and true is a basic ingredient for effective preaching. Charles Swindoll’s personal principle is to be real, to be authentic. He says, “People will know me. I want to be known. I have nothing to hide. There are no skeletons.”² Bill Hybels strives to be genuine and authentic when he affirms that “living a genuine, all-or-nothing life for God is the only path to satisfaction.”³

The honeymoons of many preachers with their churches end when they do not live what they preach. Bailey affirms that: “Skepticism of the message of modern proclaimers is really skepticism about the authenticity of the proclaimers.”⁴ These preachers have power in the pulpit because they strive to be authentic in their personal lives as in their message.

A Love for People

To be an effective preacher, it is vital to love people, care for people, be interested in people. Love is the foundation of God’s nature (1 John 4:16). He loved us before the creation of the world (Eph 1:4-5). The whole plan of salvation is based on love (John 3:16). Jesus lay down His life on the cross for us because He loves us (John

¹Ellen G. White, Thoughts from the Mount of Blessing (Mountain View, CA: Pacific Press Publishing Association, 1955), 68.

²Christine Wicker, “Charles Swindoll, A High-Spirited Presence at the Theological Seminary,” The Dallas Morning News, October 23, 1994, 1E.

³Bill Hybels, “Preaching for Total Commitment,” Leadership, Summer Quarter 1989, 40.

⁴Bailey, Jesus the Preacher, 27.

15:13). “Love, mercy and compassion were displayed in every act of His life.”¹ Jesus “went where people were.”² “He knew their troubles.”³ “He valued people more than laws, even religious ones.”⁴ Because He loved them, “He wanted the best for them.”⁵

The preacher needs to love Jesus, but he also must love people, even lethargic, self-centered people. When he begins losing his love for people, he begins losing the ability to help them through his preaching.

The Message

Now I am going to deal with the major ingredients of the message of the preachers analyzed that make their sermons very effective.

Bible-Centered

Fred Craddock says that a sermon that is not directly drawn from Scripture is orphaned, however bright or clever it may be.⁶ Jesus knew the Scriptures by heart, and sometimes He quoted Scriptures by saying “It is written” (Matt 4: 4, 7, 10); other times, He referred to the Scriptures in the sermon of the mountain as “You have heard” (Matt 5:27, 33, 38, 43), or “It has been said” (Matt 5:31). Other times His conversations and

¹Ellen G. White, Pastoral Ministry (Silver Spring, MD: Ministerial Association, 1995), 284.

²Bailey, Jesus the Preacher, 35.

³Ibid., 37.

⁴Ibid., 38.

⁵Ibid., 26.

⁶Fred Craddock, “The Making of a Preacher,” interview by editor, Leadership, Summer Quarter 1987, 14.

teachings were mixed with Scriptures (Matt 5-7). The disciples also preached from the Scriptures (Acts 13:5, 29, 33). Paul encourages Timothy and every minister of the gospel to “preach the Word” (2 Tim 4:2). A sermon cannot be called a sermon if it is not rooted in the Word of God.

In order to make the preaching of the truth a success, ministers are encouraged to study the Scriptures “thoroughly . . . prayerfully . . . with interest . . . and as a result, God will reveal precious truth so clearly that the mind will derive sincere pleasure and have a continual feast.”¹ When the preacher gets in love with the Scriptures and when the Word of God takes possession of the preacher, it will impact his or her own life and ministry. “Jesus Christ will become everything to him/her. . . . His character will color everything; it will be the warp and the woof, the very texture of the entire being.”²

Christ-Centered

The preachers examined exalt Jesus in a very effective way. Every one of their sermons points to Jesus. No matter where they started their sermons, they finished with Jesus. Jesus Himself said: “But I, when I am lifted up from the earth, will draw all men to myself” (John 12:32). Paul’s preaching goal was to present “Jesus and Him crucified” (1 Cor 2:2). The disciples were so in love with Jesus that they could not help but speak and think about Him (Acts 4:20), or if it was possible, die for Him (Phil 1:21). This is why they were called “Christians” (Acts 11:26).

¹White, Testimonies for the Church, 2:337.

²White, Testimonies to Ministers and Gospel Workers, 389.

Ellen White says “every true doctrine makes Christ the center.”¹ She also admonishes that if a preacher presents a Christ-less sermon, this will be equal “to Cain’s offering.”² Richards supports this statement by saying that “every Christ-less sermon is a sin against God and a sin against humanity.”³ When Jesus becomes the center of our sermons, people will see Jesus even in evangelistic sermons. People will go home thinking more about the Rock, Jesus Christ, than the statue of Nebuchadnezzar, thinking more about Jesus than about the beasts. The only way people can be converted to God is “by preaching Christ crucified.”⁴

In order to present Christ-centered sermons, there have to be Christ-centered preachers. Venden says that if “we try to preach Christ-centered sermons without knowing Him and knowing fellowship with Him, it will be like a dead man trying to lecture on life.”⁵

Heart-Centered

When Jesus said, “Blessed are the pure in heart” (Matt 5:8), He was not referring only to the emotions, the intellect or the will, but to the whole person. You cannot be pure in your mind and impure in your emotions and will. When the Lord promised, “I will give you a new heart” (Ezek 36:26), He is referring again to the whole

¹White, Testimonies for the Church, 6:53-54.

²Ibid., 187.

³Richards, 182.

⁴White, Testimonies to Ministers, 24.

⁵Venden, 19.

person, which includes the mind, the emotions, and the will.

Ian Pitt-Watson says that this tripartite division not only comes from the Greeks, but it is “profoundly unbiblical.”¹ For example, when the Bible talks about “the truth,” Pitt-Watson says, “it is a holistic truth in which intellectual assent, emotional involvement and volitional commitment are fused together when we wholeheartedly embrace the Christian faith.”² You cannot separate the mind from the emotions and from the will; they are one unit. He continues, saying that to think biblically we “must discard that tripartite model and learn to think passionately and to feel thoughtfully, for only so can we act wholeheartedly.”³

To preach an effective sermon, the preacher needs to touch the whole heart, not only a portion of it. The people are going to say: “Thank you for speaking from your heart.” Ellen White comments that “the preaching of the Word should appeal to the intellect and impart knowledge, but it comprises much more than this. The heart of the minister must reach the hearts of the hearers.”⁴

Each one of the preachers analyzed preaches from his heart to the heart of the people, which is why their sermons are so powerful. Richards says that “the best sermons you ever preach will be the ones you preach to yourself. Preach to yourself

¹Ian Pitt-Watson, A Primer for Preachers (Grand Rapids, MI: Baker Book House, 1986), 96-97.

²Ibid., 97.

³Ibid.

⁴Ellen G. White, The Voice in Speech and Song (Boise, ID: Pacific Press Publishing Association, 1988), 274.

because you know your own heart better than any other person's heart. Since God made our hearts alike, when you preach to yourself, you will be preaching to the human heart in general."¹ Gardner C. Taylor argues that you will never "preach to the heart until at some place, some solemn appointment has fallen upon your own life, and you have wept bitter tears and gone to your Gethsemane and climbed your own Calvary."² Charles Bradford adds that in order to reach the hearts of the people, the preacher needs to share "only that which has blessed him/her."³

Needs-Centered

Jesus was the most effective of preachers because "He knew all men" and because "He knew what was in a man" (John 2:24,25). Jesus knew the needs of the people because He mingled with people where they were: in the synagogue (Luke 4:16,44), in their homes (Luke 5:29), in the desert (Luke 4:42), by the lake (Luke 5:1), in the grainfields (Luke 6:1), and on the mountain (Matt 24:3). Rick Warren says that "very few people who came to Jesus were looking for truth; they were looking for relief. So Jesus would meet their felt need, whether it was leprosy, blindness or a bent back. After their felt needs were met, they were always anxious to know the truth about this man who had helped them with a problem they couldn't solve."⁴

¹Richards, 210.

²Dyson, 16.

³Charles Bradford, "The Imperatives of Preaching," Ministry, January 1997, 7.

⁴Warren, 227.

Paul also knew people's needs through mixing with people where they were--in the synagogue (Acts 9:20), at the riverside (Acts 16:13), in prison (Acts 16:24), at the Areopagus (Acts 17:22), and in their home (Acts 18:7). As the pastor mingles with his people and becomes acquainted with them, he will "know how to adapt his teaching to their needs."¹

Charles Bradford said that "if the needs of people are met, if we connect, it will strike fire."² "Preachers must know what makes their listeners cry and what makes them laugh, what comforts them and what frightens them."³ Our sermons need to scratch where there is an itch. In every congregation people are hurting and in need of encouraging words. Edgar Jackson, a pastoral psychologist, estimates that "among any 100 people we might gather, 20 will be struggling with bereavement and grief, 33 with problems of mental adjustment, 50 with serious emotional turmoil, 20 with at least mild neuroses, and three to eight with loneliness based on homosexual impulses."⁴

No matter how true, how biblical, and how Christ-centered the sermon may be, Bresee says that "it has precious little value unless the listener sees how it can work in his life, where the rubber meets the road. Sermons are not preached to be

¹White, Acts of the Apostles, 363.

²Bradford, 6.

³Bailey, Paul the Preacher, 117.

⁴Merril R. Abbey, Communication in Pulpit and Parish (Philadelphia, PA: Westminster Press, 1980), 174.

heard, nor even to be understood. Sermons are preached to be lived.”¹ What are the methods preachers use in their preaching?

Methods of the Message

There are two methods into which all preaching falls: deduction and induction. Both methods use the same content: questions, parables, narratives, analogy, dialogue, and common experiences. “The main difference is in the movement from the general to the particular or from the particular to the general.”² The criterion for whether the sermon is deductive or inductive is the position of the central idea (big idea of the sermon). Haddon W. Robinson says that in the inductive method, the introduction “introduces only the first point in the sermon; then with a strong transition, each new point links to the previous point until the idea emerges in the conclusion.”³ In the deductive method, “the idea appears as part of the introduction and the body explains, proves or applies it.”⁴ Let us briefly examine these two methods.

Inductive preaching starts where people are. This method uses narratives, stories, analogies, questions that people are asking, dialogue, contrasts and comparisons, and common experiences. Inductive preaching “lays out the evidence, the examples, the

¹W. Floyd Bresee, “Practical Application in Preaching,” in Preaching Your Way to Better Preaching (Berrien Springs, MI: Andrews University, Center of Continuing Education for Ministers), 134.

²H. Grady Davis, Design for Preaching (Philadelphia, PA: Fortress Press, 1958), 174.

³Haddon W. Robinson, Biblical Preaching: The Development and Delivery of Expository Messages (Grand Rapids, MI: Baker Book House, 1980), 125.

⁴Ibid.

illustrations and postpones the declarations and assertions until the listeners have a chance to weigh the evidence, think through the implications and then come to the conclusion with the preacher at the end of the sermon.”¹ The proposition comes at the end of the sermon.

Jesus was an inductive preacher. Craddock says that Jesus gave listeners “freedom to think for themselves and come to their own conclusions”² instead of asking them to accept a preformed truth. Jesus would begin with familiar, common experiences from everyday life and arrange them in such a way as to lead the audience to analyze them. He used stories with plots and characters with which the audience would easily identify. Jesus offered them alternatives that they have never thought about. For example, with the prodigal son, He gave several conclusions, leaving it open for his audience to choose where their place was in the story, the possibilities of returning home, of being a loving father, or a critical brother. He took His audience from the familiar to the unfamiliar, “from the known to the unknown, from analogy to reality, from facts to faith, life to God.”³

Jesus was a master storyteller. He told stories to make a point. “Jesus spoke all these things to the crowd in parables; he did not say anything to them without using a parable” (Matt 13:34). “Storytelling was Jesus’ favorite technique when speaking to the

¹Lewis and Lewis, Inductive Preaching, 43.

²William H. Shepherd, “A Second Look at Inductive Preaching,” The Christian Century, September 19-26, 1990, 822.

³Lewis and Lewis, 196.

crowd. . . . Preachers forget that the Bible is essentially a book of stories.”¹ The overwhelming majority of Jesus’ preaching was narrative. “Rather than explaining or defining, he told a story or recalled a familiar historical event. . . . Narratives may be told from a first-person, or third-person point of view; that is, the storyteller may tell it in the first person as it is happening, in a contemporary setting, or as it is remembered or the story may be told in the third person as observation.”²

Dick Duerksen gives eight suggestions for keeping narrative-inductive preaching both biblical and effective. First, ask the guidance of the Holy Spirit to lead your study. Second, every chapter of the Scriptures has a story or stories begging to be told; read them in several versions. Third, employ your sanctified imagination, using all your senses: smell, sight, sound, taste, and touch. Fourth, research the historical questions of who, what, where, when, why, and how. Fifth, follow the path of other storytellers. Sixth, weave the narrative. Seventh, write the story with carefully selected picture words. Eighth, check the outcome with the Spirit of Prophecy.³ Alejandro Bullón, Dwight Nelson, and Gardner C. Taylor are generally inductive preachers.

Lewis and Lewis admit that “Jesus, the prophets and apostles preached with an inductive accent.”⁴ On the other hand, Desmond Ford’s dissertation examines seven discourses of Paul that come from his own epistles and concludes that they are

¹Warren, 232.

²Bailey, Jesus the Preacher, 116.

³Dick Duerksen, “Sabbath in Bethesda,” Ministry, April 1994, 14-19.

⁴Lewis and Lewis, 11.

“rhetorical, that means deductive, rather than literary.”¹ Dwight Nelson argues that in the book of Acts, Paul preached inductively on several occasions (Acts 13:16-31, 32, 39; 17:22-31; 26:2-23).² Paul uses the deductive method in some of his discourses in his epistles and preaches inductively in some of his sermons in the book of Acts. Nelson concludes his dissertation by saying that both methods are beneficial in order to feed the congregation well.³

Deductive preaching means that the proposition--the premise, the truth--comes at the beginning of the sermon; then it is proven or applied. Paul’s main proposition was to present “Jesus and Him crucified” (1 Cor 2:2), and wherever he went, he used ethos, he backed up his words with a distinct lifestyle; he used pathos, he immersed himself in the lives of the people to know their needs; and he used logos, the Scriptures, to prove his message (Acts 9:3-9; 22:4-11; 26:13-18).

The deductive method has a clear central idea. J. H. Jowett emphasizes: “No sermon is ready for preaching, nor ready for writing out, until we can express its theme in a short, pregnant sentence as clear as a crystal.”⁴ This central idea has been called the “proposition,” “thesis,” “central idea,” “central thought,” or the “big idea.” In other words, what is the heart’s burden in this sermon? What is the aim of the sermon?

¹Dwight K. Nelson, “A Comparison of Receptivity to the Deductive and Inductive Methods of Preaching in the Pioneer Memorial Church” (D.Min. Project Report, Andrews University, 1986), 44.

²Ibid., 44-47.

³Ibid., 210.

⁴W. Floyd Bresee, “Finding a Theme,” Preaching Your Way to Better Preaching, 60.

What is significant about this theme to deserve a half-hour from every listener's time?

This central idea is repeated throughout the sermon so that the listener is able to recall and retain it after the sermon is concluded.¹

According to the current literature, the majority of sermons are deductive in nature because the majority of homiletical books are deductive.² Dwight Nelson argues that this does not mean one method is inferior to the other because "there is ample evidences of deduction in the Word of God. The fact that both methods appear together in Scripture is indicative of a mutual contribution both have made in the divine-human communication process."³

Charles Swindoll, Bill Hybells, and Morris Venden fall into this category. Now, both inductive and deductive preaching are good and powerful. On several occasions preachers mix inductive ingredients into deductive sermons and vice versa.

The Delivery

The effectiveness of the sermon depends not only on the content, on what we say, but also in the delivery, how we say it.

Preaching with Clarity

The greatest compliment a preacher can have is when a child with his tender sincerity come to him or her and says, "I love your sermons." In other words, "I

¹Nelson, 199.

²Ibid., 19-26.

³Ibid., 79.

understood what you said.” Our sermons need to be geared to nine-year-old children. If they understand the sermons, the adults will too. Little children came to Jesus and sat down in His lap and He told them stories (Mark 10:14,15). Children stood all day long listening to Him (John 6:9). Ellen White says that “ministers need to have a more clear, simple manner in presenting the truth as it is in Jesus.”¹ In order to preach simply, Jesus communicated in the common language of the people. Leslie N. Pollard comments on this by saying that the “wise theologian/preacher takes the insights of academic theology, subtracts its vocabulary and baptizes its terminology in the language of the audience.”²

Preaching with Conviction

All eight preachers preach with conviction. They believe what they preach. The disciples preached Jesus because they believed that salvation is found in no one else, only in Jesus (Acts 4:12). Paul testified that the gospel came to the Thessalonians with “power, with the Holy Spirit and with deep conviction” (1 Thess 1:5). Why did he say this? Because he believed it. He said that “he was not ashamed of the gospel because it is the power of God” (Rom 1:16). Because the disciples believed the message, they were bold in presenting Jesus (Acts 14:3) in spite of strong opposition (1 Thess 2:2) and to the extent of exposing their lives (Acts 9:29). They were ready to suffer persecution, prison, punishment, and even death (Phil 1:29).

¹Ellen G. White, Selected Messages (Washington, DC: Review and Herald Publishing Association, 1980), 1:157.

²Pollard, “Saga and Song,” 7.

People will not believe in a message that is preached in a dead manner.

People can forgive the preacher even if the content is not so good as long as he believes and lives what he preaches and says it with enthusiasm. I have heard people saying to the pastor, "Very good sermon, pastor," when really the content of the sermon deserves only a withering comment or the scorn of silence, but since the message was presented with conviction, members will make positive remarks. If we are living in the last days of the history of this world, the gospel message needs to be presented with power and enthusiasm. Facts convict people, but emotion based in God moves people to action.

By tamely presenting the truth, merely repeating the theory without being stirred by it themselves, they [the preachers] can never convert men. A listless, unfeeling manner of presenting the truth will never arouse men and women from their deathlike slumber. They must show with their manners, by their acts and words and by their preaching and praying, that they believe that Christ is at the door. Men and women are in the last hours of probation, and yet are careless and stupid, and ministers have no power to arouse them; they are sleeping themselves. Sleeping preachers preaching to sleeping people!¹

The preacher should not preach his doubts because men and women have enough of their own. "The preacher ought to search among his own beliefs, that believing of his which is holding dear or valuing, and then lift them in solemn affirmation before his people."² The preacher's message is not the only message he or she delivers, but his or her whole person.

Preaching with the Whole Body

The preacher also preaches with his body language, gestures, tone of

¹White, Testimonies for the Church, 2:337.

²Gardner C. Taylor, How Shall They Preach? (Elgin, IL: Progressive Baptist Publishing House, 1977), 51.

voice, visual aids, and grooming. We are told that “our words, our actions, our deportment, our dress, everything should preach.”¹

1. **Eye Contact.** Jesus looked at people’s faces to see if the message had arrived at their hearts. Nobody believes in a person who does not look at the eyes. Eye contact is “the first step to establish trust and credibility with the audience.”² Some of the preachers analyzed have a full script and others an outline, but all of them have excellent eye contact with their audience.

2. **Body Language.** Every person talks with his or her mouth and also with his or her body. If nonverbal messages contradict the verbal, listeners will more likely believe the silent language. The Bible describes a wicked man as one “who winks with his eyes, who signals with his feet, who points with his fingers” (Prov 6:13).

3. **Gestures.** Gestures help to emphasize the speech, maintain interest, and hold attention. They put the preacher at ease, and the listeners feel what the speaker feels.

4. **Voice Pitch.** Every effective preacher modulates the voice. Jesus is our example: “His voice was melodious,³ “musical and was never raised in high strained notes. . . . He distinctly enunciated every word.”⁴ Ellen White affirms that “the very

¹White, Evangelism, 674.

²Bert Decker and Jim Denney, “You’ve Got to Be Believed to Be Heard,” Executive Book Summaries (Bristol, VT: Soundview Executive Book Summaries, 1992), 4.

³White, Testimonies for the Church, 2:617.

⁴White, The Voice in Speech and Song, 71

tones of the voice, the look, the words, should possess an irresistible power to move hearts and control minds.”¹ This does not mean that sometimes they do not get excited and raise their voices, but all through their messages, they preach as if they are talking to one person with love and care.

5. **Pauses.** Pauses are the punctuation marks of a speech. They increase suspense and underline important points. While you pause, continue to look at your listeners. All of the preachers in this study use this technique.

6. **Visual Aids.** Some of the preachers use visual aids. Jesus used them. Every one of the preachers use picture words as visual aids.

7. **Grooming.** Every minister analyzed dresses sharply. If the preacher is not well dressed, or his/her clothes do not match, this will become a distraction for the audience. The preacher should be neat and clean because he or she is Jesus’ ambassador.

The Appeals

Good preaching is both persuasion and revelation. It is an intentional act designed to do something to move people to make life-changing decisions.² Great preaching calls for action. Jesus was a persuasive preacher. He persuaded people to believe in Him (John 6:29), to come to Him (John 6:35), to eat His flesh and drink His blood (John 6:53, 54, 63), and to follow Him (John 10:27).

¹White, Testimonies for the Church, 3:31.

²Loscalzo, 18-20.

“In every sermon should be fervent appeals.”¹ After Peter preached at Pentecost in Jerusalem, about 3,000 persons were baptized (Acts 2:41). Paul presented his message, the Lord opened Lydia’s heart, and she was baptized (Acts 16:14,15). The Philippian jailer and his family were baptized (Acts 16:33). Jesus and His disciples expected abundant results from their preaching endeavors. Effective preaching will produce abundant results. Jesus said: “If a man remains in me and I in Him, he will bear much fruit” (John 15:5).

“In every congregation there are souls who are hesitating, almost decided to be wholly for God.”² Encouraging a preacher, Ellen White said: “If God’s blessings attend your labor, fruits will be seen. Your preaching will not merely please, but will gather souls.”³

All of the preachers in this study make appeals. Some make appeals more often and more strongly than others. The results can be seen. All of the preachers analyzed have experienced wonderful church growth.

The Need of Evaluation

It is important that preachers “examine” themselves as Paul says (2 Cor 13:5), but we also have to let others examine if our preaching is effective or not and give us suggestions on how we can improve it. Charles Swindoll, Bill Hybels, and Morris

¹White, Evangelism, 280.

²Ellen G. White, Gospel Workers (Washington, DC: Review and Herald Publishing Association, 1948), 151.

³Ellen G. White, “Communications to Elder M. Hull,” Review and Herald, January 19, 1864, 25.

Venden have a small group of people who criticize their sermons in a constructive way so they will not make the same mistakes in later presentations.

Bill Hybels's elders give him a written evaluation response ten minutes after the sermon has been presented. One of the elders summarizes all the responses, writes them in the front of the bulletin, and gives them to Hybels before he leaves. He confesses that the primary reason this system of accountability and evaluation works in their setting is because of the enormous trust and love that has been built between his elders and him.

He has taken several steps to ensure effective evaluations. First, he freely admits to his elders how sensitive he is about having his sermons evaluated. He has trained them to give him constructive criticism. Second, he filters the evaluation through one person. And third, there is give and take on the evaluations, which means that not all the suggestions are accepted. As the pastor of the congregation, he has to know what to preach and what not to preach to his members and nonmembers. He decides on the words, the language, and the style he needs to use and not to use.¹

Hybels also conducts yearly evaluations of his sermons. At this time, he takes a group of selected individuals, and they go out for two days and evaluate the past year's sermons and also give him ideas for new topics he needs to address in the following year. After he gets this information, he gets together with his elders to focus on specific areas that need to be addressed in the next year's preaching schedule. He has been blessed with the amount of input he has received from these groups, and this has

¹Bill Hybels, "Well-Focused Preaching," Leadership, Winter Quarter 1989, 88-92.

helped him greatly in his sermon preparation, topics, themes, and delivery.¹

The guidelines presented in this chapter are a brief summary of the preaching of the eight preachers who have been analyzed. Preachers who put in practice these principles will improve their effectiveness and their congregation will experience greater spiritual growth. These principles form the foundation of the seminar “Feeding the Flock.”

¹Ibid.

CHAPTER V

TRAINING SEMINAR FOR EFFECTIVE PREACHING

Development of the Training Seminar

Methodology of the Seminar

Based on the preaching of Jesus, Paul, the six successful preachers, and the current literature examined, I have found specific preaching principles that make preaching positive, powerful, and effective. Using these principles, a seminar for pastors was prepared. The title of the seminar is “Feeding the Flock.” This seminar develops three areas. The first area deals with the spirituality of the preacher, the second area discuss the message, and the third examines the delivery of the message. At the end of this chapter, a schedule tells when and where this seminar was given and the evaluation results of the seminar.

Content of the Seminar

The content of the seminar “Feeding the Flock” (see Appendix A) is as follows: Chapter 1, “Jesus and You,” talks about the spiritual characteristics of successful preachers. Chapters 2 and 3 show how successful preachers get the most out of a text by “Milking a Text” and “How to Make the Recipe.” Chapters 4 and 5, “How to Serve a Delicious Meal” and “How to Invite People to Partake,” discuss how successful preachers deliver their sermons. Lastly, there is a sample calendar

of a sermonic year and an evaluation form.

The Preacher

The preacher can be very intelligent, very well read and skilled in oratory, but if he/she does not have a living connection with the Lord Jesus, the sermons will be as dry as the hills of Gilboa! Jesus said: "I am the vine; you are the branches. If a man [*the preacher*] remains in me and I in him, he will bear much fruit; apart from me you can do nothing" (John 15:5). Let us examine some characteristics of successful preachers.

Jesus and you

Every successful preacher gets his or her power through having a close connection with the Lord Jesus on a daily basis. The test of his or her relationship with Jesus comes when they ask the questions, Of whom do I love to think? and of Whom do I love to talk?

The first characteristic of a successful preacher is that he or she has to have a relationship with Jesus through prayer. E. M. Bounds, the great Methodist preacher of a century ago, said: "The character of our praying will determine the character of our preaching. Light praying makes light preaching. . . . Talking to men for God is a great thing, but talking to God for men is greater still."¹

Ellen White affirms this: "The reason why our preachers accomplish so little is that they do not walk with God. He is a day's journey from most of them. . . . There

¹Richard J. Foster, "How Prayer Energizes Preaching," *Leadership*, Summer Quarter, 1983, 40, 41.

are many professors, but there are few praying men.”¹ She says that preachers have quit praying and that for many of them, “prayer is almost obsolete.”² Why do some preachers have wonderful results in their ministry without praying? If a preacher has results even without praying, it is “because someone, somewhere is praying for him/her.”³ This is why we are invited to “spend a thoughtful hour each day in contemplation of the life of Christ. We should take it point by point, and let the imagination grasp each scene, especially the closing ones.”⁴

People can discern that our preaching is not the performance of thirty minutes but the outlook of a life. Without such praying, our exegesis may be impeccable and our rhetoric may be magnetic, but we will be dry, empty, hollow.

The second characteristic of a successful preacher is Bible study. Every powerful preacher has a very deep, solid, practical, and personal experience with the Lord Jesus Christ on a daily basis through prayer and Bible study. They have followed their Master, Jesus Christ, who “often withdrew into the wilderness and prayed,” many times “all night” (Luke 6:12).

G. Campbell Morgan “often read a book of the Bible through 40 to 50 times before beginning to preach on it.”⁵ Moody would “study the Bible from 4:00 to 6:00

¹White, Testimonies for the Church, 5:434.

²Ibid.

³Anonymous, The Kneeling Christian (Grand Rapids, MI: Zondervan Publishers, 1924-1947), 29.

⁴White, The Desire of Ages, 83.

⁵Harold L. Calkins, Master Preachers (Washington, DC: Review and Herald Publishing Association, 1960), 117.

a.m.”¹ Finney and Whitefield read “much of the Scriptures on their knees.”² George Muller “spent hours every day on his knees. He prayed over each verse of the Bible as he applied it to himself in morning devotions.”³ Billy Graham “hopes to have the Bible memorized before he dies.”⁴ No wonder all these preachers mentioned were powerful in the pulpit, and like the ones examined for this study, they had a deep knowledge of God’s Word.

The third characteristic of a successful preacher is authenticity. Each one of the preachers analyzed strives to be authentic, real, without masks, and transparent. Jesus and Paul had transparent lives. Phillips Brooks said that “the truth must come really through the person and not merely over his or her lips.”⁵ These qualities will help the pastor to be an effective preacher and gain the people’s trust. “Effective speaking is a transaction between the speaker and an audience in which an audience comes to trust the speaker and thereby accepts the speaker’s message.”⁶ The honeymoon of a preacher in a church ends when the words he speaks from the pulpit do not match his behavior. The pulpit has no room for phoniness. People are looking for that which is genuine. If we are going to “talk the talk,” we must “walk the walk.”

The fourth characteristic of a successful preacher is vulnerability. The

¹Ibid.

²Ibid.

³Ibid., 116.

⁴Ibid., 117.

⁵Ibid., 83.

⁶Ward, 66.

effective preachers are human, which means they have struggles. They are not superhuman. They gain the respect of their members when they show vulnerability. “A man is never stronger than when he is admitting his weakness.”¹ Now let us discuss the message.

The Message

The message of successful preachers targets the heart of the audience through Christ-centered messages based on the Scriptures. The question is: How do they get the most from the Scriptures? How can they be true to the Bible and at the same time true to the needs of their people? Let us examine three main questions they ask as given in the following section.

How to milk a text

There are three very important questions the preacher has to ask when studying a Scripture text that he wants to preach from: “What is there?” “What does it mean?” and “What is the significance of the text for me and for others?”

What is there? At this point, the preacher--under the direction of the Holy Spirit--observes, brainstorms, and takes notes on the details of the passage. The preacher tries to describe what he or she sees, hears, smells, touches, and feels.

What does it mean? The preacher milks the text with questions, the right questions. What kind of questions? (1) historical questions that deal with location,

¹John W. Drakeford, *Humor in Preaching* (Grand Rapids, MI: Zondervan Publishing House, 1986), 43.

customs, politics, and geography, (2) literary questions that confirm if the passage is a narrative, a prophecy, a letter or poetry, (3) theological questions that inquire about the beliefs of the people in the passage, and (4) questions like who, what, where, why, when, how and his or her own questions.

After milking the text with questions, the preacher has to find the answers for them using the Scriptures, the Spirit of Prophecy, and such preaching tools as commentaries, dictionaries, word studies, etc. Then he or she should ask: Where is Jesus in the text? What is the main theme or themes in the text? What is the good news in the text? Every sermon should be a “good news” sermon. What are the practical lessons in the text? What is the purpose of preaching this sermon? What do I want my congregation to do?

What is the significance for me and for others? When the preacher starts researching the passage, he has to do it with one eye on the text and the other eye on the needs of his congregation. All of the preachers analyzed apply the text to the needs of their congregation from the very beginning of their sermons. Several times, they deal with the congregation’s needs before they analyze the text. In order to grab people’s attention, an effective preacher has to go back and forth, explaining and applying the text to the lives of his audience.

Warren says that “one reason sermon study is so difficult for many pastors is because they ask the wrong question. Instead of asking, What shall I preach on this Sunday? they should be asking, To whom will I be preaching? Simply thinking through

the needs of the audience will help determine God's will for the message."¹ Most unbelievers are looking for relief, not truth. After Jesus met their needs, people were willing to listen to the truth (John 9). The question is: How do you put all this information together? The next area covers this question.

How to make the recipe

The development of a sermon should be as follows: The preacher needs to find out what are the needs of the congregation he or she would like to address next Sabbath. The preacher will know the needs of his congregation by mingling with them through visitation and personal contact. A pastor who does not visit will find that his well of sermon ideas will dry out very soon. With the need in mind, the preacher should ask for God's direction as he or she studies the Scriptures. When the text is selected, then comes observation, then questions, and research. Then he or she needs to find the central theme, the big idea. Then he or she needs to ask: Where am I going to land? What do I want to accomplish with this sermon? When I have finished this sermon, what do I want my people to do? The conclusion comes first in writing the sermon. The body of the sermon comes second; this is comparable to flying. And the last area to develop is the Introduction, which is compared to take-off. How do successful preachers deliver their messages?

¹Warren, 227.

The Delivery

All successful preachers deliver a message with persuasion. There is urgency in their voice, intensity in their gestures, and convincing power in their words. Their heart has been touched with the message, so now they can give what they have. The Scriptures say: “For out of the overflow of the heart the mouth speaks” (Matt 12:34). Let us discuss briefly how successful preachers deliver their messages.

How to serve a delicious meal

Jesus was told by His Father “what to say and how to say it” (John 12:49). If the message is excellent and the delivery is poor, the sermon will be boring, but if the content of the sermon is poor and the delivery is excellent, the sermon will survive. But this is not an excuse to present poor sermons.

We communicate the message in three ways: 7 percent with our words, 38 percent with our voice, and 55 percent with our facial and body expressions. All of the successful preachers examined have excellent sermon content, but to make it more effective, they use picture words and descriptive words, they modulate their voice up and down so it is never monotonous, and their gestures, their facial expressions, and their body language talk positively also.

Successful preachers speak from the heart, with emotion and a deep sense of love and conviction. They believe what they preach. Perhaps the cornerstone of John Wesley’s effectiveness was preserving the congruity of heartfelt belief and the way one spoke to any listener. He says: “On all occasions, let the thing you are to speak be

deeply imprinted on your own heart: and when you are sensibly touched yourself, you will easily touch others.”¹

Successful preachers meditate on how their sermons will positively affect the young, the old, the professional, and the poor before they preach it. It was said of John Wesley that he would often sit in different pews where his members sit, thinking the thoughts they would think, and asking: “What would it be like to hear this sermon ‘like John Smith’?”²

Successful preachers connect with their congregation through eye contact. Eye contact is the single most effective means of communication. Nobody will trust a preacher who reads the sermon notes without looking at the congregation. Wesley instructed his students to always move their eyes from one side to the other, with an air of affection and regard, looking at the people’s faces as we do in familiar conversation.³

The majority of the preachers evaluated have a conversational-evangelistic preaching style. This was Jesus’ method. There was no shouting or screaming. Jesus talked to the multitude as if He was talking to one person. John Wesley advises young preachers to “endeavor to speak in public just as you do in common conversation . . . as you were talking to a friend.”⁴

A sense of humor is a quality that every successful preacher has. Somehow, somebody has come up with the idea that to be a preacher, you have to be serious,

¹Ward, 118.

²Ibid., 115.

³Ibid., 118.

⁴Ibid., 116.

solemn, and with a long face in the pulpit. We laugh, we smile, and we are happy when we are outside of the pulpit, and we are interesting. The moment the preacher steps into the pulpit, there are no smiles, and the preacher becomes serious, solemn, and boring. There is no room for comedians in the pulpit. The most successful preachers have an exceptional sense of humor. John W. Drakeford says that “we can talk about the most important and significant things in life and still find a place for a humor that will make our points even more telling.”¹

The use of picture words is another quality that successful preachers use in the delivery of their sermons. People need to hear and see the sermon because the majority of people are visually oriented. Peter Marshall advocated word painting in which the preacher uses his verbal skills to “turn the ear into an eye.”²

The use of simple language is key to the transmission of the message. All successful preachers use language that little children can understand. Jesus and Paul used the common language of the day. James A. Cress, in his article “Making Your Sermon Live,” quotes Jon Paulien, who suggests using “simple, newspaper-style language. While there are about 40,000 words in English, only about 8,000 of those words comprise the basic language of everyday life.”³

The preachers analyzed use catchy titles, advertise their sermon topics in

¹Drakeford, 101.

²Ibid., 86.

³John Paulien, Present Truth in the Real World (Boise, ID: Pacific Press Publishing Association, 1993), quoted in James A. Cress, “Making Your Sermon Live,” Ministry, June 1994, 10-12.

advance, provide outlines with blanks to be filled in, and place their messages in the most appealing setting possible.

Successful preachers have excellent pronunciation. Every word is clear. A preacher can have an excellent sermon, but if people do not understand him or her because he or she speaks very fast, does not pronounce the words clearly, or lowers the voice at the end of each sentence, the message will lose the power that it was intended to have.

Ellen White says that “ministers should stand erect and speak slowly, firmly, and distinctly, taking a full inspiration of air at every sentence, and throwing out the words by exercising the abdominal muscles. . . . The speaker need seldom become hoarse, even by constant speaking.”¹ The call to preach is to present a message and also ask for a decision. It is not enough to serve the meal unless there is an invitation to eat. Let us talk about appeals.

How to invite people to partake

People can be invited to partake or respond through persuasion. Persuasion in preaching can be accomplished by appealing to the intellect and emotions and by the character of the preacher.

Successful preachers conclude their sermons with sincere, loving, and fervent appeals. This can be to raise hands, to kneel, to stand, to come to the altar, or to fill out a card. They always ask for a decision. If there is no decision, then what is the purpose of the sermon? In order to get a decision, the preachers have talked to the heart of the

¹White, Testimonies for the Church, 4:404.

audience. This means that, with the help of the Holy Spirit, they have touched the minds and the hearts of their listeners. Now they ask for a response: to raise hands, kneel, stand, fill out cards, come to the altar, etc. Let us see the logistics of the seminar.

Seminar Schedule

This seminar was practical. There was a constant dialogue with the participants. It consisted of six sections of fifty minutes each with ten-minute breaks from 9:00 a.m. to 4:00 p.m. It was divided in the following way:

09:00 a.m. - 09:50 a.m.	Introduction: Jesus and You
09:50 a.m. - 10:00 a.m.	Break
10:00 a.m. - 10:50 a.m.	How to Milk a Text, Part I
10:50 a.m. - 11:00 a.m.	Break
11:00 a.m. - 11:50 a.m.	How to Milk a Text, Part II
11:50 a.m. - 12:00 noon	Break
12:00 noon - 12:50 p.m.	How to Make the Recipe
12:50 p.m. - 02:00 p.m.	Lunch
02:00 p.m. - 02:50 p.m.	How to Serve a Delicious Meal
02:50 p.m. - 03:00 p.m.	Break
03:00 p.m. - 03:50 p.m.	How to Invite People to Partake
03:50 p.m. - 04:00 p.m.	How to Have Yearly Balanced Nutrition
	Conclusion and Seminar Evaluation

Field Implementation

Dates, Conferences, and Attendance

Five seminars on “Feeding the Flock” were presented in the following conferences of the Columbia Union Conference of Seventh-day Adventists during 1997: Columbus, Ohio--Ohio and Allegheny West conferences (August 5), with thirty-four pastors in attendance; Hamburg, Pennsylvania--Pennsylvania and Allegheny East conferences (September 23), with thirty-two pastors in attendance; Trenton, New Jersey--New Jersey Conference (October 14), with fifteen pastors in attendance; Takoma Park, Maryland--Potomac Conference (October 20), with fifty-five pastors in attendance; Columbia, Maryland--Chesapeake Conference (October 21), with twenty-eight pastors in attendance.

Each one of the participants received the seminar manual Feeding the Flock (see Appendix A). This seminar was presented in “Power Point,” using a laptop computer and a projector. Table 2 presents the dates, locations, conferences, and number of pastors who attended the seminar.

Seminar Evaluation

Of the 389 pastors of the Columbia Union Conference in 1997, a total of 164 pastors attended this seminar. One hundred and seven filled the seminar evaluation sheet (see Appendix A). This evaluation sheet consisted in grading the seminar using a Likert scale from 1 (poor) to 5 (excellent) in the following areas--(1) speaker: presenter, presentation, media; (2) content: organization, relevance, accuracy, quality, and

handouts; and (3) transferability: to your personal life, to your ministry, as well as environment and general comments.

TABLE 2
IMPLEMENTATION OF THE PREACHING SEMINAR

Date	Location	Conferences	N
August 5, 1997	Columbus, OH.	OH and AW	34
September 23, 1997	Hamburg, PA	PA and AE	32
October 14, 1997	Trenton, NJ	NJ	15
October 20, 1997	Takoma Park, MD	PO	55
35,723	Columbia, MD	CH	28
		Total # of Pastors	164

Speaker

In the area of the speaker, the pastors had the opportunity to evaluate the preparation, the presentation, and the use of media. Regarding preparation, the speaker was supposed to be knowledgeable about his material. Out of 106 pastors, 84% rated this a 5 (excellent), 15% a 4 (very good) and 2% a 2 (good), for a grade average of 4.82. One hundred and seven pastors evaluated the presentation of the seminar. This includes how well the speaker communicated in a clear and practical way, how well he coordinated his material with his media, and the way he handled questions at the seminar. Seventy percent of the pastors rated this a 5 (excellent), 28% a 4 (very good), and 2% a 3 (good), a grade average of 4.66 in this section. One hundred and two

pastors graded the use of media that consisted of six Power Point presentations, using a laptop and a projector. Eighty-one percent of the pastors rated this a 5 (excellent), 17% a 4 (very good), and 2% a 3 (good), a grade average of 4.78 in this section with a grade of 4.75 average in the speaker area.

Content

The content area of the seminar was divided into five sections: organization, relevance, accuracy, quality, and handouts. One hundred and six pastors evaluated the section on organization or how smoothly the flow of the material was presented from one area to another, from one section to another, and from one point to another. Sixty-seven percent rated this a 5 (excellent), 31% a 4 (very good), and 2% a three (good), with a grade average of 4.65 in this section. One hundred and five pastors participated in the second section on relevance, or how practical the seminar was. One hundred and five pastors graded this section. Eighty-two percent said the material was very practical, giving it a 5, 11% gave it a 4, 5% a 3, and 2% a 2, a grade average of 4.74. One hundred and five pastors participated in evaluating the accuracy of the seminar, or the clarity, veracity, correctness, and authenticity of the material presented. Sixty-six percent graded this a 5, 31% a 4, and 3% a 3, a grade average of 4.63. On the section of quality, out of 103 pastors, 66% rated this a 5, 31% a 4, and 3% a 3, a grade average of 4.64. In the section of handouts/printed materials, 102 pastors graded this section, and 64% rated this a 5, 30% a 4, and 6% a 3, a grade average of 4.57. The total grade average in the area of content was 4.65.

TABLE 3
SEMINAR EVALUATION RESULTS

Evaluation		1	2	3	4	5	# Pastors
Speaker	Preparation			2%	14%	84%	106
	Presentation			2%	28%	70%	107
	Use of Media			2%	17%	81%	102
Contents	Organization			2%	31%	67%	106
	Relevance		2%	5%	11%	82%	105
	Accuracy			3%	31%	66%	105
	Quality			3%	31%	66%	103
	Handouts			6%	30%	64%	102
Transferability	To Your Personal Life		1%	5%	22%	74%	102
	To Your Ministry		1%	5%	17%	77%	102
Environment	Temperature, Sound, Location			11%	32%	57%	104

Note: 1 = Very Poor, 2 = Poor, 3 = Good, 4 = Very Good, 5 = Excellent.

Transferability

In the area of transferability, there were two sections, one that dealt with how the seminar affected positively the personal life of the pastor and the other how it affected positively the pastor's ministry. One hundred and two graded the first section and 104 the second section. Seventy-three percent of the pastors rated this a 5, 21% a 4, 5% a 3, and 1% a 2, a grade average of 4.65 in the first section. In the second section, how the seminar affected positively the pastor's ministry, 77% rated this a 5, 17% a 4, 5% a 3, and 1% a 2, a grade average of 4.70. The total grade average in this area was 4.68, bringing a grand total average grade for the whole seminar of 4.69.

The last area dealt with the environment or the temperature, sound, and location of the church. Fifty-seven percent of the pastors rated this a 5, 32% a 4, and 11% a 3.

Strengths and Successes

After presenting for the first time five preaching seminars to 164 pastors in 1997, I feel very good. The evaluation tells me that pastors not only needed this seminar but also appreciated it very much by saying that it was very practical and very useful not only for their personal lives, but also for their ministry.

From the very beginning to the end, we entertained questions, dialogue, and discussion that made the presentations come alive. The attendees were divided in groups of three or four to work on specific areas. For example, in chapter 2, "How to Milk a Text," they had the opportunity to observe and ask questions on John 3:16 for about twenty minutes. The exercise was an eye-opener when they realized how much they can get out of a text just by asking the right questions. One of the pastors said: "I can't wait to preach this coming Sabbath!" Every section had a few minutes of practice.

The attendees were challenged to preach not only to the head with facts and details that convict, but also to the heart with enthusiasm and emotion that move people to make a decision for Jesus.

The use of the presentations illustrated with Power Point (see Appendix B) made them more interesting and appealing. My intention with this seminar was not only to help improve our preaching skills, but also to provide a new way of presenting

sermons using modern techniques that keep people awake and help the pastor preach without pulpit notes.

Weaknesses and Need of Improvement

A seminar of this kind is difficult to present in six hours. I believe that I needed more time in order to do justice to the subject. I needed from three to five days in order to practice what was just learned or reviewed. I felt that I needed time for the participants to preach short and full-length sermons and then criticize them, as well as have more role playing and practical exercises. This is what I intend to do in the fall of 1998. I am taking a group of pastors from each conference for three to five days and practicing the main concepts, preaching sermons, and critiquing them on a voluntary basis.

I need to improve the manual given to pastors by putting more material at the end of the manual on preaching principles that are short and practical. I need to improve the use of Power Point since some of the background slides were clear on the computer but not clear on the screen.

There is the need to provide several kinds of seminars for different levels of preaching: One that shows the basics of good preaching, one that is advanced for preachers with experience, and one that deals with how to preach from a specific text.

Participant Reactions

Pastors reacted in a positive way. They commented favorably about the enthusiasm, sincerity, conviction, and personality of the speaker. Some said that the speaker was focused and knew his subject. Others mentioned that the presentations

were Christ-centered, practical, and down to the nitty-gritty. They mentioned that the information was timeless, up to date, relevant, clear, encouraging, and very stimulating. Several commented on the use of Power Point as an excellent method to illustrate and communicate messages. As a consequence, several pastors are using this method to preach their sermons on Sabbath morning. In general, it was a great experience to be exposed to seasoned ministers and to improve together the fine art of divine preaching.

CHAPTER VI

CONCLUSION

To analyze Jesus' preaching, who is the model for every preacher, is an eye-opener. The power of His preaching came as a result of the close connection He had with His Father. His message and its delivery were given by God. Jesus practiced what He preached. He identified with people by mingling with them and studying their behavior in order to speak to their hearts and to their needs.

Jesus' preaching was inductive by nature. He started where people were and told them experiences from daily life. He was a Master storyteller. He asked questions people were asking and used dialogue, postponing the declarations and assertions until people had a chance to weigh the evidence, think through the implications, and then arrive together at the conclusions.

The Lord's messages were spoken using simple words that the educated, the learned, the ignorant, and the child could understand. He preached to the heart, involving the intellect, the emotions, and the will of the people. Jesus' mission was clear, to "seek and to save the lost" (Luke 19:10). Jesus made strong appeals for people to come to Him, and we are to follow His example in inviting people to come to Him.

To study Paul's preaching was a revelation. His conversion testimony was a sermon. He had a direct call from Jesus that transformed his life and mission. His

direct call and daily communion with Jesus helped him to have a focused and productive ministry. His mission was Jesus' mission "to seek and to save the lost." Paul mingled with people in order to learn about their needs. Then he preached to their hearts, persuading "Jews and Greeks." Paul's life reinforced his message. His message was clear and powerful, "Jesus and Jesus crucified." He thought about Jesus, walked with Jesus, spoke of Jesus. Even though the majority of his sermons and epistles were deductive, he preached several inductive sermons, especially when he preached to the Jews. When He preached to the Gentiles, His sermons were deductive by nature.

Paul's use of Greek rhetoric was ingrained in his blood. Wherever he went, he argue, disputed, persuaded, reasoned with the Scriptures, defending many times his ministry and his message, a resurrected Christ, convincing people to be baptized. He was willing to preach Jesus, live for Jesus, and die for Jesus.

In analyzing the preaching and sermons of six successful preachers, I found that some were inductive and others deductive. This indicated that both styles of preaching can be very effective. They believe that the secret of their productive ministry is based on their connection with the Lord Jesus. All of them are acquainted with the needs of their people. For this reason, they preach to their hearts, reaching the intellect, the emotions, and the will. All of them are Christ-centered and Bible-centered preachers.

The preparation, the presentation, and the evaluation of the seminar was a great growing experience for me. Ministers need to set aside time to review homiletical theory that will make them grow and become more effective in their preaching. They should attend seminars, workshops, and clinics where they can refresh and advance their

homiletical skills. A good program would include small-group discussion, preaching practicum, and constructive criticism. I have found that pastors are willing to attend preaching seminars to improve their skills as long as the seminar is practical and directed to their needs. There is hope for the humble preacher who wants to grow and is willing to receive constructive criticism to improve his/her preaching skills.

In spite of negative remarks and people's perception about preaching, preaching will never be superseded as long as there are sinners in this world, as long as true preachers with a true message are guided by the Holy Spirit. "When God's man comes with God's message from God's book in God's house on God's day, such preachers will always have someone to listen to them, there will always be men with hearts ready to burn within them when the preacher opens to them the Scriptures (Luke 24:32)."¹

¹Richards, 15.

APPENDIX A

MANUAL OF SEMINAR FEEDING THE FLOCK

Feeding



The Flock

Preaching
Seminar



By Frank Ottati
Columbia Union Conference

FEEDING THE FLOCK OUTLINE

- I. Jesus And You
- II. How To Milk A Text
- III. How To Make The Recipe
- IV. How To Serve A Delicious Meal
- V. How To Invite People To Partake
- VI. How To Have Yearly Balanced Nutrition
- VII. Evaluation

I. JESUS AND YOU

NOTES

A. How can I have a closer relationship with Jesus?

1. By **abiding** in Him.
2. By **praying**.
3. By **meditating** in the Scriptures.
4. By constantly **beholding** the presence of Jesus.

B. Test

1. Of whom do *I love* _____.
2. Of whom do *I love* _____.

C. Jesus Preaching

1. Little _____ could understand Him.
2. Jesus won the respect of his peers by **knowledge, integrity and genuine concern for people.**

Raymond Bailey, Jesus the Preacher, p. 45

3. Figures of Speech:
Metaphor
Hyperbole
Simile
Comparisons

4. Use of Stories

5. JESUS PRACTICE WHAT HE PREACHED

II. HOW TO MILK A TEXT

NOTES

Three Main Questions:

A. _____ is there?

By:

1. Observation
2. Brainstorming
3. Notingdetails
4. Describe what you:
See, hear, smell, touch, feel

B. What does it _____?

By:

Answering and asking the _____ questions.

Which Questions?

1. Historical
2. Literary
3. Theological

What kind of questions?

1. Journalist questions
Who, what, where, why,
when, how
2. Theological questions
What was their beliefs.
3. My questions

C. What is it's significance for _____
and for _____.

HOW TO MILK A TEXT

MAN POINTING FINGER

OBSERVATIONS

PEOPLE FIGHTING

PEOPLE WALKING

WOMAN YELLING

WOMAN WITH CHILDREN

JOHN 3:16

FOR GOD SO LOVED THE WORLD

OBSERVATIONS

THAT HE GAVE HIS ONLY
BEGOTTEN SON

THAT WHOEVER BELIEVES IN HIM

SHALL NOT PERISH

BUT HAVE ETERNAL LIFE

TEXT - JOHN 3:16

WHERE IS JESUS IN THE TEXT?

YOUR CHURCH'S NEEDS

THEMES

PRACTICAL LESSONS

MEANING OF SPECIFIC WORDS

GOOD NEWS

WHAT TOUCHES ME

WHAT DO I WANT THEM TO DO?

III. HOW TO MAKE THE RECIPE

CENTRAL IDEA

Every sermon should have a clear idea centered in the Scriptures.

The central idea has two elements:

1. **Subject**
2. **Complement**

John 3:16

A. Possible Subjects (Main Idea - One Word)

- | | |
|----|----|
| 1. | 5. |
| 2. | 6. |
| 3. | 7. |
| 4. | 8. |

B. Main Subject

C. Complement

D. Central Idea

E. Conclusion

1. Summary
2. Appeal

F. Division

- 1.
- 2.
- 3.

G. Introduction

1. Preview
2. Illustration
3. Questions
4. Clear Idea

SERMON DEVELOPMENT

1. Need
2. Text
3. Observation
4. Questions
5. Research
6. Central Idea
7. Conclusion (Landing)
8. Body (Flying)
9. Introduction (Take Off)

IV. HOW TO SERVE A DELICIOUS MEAL

A. The effectiveness of our sermon depends on two factors:

1. _____ we say.
2. _____ we say it. John 12:49

B. We communicate in three ways:

- 7% _____
 38% _____
 55% _____

C. To be believable you have to believe what you preach. This is called _____.

D. The most effective single means of communication is _____.

E. If non-verbal messages contradict the verbal, listeners will more likely believe the silent language.

F. Effective sermon delivery involves:

1. Body Language
2. Movement
3. Gestures
4. Pause
5. Voice
6. Visual Aids
7. Grooming

G. Don'ts

H. Practice

NOTES

V. HOW TO INVITE PEOPLE TO PARTAKE

A. Every sermon should appeal to the **MIND** and impart knowledge, but also must reach the **HEARTS** of the hearers.

B. There are three ways to persuade people:

1. *Ethos*
2. *Logos*
3. *Pathos*

C. _____ should come *first* and _____ *second*.

D. How can you engender pathos?

1. Preach to the *needs* of your congregation.
2. Your sermons need to be *positive* and bring *healing* to the heart.
3. Be _____
4. Be *compassionate*

E. Summary

F. Make an appeal

1. Raise hands
2. Kneel
3. Stand
4. Altar
5. Card
6. Other

G. Music

NOTES

VI. HOW TO HAVE YEARLY BALANCED NUTRITION

1998 - Preaching Calendar

Suggestions: This preaching calendar should be like a Swiss cheese: hard on the outside but flexible enough, holes, to make changes.

1. January
 - A. 3 Challenge: new year - consecration new officers-goals-plans
 - B. 10 Communion Service
 - C. 17 Martin Luther King Jr.
 - D. 25 Religious Liberty (Baptism)

2. February
 - A. 7 Visitor's day - "Jesus and Assurance of Salvation" (use the mikes for questions and answers). Potluck
 - B. 14 Family sermon #1 (Valentine's day)
 - C. 21 Family sermon #2
 - D. 28 Family sermon #3 (Baptism)

3. March
 - A. 7 Visitor's day - "Jesus and Righteousness by Faith"(Q & A) - Pot.
 - B. 14 Series on Jesus Death and Resurrection
 - C. 21 Series on Jesus Death and Resurrection
 - D. 28 Series on Jesus Death and Resurrection (Baptism)

4. April
 - A. 4 Visitor's day - "Easter Week" (Q & A) - Potluck - (Evangelism)
 - B. 11 (Evangelistic Meetings)
 - C. 18 (Evangelistic Meetings)
 - D. 25 (Evangelistic Meetings)

5. May
 - A. 2 Visitor's day - "Jesus and the Secret Rapture" (Q & A) - Potluck
 - B. 9 Mother's day Sermon
 - C. 16 Series on the Sanctuary
 - D. 23 Series on the Sanctuary (Baptism)
 - E. 30 Series on the Sanctuary

6. June
 - A. 6 Visitor's day - "Jesus and His Law"(Q & A) - Potluck
 - B. 13 "Camp Meeting"
 - C. 20 Father's day
 - D. 27 Bible Character (Baptism)

7. July
- A. 4 Visitor's day - "Jesus and Freedom" (Q & A) - Potluck
 - B. 11 Communion Service
 - C. 18 Bible Character
 - D. 25 Bible Character (Baptism)
8. August
- A. 1 Visitor's day. "Jesus and the Sabbath" (Q & A) - Potluck
 - B. 8 Series of Sermons
 - C. 15 Series of Sermons
 - D. 22 Series of Sermons (Baptism)
 - E. 29 Series of Sermons
9. September
- A. 5 Visitor's day. "Jesus and Judgement" (Q & A) - Potluck
 - B. 12
 - C. 19 Why I Believe in Prophets
 - D. 26 Marks of a True Prophet (Baptism)
10. October
- A. 3 Visitor's day. "Jesus and Death" (Q & A) - Potluck
 - B. 10 Communion Service
 - C. 17 Series on Stewardship
 - D. 24 Series on Stewardship
 - E. 31 Series on Stewardship
11. November
- A. 7 Visitor's day. "Jesus and Hell" (Q & A) - Potluck
 - B. 14
 - C. 21 Thanksgiving Sermon
 - D. 28 (Baptism)
12. December
- A. 5 Visitor's day "Jesus and the New Earth" (Q & A) - Potluck
 - B. 12 "Jesus Humanity"
 - C. 19 "Jesus Divinity" - Christmas
 - D. 26 "Repentance, Confession and Forgiveness" (Baptism)

FEEDING THE FLOCK

Seminar Evaluation Form by Frank Ottati

Please circle the number that most accurately describes the quality of the presentation or its value to you and your ministry.

Seminar title and presenter: _____

Presenter - _____ to _____ +

Preparation	1	2	3	4	5
Presentation	1	2	3	4	5
Use of Media	1	2	3	4	5

Content:

Organization	1	2	3	4	5
Relevance	1	2	3	4	5
Accuracy	1	2	3	4	5
Quality	1	2	3	4	5
Handouts/printed material	1	2	3	4	5

Transferability:

To your personal life	1	2	3	4	5
To your ministry	1	2	3	4	5

Environment:

Temperature, seating, sound, etc.	1	2	3	4	5
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Comments:

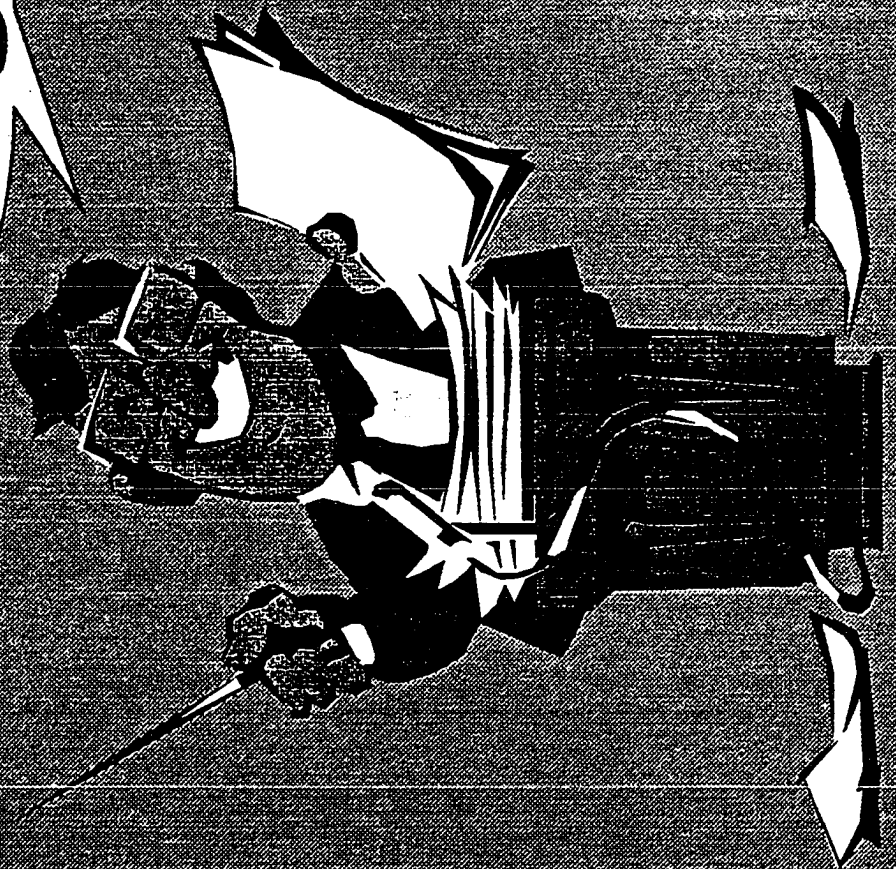
What did you find especially useful or valuable in this seminar?
How could the seminar have been improved?

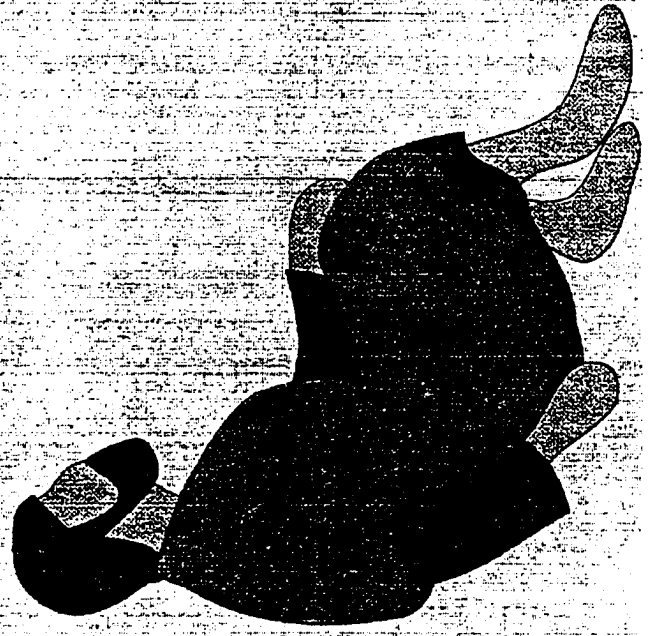
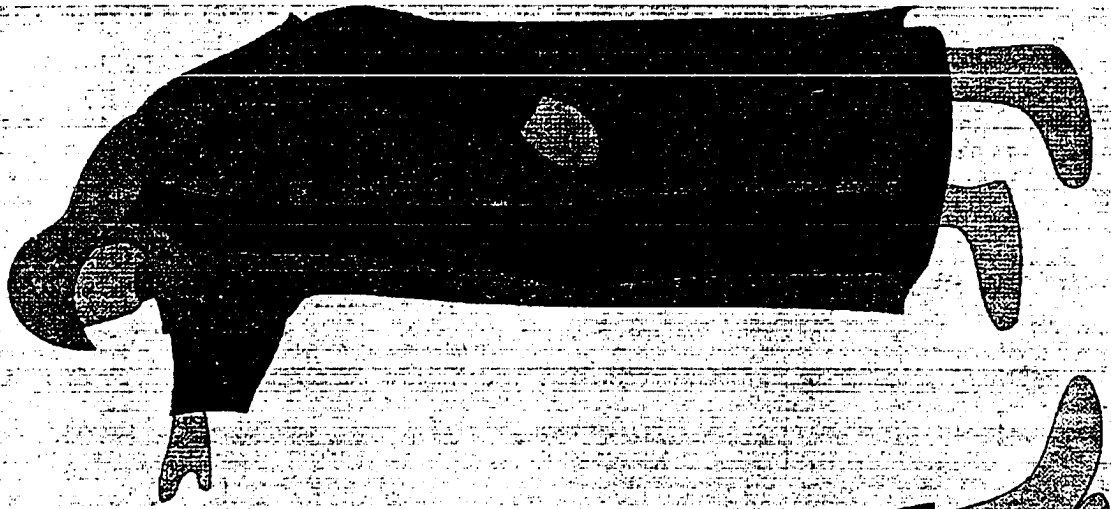
APPENDIX B

VISUAL AIDS IN POWER POINT

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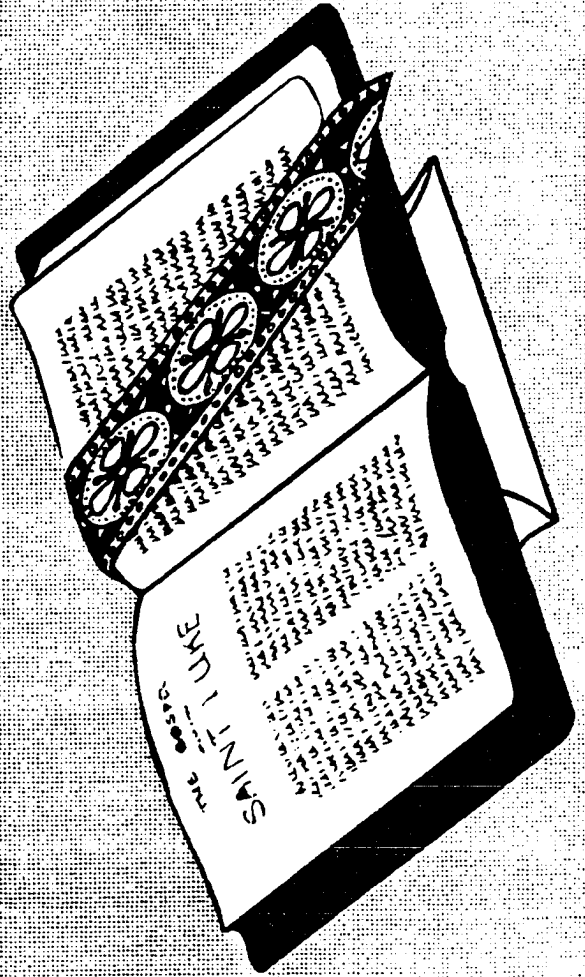
PREACHING SEMINAR





Jesus and YOU

**• NOW AFTER JOHN WAS PUT IN
PRISON, JESUS CAME TO
GALILEE, PREACHING THE
GOSPEL OF THE KINGDOM OF
GOD. MARK 1:14**



• I AM THE VINE,
YOU ARE THE
BRANCHES, HE
WHO ABIDES IN
ME, AND I IN
HIM, BEARS
MUCH FRUIT;
FOR WITHOUT
ME YOU CAN DO
NOTHING.
JOHN 15:5



WHY SO LITTLE FRUIT?

**• THE REASON WHY OUR
PREACHERS ACCOMPLISH
SO LITTLE IS THAT THEY
DO NOT WALK WITH GOD.**

5T p. 434



JESUS' CUSTOM

JESUS WENT OUT TO THE
MOUNTAIN TO PRAY, AND
CONTINUED ALL NIGHT IN
PRAYER TO GOD. Luke 6: 12

ALMOST...
.....IN FACT PRAYER
IS ALMOST
OBSOLETE.

White, Ellen G., Testimonies
For the Church, Vol. 5 p. 566.

RESULTS WITHOUT PRAYING?

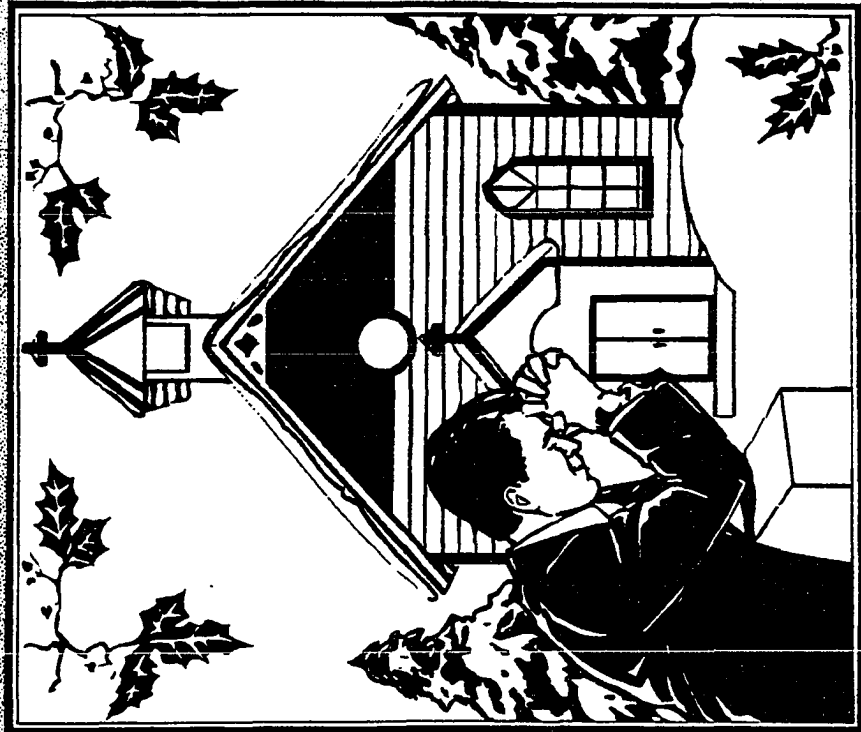
IT IS BECAUSE SOMEONE
SOMEWHERE
IS PRAYING FOR HIM.

Unknown author. The Healing
Christian. D. 29

Praying

*If we come to
Him in faith, He
will speak His
mysteries to us,
Personally.*

DA p. 668

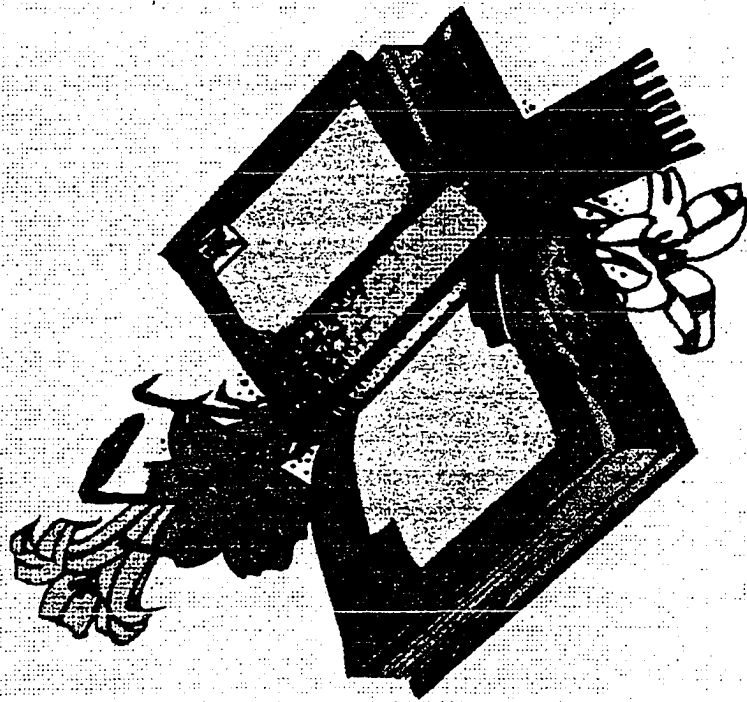


RESOLUTIONS

We should spend a thoughtful hour each day in contemplation of the life of Christ. we should take it up with us, and let the Spirit grasp each scene, especially the closing ones.

White, E. G., Desire of Ages, p. 83

BIBLE STUDY



eternal life

SEARCH OF THE SCRIPTURES

- G.CAMPBELL MORGAN OFTEN READ A BOOK OF THE BIBLE THROUGH FORTY TO FIFTY TIMES BEFORE BEGINNING TO PREACH ON IT. Calkings, Harold L., Master Preachers, p. 117



SEARCH THE SCRIPTURES

- **GEORGE MULLER, PRAYED
OVER EACH VERSE OF THE
BIBLE AS HE APPLIED IT TO
HIMSELF IN MORNING
DEVOTIONS.**

Calkins, Harold L., Master Preachers, p. 117

THE PRESENCE OF JESUS

He is **constantly** behind the

unseen guest, realizing that He is at

our right hand. How many ignore

His presence! Did the great others as well

realize what discipleship means? **Yours truly**

George, Winton Ellen G. Durbin's **Christ** p. 55

THE PRESENCE OF JESUS

• I WILL BE WITH YOU ALWAYS

Matt. 28:20

• I WILL NOT LEAVE YOU

ORPHANS — John 14:18

• SURELY THE LORD IS IN THIS PLACE, AND I DID NOT KNOW IT

• Gen. 28:16

FAQ

- **MAKE JESUS PART OF YOUR LIFE**
- **EDUCATE YOUR MIND AND HEART**
- **CHOOSE KEY PLACES**
- **SEPARATE A SPECIFIC TIME**

Test



**Of Whom do we
love to talk?**

**Of whom do we
love to think?**





**JESUS
PREACHING**

Jesus won the respect of
his peers by

KNOWLEDGE,

INTEGRITY, AND

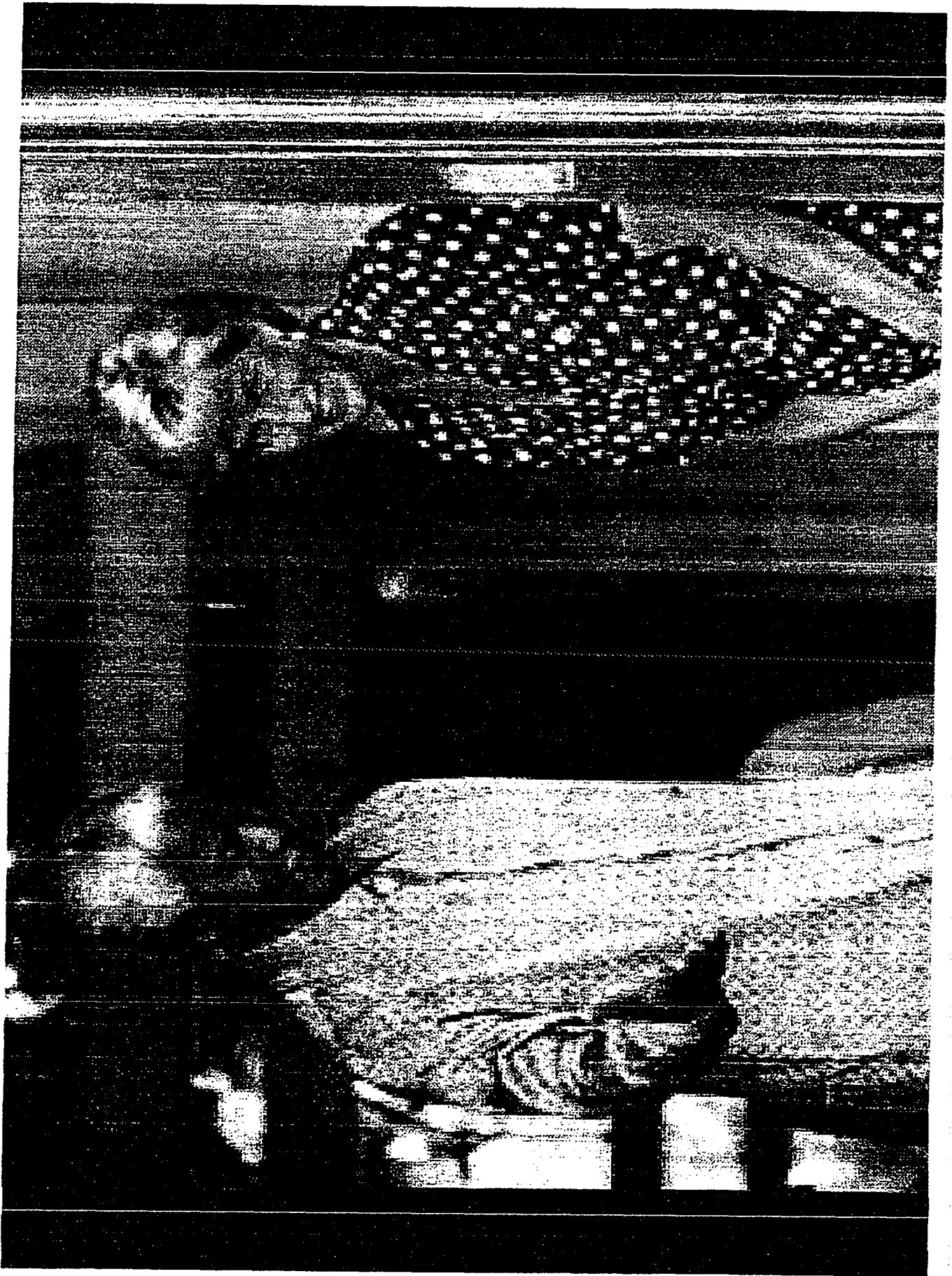
GENUINE CONCERN

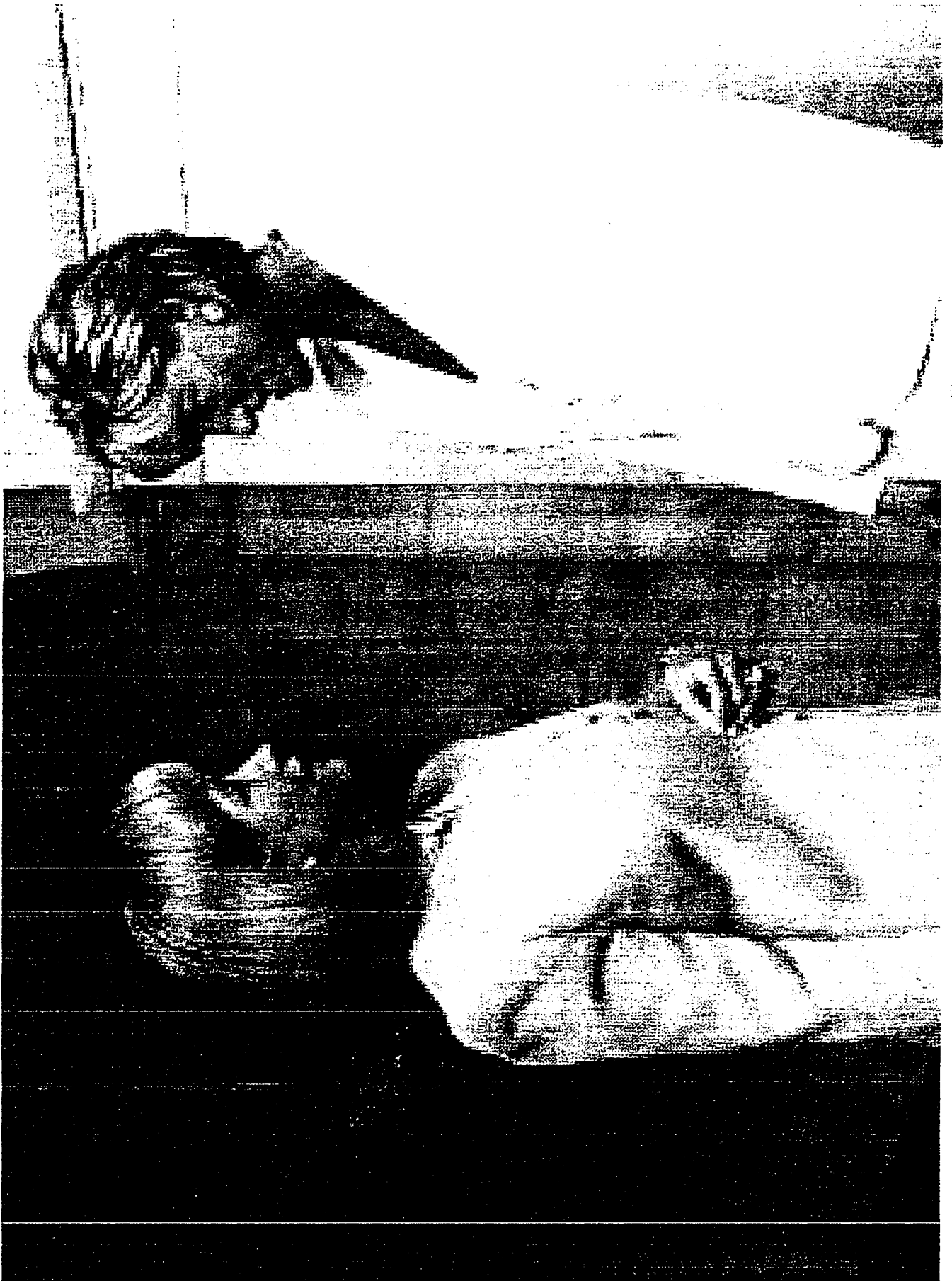
FOR PEOPLE.

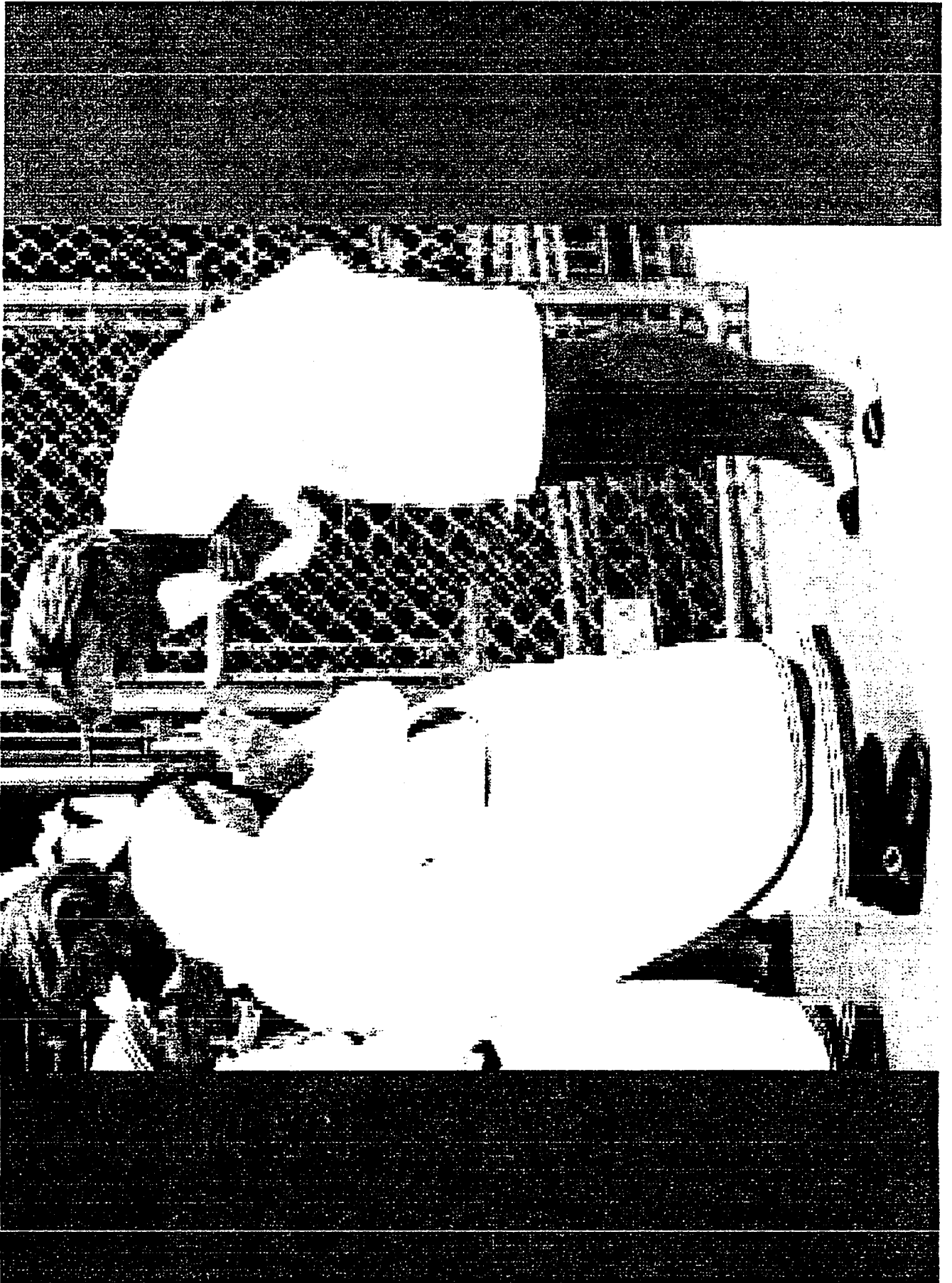
Bailey, Jesus The Preacher, p. 45

KNOWLEDGE

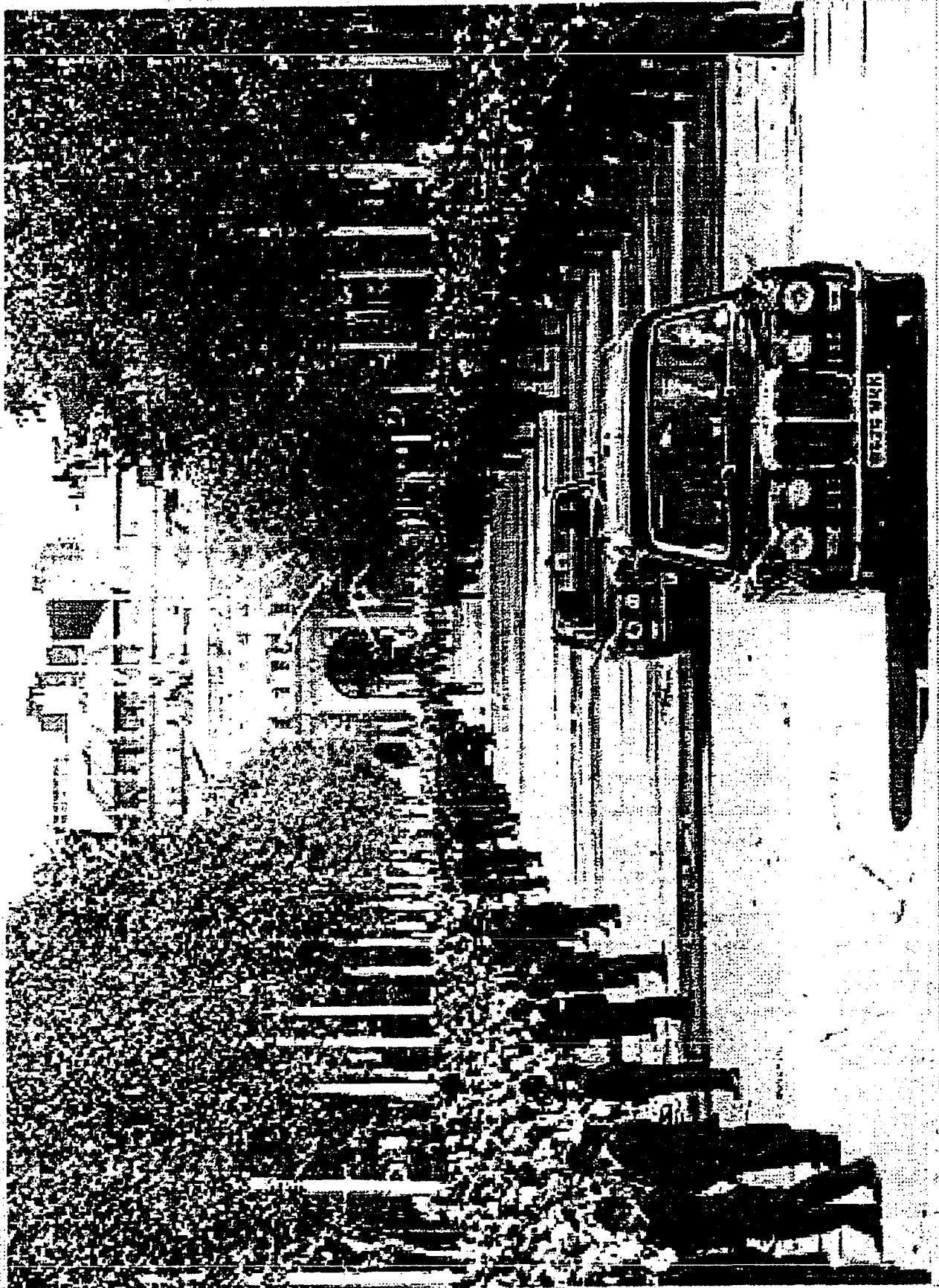
- SCRIPTURES - TRADITIONS
- MAJOR SCHOOLS OF
THOUGHT
- NEWS: PAPERS, MAGAZINES
- KEEN OBSERVER OF
HUMAN BEHAVIOR
- LOVER OF NATURE
- FIGURES OF SPEECH












FIGURES OF SPEECH

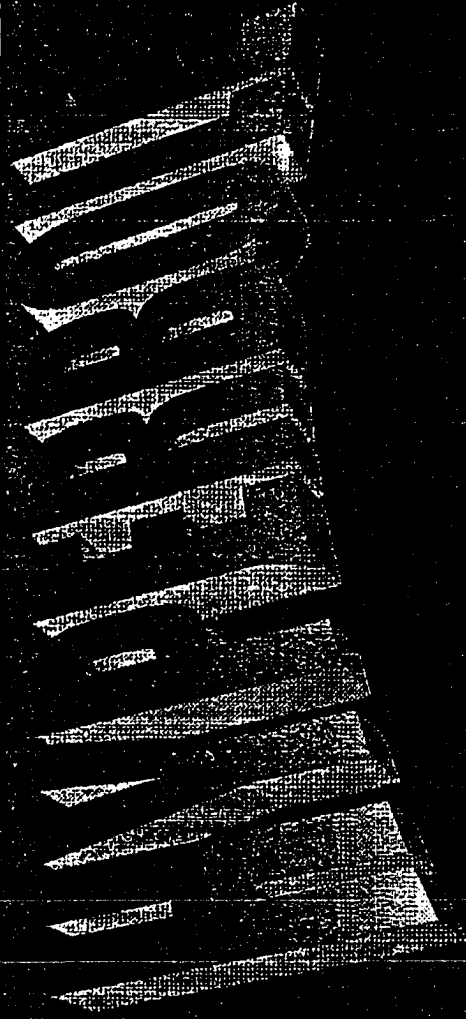


METAPHOR
HYPERBOLE

METAPHOR

AN IMPLIED COMPARISON, IN WHICH A WORD OR PHRASE PRIMARILY USED FOR ONE THING IS APPLIED TO ANOTHER.

EX. LIGHT, SALT, DOOR, SHEPHERD, VINE, BRANCHES, ALPHA, ETC



GROSS EXAGGERATION

Ex. "A log in the eye",
Matt. 7:3

"Swallow a camel"
23:24

"A camel through a
needle's eye" 19:24



SIMILE

ONE THING IS LIKENED TO
ANOTHER: LIKE, AS

The Kingdom of God is LIKE: a man,
mustard seed, leaven. Matt.13:24,31,33.

AS Sheep in the midst of wolves

AS Jonah was three days...

Matt 10:16;12:40

COMPARISON AND CONTRAST

- THE PRODIGAL, SOONS, Luke 15
- THE WISE AND THE
FOOLISH;
- MEN, VIRGINS, Matt. 7:25
- SHEEP AND GOATS, Matt. 25:33



WITNESS YOUR DEEDS

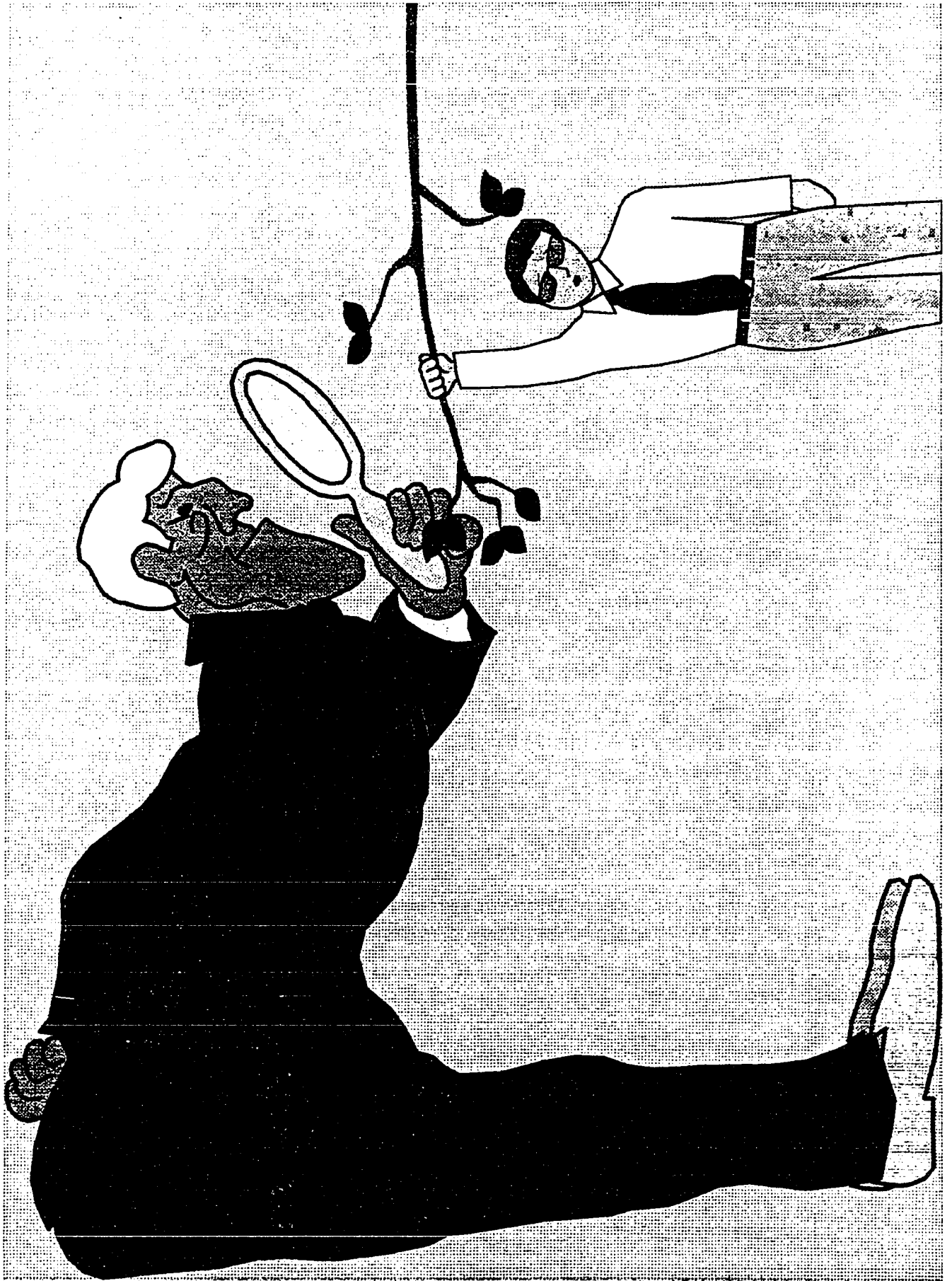
• PRACTICED WITH PROUD
PRACTICE: IN PROUD

AND IN PAIN

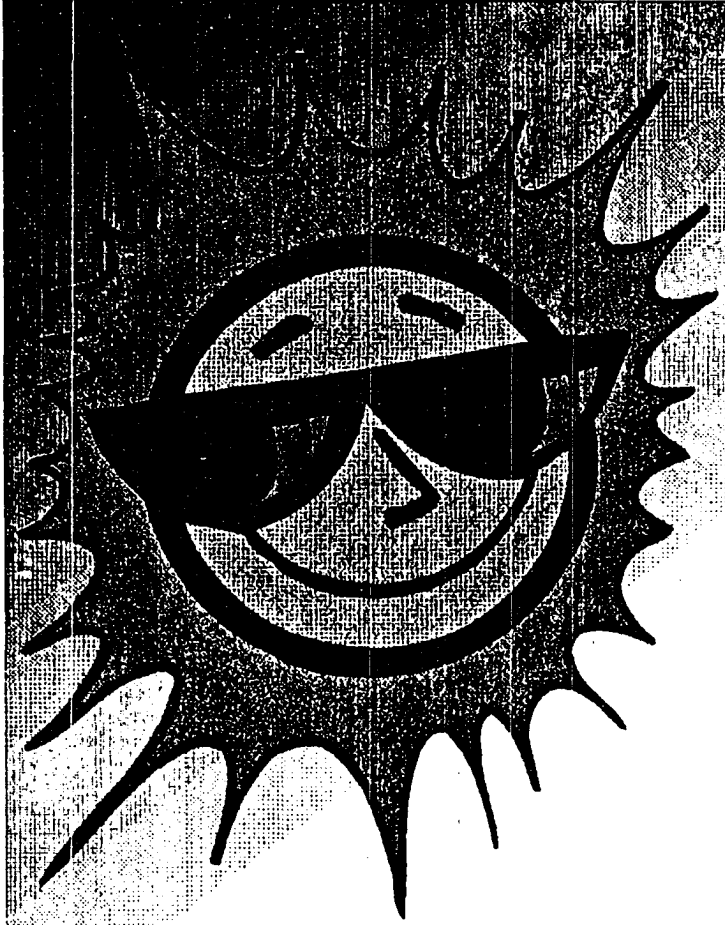
• HONEST

IN PAIN

DEEDS



• SKEPTICISM OF THE
MESSAGE OF MODERN
PROCLAIMERS IS
REALLY SKEPTICISM
ABOUT THE
AUTHENTICITY OF THE
PROCLAIMERS. Ibid., p. 27



EVERYTHING
THAT
CHRISTIANS DO
SHOULD BE AS
THE SUNLIGHT.

Thoughts From the Mount of Blessings, p. 68

JESUS' CONCERN FOR PEOPLE

- **HE WENT WHERE PEOPLE WERE** p.35
- **HE KNEW THEIR TROUBLES.** p.37
- **JESUS VALUED PEOPLE MORE THAN LAWS, EVEN RELIGIOUS ONES.** p.38
- **HE WANTED THE BEST FOR THEM.** p.26

JESUS' PREACHING

- WORKED FOR ALL CLASSES
- MET PEOPLE WHERE THEY WERE
- WATCHED PEOPLE'S FACES
- EVERY POINT CLEAR AND
DISTINCT
- SIMPLICITY AND EARNESTNESS
- ILLUSTRATIONS FROM DAILY LIFE

EV. PP. 53-59



**JESUS
ASSOCIATED
WITH PEOPLE
SIMPLY
BECAUSE HE
LOVED THEM**

Break

Breaks



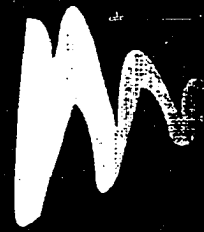
THREE MAIN QUESTIONS:

A. WHAT IS THERE?

B. WHAT DOES IT MEAN?

**C. WHAT IS ITS
SIGNIFICANCE FOR ME AND
FOR OTHERS?**

A. What is there?



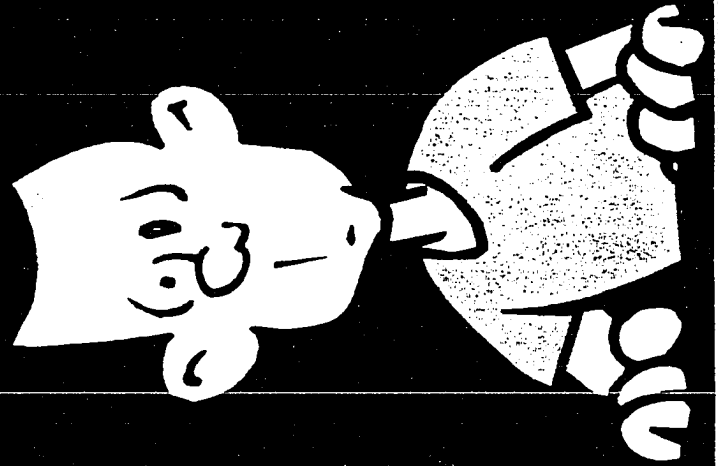
1. Observation
Text
People



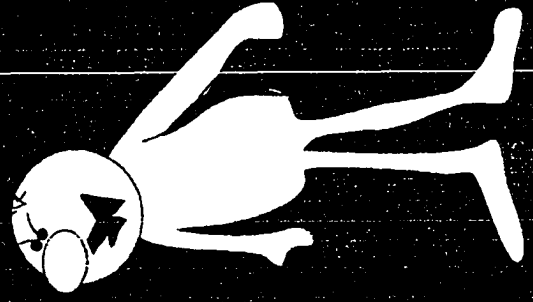
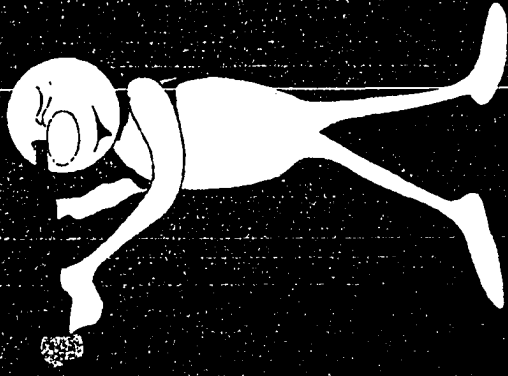
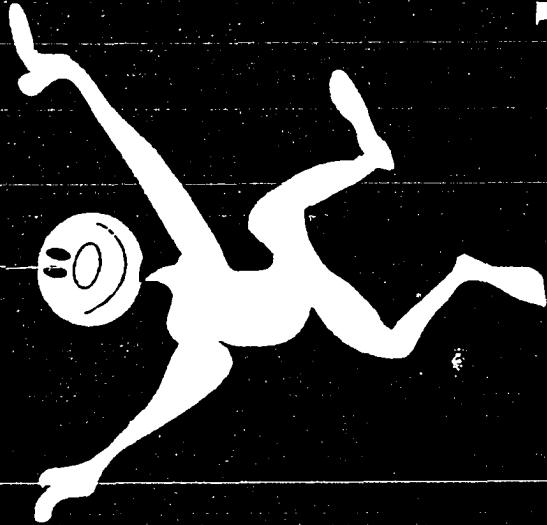
2. Brainstorming

3. Noting . . . details

Themes
questions and answers
significant words
repetitions
figures of speech
verbs
promises
commands



Describe what
you see,
hear, feel, smell,
touch



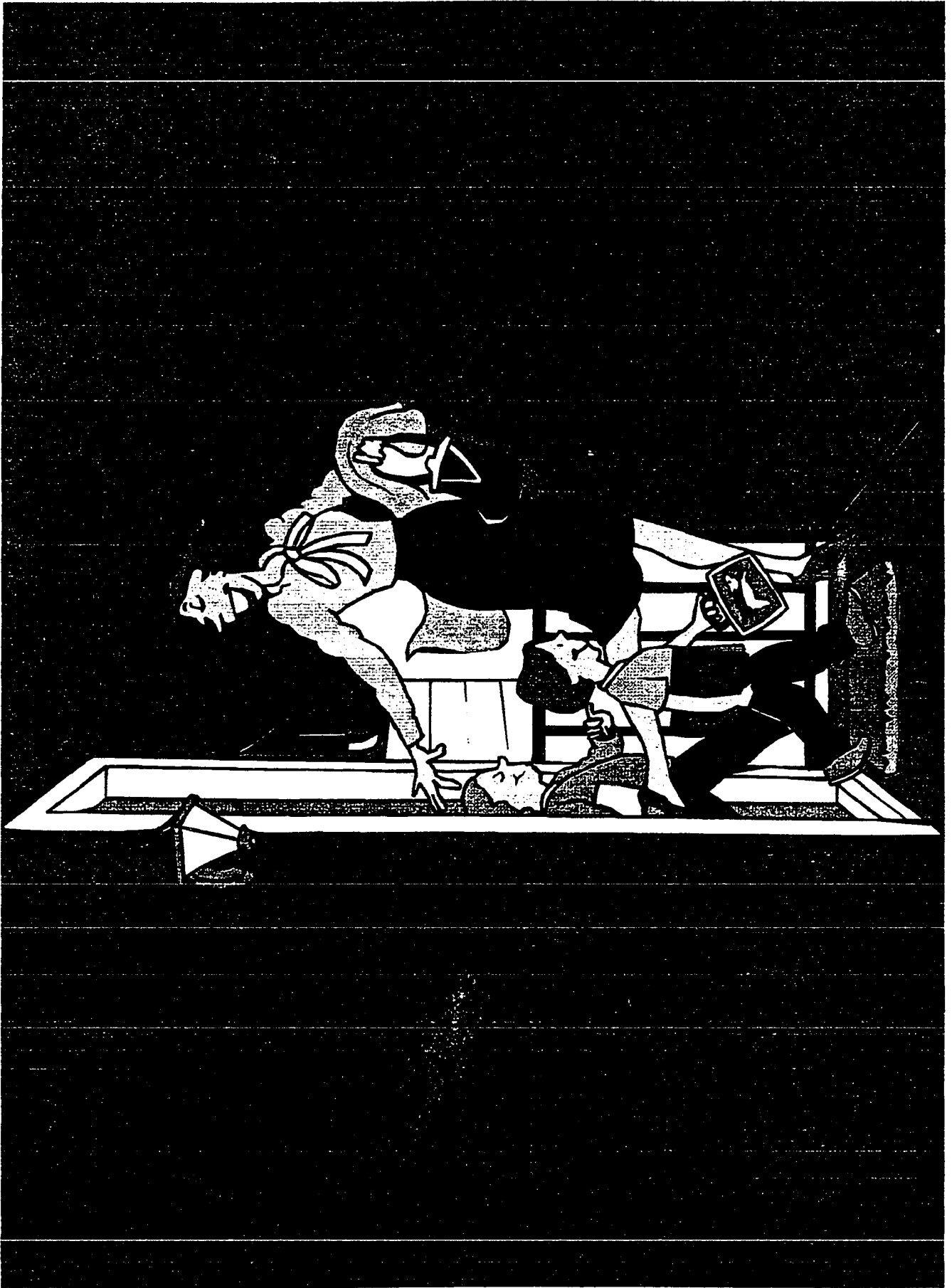
www.harcourt.com









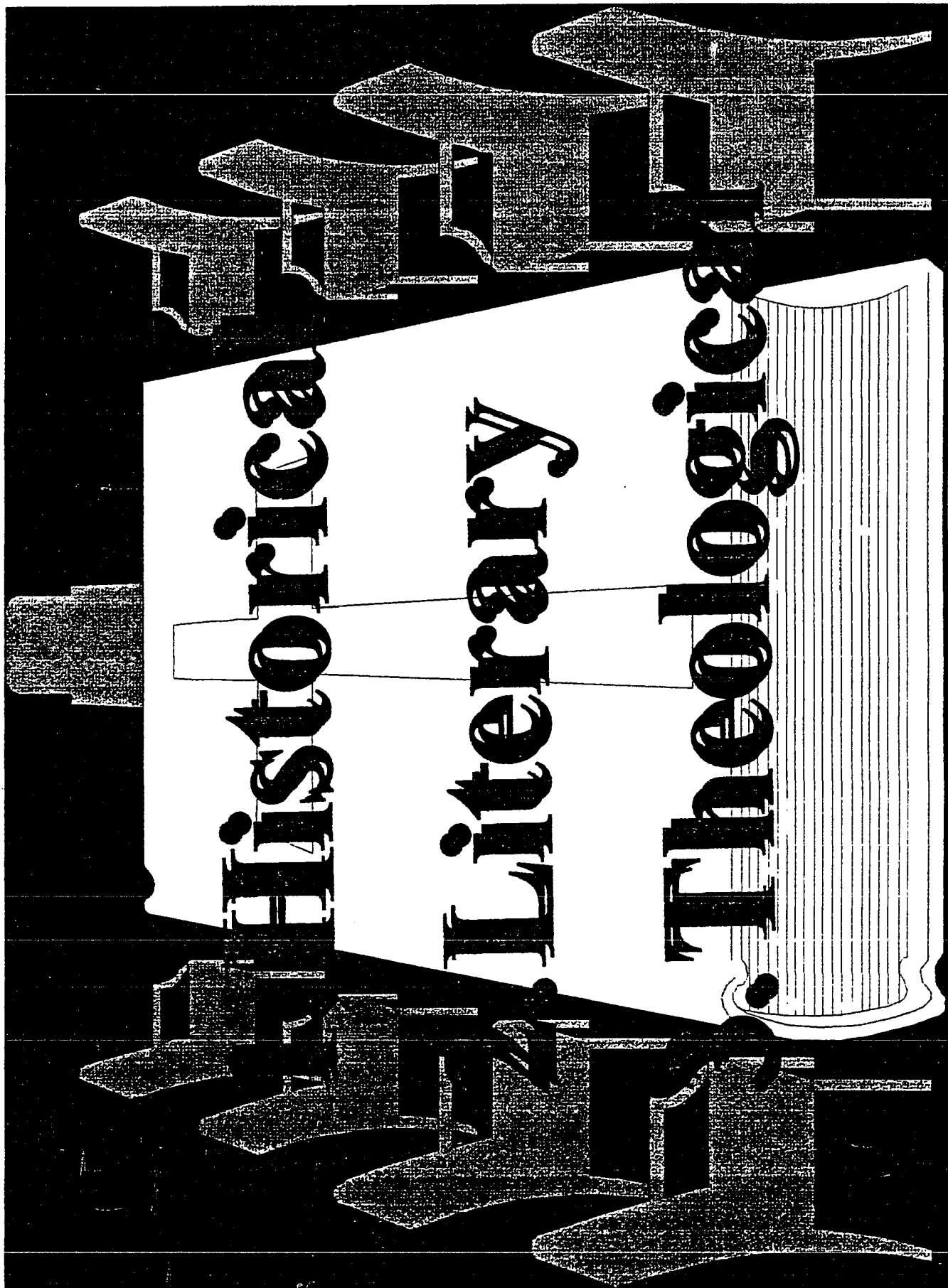


B. WHAT DOES IT MEAN?



ASKING SUCH
POWERFUL
CRUCIAL QUESTIONS



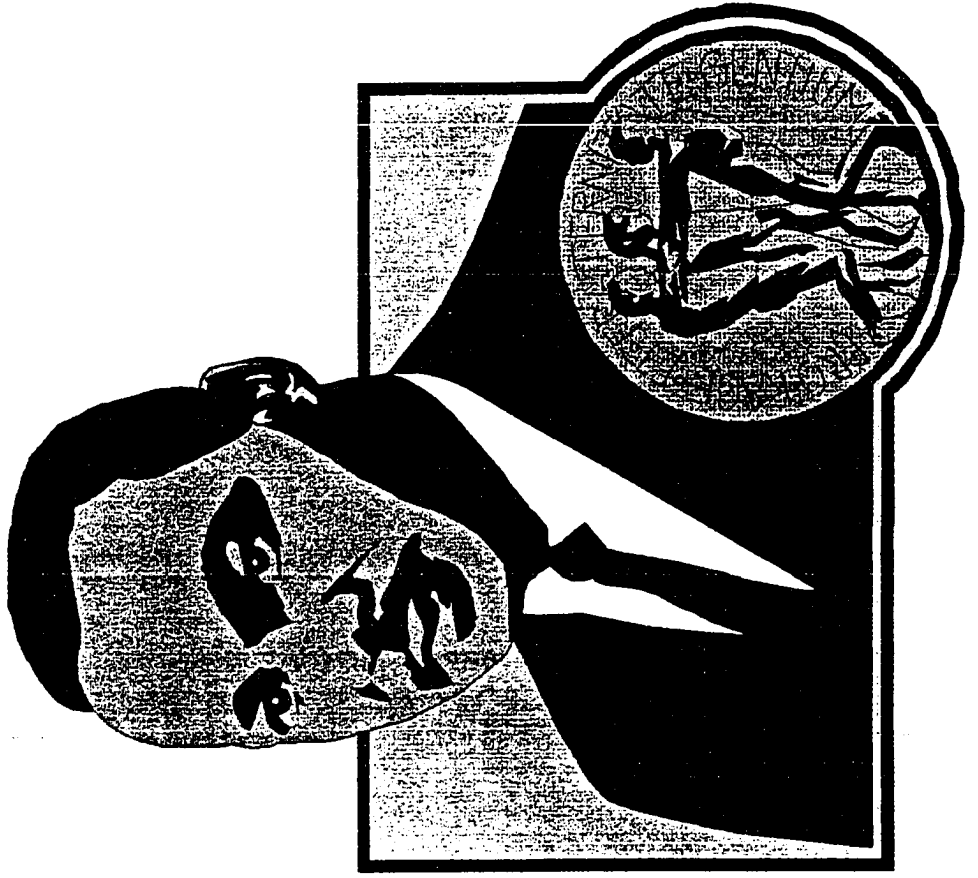


Historical



Their world Location

ELISTORICAL



Their world

Location

Customs

Politics

Geography

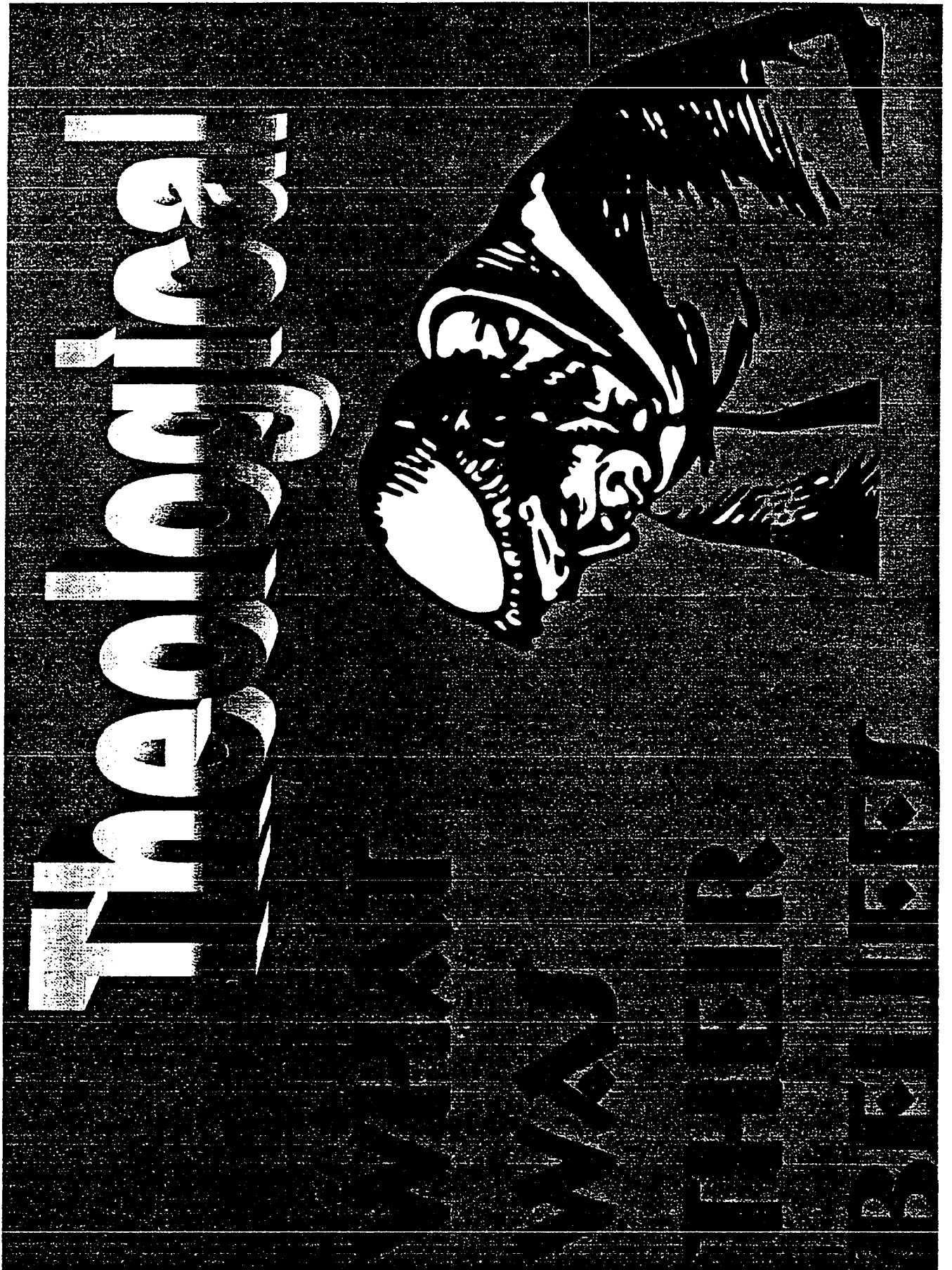
Literary

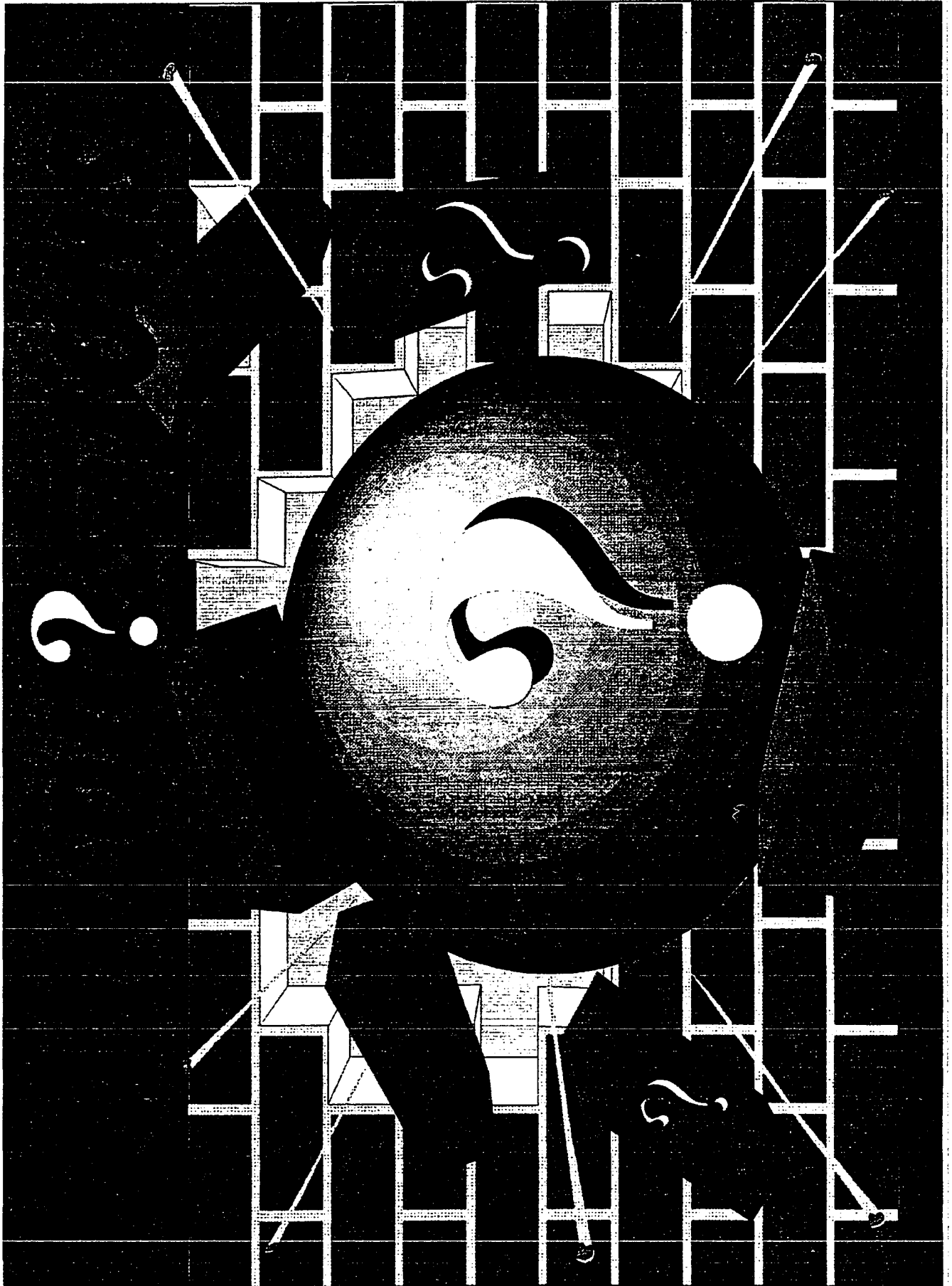
Narrative

Prophecy

Letter

Poetry





What Kind of Questions?

**1. JOURNALIST
QUESTIONS**

**WHO, WHAT,
WHERE, WHY,
WHEN, HOW**

**2. THEOLOGICAL
QUESTIONS**

**WHAT WAS THEIR
BELIEF**

ABOUT....

3. MY QUESTIONS

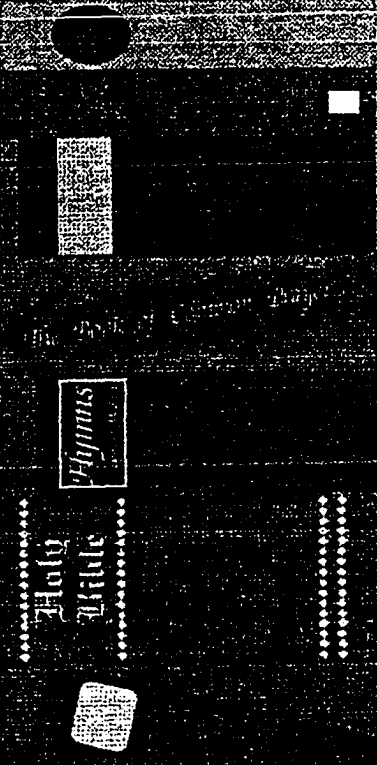
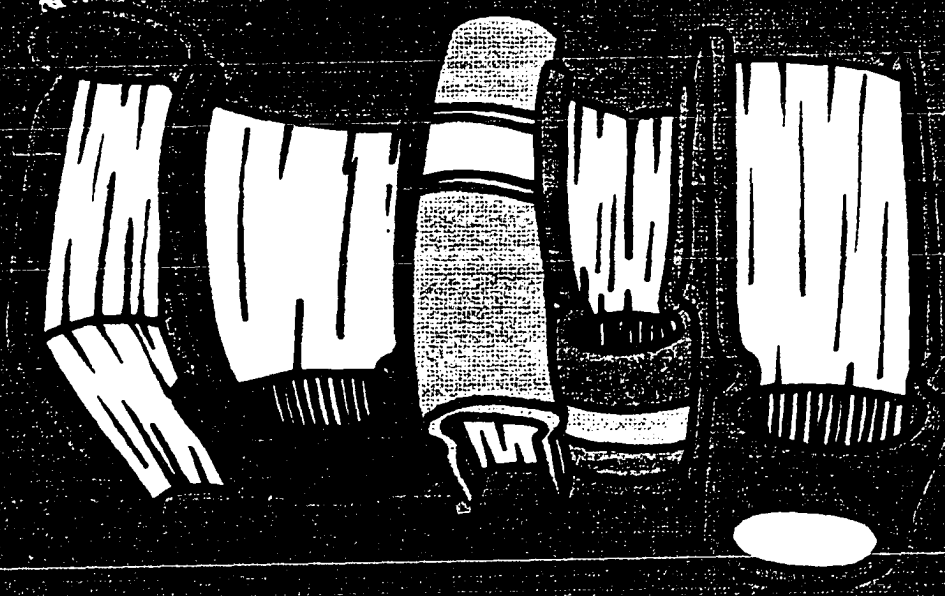


**BEGIN YOUR RESEARCH
ONLY AFTER YOU HAVE
RAISED ALL THE QUESTIONS.**

YOU RASQUING

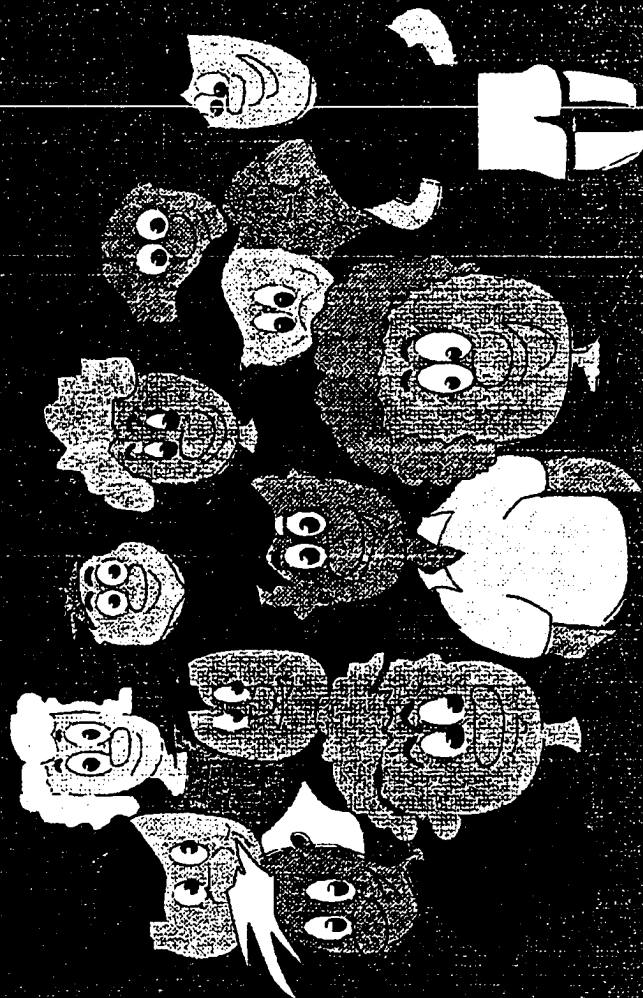
Source: *Journal of Propriety*
YOURSELF
Title - Reading
Congregation

*Bibles: NKJ, NIV, Clear Word, The
 Message, Spanish
 Bible, Atlas
 Bible Dictionary - Interpreter's
 Commentaries - By books
 Concordances - Strong
 Interlinear Bibles -
 Word Studies*



TOOLS

Application to me



Application to others



Do you Understand????!!!



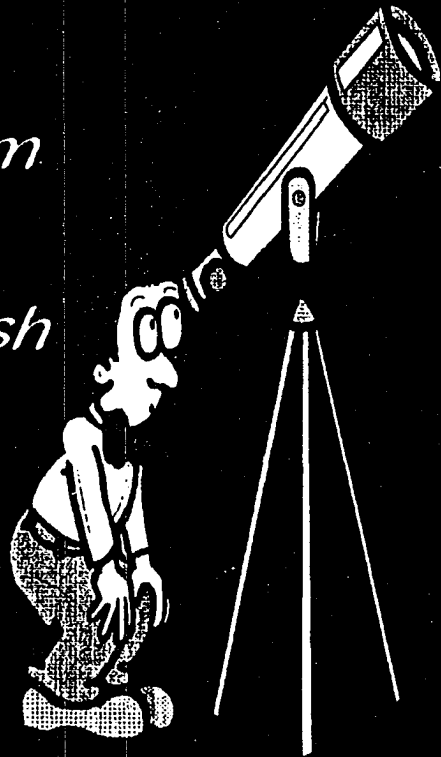
For God so loved the world

*That He gave His only
begotten Son*

*That whoever
Believes in Him*

Shall not perish

*But have
eternal life*



1. OBSERVATION

**LOVING GOD, PAST TENSE,
INCLUSIVE LOVE
ONLY A LOVER CAN GIVE:
SACRIFICIALLY,
UNSELFISHLY**

**OPEN INVITATION
URGENCY, NOW, PRONTO,
TODAY**

FUTURE PUNISHMENT

**PRESENT TENSE
GOD IS A LOVER, GIVER AND
SAVIOR**

• 2. QUESTIONS

1. Who is God?
2. Why did God love this world?
3. If God loved us so much why didn't He come Himself?
4. When did He start to love us?
5. Why did He have to give His Son instead of an angel?
6. What do the words begotten, believes, eternal life mean?
7. When did Jesus become a Son?
8. How do I reconcile this loving invitation with Lk. 14:21-23?
9. How do I believe in Jesus?
10. When will I have eternal life?
11. When will people be punished?
12. How can people respond to God's love?

• John 3:16

For God so loved the world

That He gave His only
begotten Son

That whoever
Believes in Him

Shall not perish

But have
eternal life

• QUESTIONS

13. Who was Jesus saying these words to?
14. How did Nico respond to God's love?
15. Can I put my name? For God so loved Frank?
16. Even before I was born?
17. Did Nic. believe in Jesus?
18. How did Nic. respond to Jesus view of salvation?
19. What were the Jewish beliefs on God's love, salvation, eternal life, and punishment?



WHERE IS JESUS?

WHERE IS JESUS?

Every Sermon should end
with Jesus no matter where
it begins

Jesus - Rock

Daniel 2: Jesus

Revelation: Jesus

The Sabbath: Jesus

The Sanctuary: Jesus

The Sanctuary: Jesus



4. THEMES

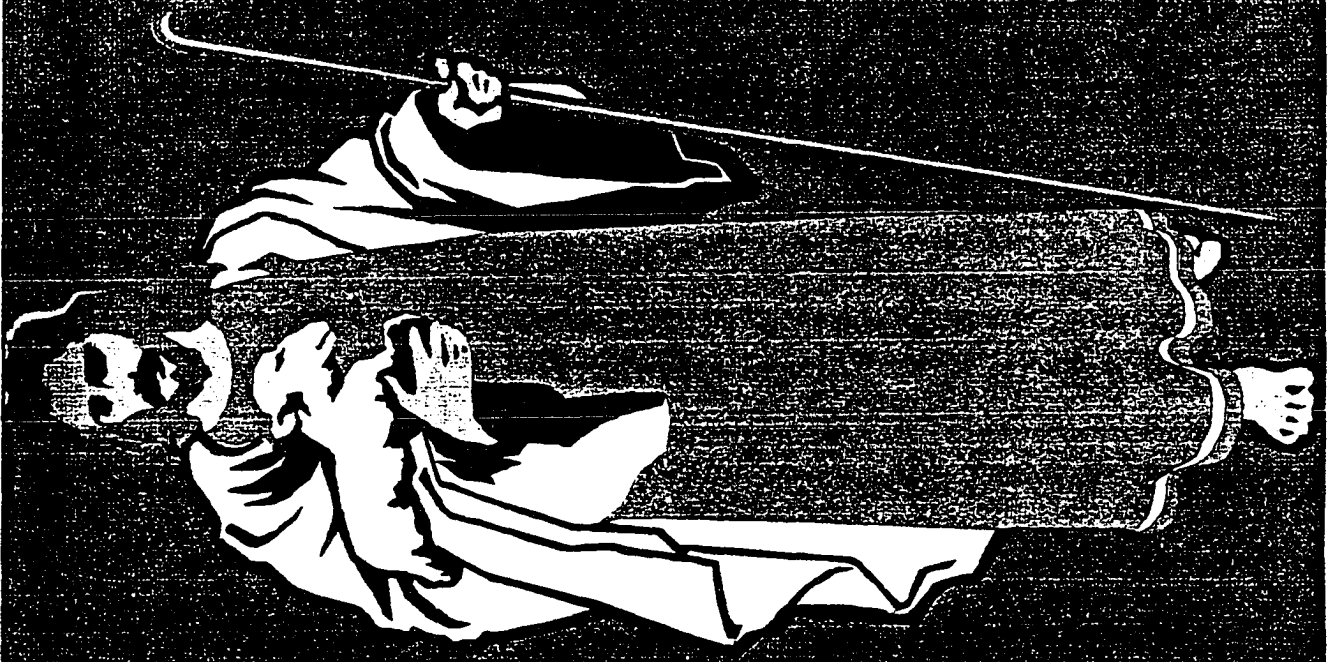
1. LOVE

2. GIVING

3. SACRIFICE

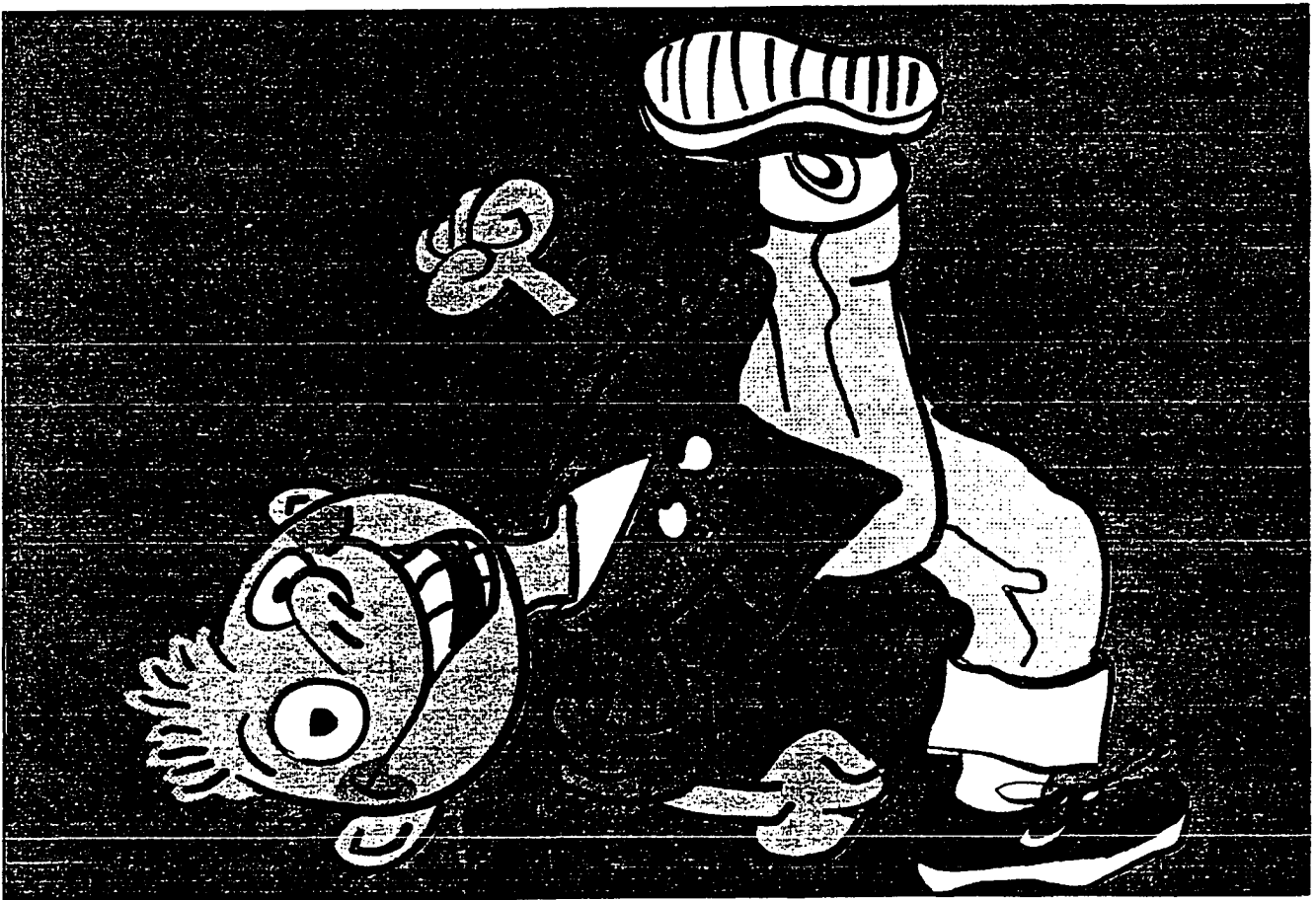
4. UNSELFISHNESS

5. OTHERS



5. Good News

Assurance of salvation



• 6. Meaning of words, phrases, names.

1. Begotten

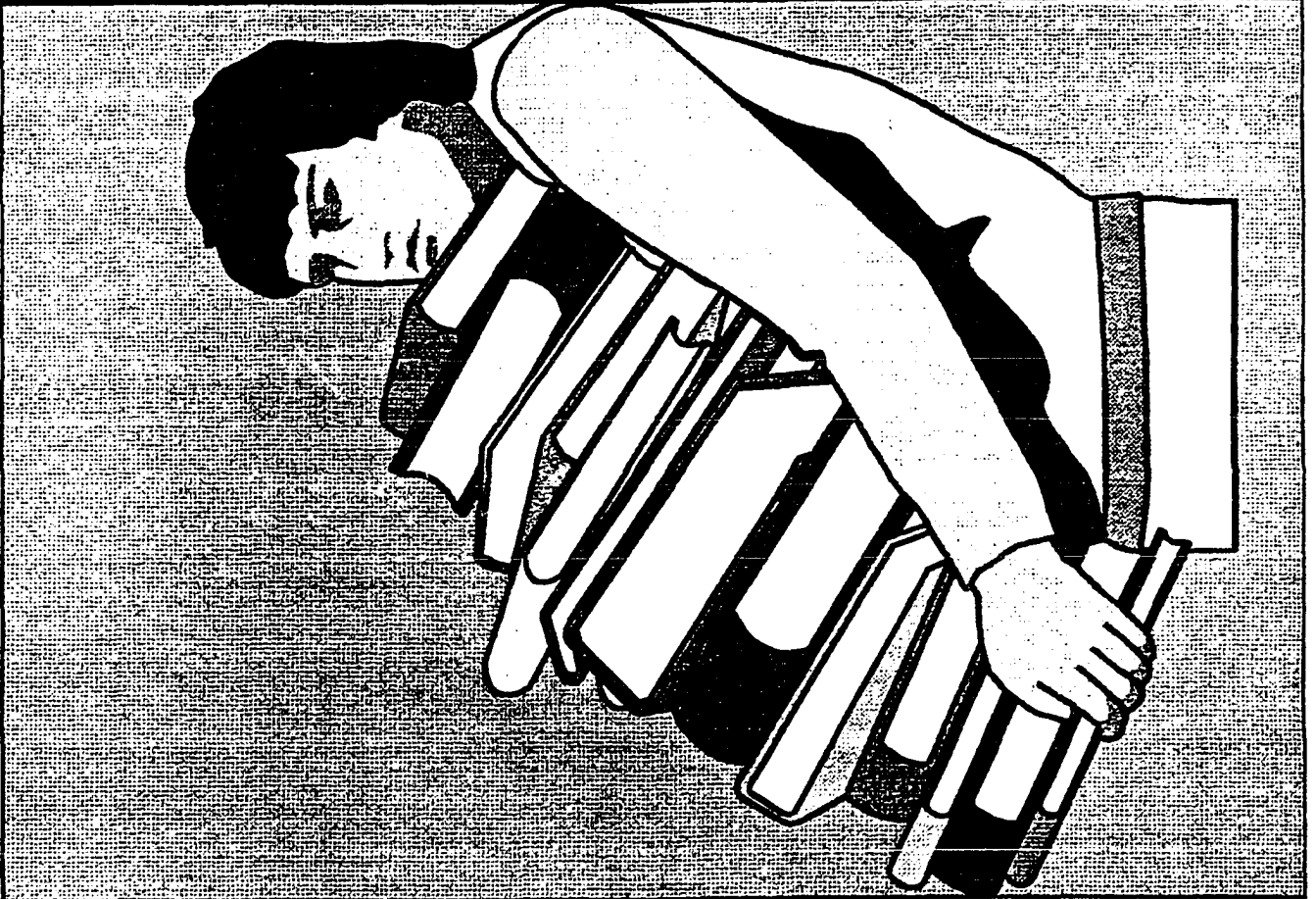
2. Believe

3. Love

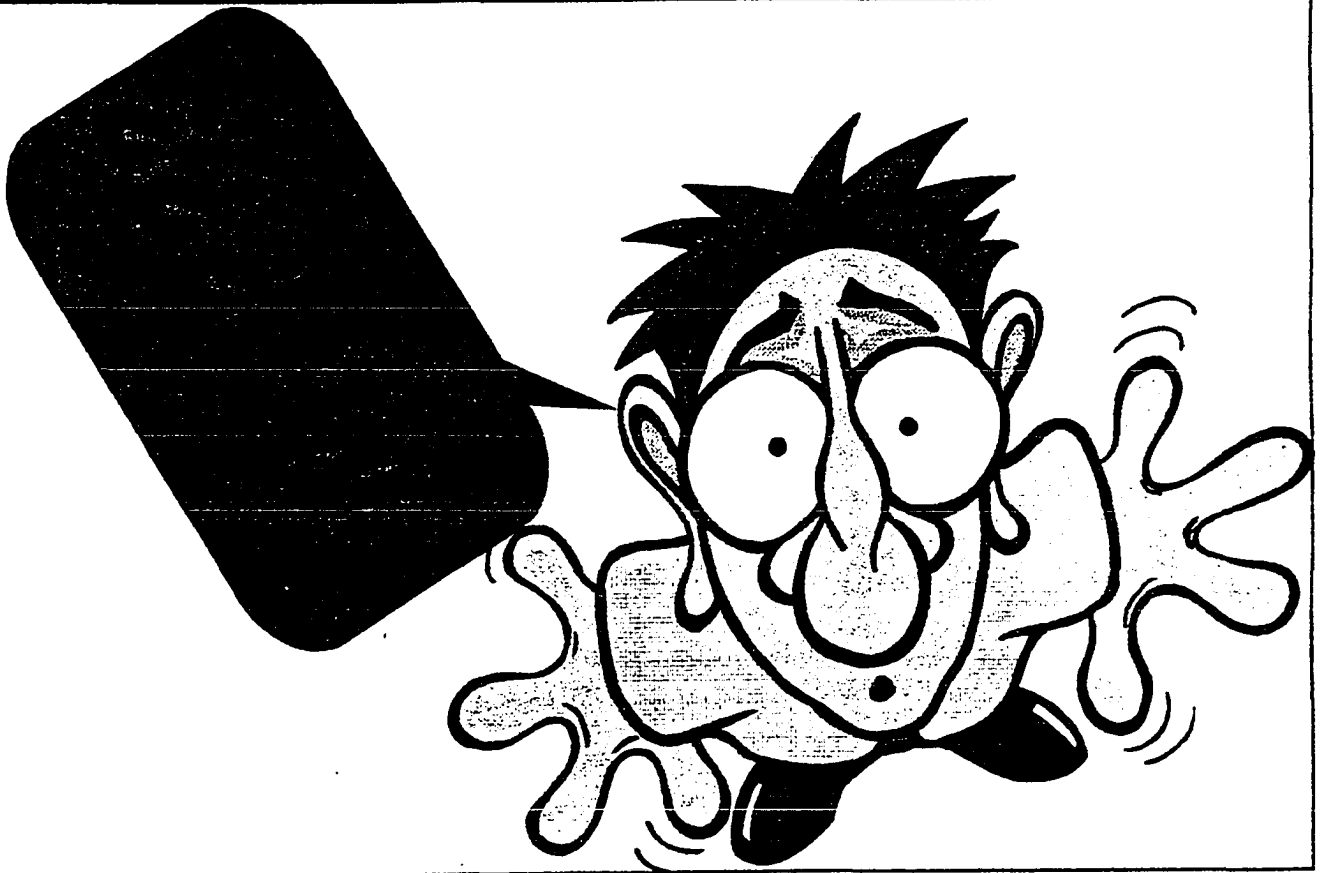
4. Give

5. Perish

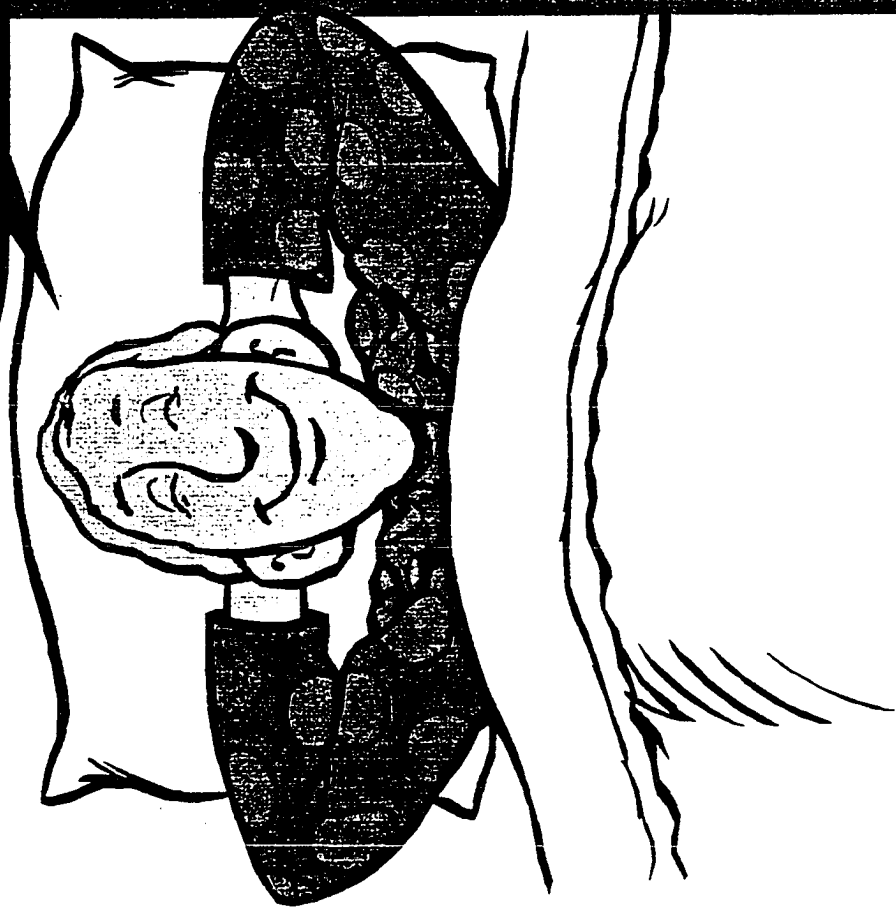
6. God



God Loves
me in spite
of my
weaknesses



ahh... it's cool



• 9. Needs

• Family

• Assurance

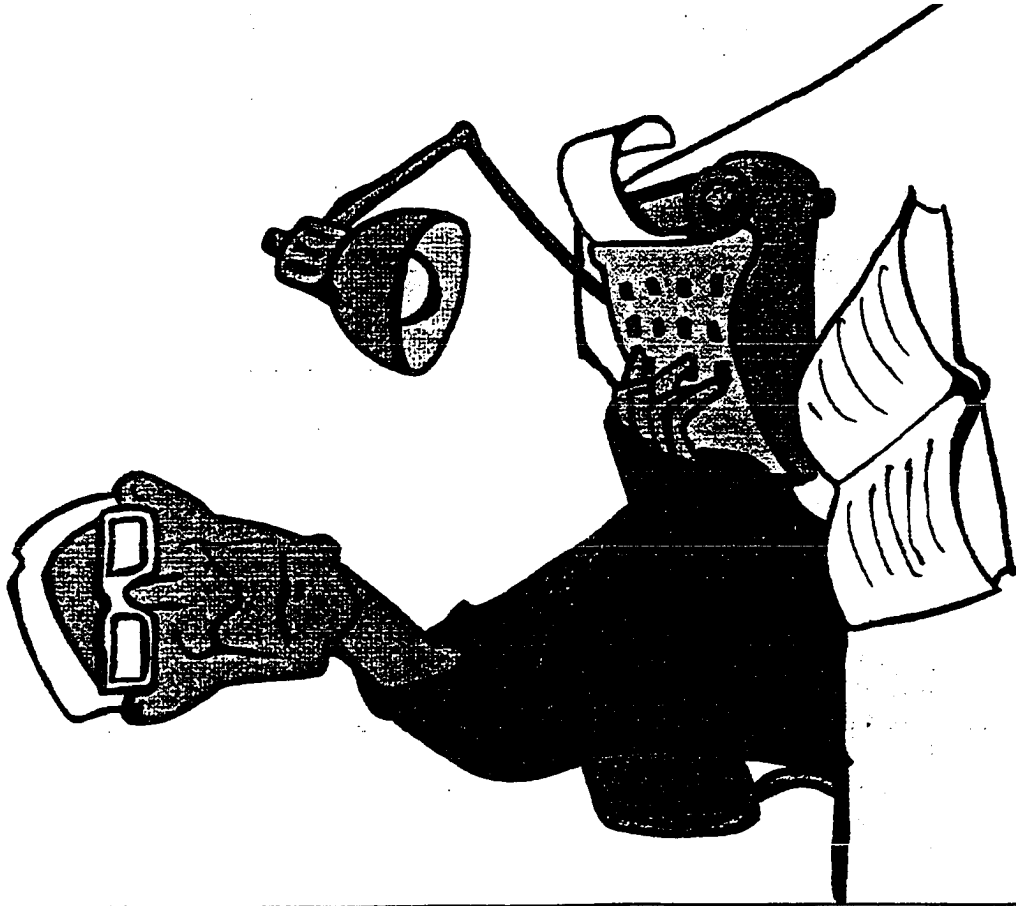
• Trust

• Loneliness

• Depression

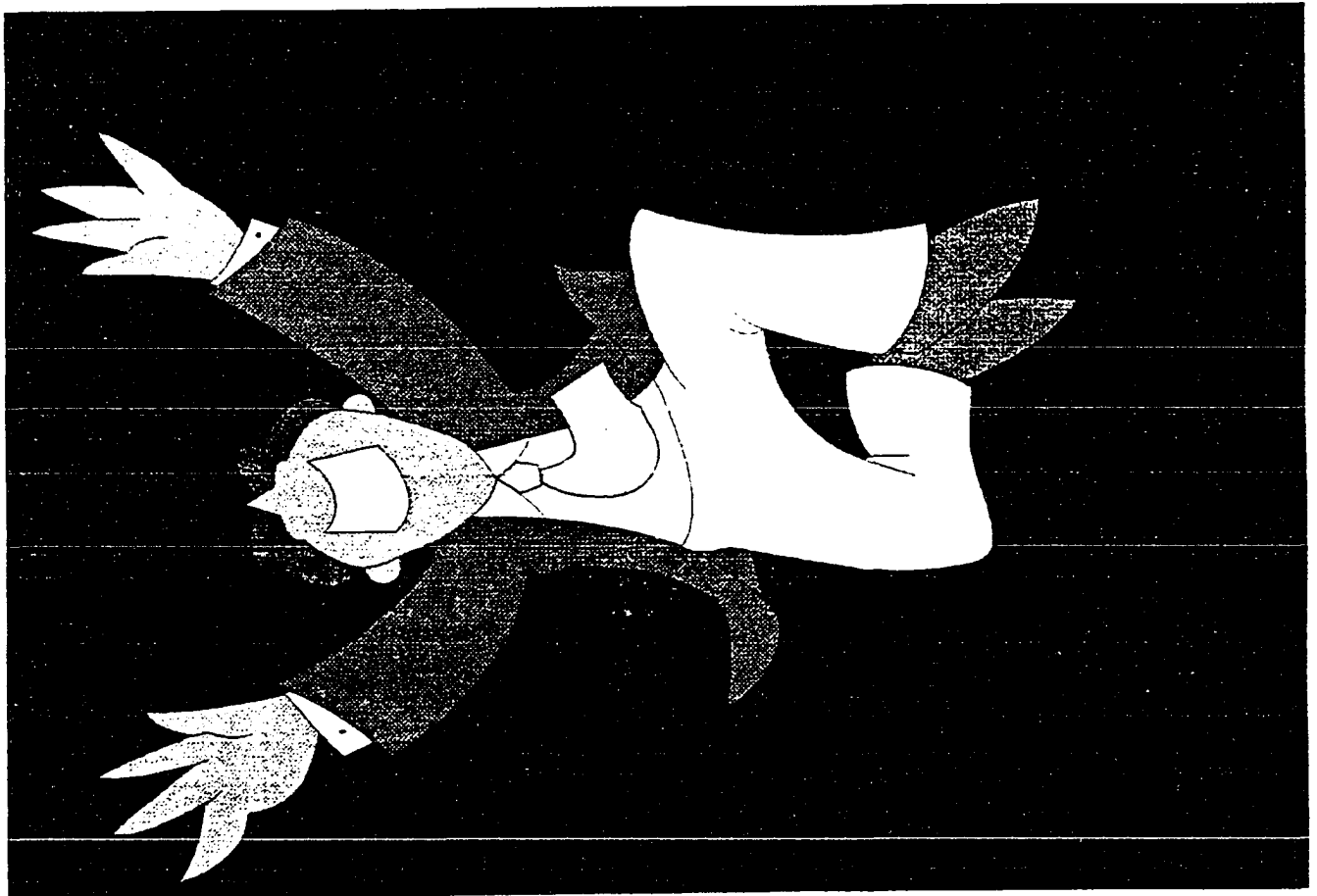
• Sickness

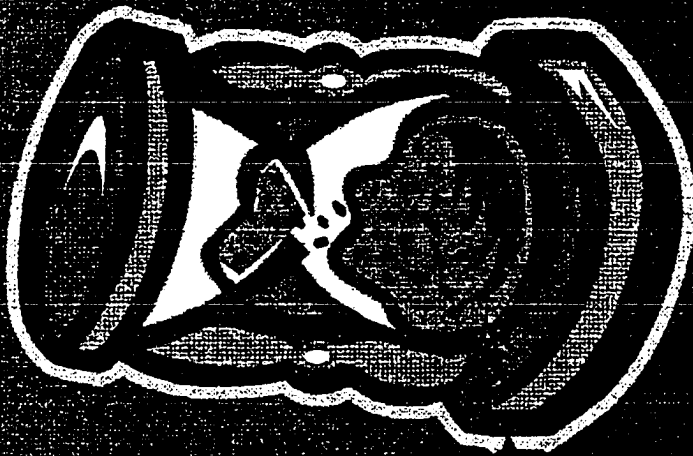
• Jobless



**• 10. WHAT DO I
WANT THEM TO
DO?**

Believe in Jesus

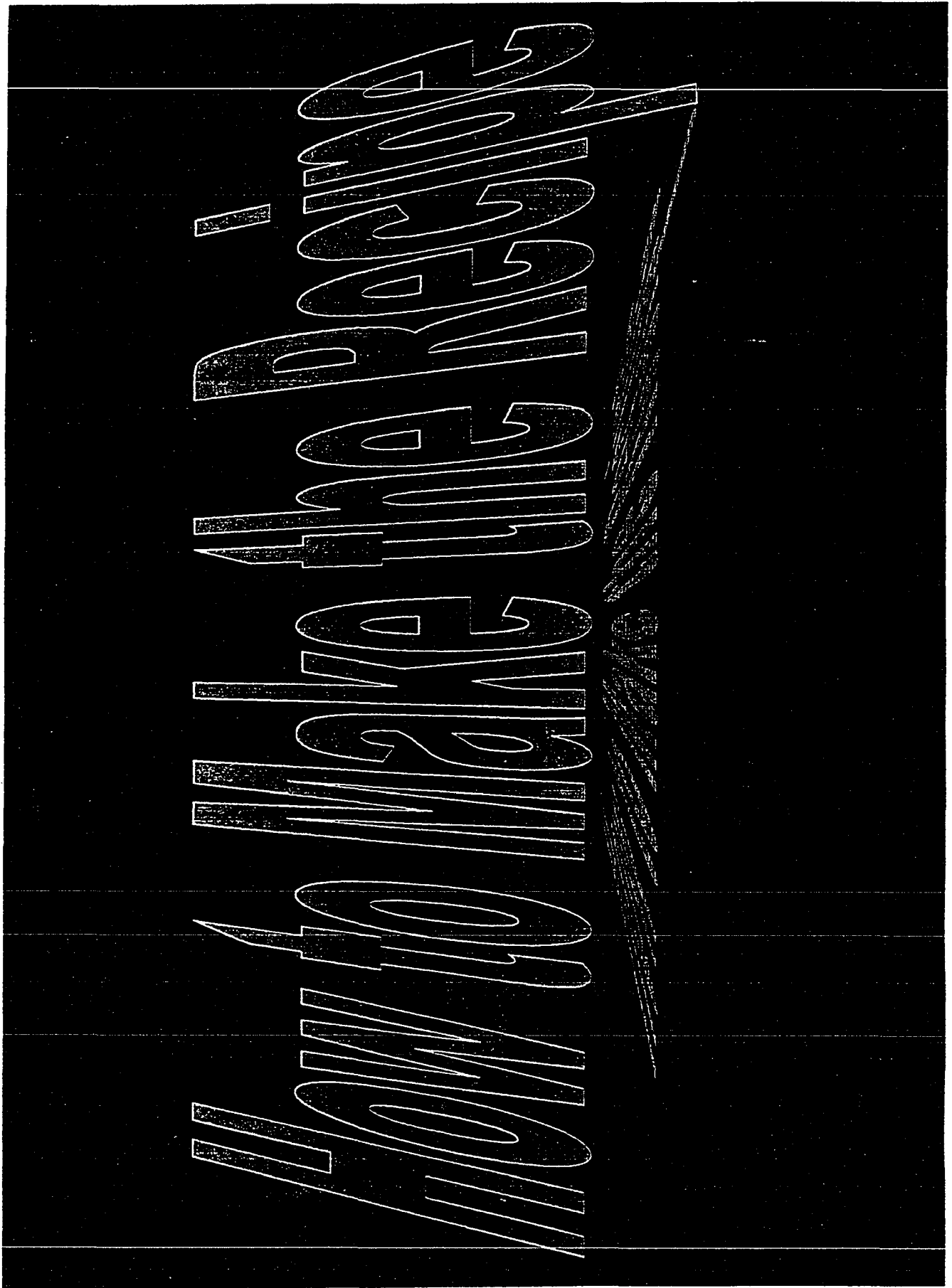




Milking a

text:

takes time



CENTRAL IDEA



Any single sermon should
have just ONE sermon IDEA

IT IS A CLEAR ANSWER
TO A QUESTION
FROM THE
SCRIPTURES

CENTRAL IDEA

IT HAS TWO ELEMENTS:

SUBJECT

WHAT IS THE TOPIC OR SUBJECT MATTER?

WHAT IS THE MAIN POINT OR MESSAGE?

COMPLEMENT

(SAY MORE)

WHAT ARE THE POINTS OF WHAT HE IS TALKING ABOUT?

- Do not let your hearts be troubled. Trust in God, trust also in me. In my Father's house are many rooms; if it were not so, I would have told you. I am going there to prepare a place for you. And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am.

John 14:1-3 NIV

• Possible Subject?

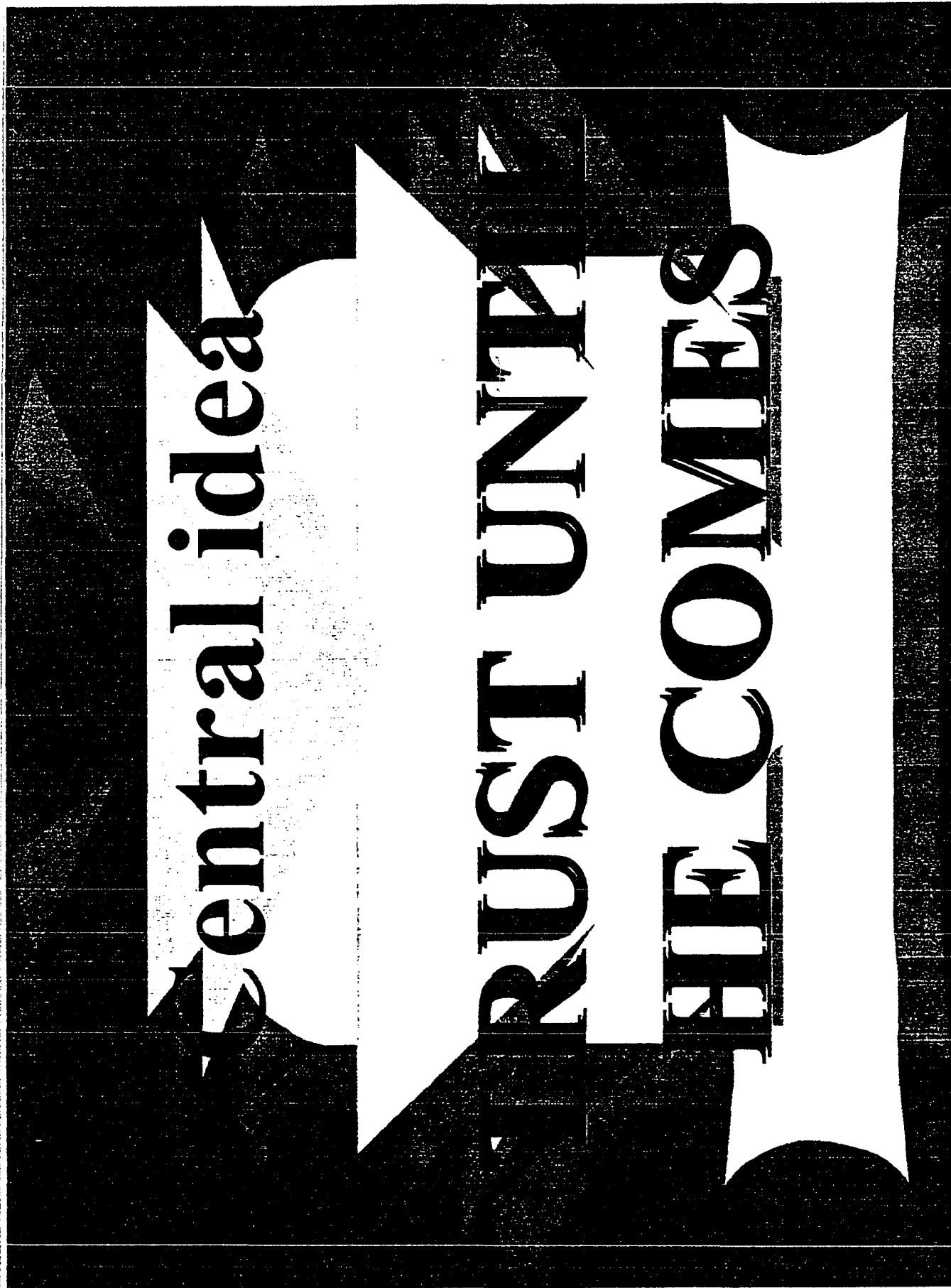
1. Hope?
2. Trust?
3. Heaven?
4. Coming?
5. Relationship?

• Choose one
Trust

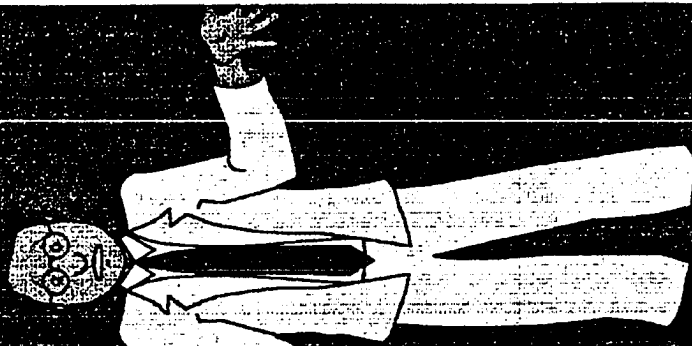
• Complement?
Coming

Idea:

Trust/Coming



**A GREAT NEED IN
OUR CHURCHES:**



**LACK OF ASSURANCE
OF SALVATION**

John 3:16

For God so loved the world

*That He gave His only
begotten Son*

*That whoever
Believes in Him*

Shall not perish

*But have
eternal life*

- **Possible Subjects**

- **Main Subject**

- **Complement**

- **Central Idea**

• Possible Subjects

For God so loved the world

*That He gave His only
begotten Son*

*That whoever
Believes in Him*

Shall not perish

*But have
eternal life*

• Main Subject

• Complement

• Central Idea

• Possible Subjects

For God so loved the world

*That He gave His only
begotten Son*

*That whoever
Believes in Him*

Shall not perish

*But have
eternal life*

• Main Subject

• Complement

• Central Idea

• Possible Subjects

For God so loved the world

*That He gave His only
begotten Son*

*That whoever
Believes in Him*

Shall not perish

*But have
eternal life*

• Main Subject

• Complement

• Central Idea

EXAMPLES

• MATTHEW 7:7-11 PHILIPPIANS 2:5-11

SUBJECT: PERSISTENT PRAYER & FAITH

SUBJECT: PERSISTENT PRAYER & FAITH

ATTITUDE: HUMILITY

COMPLEMENT: CHRISTLIKE

COMMENT: PERSISTENT PRAYER & FAITH

COMPLEMENT: CHRISTLIKE (VERS. 5)

PERSEVERANT

CHRISTLIKE

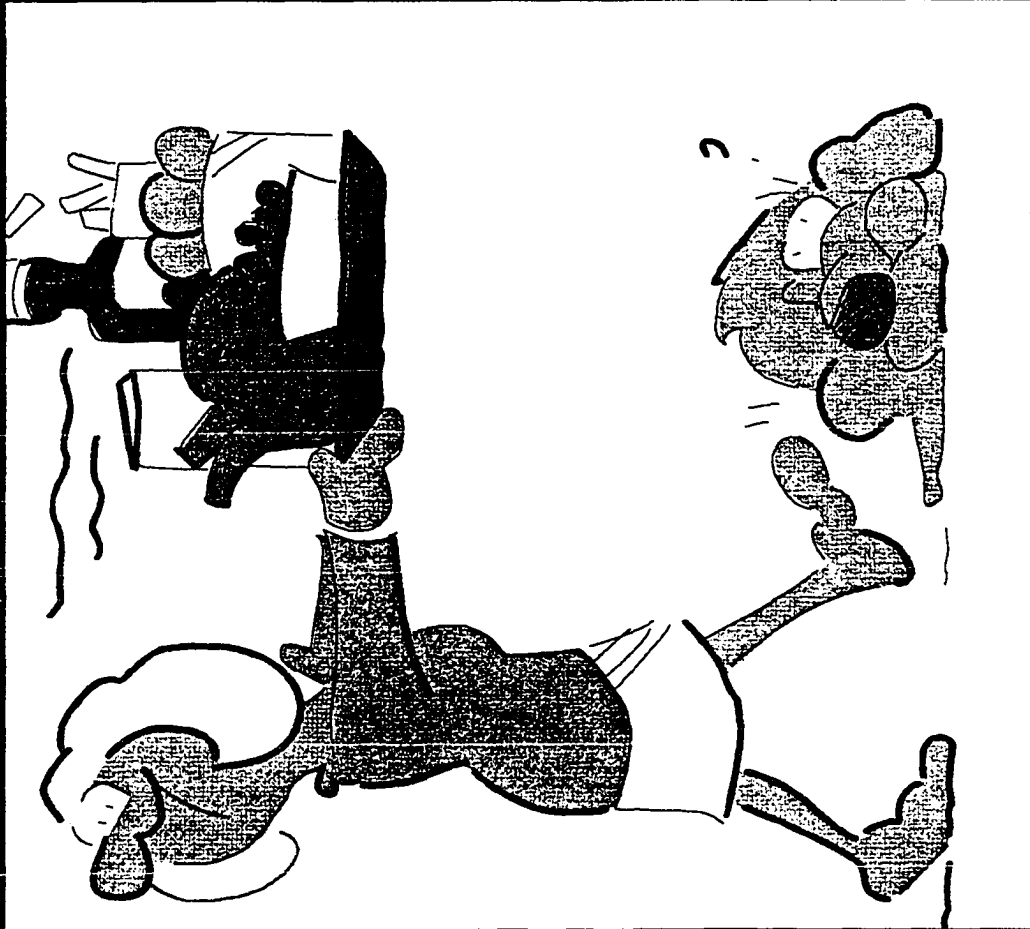
IDEA: PERSISTENT PRAYER

IDEA: PERSISTENT PRAYER

PRAYER

CHRISTLIKE

HOW TO SERVE A DELICIOUS MEAL



EFFECTIVE DELIVERY

The effectiveness of our
sermon depends on two
factors:

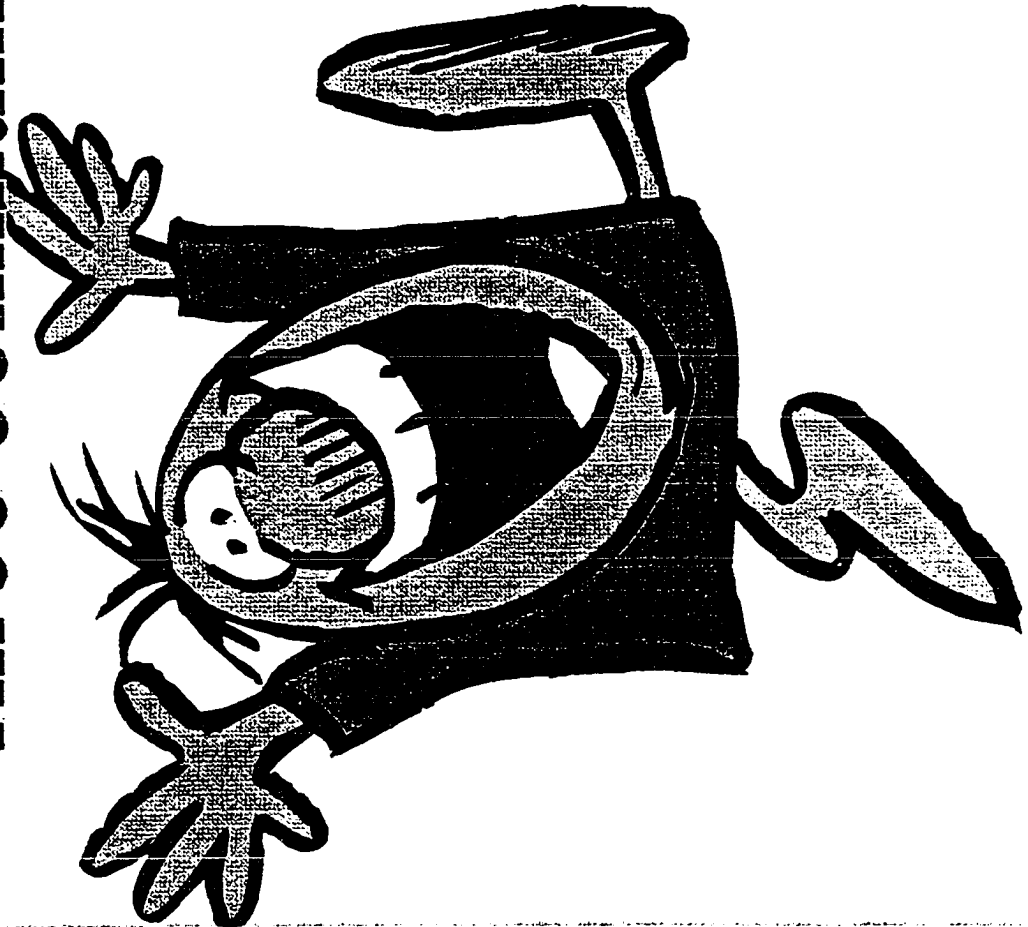
- WHAT we say and
- HOW we say it

*Preaching is the art of
making a sermon and
delivering it?*

NO

*Preaching is the art of
making a preacher
and delivering that!*

Three Communication Network



7% - Words

38% - Voice

55% - Facial

(body) Expressions

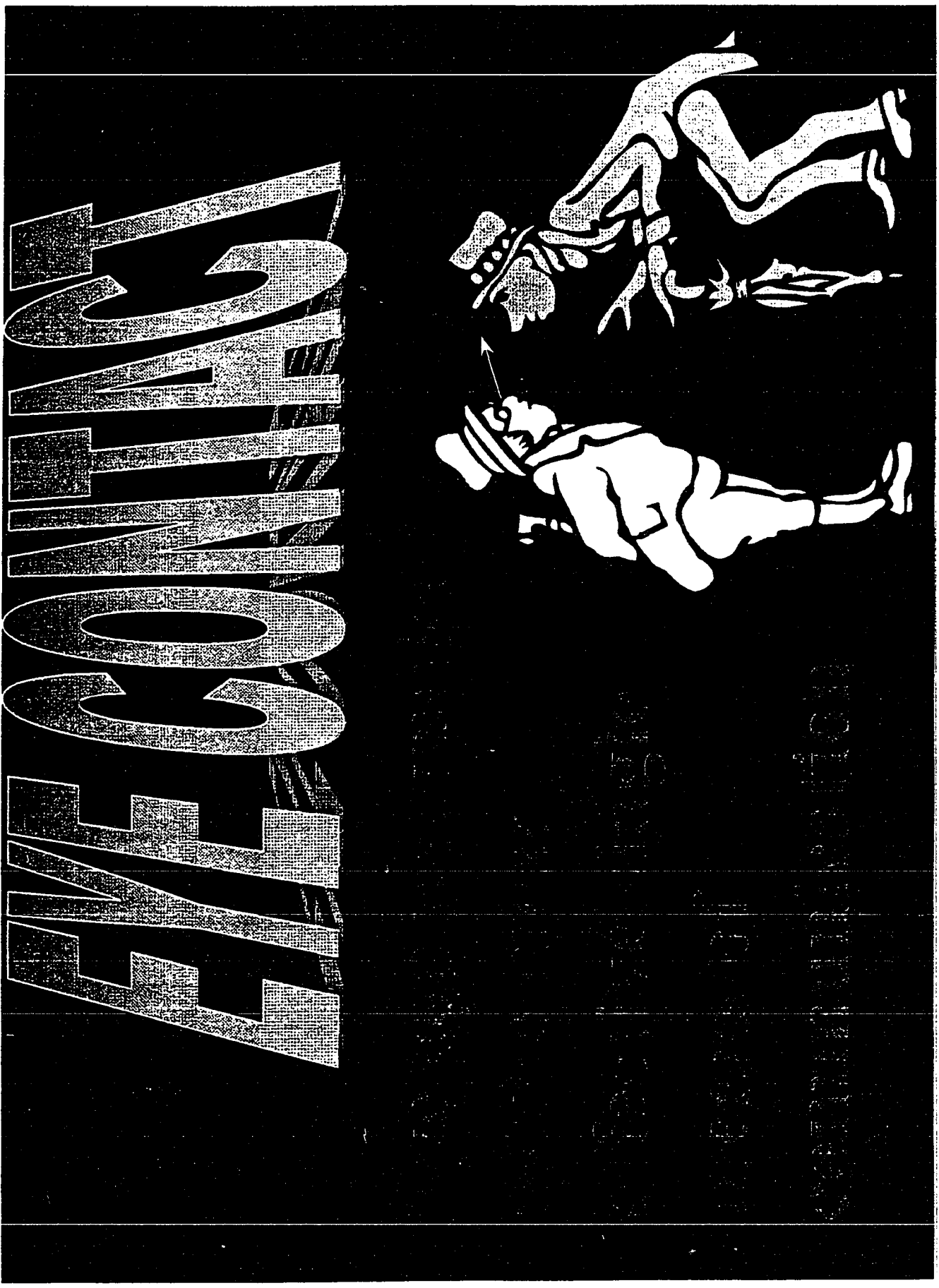
Psychologist Albert

Mehrabian

EFFECTIVE DELIVERY

Believe
what you
preach=
Conviction





FAVORABLE

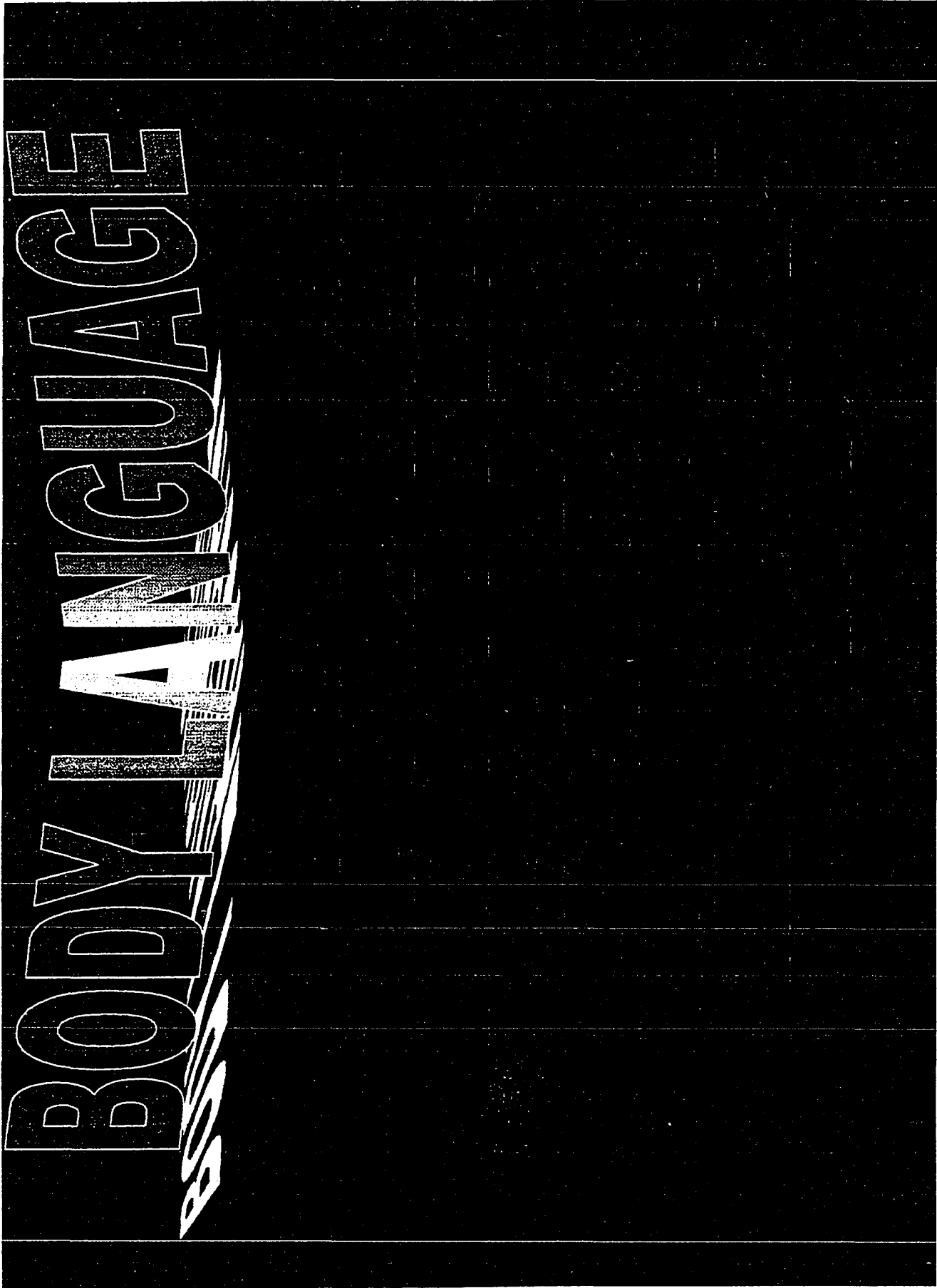
- Holds people's attention
- Supply Feedback
- Develop trust

THE COACH

 *Look and talk to one listener at a time*

 *Look and talk to one group of people at a time*

BODY LANGUAGE

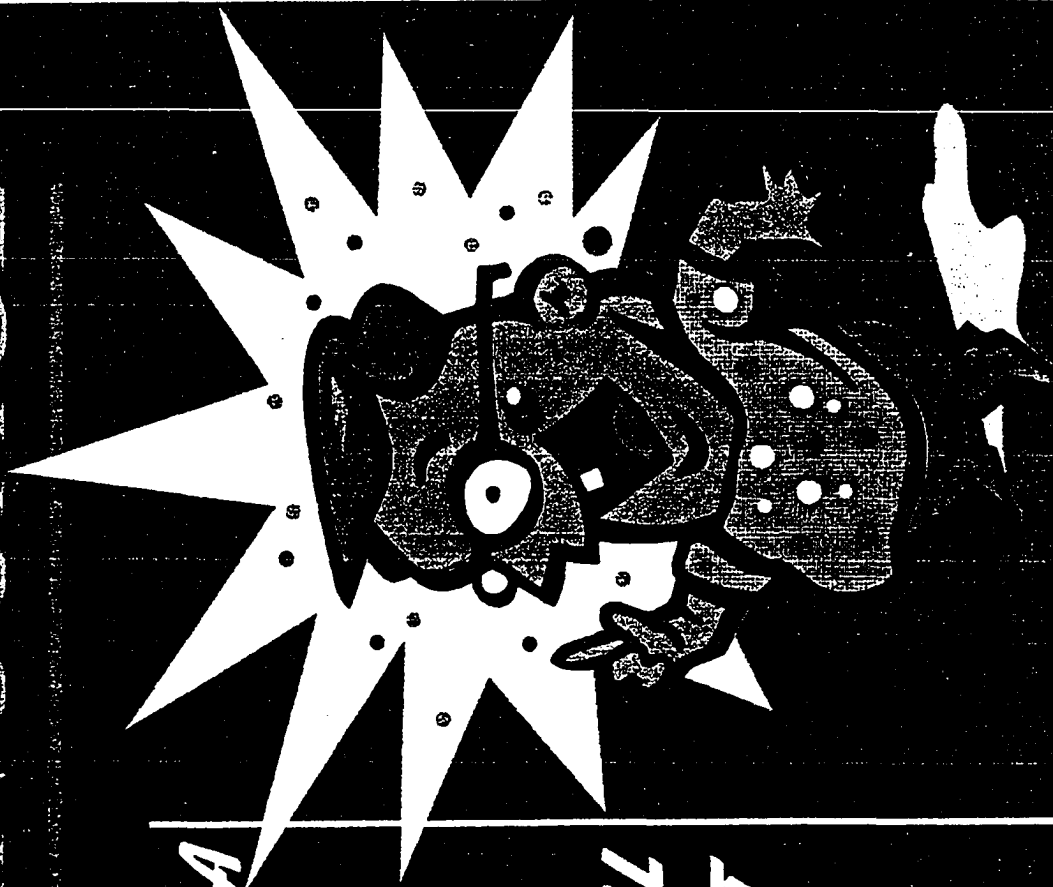


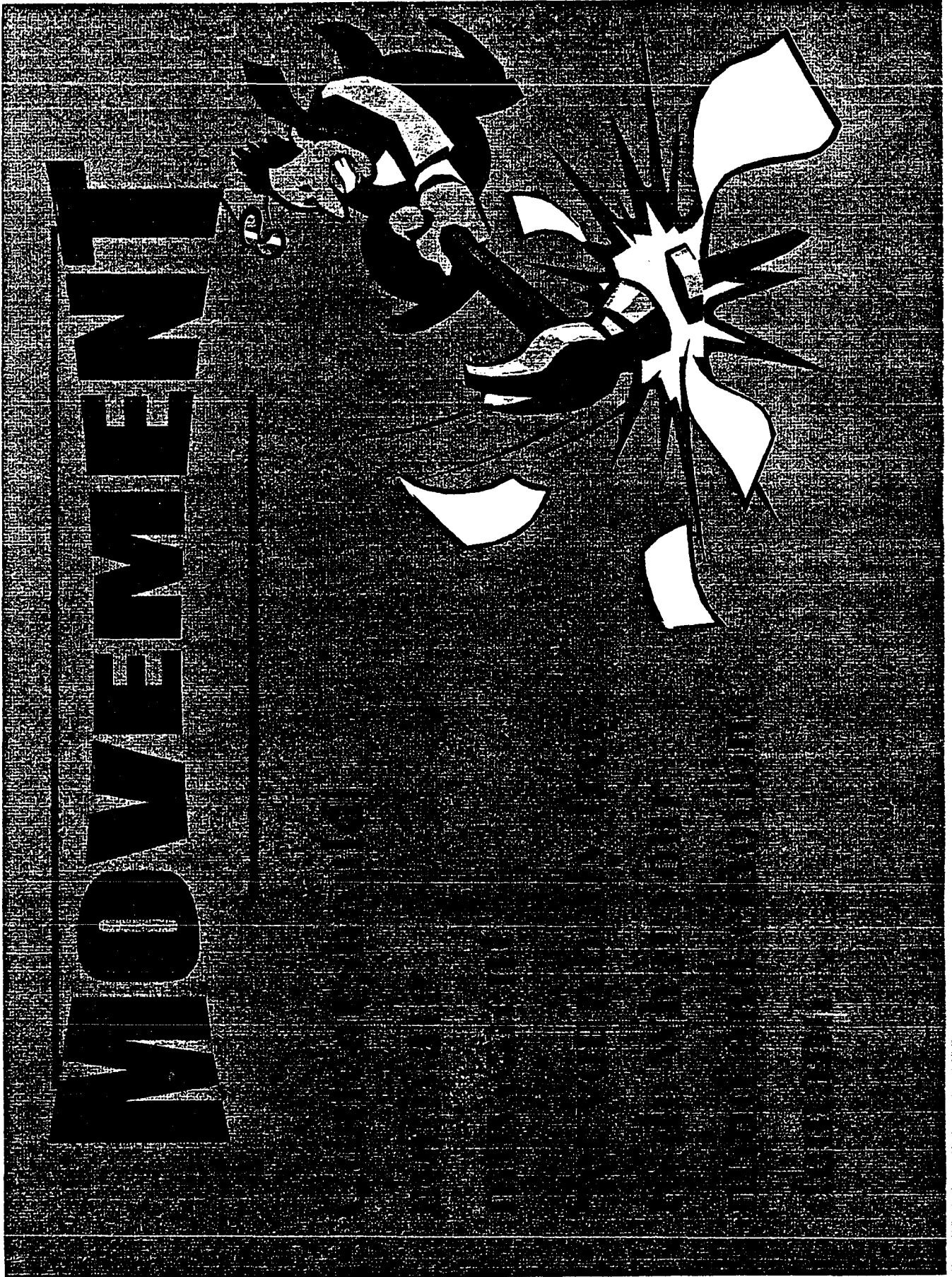
BODY LANGUAGE



BODY LANGUAGE

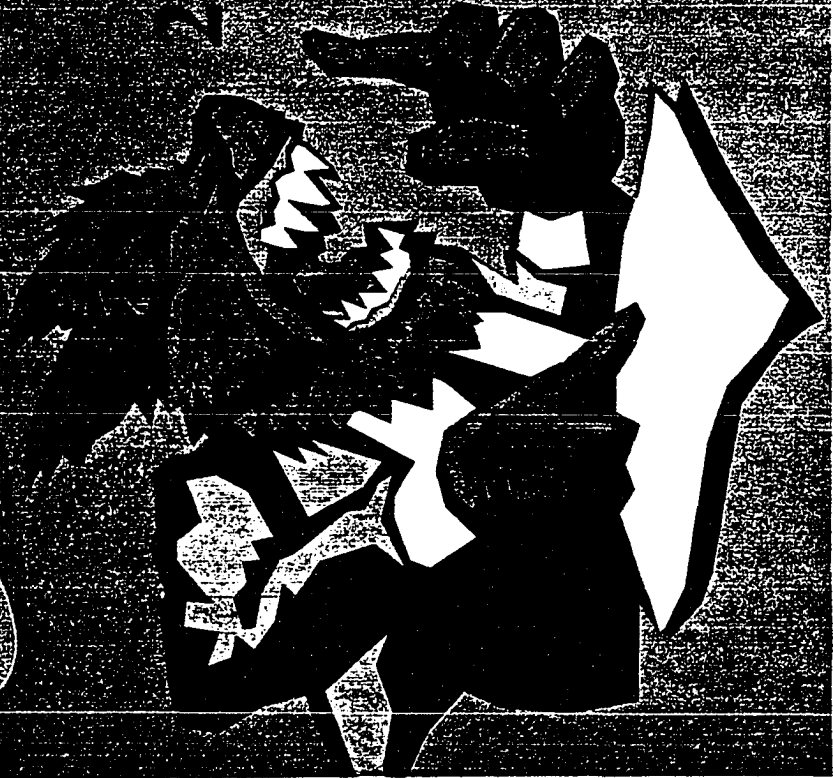
**"NO MORTAL CAN KEEP A
SECRET. IF HIS LIPS
ARE SILENT, HE
CHATTERS WITH
FINGERTIPS; BETRAYAL
OOZES OUT OF HIM AT
EVERY PORE".
SIGMUND FREUD**





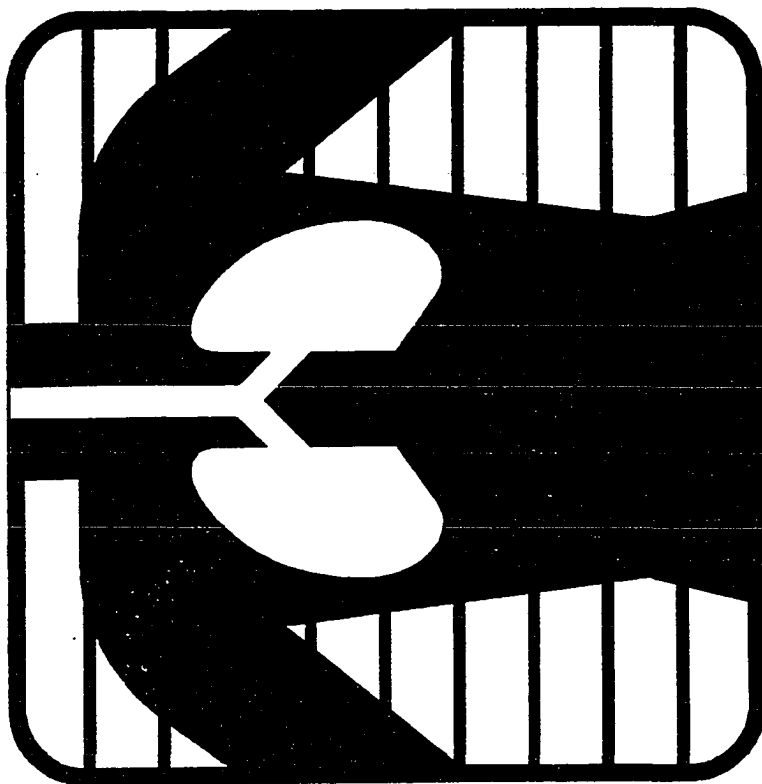
GOALS

- 1. Expressive use speech
- 2. Maintain interest and hold attention
- 3. Put the speaker at ease
- 4. Help listeners feel what the speaker feels



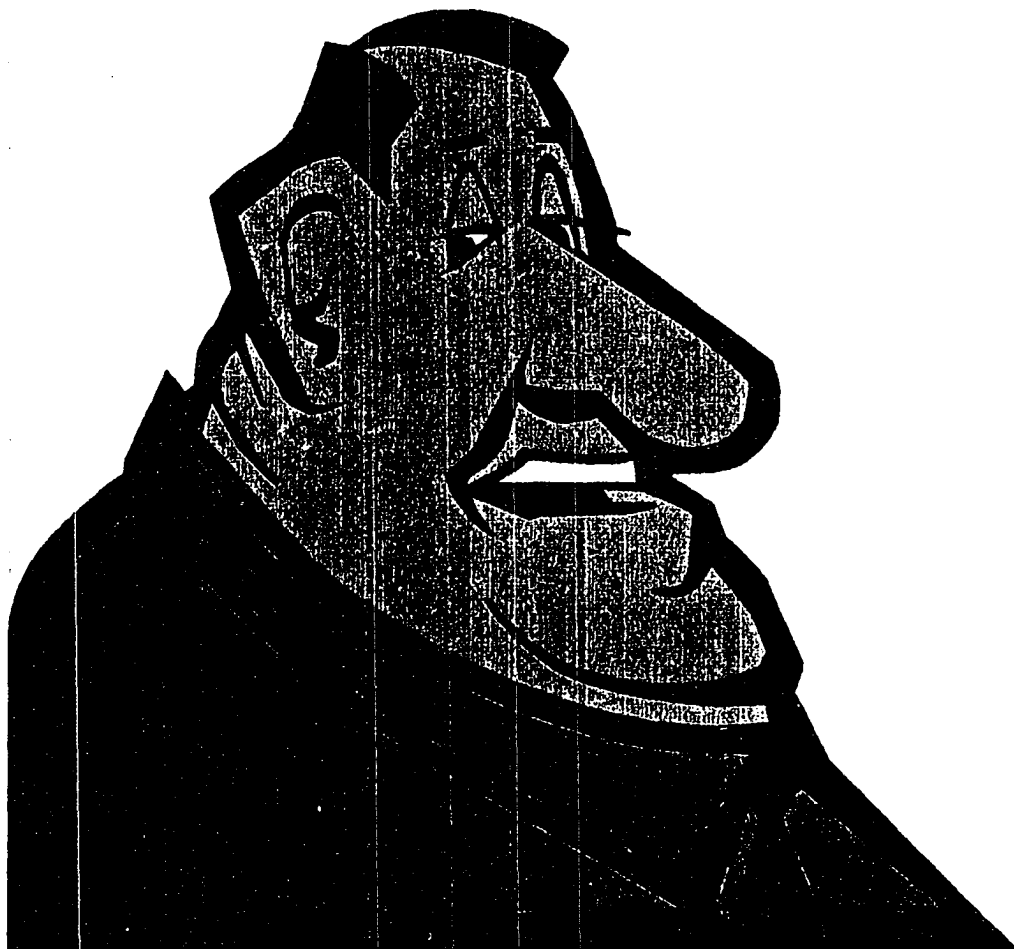
BREATHING

If you breathe efficiently, you should expand the belt line instead of the chest. (Use your diaphragm)



EFFECTIVE VOICE DELIVERY: PUNCH

**Variations in
loudness
achieve both
interest and
emphasis**



FOR GOOD RATES WE SURE

Emphasis can be
obtained through
changing the rate
of delivery

PAUSES

Are the punctuation marks of
 a speech

Are thoughtful pauses
 necessary signs

Underlines important
 of emphasis, pauses
 (While you pause, look at your listeners)

GROOMING

**Successful executives have two
common traits:**

Their hair is combed

Their shoes are shined

John T. Molloy, Wardrobe

**Consultant to many America's
top Corporations**



GROOMING

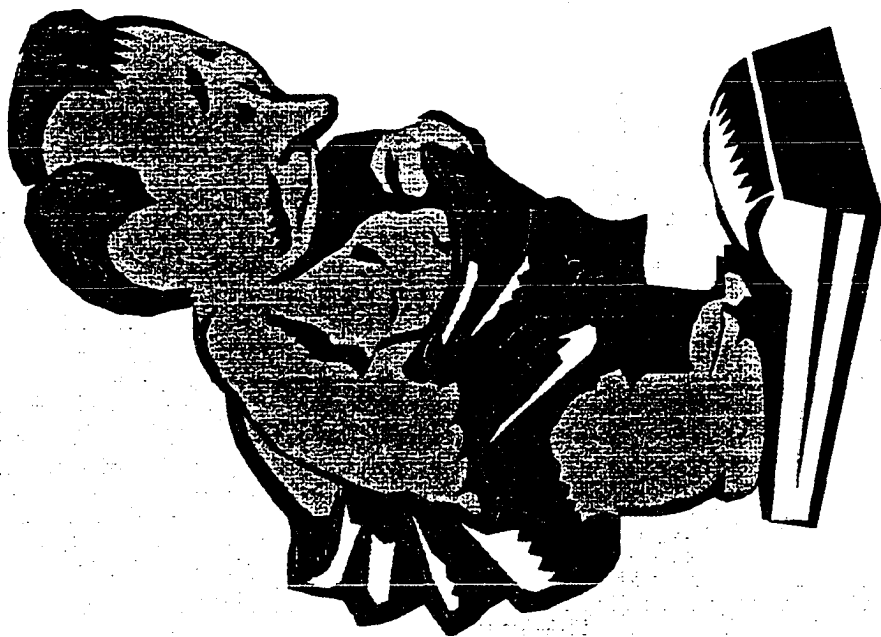
- Diet and

exercise

- Deodorant

- Breath

fresheners



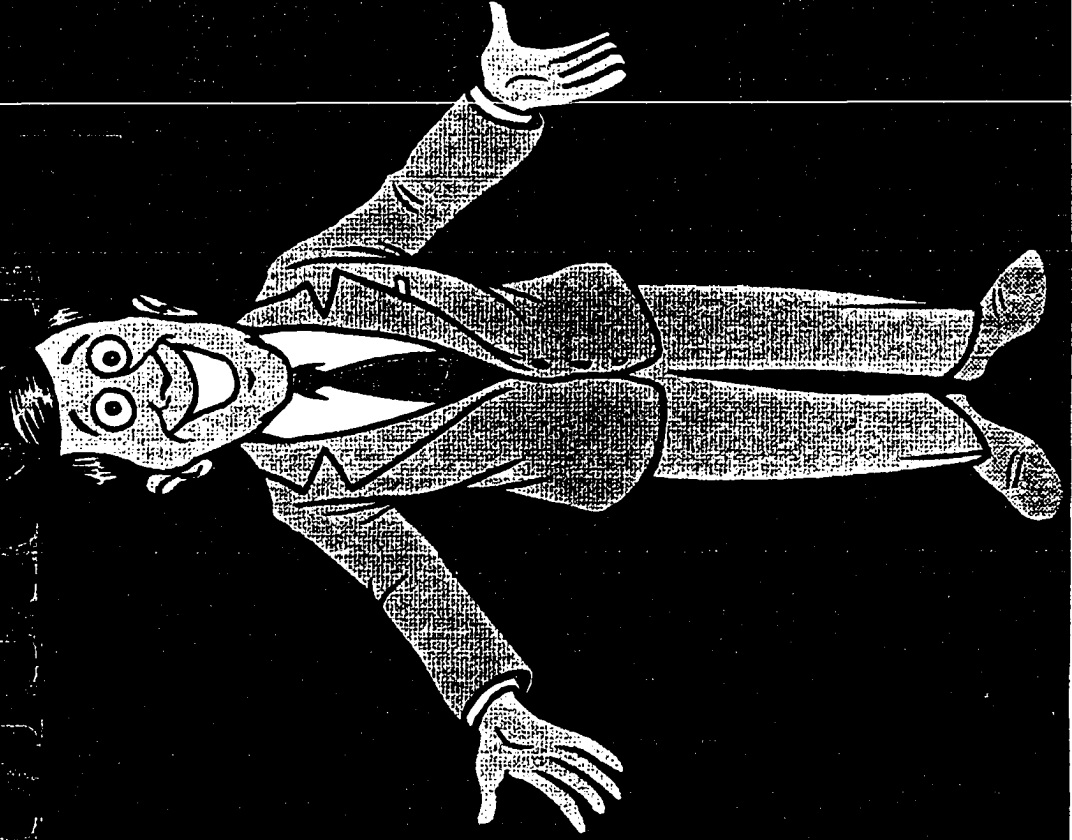
CLEAN

**Modern and clean
suits**

**Neat and ironed
shirts**

**Matching ties and
socks**

Fitting clothes



DOYTT'S

1. Hands in the pockets
or jiggling coins in pocket
2. Hands stroking head, face
3. Pant's adjustment
4. Mannerisms
5. Repetitious behavior

*Rehearse your
sermons before
delivery*

How to Invite

People to Partake



FOR INFORMATION OF THE

MEMBERS OF THE

INTELLECT

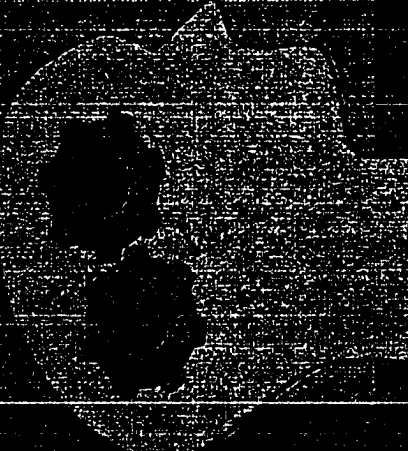
PROPERTY OF THE

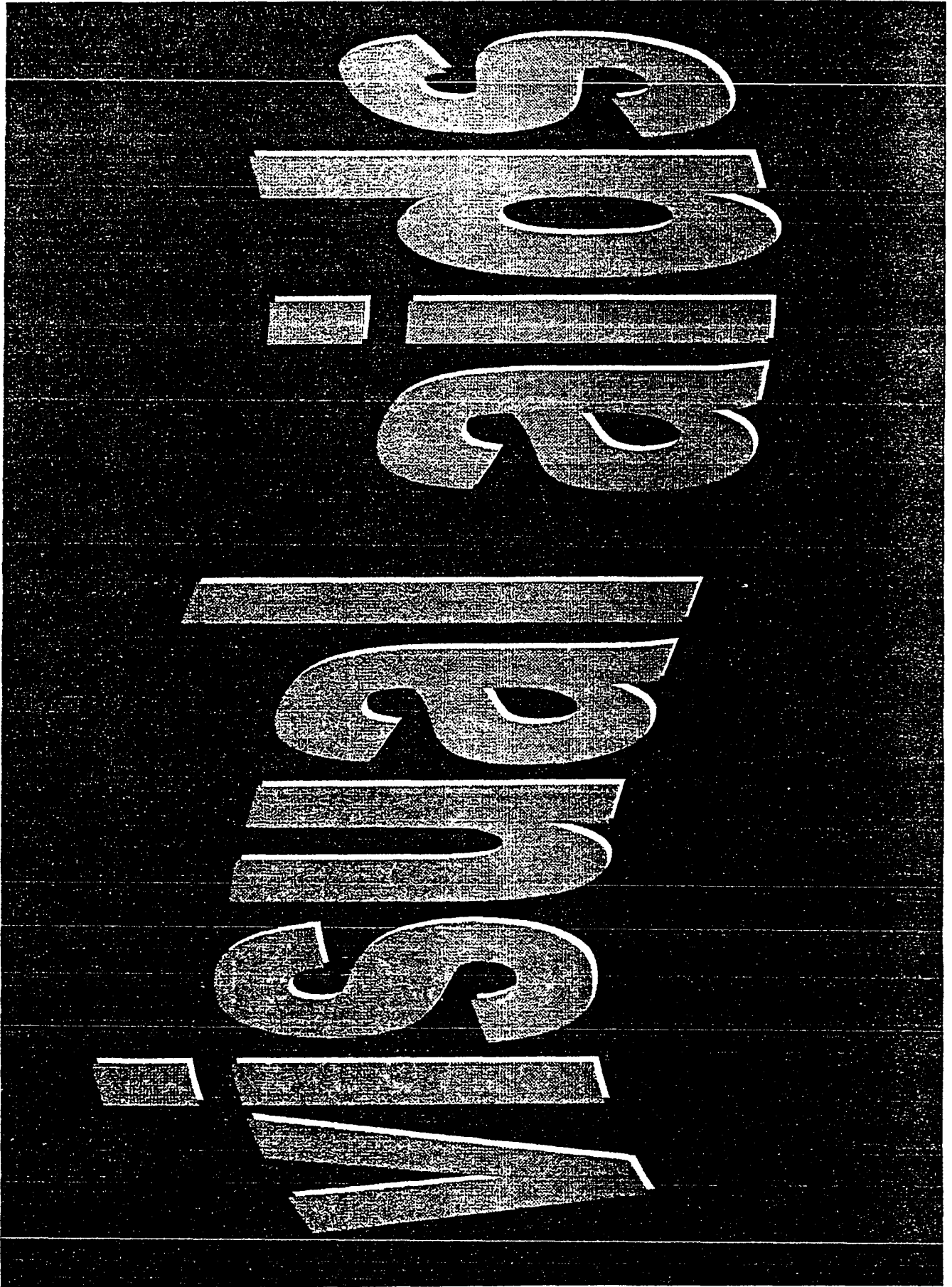
LIBRARY

HEART

OF THE

LIBRARY



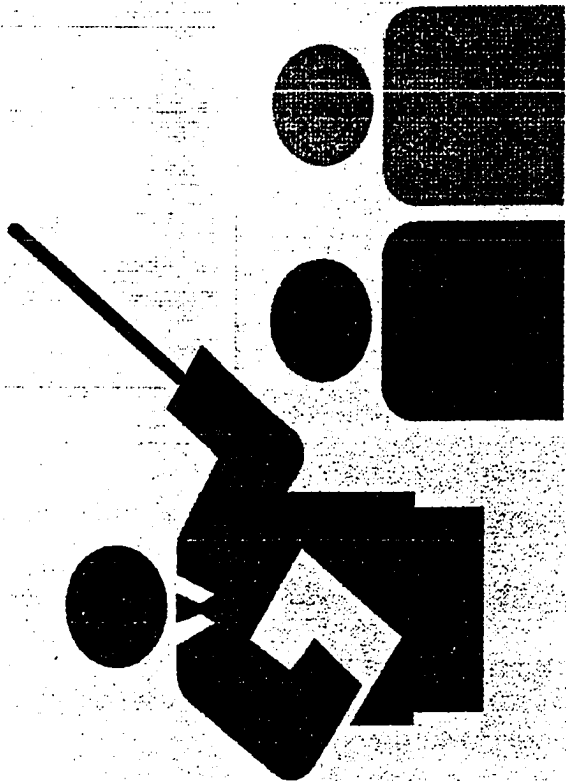




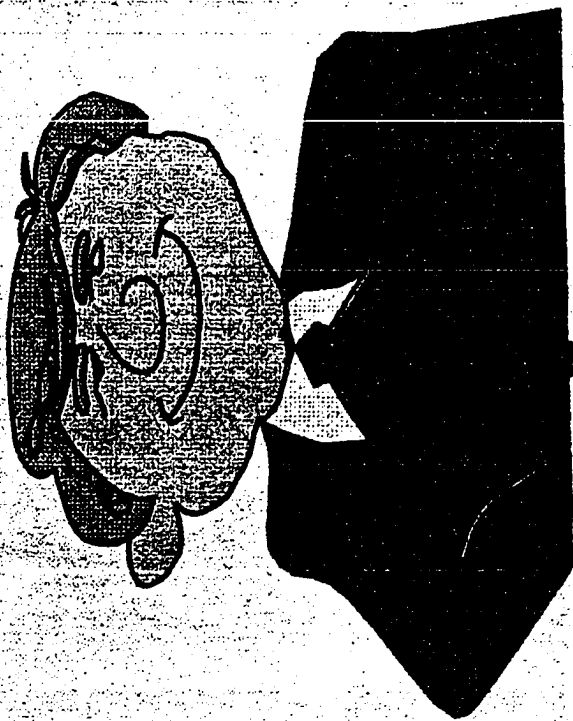
LOGOS
Facts

PATHOS
Feelings

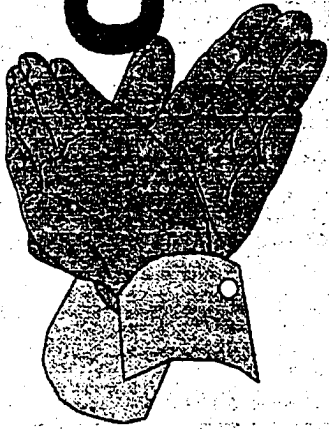
LOGOS
first



Pathos
second



LOGOS **convince**



first

BALANCE

Pathos

second



Moves
people
to action



conve ce

1950s

Tracts

Dadnos

Trainings

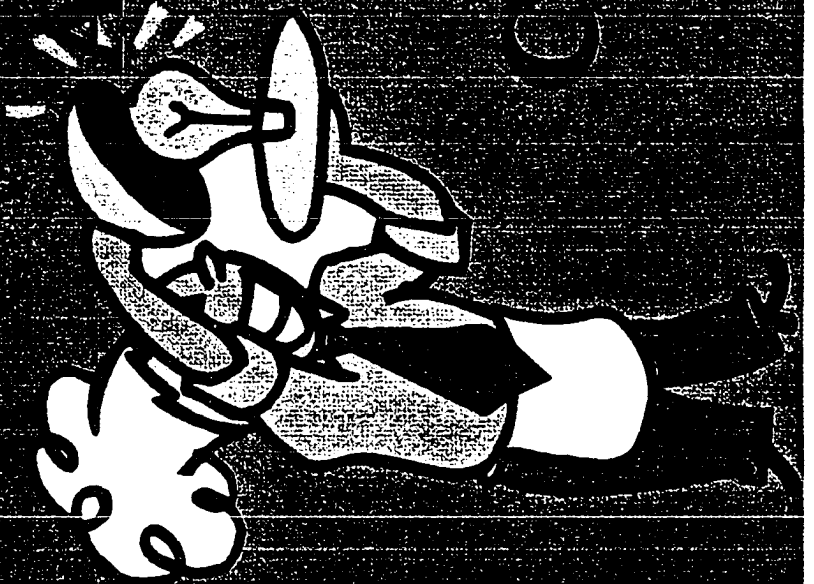
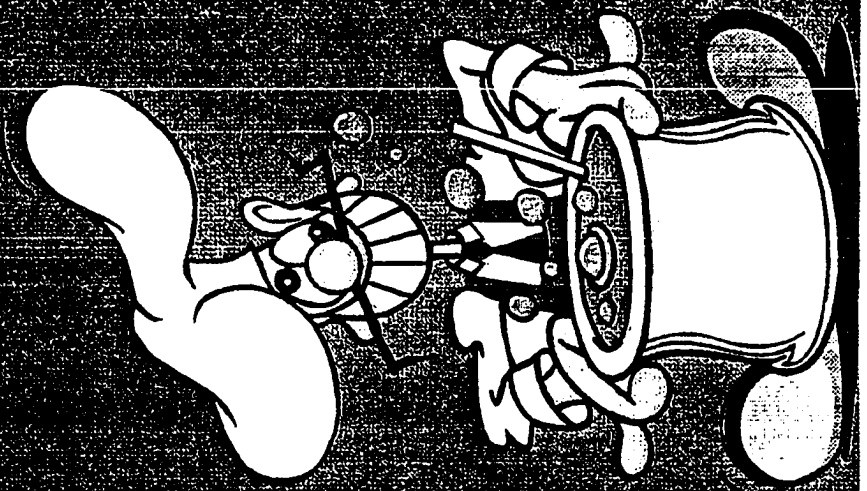
Moves

people

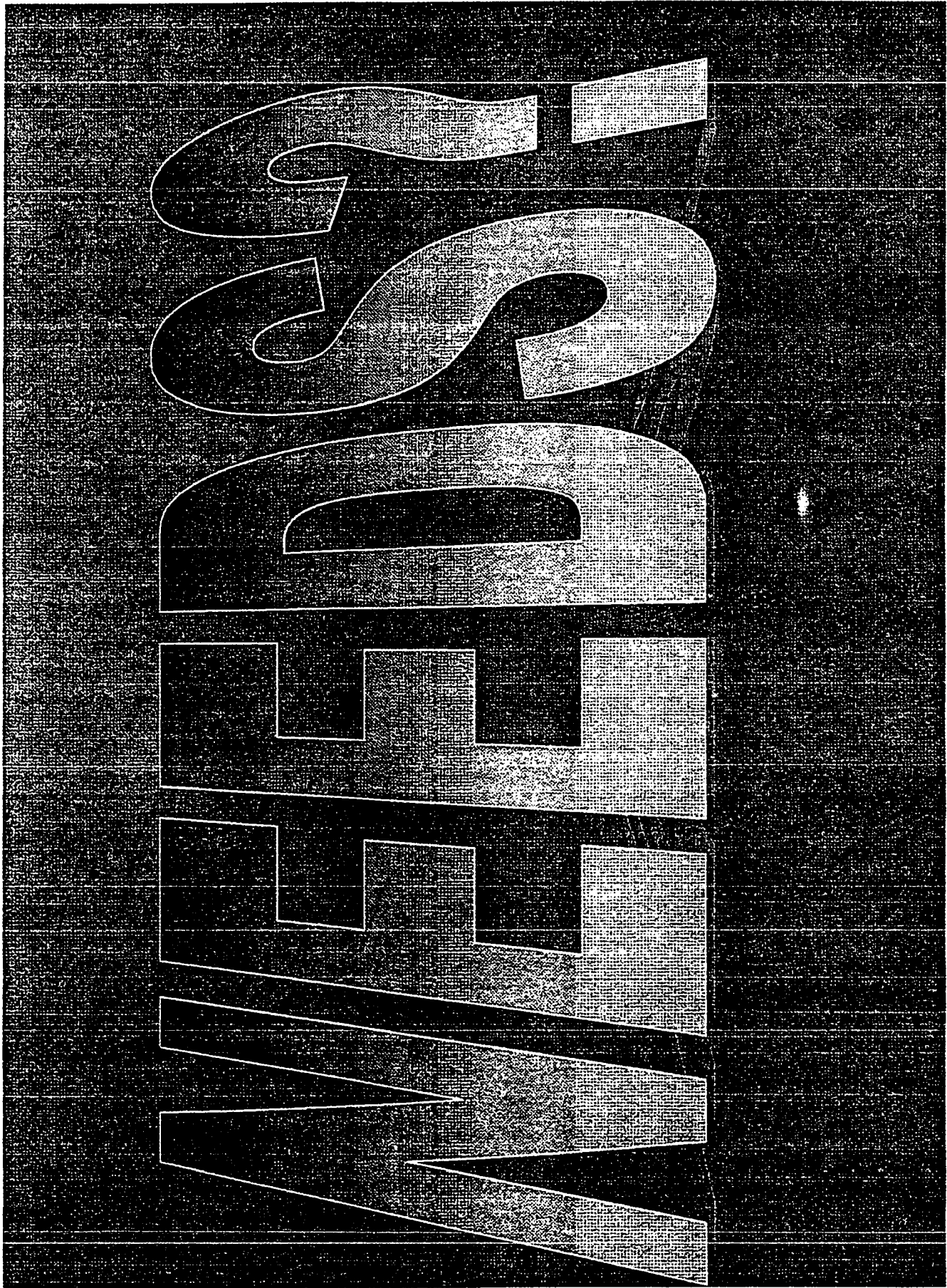
to action

PIZZA!

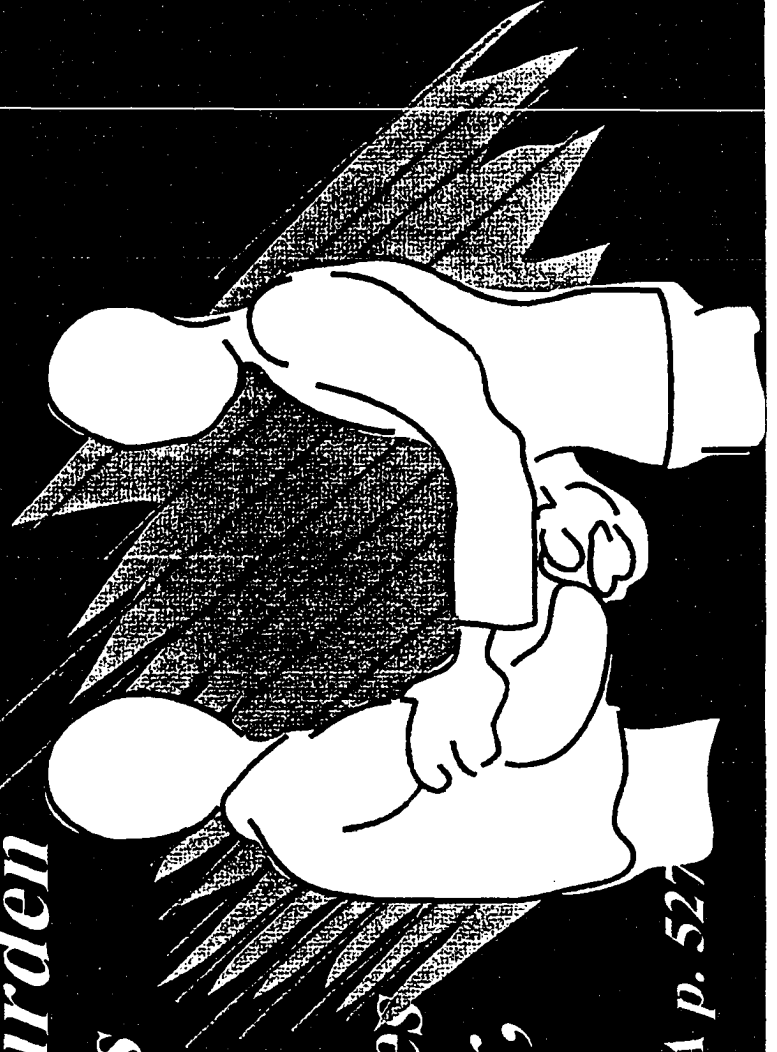
According to
the needs
of your
community



**You engender pathos
when you preach to
the Needs
of your congregation**



*“By the preaching of the word and by
 personal ministry in the homes
 (Visitation) of the people, he
 (pastor) learns their needs, their
 sorrows, their trials; and, co-operating
 with the great Burden
 Bearer, he shares
 their afflictions,
 comforts their
 distresses, relieves
 their soul hunger,
 and wins their
 hearts to God” AA p. 527*



The greatest need

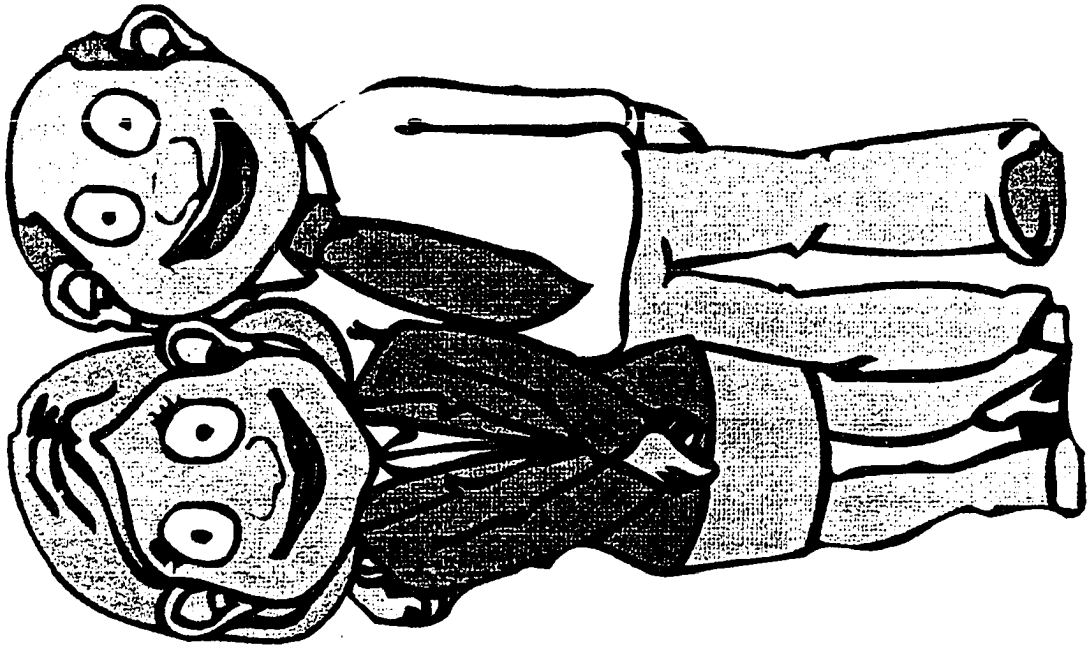
*“A revival of true
godliness among us is the
greatest
and most urgent of all our
needs.” 1 SM p. 121*

NEEDS



FAMILY

PRACTICAL GODLINESS



NEEDS



FAMILY

PRACTICAL GODLINESS

HEALTH





NEEDS



FAMILY

PRACTICAL GODLINESS

HEALTH

CRISIS

NEEDS

FAMILY

PRACTICAL GODLINESS

HEALTH

CRISIS

WITNESSING



NEEDS

FAMILY

PRACTICAL GODLINESS

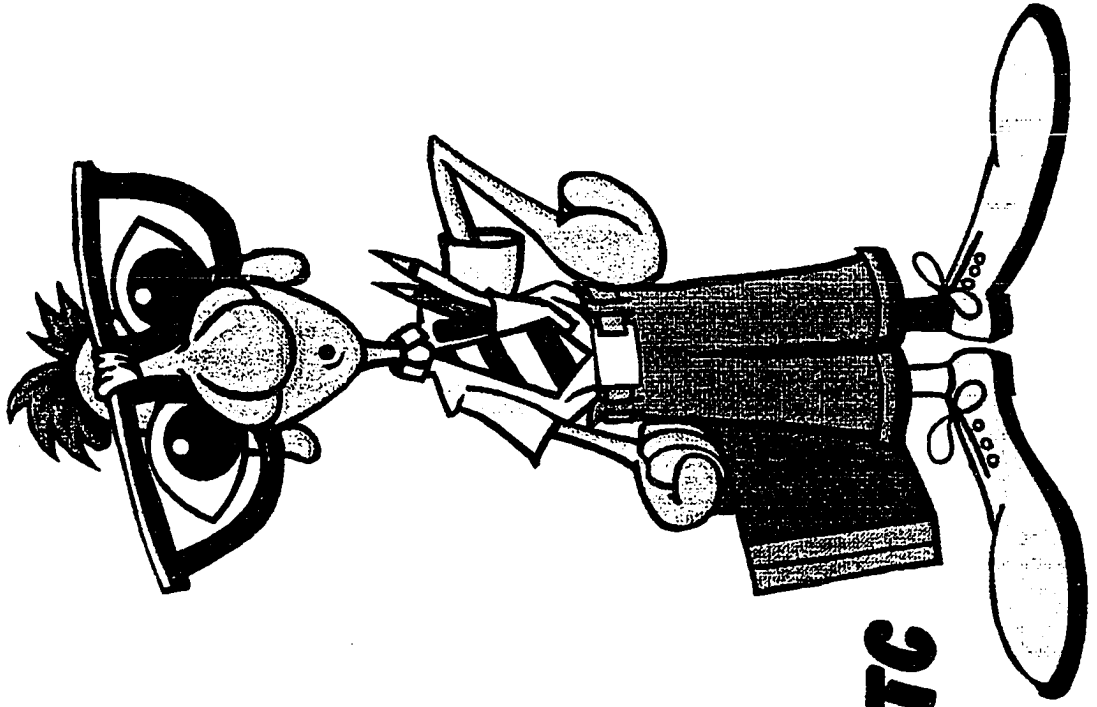
HEALTH

CRISIS

WITNESSING

EDUCATION

PROPHECY, ETC



Friday afternoon with a finished sermon

Go to the church and sit where the elderly sister Jefferson sits. Ask the question: Why does she need to hear this message? What difference will it make?

Sit where Johnny, the fifteen year old sits.
ask the same questions.

Sit where the Powells with there five and seven year old children sit. Ask the same questions.

Sit where Mr. Roberts, the mechanic sits. He sleeps during worship. How can I keep him awake?
Ask the same questions.

YOUR SERVANTS WISHED TO BE

Positive

Healing

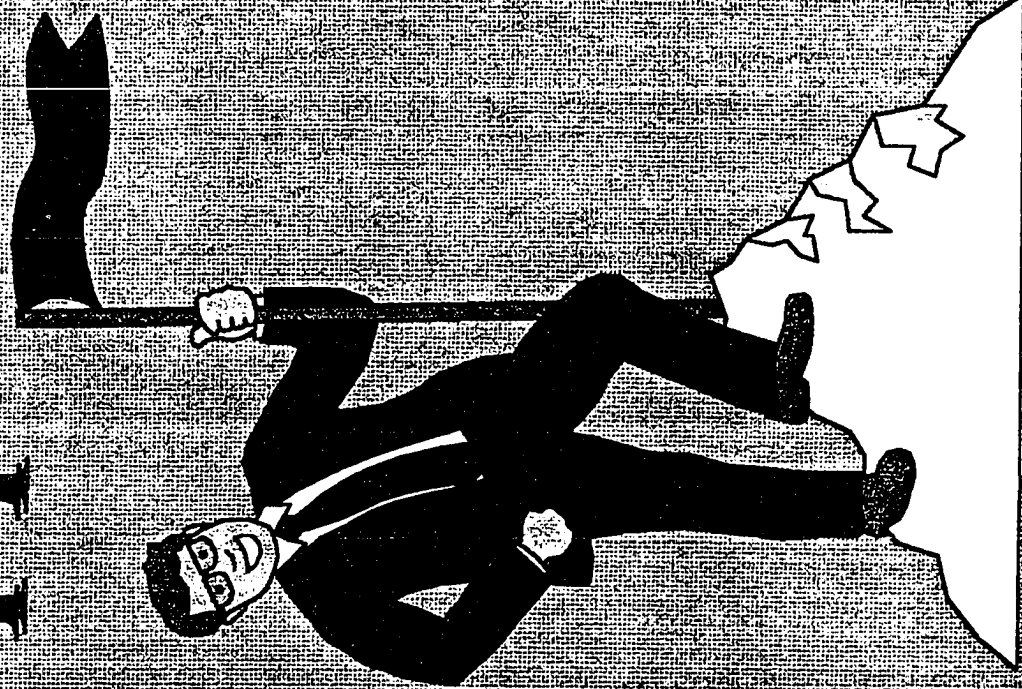
Enthusiastic

Compassionate



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Make an appeal



• Music

• Decision

-- raise hands

• kneel

-- stand

• altar

• card

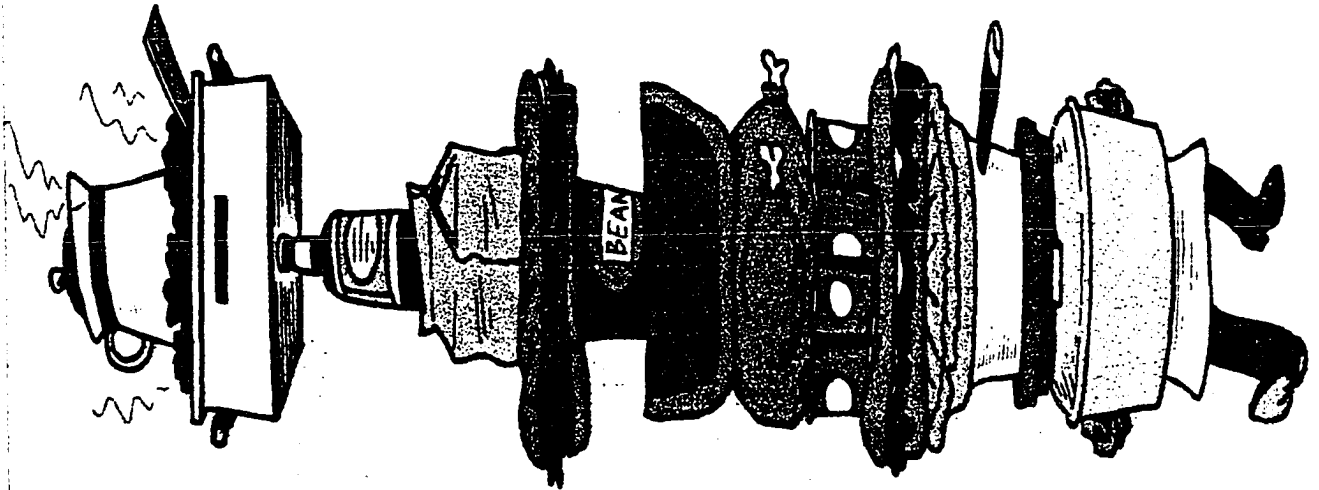
HOW TO

HAVE

Yearly

Balanced

Nutrition



Unconquered Public Schools and Christ are Coming Children Appeal



BIBLIOGRAPHY

BIBLIOGRAPHY

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