Introduction – Course Syllabus [1]

This course helps the students to study, evaluate, prepare, and preach biblical messages on evangelistic or spiritually edifying themes. The different classifications of sermons are examined: method, contents, text, treatment, and structure. The structural classification is analyzed in detail: topical, textual, expository, and topical-textual. In the second half of the course, the students will study course notes on the manual, Evangelistic Preaching, with the goal of preaching to non-believers. Students will preach in various contexts: worship services, prayer meetings, Bible studies, lectures, seminars, and school assemblies.

Unit		Lesson	Assignment Due
Introduction	1.	Introduction - Course Syllabus (1st day)	
	2.	The Outline for your Message (1st day)	
The Preacher	3.	The Preacher's Priorities	
	4.	The Preacher's Portrait	
Sermon Classifications	5.	Sermon classifications	
	6.	Topical sermons	
	7.	A topical sermon: Christ's Return - 1	
	8.	A topical sermon: Christ's Return - 2	Topical sermon on Christ's disciple
	9.	Textual sermons	
	10.	An Example of a Textual Sermon	
	11.	An Example of a Textual Sermon	
	12.	An Example of a Textual Sermon	Textual sermon on Christ's return
	13.	Expository sermons	
	14.	Preparation of an Expository Sermon	
	15.	Expository - Multiple Approach Sermons	
	16.	An Example of an Expository Sermon	Expository sermon on holiness
Components	17.	The Biblical Text of the Sermon	
	18.	The Illustrations of a Sermon	
	19.	The Introduction of the Sermon	
	20.	The Conclusion of the Sermon	
	21.	The Invitation (Part 1)	
	22.	The Invitation (Part 2)	Three edification sermon outlines
Evangelistic Preaching Edited by Dr. Robert Coleman	23.	**Evangelistic Preaching Course**	
	24.	Evangelistic Preaching – Introduction	
	25.	What? The Sermon Aim: Salvation of Sinners	
	26.	What? The Sermon Appeal: Love for the Lost	
	27.	What? The Sermon Content: Gospel of Christ	
	28.	What? The Sermon Form: Telling and Inviting	
	29.	How? The Value of the Bible	
	30.	How? The Necessity of the Bible	
	31.	How? The Organization of Materials	
	32.	How? The Patterns of Preaching	
	33.	Who? The Preacher	
	34.	Who? The Listeners	
	35.	Who? The Counselors	
	36.	Who? The Holy Spirit	Choose a pastor / mentor
Evaluation	37.	**Worksheets and Evaluation Forms**	Form teams of two
	38.	Student / Mentor Agreement	Outings in churches for each message
	39.	Worksheet for Sermon # 1	Final version of 3 evangelistic messages
	40.	Worksheet for Sermon # 2	
	41.	Mentor Report on Sermon Preached: # 1	
	42.	Mentor Report on Sermon Preached: # 2	
	43.	Mentor Final Review Form	

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The Outline for your Message

INSTRUCTIONS

The form below can help you organize and write sermons. It covers three major sections to be developed into a sermon outline. As you progress through this course, you will learn how to prepare at least four types of sermons. After each type is learned, you will then develop and practice preaching a sermon from the notes you prepare with the help of this form.

1.	**INFORMATION**	*(Write answers to this section in this column.)*
1.1.	What is your name?	
1.2.	What type of sermon is this?	
2.	**THE INTRODUCTION**	*(Write answers to this section in this column.)*
2.1.	What is the first sentence of your sermon? (An interesting and striking one)	
2.2.	What is the sentence that contains the biblical passage?	
2.3.	What is the thematic sentence (one that states the major theme of the message)?	
2.4.	What is the sentence that contains the title?	
2.5.	What is the sentence that contains the goal of the message?	
2.6.	What is the summary of the introduction?	
3.	**THE BODY**	*(Write answers to this section on the other side of this page.)*
3.1.	What are the major and minor points of your sermon (what is your outline?)	
3.2.	What is the first sentence of each major paragraph?	
3.3.	What are the Bible verses which correspond with each paragraph?	
3.4.	What are the titles of the illustrations that correspond to each paragraph?	
3.5.	What is the transitional sentence that underlines your goal?	
4.	**THE CONCLUSION**	*(Write answers to this section in this column.)*
4.1.	What is the sentence that highlights your goal?	
4.2.	What is the summary of your conclusion?	
4.3.	What is the transitional sentence between your conclusion and the invitation?	
5.	**THE INVITATION**	*(Write answers to this section in this column.)*
5.1.	What type of invitation will you give? (Altar call, Adjoining room, Hands raised, Standing, Remain in the sanctuary after everyone leaves, etc)	
5.2.	What needs and what types of listeners are you targeting in the invitation?	
5.3.	What is the first sentence of your invitation?	
5.4.	What is the last sentence of your invitation?	

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The Preacher's Priorities - Acts 20:17-38

1.	**GUARD YOURSELF IN YOUR CONDUCT.**		**ACTS 20:28**
	1.1.	Be humble.	Acts 20:19
	1.2.	Be compassionate.	Acts 20:19, 31
	1.3.	Be steadfast.	Acts 20:19
	1.4.	Be content.	Acts 20:33-35
	1.5.	Guard your conscience	Acts 20:26
2.	**NURTURE YOUR FAMILY.**		
	2.1.	Yourself	1 Timothy 6:11-12
	2.2.	Your Souse	Ephesians 5:22-32
	2.3.	Your Children	Ephesians 6:1-4
3.	**SHEPHERD THE FLOCK.**		**ACTS 20:28**
	3.1.	Esteem it.	Philippians 2:3
	3.2.	Feed it.	John 21:15-17, 1 Peter 5:2
	3.3.	Lead it.	Psalm 77:20
	3.4.	Watch and warn your flock:	Hebrews 13:17
	3.4.1.	About doctrinal winds and waves.	Ephesians 4:14
	3.4.2.	About emotional footholds.	Ephesians 4:27
	3.4.3.	About material snares.	1 Timothy 6:6-10
	3.4.4.	About spiritual arrows.	Ephesians 6:16-18
	3.4.5.	About mental strongholds.	2 Corinthians 10:4
4.	**TRAIN THE FLOCK.**		
	4.1.	Choose faithful and teachable people and entrust them.	2 Timothy 2:2
	4.2.	Make disciples.	Matthew 28:19-20
5.	**FEED THE FLOCK.**		
	5.1.	Study and pray.	Acts 20:32
	5.2.	Preach and teach.	Acts 20:20, 27
6.	**ENGAGE THE FLOCK:**		
	6.1.	In reproducing and bearing fruit.	John 15:1-8
	6.2.	In working and praying for transformed lives (in their personal lives, in the lives of those they are discipling, in the city, in the nation, and in the world).	Acts 1:8
	6.3.	In going and sending others out to be witnesses.	Matthew 4:19, John 20:21

CONCLUSION

- *Preach the Word above all.*

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The Preacher's Portrait

1. HE IS A STEWARD: GOD HAS ENTRUSTED HIM WITH A MESSAGE AND AUTHORITY. 1CORINTHIANS 4:1-2

1.1. He takes care of God's Word.
1.2. He takes care of the content of his message.
1.3. He takes care that the content of his message is biblical.
1.4. He takes care that he remains under the authority of God.
1.5. He takes care to remain faithful to his calling.

2. HE IS A HERALD: THE PREACHER PROCLAIMS AND APPEALS.

2.1. He proclaims.
2.1.1. God is the author of reconciliation. 2 Corinthians 5:19
2.1.2. Christ is the agent of reconciliation. 2 Corinthians 5:19
2.1.3. Non-imputed sins & God-imputed righteousness are results of reconciliation. Heb. 2:17
2.2. He appeals.
2.2.1. "We beseech you on behalf of Christ." 2 Corinthians 5:20
2.2.2. God makes His appeal through us.
2.2.3. There is no appeal without proclamation and no proclamation without appeal.
2.3. There are differences between the steward and the herald.
2.3.1. Stewards feed the household; heralds proclaim to the whole world.
2.3.2. Stewards expound the words of Christ; heralds proclaim the deeds of Christ.
2.3.3. Stewards accent faithfulness in dispensing goods; heralds expect a response.
2.4. He has a responsibility as an ambassador for Christ.

3. HE IS A WITNESS: THE PREACHER TESTIFIES TO THE TRUTH OF GOD'S WORD FROM HIS OWN EXPERIENCE.

3.1. He proclaims the glory of God.
3.2. He testifies of God's salvation to the world.
3.3. He testifies of God's sanctifying in his life and for the saints.
3.4. His witness is in complete accordance with the whole counsel of God. Acts 20:27

4. HE IS A FATHER: THE PREACHER LOVES THOSE UNDER HIS SPIRITUAL CARE WITH A FATHER'S GENTLENESS.

4.1. A preacher is to love his flock as a father loves his children.
4.1.1. This affection is often the means of another's conversion.
4.1.2. This affection contributes to the flock's spiritual development.
4.2. A preacher is to understand his flock as a father understands his children.
4.2.1. Having fatherly love helps us understand our flock, and helps our flock to understand our message and concerns.
4.2.2. Having fatherly love will make us gentle in our manner.
4.2.3. Having fatherly love helps us teach in simple terms.
4.2.4. Having fatherly love makes us earnest in our appeals to follow Christ.
4.2.5. Having fatherly love makes us consistent and dependable in word and deed.
4.2.6. Having fatherly love makes us diligent in our prayers.

5. HE IS A SERVANT: THE PREACHER LEADS BY SERVING. JOHN 13:2-11

5.1. Jesus taught by His example that leaders are to be servants. Philippians 2:6-7
5.2. He who is King of kings and Lord of all creation served His disciples as a slave. Galatians 5:30
5.3. The true meaning of the words "minister" and "deacon" are "servant" and "slave." Philippians 2:3
5.4. The preacher should always be ready to serve, not be served. Mark 10:45
5.5. God anoints us with His divine power when we serve Him in our weakness as humble servants. 2Co 11:30; 12:9-10; 13:4, 9
5.6. Our service to God and the Church is acceptable only if it comes from a pure heart. 1 Timothy 3:9

CONCLUSION

As you prepare to serve God as a minister of His Word, may you exercise the care of a steward, herald His truth with boldness, be a faithful and true witness of God's power, have the heart of a loving Father for God's children and the lost, and have the true humility of a servant. Psalm 24:4

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Sermon Classifications

INTRODUCTION

- *There are many types of sermons. Sermons can be classified by their aim, by their content, by their treatment of Scripture, their method of delivery, or by their structure. Let us look at each type:*

1. BY THEIR AIM – WHAT IS THE GOAL OF THE MESSAGE?

1.1. Evangelism
- 1.1.1. The target audience is the non-believer.
- 1.1.2. The goal is to persuade them (by God's Spirit) to give their hearts to God.

1.2. Establishment
- 1.2.1. The target audience is the new believer.
- 1.2.2. The goal is to strengthen, correct and build them up in the Word of God.

1.3. Equipping
- 1.3.1. The target audience is the mature believer.
- 1.3.2. The goal is to prepare them for Christian service.

2. BY CONTENT

2.1. Doctrinal – the preacher speaks on a point of doctrine.
2.2. Evangelistic – the preacher gives a message that targets the non-believer.
2.3. Ethical – the preacher speaks about a moral issue.
2.4. Bible-book – the preacher gives an overview message on an entire book.
2.5. Theological – the preacher speaks on a theological point.
2.6. Word Study – the preacher gives a topical sermon based on one word in the Bible.
2.7. Biographical – the preacher gives a sermon on the life of a Bible character.
2.8. Life situation – the preacher gives a sermon about a current issue of life.

3. BY TREATMENT OF THE TEXT

3.1. Explanatory – the preacher seeks to explain.
3.2. Illustrative – the preacher seeks to tell a story.
3.3. Argumentative – the preacher seeks to present the biblical side of an issue.
3.4. Persuasive – the preacher seeks to convince the listener to make an application.

4. BY METHOD OF DELIVERY

4.1. Manuscript – a written sermon is read
- 4.1.1. Reading a message helps to guarantee accuracy.
- 4.1.2. Reading a message helps to control the length of time of a message.

4.2. Memorized – a sermon is learned and recited by heart.
- 4.2.1. Recitation guarantees accuracy but requires extra time in preparation.
- 4.2.2. Recitation allows greater eye-contact with the audience and freer use of gestures.

4.3. Extemporaneous – a sermon is given with the help of an outline, but the exact wording is not written out.
- 4.3.1. Content is based on well-developed outline notes.
- 4.3.2. Having an outline prevents wandering from the subject.
- 4.3.3. Having an outline allows freedom of expression and fluency in delivery.

4.4. Impromptu – a sermon is given with no advance preparation.
- 4.4.1. This might be necessary when no advance notice is given.
- 4.4.2. It refers to a message delivered without previous preparation

5. BY STRUCTURE

5.1. Topical – This is a sermon based on a theme.
5.2. Textual – This is a sermon based on a small passage of from one to three verses.
5.3. Expository – This is a sermon based on a longer passage.

CONCLUSION

"It is a matter of primary importance that the sermonizer be able to give a clear identifying label to each type of sermon he uses. It is important that the sermon be biblical in content, logical in presentation, practical in application, and varied in structure and presentation" (Lloyd M. Perry).

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Topical Sermons

1. DESCRIPTION

1.1. The topical sermon focuses on one theme.

1.2. The theme may come from a biblical passage or from a current situation.

1.3. It is not limited to a single biblical text, but different passages with the same topic are used.

1.4. This type of preaching is popular with many and is effective to a degree.

2. ADVANTAGES

2.1. Topical sermons allow for a thorough discussion of a particular theme.

2.2. They make an appeal to the mind.

2.3. They are perhaps the easiest method to employ, since they don't require the same depth of biblical research and passage analysis required in other sermon types.

2.4. It is easy to obtain unity in the sermon, since it is not restricted by the words of one specific text.

2.5. It allows for excellence of composition. If one is concerned with producing a literary masterpiece, then this type is best suited for that purpose.

3. DISADVANTAGES

3.1. Topical sermons tend to allow for Bible truths to be obscured or neglected, since verses can be taken out of context.

3.2. They may allow room for human opinions about the Bible, since a clear exposition of a single text is not required. They may fail to safeguard the text.

3.3. A possible disadvantage is that preachers who use topical messages can preach too often on certain favorite topics while neglecting other biblical teachings.

3.4. Although a topical sermon is easier to prepare, some preachers who use them may be tempted to become lazy and superficial in their study of the Word.

4. EXAMPLES

4.1. "The Kingdom of God"

4.2. "The Gifts of the Spirit"

4.3. "Does God Want His Children to Be Rich?"

4.3.1. The word "rich" has many meanings.

4.3.2. Why should we talk more about material riches than about spiritual riches? To God, it is much more important that we be rich in Spirit than in possessions.

4.3.3. This topic is a good example of the advantages and disadvantages of topical sermons.

4.3.4. Some preachers will emphasize the material and temporal blessings of belief in God whereas others will emphasize the spiritual and eternal blessings of belief in God.

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An Example of a Topical Sermon

Christ's Return - 1

1. THE IMPORTANCE OF CHRIST'S RETURN — **1 THESSALONIANS 4:13-18**

- 1.1. His return is mentioned 318 times in 260 chapters of the N.T.
- 1.2. On the average, one verse in 25 speaks of His return.
- 1.3. Paul reminds the Thessalonian believers of three superlatives.
  - 1.3.1. Christ's return is the greatest consolation in our suffering. — Isaiah 40:1, 9-10
  - 1.3.2. His return is the greatest hope for our future. — Titus 2:13
  - 1.3.3. It is the greatest motive for living a holy life. — 1 Thessalonians 3:13; 2 Peter 3:11
  - 1.3.4. Ex: A woman who flirts with other men while her husband is away, as contrasted with a woman who waits patiently for the return of her husband.

2. THE CERTAINTY OF CHRIST'S RETURN — **JOHN 14:1-3**

- 2.1. Jesus is preparing a place for us. — John 14:2
- 2.2. Jesus will come back. — 1 Thessalonians 4:16
- 2.3. Jesus will take us with Him. — 1 Thessalonians 4:17
- 2.4. We will remain with Him. — Philippians 3:20-21
- 2.5. His coming is future.
  - 2.5.1. Not the physical death. — 1 Thessalonians 4:16
  - 2.5.2. Not the coming of the Holy Spirit — Ph. 3:20-21; 1 Thessalonians 4:17
  - 2.5.3. Not the destruction of Jerusalem — Revelation 22:20

3. THE MANNER OF CHRIST'S RETURN

- 3.1. He will come in person. — Matthew 24:23-31, 36-44; Acts 1:10-11
- 3.2. He will come in body and it will be visible. — Hebrews 9:28
- 3.3. There will be three stages:
  - 3.3.1. The meeting with the Lord in the air — 1 Thessalonians 4:17
  - 3.3.2. Christ's return on Earth — Zachariah 14:4-5; Matthew 25:31-32; 1 Thessalonians 3:13
  - 3.3.3. The tribulation - to be avoided if possible — Luke 21:36
- 3.4. He will come with power and glory. — Luke 21:27
- 3.5. He will come in a cloud. — Exodus 19:9; 34:5; Psalm 97:1-2; Ps. 104:3; Matthew 17:5
- 3.6. He will come with angels. — Matthew 16:27; Mark 8:38; 2 Thessalonians 1:17
- 3.7. His coming will be sudden and unexpected. — Luke 21:34-36; 1 Thess. 5:2-3; Revelation 16:15

4. THE DATE OF CHRIST'S RETURN

- 4.1. The time and date of His coming are unknown. — Matthew 13:32; 24:35, 42
- 4.2. The date belongs to God. — Acts 1:6-7
- 4.3. Disciples can be caught off guard. — Matthew 24:46-47
- 4.4. The world will be about its business, as normal. — Luke 17:26-30
- 4.5. It will be after the coming of the "Son of Perdition." — 2 Thessalonians 2:2-4
- 4.6. The days of His coming will be characterized by apostasy. — 1 Timothy 4:1; 2 Timothy 5:1-3
- 4.7. It can come at any moment. — Mark 13:34-36
- 4.8. It can come before the conversion of everyone. — Matthew 24:14; 2Th. 2-4, 8; 2Ti. 3:1-5

5. OUR ATTITUDE ABOUT CHRIST'S RETURN – WE SHOULD BE…

- 5.1. Vigilant - always ready — Matthew 24:42; Luke 21:36-37
- 5.2. Holy - separated from the world — Matthew 25:1-30
- 5.3. Convinced - steadfast in Him — 1 John 2:28
- 5.4. Longing - longing for His return — 2 Timothy 4:8; 2 Peter 3:12

(CONTINUED ON THE NEXT PAGE)

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An Example of a Topical Sermon

Christ's Return - 2

(CONTINUED FROM THE PREVIOUS LESSON)

6. THE RESULTS OF HIS RETURN CONCERNING…

6.1. God

6.1.1. God's glory will be fully revealed. Isaiah 40:5

6.1.2. Jesus will reign as King. Jeremiah 23:5-6; Matthew 25:31

6.2. The Church

6.2.1. Those who are sleeping will be raised with Him. 2 Cor. 5:4-8; 1 Th. 4:15-16

6.2.2. Our bodies will be transformed like that of Christ. Ph. 3:21; Rm. 8:23

6.2.3. Our bodies will shine like stars. Daniel 12:3; Matthew 13:43

6.2.4. The faithful, dead and alive, will be taken up. 1 Thessalonians 4:17

6.2.5. We will be like Jesus. Colossians 3:4; 2 Thessalonians1:10; 1 John 3:2

6.2.6. We will be united in marriage to Jesus. Ephesians 5:31-32; Revelation 19:6-9

6.2.7. We will receive the crown of righteousness. Matthew 16:27; 2 Tim. 4:7-8

6.2.8. The elders will receive the crown of glory. 2 Cor. 5:10; 1 Peter 5:2-4

6.2.9. The people of God will reign with Him. Revelation 5:9-10; 20:4

6.3. Israel

6.3.1. They will weep for the one they have pierced. Zachariah 12:10

6.3.2. A remnant will be restored. Zachariah 13:1, 7

6.3.3. Jerusalem will be safe. Zachariah 14:11

6.3.4. The dispersed will gather together. Zeph. 3:20; Is. 11:12; Ezek. 36:24; 37:21

6.3.5. Israel and Judah will be saved. Jeremiah 23:5-6; Romains 11:26-32

6.3.6. They will be united. Ezekiel 37:23

6.3.7. They will have their hearts transformed. Jeremiah 31:33-34; Ezekiel 37:26

6.3.8. They will declare the glory of God to the nations (like Paul). Isaiah 66:19

6.4. Society

6.4.1. They will weep for the one they have pierced. Matthew 24:30; Revelation 1:7

6.4.2. All nations will be judged. Matthew 25:31-32; Revelation 20:12

6.4.3. A remnant of all the nations will be saved. Isaiah 2:2-3; Zac. 8:22; Acts 15:16-20

6.4.4. Rebels will be judged and condemned eternally. Psa. 2:9; Jude 15; 2; 1Th.:8-9

6.4.5. The world will return to its rightful owner. Revelation 11:15

6.4.6. Those who remain will bow and worship Him. Is.11:11; Za.9:10; 14:16; Rev.15:4

6.4.7. Wars will cease and peace will reign. Isaiah 2:2, 4; Micah 4:3-4

6.4.8. The whole Earth will be filled with the knowledge of the Lord. Isaiah 11:2-5, 9

6.5. The Antichrist will be taken away. 2 Thessalonians 2:3-4; 7-8; Revelation 19:20

6.6. Satan will be thrown in the abyss, released after 1000 years then finally thrown into the Lake of Fire. Revelation 20:1-3, 7, 10

6.7. The Universe Romans 8:19-22

6.7.1. It will be delivered from corruption. Isaiah 32:15; 35:1-2; 55:12-13; 65:25

6.7.2. There will be a new heaven and a new earth. 2 Peter 3:12-13; Revelation 21:1-5

CONCLUSION

- *His return is important, certain, and evident.*
- *The results will be catastrophic for those who do not know Jesus.*
- *We cannot know the date of His return, but we can discern the season.*
- *We must have an attitude of preparation, watchfulness, persuasion, holiness, and longing.*
- *"Amen. Come, Jesus, come."* *Revelation 22:20*

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Textual Sermons

1. DESCRIPTION OF THE TEXTUAL SERMON

1.1. The textual sermon is one in which a biblical text is carefully explained.
1.2. The text furnishes the subject and the divisions of the sermon.
1.3. The text varies in length from one to three verses.
1.4. The basic theme of the text will be reflected throughout the sermon.
1.5. Divisions are suggested naturally by important words and phrases within the text.
1.6. They are drawn from the text and constitute a complete analysis of the text.
1.7. They should be so inter-related that they demonstrate unity in the sermon.

2. CHARACTERISTICS OF THE TEXTUAL SERMON

2.1. The basic ideas found in the text determine the content of the divisions.
2.2. The several divisions of content do not go beyond the truth taught in the text.
2.3. It lends authority to the message since it is based on the words of Scripture.
2.4. Skill is required on the selection of the text to make sure it can be used as a textual sermon: Is there sufficient substance for a rich unfolding of truth?
2.5. The textual sermon is based upon a careful exegesis of the text, which makes for the clearest possible presentation of truth without personal prejudice.
2.6. The text should be expressed in the outline by the preacher's parallel thoughts.

3. ADVANTAGES

3.1. Every important biblical subject is possible with this method.
3.2. Both the preacher and the people profit from this type of biblical preaching.
3.3. Since the textual sermon should use only about from one to three verses at most, there can be a concentration on one phase of truth which will aid the people.
3.4. This type of preaching saves the preacher from being repetitious in his points.
3.5. It allows the congregation to follow with Bibles open to the passage.
3.6. It is easier to follow one passage than several different portions of Scripture.
3.7. It makes possible a more pointed type of application.
3.8. Textual sermons lead hearers into the text and not away from it.

4. EXAMPLES OF TEXTUAL SERMON OUTLINES

4.1. John 1:12 - Receiving Christ
- 4.1.1. Individual reception
- 4.1.2. Consequence of reception
- 4.1.3. Mode of reception

4.2. Acts 11:23 -The Grace of God
- 4.2.1. The situation: What he saw
- 4.2.2. The reaction: What he felt
- 4.2.3. The admonition: What he said

4.3. Heb. 12:14 - God's pattern of life
- 4.3.1. His peace: through God's guidance: path
- 4.3.2. His holiness: in God's presence: fullness
- 4.3.3. His promise: at God's side: eternal life

4.4. Heb. 12:14 - The requisite for seeing God
- 4.4.1. A glorious hope: patience (goal, gift, glory)
- 4.4.2. A glorious provision: holiness (possible, practical, profitable)
- 4.4.3. A grave peril: without holiness (lacking what God demands, limiting what God would do, losing what God has offered)

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A Textual Sermon
Reconciliation - 1
Col. 1:21-22

INTRODUCTION

- *The theme of the epistle is that all the Son's glory is available to all the saints.*
- *The theme of the passage is reconciliation with God.*
- *This passage explains to us how to apply for "a passport to heaven."*
- *I invite you to become a child of God.*

1. THE NEED FOR RECONCILIATION – EVERYBODY NEEDS IT

1.1. Man without Christ is an alien (a foreigner, stranger, and outsider).

1.1.1. Because of sin, man lost his citizenship in heaven; man is out of communion with God.

1.1.1.1. In the Garden of Eden, man did not start out as an outsider.
1.1.1.2. But he rebelled against God; he tried to be independent of God and disobeyed God's clear instructions.
1.1.1.3. When man sinned, he broke his fellowship with God.
1.1.1.4. Because of sin, he was cast out of the garden and became a foreigner.

1.1.2. Alienation was a necessary judicial act.

1.1.2.1. Because of man's sin, God had to separate us from Him.
1.1.2.2. Our evil actions provoked God the Judge.
1.1.2.3. We willingly and intentionally disobeyed Him.

1.1.3. Reconciliation is thus a necessary judicial act.

1.1.3.1. A sovereign God gives us privileges if the pre-established conditions are met.
1.1.3.2. He takes away our privileges if the pre-established conditions are broken.

1.1.4. Man cannot restore communion with God through good works, not even through such good works as…

1.1.4.1. Bible reading
1.1.4.2. Prayer
1.1.4.3. Going to church
1.1.4.4. Kindness, service
1.1.4.5. Financial gifts.

1.2. As a consequence of sin, man became an enemy of God.

1.2.1. Man's attitude is one of rebellion: he hates God because God hates sin.

1.2.1.1. God's judgment is offensive to rebellious man.
1.2.1.2. God's anger is offensive to rebellious man.
1.2.1.3. God's holiness is offensive to corrupted men.
1.2.1.4. God's righteousness is offensive to unrighteous men.
1.2.1.5. God's purity is offensive to impure men.

1.2.2. God's attitude is one of reconciliation: God offers peace to man.

1.2.2.1. No discussion - Man cannot bargain with God, but God reaches out to man.
1.2.2.2. No peace – Man has no peace with God, but God offers peace through Christ's death.
1.2.2.3. No excuse – Man has no excuse before God, but God provides His grace.

1.2.3. Two different standards

1.2.3.1. Man divides activities into two evolving categories: Respectable and vulgar
1.2.3.2. God divides activities into two unchanging categories: All activity in and for Him is good; all activity outside Him is evil.

1.2.4. Man cannot be reconciled to God in sin; man must be reconciled in holiness.

1.2.5. Enmity is continuation of sin: Man is God's creation, but he has no right to exist.

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A Textual Sermon

Reconciliation - 2

2. THE PROVISION FOR RECONCILIATION

2.1. The State of Man

2.1.1. Man knew a life of perfect fellowship with God.

2.1.2. Man was alienated from God because of his rebellion.

2.1.3. Man can only do bad works on his own.

2.2. The State of Jesus Christ

2.2.1. Jesus knows a life of perfect fellowship with God.

2.2.2. Jesus is closely linked to His Father: Jesus is the Son of God.

2.2.3. Jesus only does good works.

2.3. The life of Jesus alone is not the provision for reconciliation.

2.3.1. The incarnation of Jesus is not enough by themselves.

2.3.2. The teachings of Jesus are not enough by themselves.

2.3.3. The works of Jesus are not enough by themselves.

2.4. The death of Jesus provides for our possible reconciliation.

2.4.1. The death of Jesus has infinite value because the Person (Jesus) is infinite.

2.4.1.1. Past value: I was saved.

2.4.1.2. Present value: I am being saved.

2.4.1.3. Future value: I will be saved.

2.4.2. It is a divinely human death: The grace and glory of the Father were revealed in the flesh.

2.4.3. It is a substitutionary death: The punishment of the sinner fell on Him who was without sin.

2.4.4. It is a restorative death: The restoration of the original condition of man is possible.

2.4.5. It is a personal death: A proof of the restoration is our conversation with God and about God.

3. THE GOAL OF RECONCILIATION

3.1. Two aspects

3.1.1. Our justification: 1 John 1:9

3.1.1.1. Our forgiveness

3.1.1.2. Our being made righteousness

3.1.1.3. Our acceptance

3.1.2. Our sanctification: Man will not see God without holiness. Hebrews 12:14

3.1.2.1. Our purification

3.1.2.2. Our renunciation of sin

3.1.2.3. Our separation from worldly values and practices

3.1.2.4. Our perfection: "blameless" Philippians 2:15

3.2. Two results

3.2.1. Judicial (legal): Our position in Christ is different.

3.2.2. Experiential: Our character in Christ is transformed

Conclusion

1. Three promises: God's responsibility 2 Corinthians 6:16
   - God will reside with you: "I will live with them."
   - God will act for you: "I will walk among them."
   - God will govern you: "I will be their God."
2. Three conditions: Man's responsibility 2 Corinthians 6:17
   - Submission "They will be my people."
   - Departure "Come out from them ..."
   - Separation “and be separate."

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A Textual Sermon
A Visionary's Prayer to God
1 Chronicles 4:9, 10

INTRODUCTION

- *Jabez founded a school for disciples (tradition)*
- *There was a city named after him.*
- *The key to this passage is a proper understanding of prayer.*
- *Jabez' name means "He who causes suffering."*
- *Jabez had his priorities in place.*
- *He was known for His prayer.*

1. PERSONAL BLESSING

1.1. He asked for God's blessing – There's nothing wrong with asking for God's blessing.

1.2. He asked God to bless him – There's nothing selfish in this; God delights in blessing His own.

2. EXPANSION OF HIS BOUNDARIES

2.1. Jabez asked that God enlarge his boundaries. Our boundaries can refer to our work and ministry responsibilities; it's not just about how much land we own.

2.2. Our territories are limited by our own boundaries, not by God's.

3. DIVINE PRESENCE

3.1. Jabez prayed that God's hand would be with him. He recognized that we cannot succeed by our own efforts.

3.2. If God is with us, who can stand against us?

4. PROTECTION

4.1. Jabez prayed that God would keep him. He understood that we can't survive without God.

4.2. Jabez prayed for God's protection from harm:

4.2.1. Physical protection: Good health assures more strength for service and better ministry.

4.2.2. Spiritual protection: Jabez wanted to be holy like his God.

Conclusion

1. God will bless this prayer.
2. The battle is won with this prayer.
3. Jabez' reputation is the result of that prayer.
4. Jabez' large number of disciples is a result of that prayer.
5. What is your prayer today?

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Expository Sermons

1. Description of Expository Sermons

1.1. Expository sermons are based on extended passages (from 4 verses to maybe a whole chapter).

1.2. They seek to illuminate by a concise, comprehensive theme supported by several main points.

1.3. They can be applied to the lives of the people.

2. Characteristics of Expository Sermons

2.1. The theme must be based on the main thrust of the whole text.

2.2. All the main points must rise out of the text.

2.3. The passage must have unity of thought, and that unity is maintained in the sermon outline.

2.4. The sermon has a single aim; it should be expressed by the theme.

2.5. The outline should be characterized by progression, and this may call for a rearrangement of the material found in the text.

2.6. This type differs from the textual sermon, in that it is composed of three or more verses, which can be marked off as a paragraph; it contains one principle idea, which lends itself to a logical development of the divisions of the outline.

3. Advantages of Expository Sermons

3.1. It is the most normal way of setting forth the truth: Spurgeon said, "We cannot expect to deliver much of the teachings of the Holy Scriptures by pitching out verse by verse and holding these up at random. The process resembles too closely that of showing a house by exhibiting separate bricks."

3.2. It furnishes the audience with a broad knowledge of the Word of God that makes it understandable. This encourages the hearers in personal Bible study.

3.3. It aids the preacher in dealing with delicate themes which might be offensive if they were not set in Scripture. Such themes are declared by divine authority.

3.4. Genuine exposition, which is an objective study, helps to guard the preacher from personal prejudices with regard to truth.

4. Types of Expository Sermons

4.1. Paragraph: A message based on several verses which fit together.

4.2. Book:

4.2.1. This can be either a survey of the whole book in one sermon or a series of sermons based on one book of the Bible.

4.2.2. In the latter, each sermon should constitute a whole, independent of other parts.

4.2.3. It should not be necessary for the people to have heard the previous message in order to understand the next message.

4.2.4. Each sermon should be a complete unit, yet related to the previous and following sermons.

4.3. Biographical:

4.3.1. This could be a message (or series) on a person like Moses, David or Paul.

4.3.2. It can be very rewarding to do expository sermons on less-known Bible characters such as Barnabas, Stephen or Thomas.

4.4. Parables: “heavenly stories with earthly applications.”

4.5. Miracles: biblical stories that cannot be humanly or scientifically explained.

4.6. Events:

4.6.1. Special events, such as "the temptation of Jesus" or "the conversion of Paul."

4.6.2. Old Testament miracles must be related to the larger truth of the whole Bible.

4.7. Doctrinal: Such themes as the deity of Christ, the atonement, the resurrection, justification, sanctification, ministry of the Holy Spirit, and the second coming of Christ make excellent sermons when the right passage is chosen to present them.

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The Preparation of an Expository Sermon

1. ADVICE FOR PREPARING THE EXPOSITORY SERMON

1.1. In beginning this type of preaching, select texts which are easily understood.

1.2. Later, handle those which require greater depth in exegesis.

1.3. If possible, read the entire book in which the text is found in order to comprehend fully the significance of the context.

1.4. Do not think that every word and phrase must be included in the study.

1.5. Give careful attention to the selection of the passage to be presented; read again and again the text until your mind is saturated with its context.

1.6. Let this be accompanied by prayer and seeking the guidance of the Holy Spirit. A half hour or more of this meditation on the passage will produce fruitful results.

1.7. You will be surprised by how much the Spirit of God will reveal to you without the aid of commentaries.

1.8. Consider the text as a whole.

1.9. Afterwards, search for its natural divisions which will become, by refinement, the main points of the outline.

1.10. As you study the passage without other aids, your findings will be your own and will supply freshness and vitality to your message.

1.11. When this initial study of the text is complete, use Bible study books to build on your own observations.

1.12. Arrange material in good homiletic form instead of in a simple verse-by-verse commentary.

1.13. Check for progression in unfolding the main points of the sermon.

1.14. Address the spiritual, moral, and ethical needs of your congregation. The truths of the passage must always be applied.

2. AN OUTLINE FOR AN EXPOSITORY SERMON

2.1. Theme: Made Alive to God — Ephesians 2:1-10

2.2. Goal: Show the way of salvation

2.3. Outline

- 2.3.1. The sinful state of man
  - *2.3.1.1. Dead in sins*
  - *2.3.1.2. Walking after the world*
- 2.3.2. The way of deliverance
  - *2.3.2.1. Negative approach*
  - *2.3.2.2. Positive approach*
- 2.3.3. The blessing of salvation
  - *2.3.3.1. Fellowship with Christ*
  - *2.3.3.2. Life of good works*
  - *2.3.3.3. Future glory*

3. ANOTHER OUTLINE FOR AN EXPOSITORY SERMON

3.1. A Charge to the Church Today — Revelation 3:14-22

- 3.1.1. The condemnation — "I know your works."
- 3.1.2. The cure — "I counsel you to buy from me ..."
- 3.1.3. The invitation — "Be earnest and repent."
- 3.1.4. The reward — "To him who overcomes, I will give the right to sit at my throne."

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Expository – Multiple-Approach Sermons

1. A DESCRIPTION OF A MULTIPLE-APPROACH SERMON

1.1. God has used this type of sermon to revolutionize the ministries of many pastors.

1.2. In this style, the passage is approached first from the standpoint of the reader.

1.3. The passage is then approached from the standpoint of each person or group in the passage.

1.4. What does the passage say about each one? What do they experience, think, feel, believe?

2. EXAMPLES OF A MULTIPLE-APPROACH SERMON

2.1. Four Multiple-Approach Sermons on One Passage: Acts 8:26-40

2.1.1. Philip: Conditions of Effective Witnessing

2.1.1.1. He must respond to the Spirit's leading. Acts 8:26, 27, 29, 30

2.1.1.2. He must proceed tactfully. Acts 8:30

2.1.1.3. He must use the Scriptures. Acts 8:32-35

2.1.1.4. He must present Jesus. Acts 8:35

2.1.1.5. He must follow through to completion. Acts 8:37-38

2.1.2. The Ethiopian: Steps to Salvation

2.1.2.1. He must be open to the truth. Acts 8:28, 31

2.1.2.2. He must understand. Acts 8:30

2.1.2.3. He must believe. Acts 8:37

2.1.2.4. He must obey. Acts 8:38

2.1.3. The Holy Spirit: Leading of the Holy Spirit

2.1.3.1. He led Philip to the place. Acts 8:26, 29

2.1.3.2. He led Philip to the man. Acts 8:29, 30

2.1.3.3. He led Philip to the Scripture. Acts 8:35

2.1.3.4. He led Philip to a happy result. Acts 8:39

2.1.4. The seeker after salvation: Aids Along the Way

2.1.4.1. The Holy Spirit Acts 8:29

2.1.4.2. The Holy Scriptures Acts 8:28-33

2.1.4.3. The soul winner Acts 8:30, 35, 37, 38

2.2. Four More Multiple-Approach Sermons on One Passage 1 Samuel 12

2.2.1. Samuel: His Spiritual Qualities 1 Samuel 12:4

2.2.1.1. His integrity 1 Samuel 12:7

2.2.1.2. His faithfulness to his call: he reasons, corrects, exhorts, warns, and comforts the people. 1 Samuel 12:7, 17, 20, 25

2.2.1.3. His devotion to the people 1 Samuel 12:23

2.2.2. Saul: Three Meditations for a Leader

2.2.2.1. The man he follows: pious and fervent in prayer 1 Samuel 12:5, 18

2.2.2.2. The people he leads: negligent, stubborn, and punished 1 Samuel 12:9, 12, 19

2.2.2.3. The God he serves: just, merciful, faithful 1 Samuel 12:7, 8, 22

2.2.3. God: Four Manifestations of His Grace

2.2.3.1. He allows us to have what He does not want us to have. 1 Samuel 12:13

2.2.3.2. He delivers us from danger 1 Samuel 12:11

2.2.3.3. He warns us when we stray. 1 Samuel 12:18

2.2.3.4. He encourages us even when he disciplines us. 1 Samuel 12:23

2.2.4. The People: Four ways God Uses to Lead His people to Salvation.

2.2.4.1. The example of a holy life 1 Samuel 12:3

2.2.4.2. The instruction of a faithful teacher 1 Samuel 12:7

2.2.4.3. The warning of a divine visit 1 Samuel 12:18

2.2.4.4. The intercession of a believer burdened for the lost 1 Samuel 12:23

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An Expository Sermon: Offering
Deuteronomy 26

INTRODUCTION

- *Text: Deuteronomy chapter 26*
- *Theme: Offering*
- *Title: Free to Give*
- *Goal: Obedience of the Saints to Give What God is Asking For*

1.	**WHO?**	**DEUTERONOMY 26:1**
1.1.	You	Deuteronomy 26:1
2.	**WHEN?**	**DEUTERONOMY 26:1**
2.1.	When you accept your inheritance	Deuteronomy 26:1
3.	**WHAT?**	**DEUTERONOMY 26:2, 10, 12**
3.1.	The first fruits of what God gives you	Deuteronomy 26:2
3.2.	Your tithe	Deuteronomy 26:12; Ge.14:20; Mal.3:7-10
4.	**HOW?**	**DEUTERONOMY 26:2, 11, 13, 14**
4.1.	With advance preparation	Deuteronomy 26:2
4.2.	With joy	Deuteronomy 26:11; II Cor. 9:7
4.3.	With discipline	Deuteronomy 26:13
4.4.	With integrity	Deuteronomy 26:14; Mal. 1:6-14
5.	**WHERE?**	**DEUTERONOMY 26:2**
5.1.	In the sanctuary	Deuteronomy 26:2
6.	**TO WHOM?**	**DEUTERONOMY 26:3, 4, 10, 12**
6.1.	To the priest	Deuteronomy 26:3
6.2.	To God	Deuteronomy 26:4, 10
6.3.	To the stranger, the orphan, the widow	Deuteronomy 26:12
7.	**WHY?**	**DEUTERONOMY 26:3, 7-9**
7.1.	Because of our deliverance	Deuteronomy 26:3, 7-7
7.2.	Because it's a commandment	Deuteronomy 26:16; Luke 6:38
7.3.	Because you have a contract	Deuteronomy 26:17-19
8.	**AFTERWARDS?**	
8.1.	After having presented your offering, ask for blessings	Deuteronomy 26:15
8.2.	O.T. - emphasis on the exterior	
8.3.	N.T. - emphasis on the interior	

Conclusion

1. Do not give because God has required it.
2. Give to God because He has freed you from sin.
3. Do not give your tithe because you have to.
4. Give beyond the tithe because you want to.

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The Biblical Text of the Sermon

1. A DESCRIPTION OF THE TEXT

1.1. The word is derived from the Latin, "textus," which means to weave.
1.2. The text is woven into the fabric of the sermon.
1.3. It is that portion of Scripture upon which the sermon is structured.

2. THE USAGE OF THE TEXT

2.1. It may supply a subject for the sermon or the key thought.
2.2. It may be used as a springboard in which the text is not prominent in the sermon.
2.3. It may be the very heart of the sermon so that every word is carefully analyzed.
2.4. It may be composed of several verses or parts thereof.
2.5. A text is essential since we are to preach the Word. 2 Timothy 2:15, 2 Timothy 4:2

3. THE REASONS FOR THE TEXT

3.1. We are commanded to preach the Word.
3.2. It is the one source of Christian truth.
3.3. It insures reference to the Scriptures.
3.4. It presents the element of authority to the audience.
3.5. It constitutes a framework and keeps the preacher from skipping around.
3.6. It saves the message from becoming a mere lecture.
3.7. It helps to unify the whole sermon.
3.8. The text makes the language of the Bible real and personal to the hearers.
3.9. The text is of value in preaching offensive doctrines, as the teaching on hell.

4. THE CHOICE OF THE TEXT

4.1. Choose the great texts for great themes.
4.2. Avoid those in which the meaning is not clear.
4.3. Select texts which set forth the important doctrines of the Bible.
4.4. Select texts which have a bearing on practical Christian living.
4.5. Preach from texts which have a strong emphasis on moral and ethical thrusts as well as those that seem to apply only to spiritual life.
4.6. Beware of accommodating texts to situations when the context does not permit it.
4.7. Be loyal to the text in the development of the sermon. Try to find lesser known texts for the setting of familiar truths, where the application is clear.
4.8. Records should be kept of preaching events to assure the whole Bible is preached.

5. THE THEME OF THE TEXT

5.1. The theme must be suitable to the text.
5.2. The theme should give unity to the sermon.
5.3. The theme should enlighten the audience as to what the sermon is all about.
5.4. The purpose of the sermon should be suggested by both text and theme.

6. THE STUDY OF THE TEXT

6.1. Pray about the text: Understanding requires divine guidance, as well as formal study.
6.2. Appropriate the text: It must have meaning for the preacher himself.
6.3. Do a methodical study of all the leading phrases of the text to arrive at its meaning.
6.4. Check figures of speech for proper interpretation. Give the text its natural meaning.
6.5. Consider the text by the questions: Who, what, why, when, how, and where.
6.6. Check parallel passages for added thoughts.
6.7. Note also how it relates to the total truth of the Scriptures.
6.8. Base the application on the fundamental meaning of the text & not upon what the preacher thinks it implies. How can the text be applied to hearers today?

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The Illustrations of a Sermon

1. DESCRIPTION OF AN ILLUSTRATION

1.1. It is a means of implementing biblical truth by some form of clarification.

1.2. It is a window allowing the light to enter.

1.3. It is imagery, a pictorial approach in words; it seeks to enhance truth.

1.4. It makes the truth vivid and impressive.

1.5. Psychology informs us that knowledge is obtained through our five senses in these ratios: sight-85%, hearing-10%, touch-1.5%, smell-1.5%, and taste-1.5%.

1.6. Sermon illustrations are mental pictures, bringing knowledge through sight.

2. PURPOSES OF ILLUSTRATIONS

2.1. They illuminate the subject and make facts shine.

2.2. They hold interest: A listless audience can be quickly aroused by them.

2.3. Illustrations establish rapport with the audience.

2.4. Illustrations tend to rest the audience from close attention and relax them if the speaker is intense or abstract: Average listeners need a break every 5 minutes.

2.5. Illustrations clarify the subject: Of all public speakers, the preacher must be committed to clear presentations for he deals with matters of life & death.

2.6. Illustrations make truth vivid & vividness is a most desirable quality of speech.

2.7. Illustrations strengthen argument: Hebrews 11 strengthens argument of faith.

2.8. Good illustrations bring conviction of sin into the life of the hearer: Preaching against greed, one would hardly omit the stories of Achan in Joshua or Ananias in Acts.

2.9. Illustrations can be used to persuade: A striking illustration shows the benefit of action, near the conclusion, followed by an earnest exhortation and appeal.

2.10. Illustrations aid the memory: People are more likely to remember the illustration longer than they will anything else in the sermon. Pictures are more likely to be remembered than abstract ideas, and good illustrations are verbal pictures.

2.11. Illustrations can ornament a sermon, giving dress, balance, vigor, and vividness.

2.12. Touches of humor can be injected by illustrations.

2.13. Illustrations stimulate the hearers' imagination.

2.14. A speaker can preach indirectly through an illustration.

2.15. Illustrations tend to make the sermon practical, joining truth and life.

3. SOURCES OF ILLUSTRATIONS

3.1. The Bible is the main source of illustrations.

3.2. Personal observations: of the world of nature, including phenomena of earth & space

3.3. Descriptive language, word pictures, parables, and figures of speech

3.4. History: events of the past compared to the present day situations

3.5. News media: the radio, television, newspapers, the internet, etc.

3.6. Quotations from hymns, poetry, proverbs, stories, and anecdotes

3.7. Contemporary life situations, associated with the audience

3.8. Discovery: The best illustrations are those which the preacher secures for himself.

4. TECHNIQUES OF PRESENTATION: THERE IS NO ONE SINGLE TECHNIQUE

4.1. Vary the length.

4.2. Vary the method of emphasis.

4.3. State the lesson sometimes, and make an application.

4.4. Omit stating the lesson at other times, and let the hearer make the application.

4.5. Vary the terminology in introducing: Ex: “Dr. Jowett tells the story ...;” “John said ...”

4.6. Vary the emotional tone: Go from sad to cheerful, from light to heavy.

4.7. Vary the age appeal.

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The Introduction of the Sermon

1. GENERAL OBSERVATIONS ABOUT SERMON INTRODUCTIONS:

1.1. **It should be brief**: Nowhere are compactness, directness, and singleness of aim more important than in introducing the subject.

1.2. **You should know your sermon before preparing the introduction**: The introduction should be written after the sermon has been written. It is only after the body of the sermon has been determined (with its central theme, etc.) that you can best determine how to introduce it.

1.3. **You should state the reason for the message**: The introduction should help explain why the message is of importance and value.

1.4. **Begin well**: The opening sentences should be written with great care and in such a way as to attract the curiosity and attention of the audience. A poor beginning can sabotage an otherwise good sermon.

2. CHARACTERISTICS OF A GOOD INTRODUCTION:

2.1. It should be **pertinent** to the sermon: Ruskin said, "The first half dozen strokes determine the portrait." Do not discuss anything which is not related to the theme or the subject.

2.2. It should **not give the whole sermon away** in the opening sentences: The element of surprise is not to be overlooked.

2.3. It should be a **bridge** leading the audience from where they are in their thinking to the biblical setting of the sermon.

2.4. It should be **natural**: Do not introduce the spectacular, except on rare occasions, as it may outshine the rest of the sermon.

2.5. It should **include the reading of the text**: This will help place the sermon in the right perspective for what follows.

2.6. It should be **factual, simple, appealing, and impressive**: Avoid hyperbole. Let the introduction flow into the body of the message.

2.7. It should be **short and balanced**: "Failure may arise from being too long (straying too much and too far), being too wide (roaming the contemporary scene), and from being too obvious (becoming consequently dull)." -- R.E. White

2.8. It should be **non-provoking**: Do not introduce the sermon by stating your viewpoint, when it may be controversial or differ from the message of the text.

2.9. It should be **constantly varied**: It may be contextual or have a local meaning. At times, you may use something of a current or scientific interest.

2.10. Finally, it can be personal in certain cases.

3. DELIVERY

3.1. Be yourself. Don't speak with a voice that is different from the way you usually speak. (Some preachers use an oratorical style as though they were a politician trying to impress the crowds.)

3.2. Do not make apologies or excuses because of ill health.

3.3. Avoid flattery and the use of overly flowery or technical language which might hinder good communication.

3.4. Avoid anything that savors of arrogance, conceit, and contention. Be sincere and endeavor to gain the confidence of the audience.

3.5. Use the introduction to introduce, not to explain or expound: The introduction is not an end in itself; it points to that which is to come.

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The Conclusion of the Sermon

1. A Description of the Conclusion

"The conclusion is the summarization of the sermon showing its relevance to the daily living of the listeners. It will challenge the listeners to make some decision regarding the content of the message" (L. M. Perry).

2. Characteristics of the Conclusion

2.1. It should be personal to the hearers.

2.2. It should be consistent with the theme of the sermon.

2.3. It should apply to the whole sermon.

2.4. It is likely to be ineffective if the sermon is without clear purpose.

2.5. It is likely to be weak and lacking enthusiasm if there is inadequate preparation.

2.6. It is likely to be ineffective it there is much repetition, using the same phrases that were employed in the body of the sermon.

2.7. It should not introduce some new thought which is unrelated to the content of the sermon. It should appeal to the emotions, without making it emotional. It is valid to warm the heart and guide the affections according to a scriptural teaching.

2.8. It should appeal to the will as it often determines the destiny of the hearer.

2.9. It should be marked with variety, as the congregation tires of hearing the same type of appeal week after week.

2.10. It should give the final word as to what has gone before it in the message. It calls for action on the basis of the whole message.

2.11. It should be obvious that the sermon is finished before the preacher launches into an invitation.

3. Advice for Giving the Conclusion

3.1. If there is a lag in the latter part of the message, do not try to overcome it with loudness and repetition.

3.2. Do not apologize when you know you have not done your best.

3.3. Do not get worked up about it.

3.4. Close the sermon in the spirit of sincerity, humility, and prayer.

3.5. In the conclusion, do not try to recover that one good point you forgot. Let it go.

3.6. Stop when finished.

“A troubled vicar asked a farmer why he came to church only when the assistant preached. ‘Well sir,’ said the farmer, ‘young Mr. Smith says, ‘In conclusion,’ and he do conclude. But you say, ‘Lastly,’ and you do last.’” -- R.E. White

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The Invitation – Part 1 [2]

1. A DESCRIPTION OF THE INVITATION

"This is the last part of the message that issues a challenge to the congregation to act positively and publicly upon what the preacher has proclaimed as the Word of God." -- Ravi Zacharias

"The invitation is not a gimmick to catch souls. It is not a fetish to insure results. It is not a ritual to confirm orthodoxy. It is simply the call of Christ to confront persons with the offer of His redemption, the demands of his Lordship, the privilege of His service." -- Clifton J. Allen

2. REASONS FOR THE INVITATION

2.1. **Biblical**

2.1.1. **1 Kings 18:21**: The prophets were very much what modern day evangelists stylistically are called to be. The prophets challenge the people to respond to the true God and to turn away from false ones. Elijah on Matthew Carmel says, "How long halt ye between two opinions? If the Lord be God, follow him, but if Baal, then follow him." In like fashion, the evangelist of today makes the choices clear and accordingly issues the invitation.

2.1.2. **Matthew 11:28-29:** He constantly issued the invitation to publicly acknowledge Him and follow Him.

2.1.3. **Revelation 22:27**: The New Testament closes with a great invitation.

2.2. **Reinforcing**

"Emotions aroused and desires stirred will soon pass away unless acted upon at once; good impulses are harder to generate the second time than they were the first time, if the first resulted in no action." Faris D. Whitesell, 65 Ways to Give Evangelistic Invitations

2.3. **Monumental**

2.3.1. It serves as a "milestone" reminder to the man in the pew.

2.3.2. Many times in the Old Testament, God told His people to build a monument to remind them and their children of what happened there.

2.3.3. In the conversion experience, coming to an altar can serve symbolically as the "monument" experience to be remembered.

2.4. **Historical**: The invitation has been used powerfully by God through the years by many evangelists; one of the best illustrations of this is Billy Graham himself.

2.5. **Practical**: It helps in the goal of winning the lost and/or edifying the body.

3. TYPES OF INVITATION

3.1. By age group

3.2. By need

3.3. By responding publicly at the altar

3.4. By a show of hands

3.5. By praying silently where you are

3.6. By filling out a card

3.7. To contact the pastor during the week

3.8. Invitation to an adjoining room for prayer.

3.9. Other types?

4. PEOPLE INVOLVED

4.1. When preaching to his own congregation a pastor should vary the kind of invitations he gives so that his people won't become jaded by the lack of variety.

4.2. When an evangelist visits a congregation, the invitation is best extended by him since his appeal will be different from what the people usually hear from their pastor.

4.3. There should always be counselors prepared to meet and pray with any who come forward. Billy Graham states that over 80% of those who respond to an invitation to receive Christ do so after the public altar call, during the counseling sessions.

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The Invitation – Part 2

5. LOCATION

5.1. The evangelistic sermon, by nature, is geared to be more persuasive than the average pastoral sermon, and the invitation is best extended there and then (at the conclusion of the message).

5.2. Whether people are invited to an alter up front or to an adjoining room depends on the situation and culture.

5.3. Dr. Billy Graham and many other international evangelists have demonstrated that invitations are used by God cross-culturally.

6. TIME

6.1. The invitation must be preceded by prayer and preparation, just as the sermon.

6.2. An immediate casting of the net after the sermon is highly favored.

6.3. God always wants people to be reconciled with Him now (without delay).

7. THE LISTENER'S NEEDS TO WHICH THE PREACHER / EVANGELIST CAN APPEAL IN THE INVITATION:

7.1. A sense of his sin

7.2. A dread of condemnation

7.3. A lack of assurance of salvation / anxiety about his eternal destiny

7.4. Awareness of the inevitability of death

7.5. A sense of emptiness, that something is lacking

7.6. Hunger for truth

7.7. A desire for significance

7.8. Loneliness

7.9. Broken relationships, either in the home or elsewhere

7.10. Mistrust of others

7.11. Anger and resentment issues

7.12. Eagerness for a fresh beginning

7.13. Need of physical healing (from sickness, infertility, etc.)

7.14. Material needs / employment, etc.

8. DISPENSATION -- LLOYD PERRY

8.1. Give the invitation with **clarity**.

8.2. Give it with **caution**.

8.3. Give it with **compassion**.

8.4. Give it with **conviction**.

8.5. Give it with **courtesy**.

8.6. Give it with **confidence**.

9. ISSUES

9.1. **Theological** - A question could be raised on the theological validity of the invitation and whether or not it usurps the role of the Holy Spirit. This can be easily diffused by reminding them that some method has to be used, and as Augustine has reminded us, no system should be judged by its abuse. If the invitation is given well, without pressure, it is a very legitimate process.

9.2. **Emotional** - The evangelist can easily be manipulative and build an excessively emotional state of mind to draw in the net. This should be seriously warned against. However, it should be noted that there is a difference between emotion and emotionalism; there is a proper and improper place for emotions.

9.3. **Practical** - The danger of getting people to think that an altar call is the only way to come is to be discouraged. The evangelist should always remind his audience that some could still be struggling with the choice and that as they make their way home to think about it, the side of the bed is just as proper a place, but that a public confession will soon follow.

CONCLUSION:

- *The invitation should not be viewed with fear. Rather, it should be taken as a privilege we have to offer Christ to the people.*
- *It is the special calling of the evangelist.*

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Evangelistic Preaching

Lessons 24 – 36

The following thirteen lessons are an outline of a course entitled Evangelistic Preaching, prepared by the Institute on Evangelism of the Billy Graham Center. The course was developed and presented by Rev. Dr. Robert Coleman and arranged for the School of Evangelism by Dr. Dale Garside.

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Introduction: Orientation to the Course

1. STUDYING WELL

1.1. Establish study hours.
1.2. Write out the exercises.
1.3. Listen to cassettes on messages from other preachers.
1.4. Use the Holy Scriptures.
1.4.1. The Bible should always be at your side.
1.4.2. Look up each Bible reference.
1.4.3. Arrange the verses so that they explain each other.

2. FIND A MENTOR WHO WILL HELP YOU

2.1. Do not study alone.
2.2. Don't be discouraged.
2.3. Find a good mentor, a Christian who is available to meet weekly with you.
2.3.1. He should understand your call to preach.
2.3.2. He should share your desire to bring the lost to Christ.
2.3.3. He should pray with you about your messages.
2.3.4. He should be someone who is experienced in preaching.
2.4. Meet for an hour per lesson with your mentor.
2.5. Follow the advice of your mentor.
2.6. Preach three messages under his supervision.
2.7. Accept the analysis and the evaluation of your mentor.
2.8. Send in three reports to the School of Evangelism.

3. PREACHING THE GOSPEL.

3.1. This course is not limited to the lessons learned here in class. This course is a work-shop, complete with field assignments.
3.2. The true value for you of this course will be in the practical application of the class lessons.
3.3. The real merit of this course begins when you begin to apply the lessons learned in class.
3.4. This course focuses on the preparation and delivery of evangelistic messages, regardless of message style or type.
3.5. The target audience is composed of non-Christians, not Christians.
3.6. The target preaching point is found where non-Christians will gather together.
3.7. The target time is the period when non-Christians will gather, not just Sunday.
3.8. The preparation of a good evangelistic message is worthless if it is not preached.

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What is an Evangelistic Sermon?

The Sermon Aim: Salvation of Sinners

INTRODUCTION: WHAT YOU WILL STUDY

- *An evangelistic sermon has a goal of persuading people to decide for Christ.*
- *An evangelistic message is a tool the Holy Spirit uses.* *1 Corinthians 1:21*
- *An evangelistic message is a method of sowing, cultivating, or reaping.*
- *An evangelistic preacher must be equipped to present a clear Gospel message.*
- *The necessary components of an evangelistic message are as follows:*
    - *They are based on the authority of Scripture,*
    - *They include a definition of sin and judgment,*
    - *They explain repentance and faith,*
    - *They invite people to make a decision for Christ and call them out to be His disciples.*

1. THE PERSON OF JESUS

1.1. Contemplate Jesus: the promised Messiah, Son of God, and Savior of the world.

1.2. He died on the cross for the sins of the world. He arose from the dead to conquer sin and death; He is alive and seated at the right hand of the Father.

1.3. Jesus is the only founder of a valid religion; He is unique and exclusive. Jn. 8:12; 14:6; Ac. 4:12

2. THE AUTHORITY OF THE HOLY SCRIPTURES

2.1. The Bible is the foundational base of our preaching. John 5:39

2.2. The Bible is divinely inspired. 2 Timothy 3:16-17

2.3. The Bible is the first source of any sermon. 1 Cor. 15:3-4; 1Th. 2:13

2.4. The Bible has divine power when it is preached. Jeremiah 23:29

3. SIN AND JUDGMENT

3.1. Sin and judgment are not pleasant subjects for most people but it is important to give a clear definition of sin and its serious consequences.

3.2. Everyone has sinned and is separated from God. Romans 3:23

3.3. It is not evangelism if the result of sin is not stated. Ezekiel 18:4, 30; Heb. 9:27

3.4. The "bad news" must be stated to explain the "good news."

3.5. God is a perfect judge, and He must condemn our rebellion and independence.

3.6. More come to Christ after hearing sermons on judgment than on other themes.

3.7. This message is urgent and eternally important: People can live forever.

4. REPENTANCE AND FAITH

4.1. God has provided a means of reconciliation.

4.2. We must recognize His plan of salvation, the love He expressed on Calvary.

4.3. We must turn away from sin (repentance) and turn toward God's forgiveness (faith).

4.4. God promises us a new heart and a new Spirit. Ezekiel 18:31; John 3:3

4.5. Repentance is more than regret; faith is more than intellectual belief. Acts 26:20; James 2:19

5. THE INVITATION TO MAKE A DECISION

5.1. People must be given the opportunity to respond to the truth they have heard.

5.2. It is important to give an invitation for it may be the only opportunity for some to receive Christ.

5.3. People should not wait; there is no guarantee of tomorrow. Heb. 2:3; 2 Cor, 6:2

6. DISCIPLESHIP AND FELLOWSHIP

6.1. It is essential that those who repent and believe be given a clear explanation to what it means to walk in fellowship with God and with other children of God.

6.2. Jesus gave His disciples the Great Commission to disciple others. Mt. 28:18-20

6.3. The new believer must be nurtured and discipled to spiritual maturity and to become a witness.

7. THE UNITY OF BELIEVERS IN FELLOWSHIP WITH HIM IS ESSENTIAL TO GROWTH. **1 COR. 12:12, 27**

7.1. The new believer will find this fellowship within a local church. Heb. 10:24-25

7.2. The new believer will rejoice to be in the presence of the Lord. Titus 2:13-14

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What is an Evangelistic Sermon?
The Sermon Appeal: Love for the Lost

INTRODUCTION:

- *It is of first importance that we show people their need to be saved.*
- *Many people are spiritually asleep and don't realize that they are in danger of eternal death.*
- *An evangelistic preacher must describe clearly the temporal and eternal perils of sin. Nevertheless, it is not enough to describe the dangers to sinners; you must also have compassion for sinners.*

1. THE MEANING OF SIN

1.1. Sin is the desire to act, think and live independently of God. Matthew 5:48; Genesis 3:3, 6

1.2. There are two kinds of sin: 1) doing what <u>dis</u>pleases God and 2) <u>not</u> doing what God requires.

1.3. We sin outwardly when we break one of the Ten Commandments. Exodus 20:3-17

1.4. We sin inwardly when our thoughts, emotions, or attitudes are against God's will. Matthew 5

1.5. Only what we do for God in Christ is not sin. Matthew 7:12; Deuteronomy 6:4-5

1.6. Jesus was the only person without sin, but he was tempted like us. Hebrews 4:15

1.7. Jesus did not do wrong; he committed only acts of righteousness. Romans 3:10

2. THE PROBLEM OF SIN

2.1. Sinners cannot go to heaven apart from salvation, for God cannot tolerate sin in His presence.

2.2. Our sin separates us from God, and we cannot get rid of it ourselves.

2.3. Sinners are condemned people. Ezekiel 18:4, Romans 6:23

2.4. Sinners are prideful and do not easily admit their inability to save themselves. Proverbs 14:12

2.5. Sinners can recognize their separation from God because He created them for fellowship with Him. Job 23:3

2.6. Sinners are troubled in spite of efforts to forget their wrongdoings. Psalm 51:3

2.7. It is a terrible thing for a rebel to be judged by the living God. Hebrews 10:26-27, 31

2.8. The lost will go to hell, but God does not want this to happen. John 3:17-20

2.9. The evangelist warns people of God's terrible judgment for refusing His light.

3. HOW TO SHARE GOD'S COMPASSION

3.1. God's justice is accompanied by His compassion. Jeremiah 31:3

3.2. Many people believe the world is against them, and they need to know that God loves them and that He is for them. Psalm 142:4

3.3. Many feel abandoned and fearful, and they need hope.

3.4. Jesus is the only hope for mankind. His love never fails. Psalm 142:5&6; 1 Peter 5:7

3.5. The preacher must show to a lost, sick world the loving, compassionate heart of God in his messages.

3.6. God provides a way for lost, wandering people to return to Him. Isaiah 53:5, 6, 11

3.7. God's provision for salvation is through faith in Christ. Romans 5:8; 8:32; 2 Peter 3:9; Titus 3:4, 5

3.8. God's grace means blessings we do not deserve. Matthew 7:11; Ephesians 2:8-9; Eph. 2:4-5

3.9. The evangelist begs people to be reconciled with God 2 Corinthians 5:20-21

4. HOW TO SHOW YOUR COMPASSION

4.1. We give of our lives and possessions to those we love. John 15:13; Romans 9:2-4

4.2. The evangelist is God's ambassador, the King's representative. 2 Corinthians 5:19-20

4.3. Do not be afraid to show your emotion for the lost, with tears of sincerity.

4.4. Jesus wept for the lost because of their unbelief. John 11:25-26; 33, 35, 38; Luke 19:41-44

4.5. It is easy to condemn the weak and blind, but that will not change them. We must instead ask the Lord to fill our hearts with compassion and a burden for the lost. Ps. 23:3

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What is an Evangelistic Sermon?

The Sermon Content: The Gospel of Christ

INTRODUCTION

- *The Gospel of Christ has extraordinary power to destroy destructive sin.*
- *Jesus defeated sin, delivered us from its curse, and restored us to the family of God.*
- *The good news is that through the death of Jesus men can experience immediate forgiveness.*
- *People who know they are hopelessly lost want to hear that there is hope because of Jesus.*
- *Evangelism is therefore leading people to redemptive faith in Jesus Christ.*
- *Three elements of any evangelistic sermon are Jesus' death, burial, and resurrection. 1Cor. 15:3-8*
- *There are many ways to present the Gospel, including the following perspectives: sin, anger, forgiveness, saving faith, the hope of heaven, etc.*
- *The reality is that most people are lost, condemned, and separated from God. Rom. 10:14-15*
- *There are many pastors and preachers, but not enough evangelists proclaiming the Gospel of Christ.*

1. THE PERSON OF CHRIST

1.1. Jesus is God in human form, come to earth to make a way for our salvation.

1.2. Jesus is man's substitute whose human body died to pay the penalty for our sins.

1.3. Jesus led a perfect life, satisfying all of the Law's requirements for our guilt.

1.4. There are 100 names and titles given to Jesus, giving much wonderful material for explaining the good news of what He did for us.

1.5. Another way to speak of Jesus is to study the different aspects of His redemption, offered freely to all who believe and receive it.

1.6. Evangelistic messages present the need for a personal relationship with Jesus.

1.7. Evangelism is preaching Christ as the only hope, the only Savior of the world.

2. THE DEATH OF CHRIST

2.1. The cross is more than a decoration or a symbol; it is in fact a terrible instrument of death.

2.2. Jesus performed the perfect sacrifice for our sin because He was without sin.

2.3. The cross is therefore a sort of bridge between heaven and earth.

2.4. The Father considered Christ's death as the payment for the guilt of all humanity.

2.5. God requires no further punishment; all may enter into relationship with Him.

2.6. The only requirement to receive this gift is to believe in Jesus and His sacrifice.

2.7. The cross' somber themes can be preached: sin's horror, death, judgment, etc.

2.8. The radiant themes of the cross should also be preached: power, deliverance, freedom, healing, the hope of heaven, etc.

3. THE RESURRECTION OF CHRIST

3.1. The death of Jesus, their Master, led the disciples to despair. They were devastated because they had forgotten His promise to return from death. Matt. 20:19

3.2. It was only after his resurrection that the disciples remembered His promise. John. 2:22

3.3. The resurrection is the central point of the Gospel. 1Cor. 15.7

3.4. The glorious light of the empty tomb illustrates what Christ did on the cross.

CONCLUSION

- *The Gospel message can be summarized: "Jesus died for you."*
- *Concentrate on three biblical truths in an evangelistic message: His death, burial and resurrection.*
- *Jesus was the only person who could satisfy the necessary conditions for our salvation.*
- *His death on the cross was necessary to show the extent of God's love and forgiveness.*
- *His physical resurrection attests to His victory over death, and the empty tomb attests to the faithfulness of His promises to His disciples.*
- *Christ's identity, His work on the cross, and the proof of the empty tomb are the basics of the Gospel.*

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What is an Evangelistic Sermon?
The Sermon Form: Telling and Inviting

INTRODUCTION

- *There are certain important principles for developing an evangelistic sermon:*
- *The following principles are all important: unity of intent, application of truth to men's lives, a strong appeal to the hearers to make a decision for Christ, and dependence on the Holy Spirit.*
- *Any Gospel message has a supreme goal: to lead people to redemptive faith in Christ.*
- *The evangelist must state the goal and give people clear teaching on how they can be saved.*
- *How you prepare and present your message will be determined by how you want the audience to respond.*
- *Clear teaching, presented well, will encourage those in the audience to respond to the invitation and produce the desired result.*

1. THE MESSAGE

1.1. Keep it simple

1.1.1. Use the language of the people; use language non-Christians can easily understand.

1.1.2. Don't use technical language. Give essentials without theological explanations.

1.1.3. Don't start with too many details; do not confuse anyone by your language. Acts 16:20

1.2. Keep it brief

1.2.1. The message should be brief enough to hold the attention of the non-believers.

1.2.2. Brevity must be defined less by time and more by the listening habits of the listeners.

1.2.3. Present an appropriate message acceptable to them according to their standards.

1.3. Suitability

1.3.1. Respond to the needs of the audience: include familiar experiences.

1.3.2. Use language which is full of pertinent images which they can relate to.

1.4. Urgency

1.4.1. Seize the moment: believe that this is your last chance to preach the message.

1.4.2. Insist that this is the time of God's favor. 2Cor. 6:2; Heb. 3:7, 8, 13, 15; 4:7

1.5. Expectancy

1.5.1. Carey: "Expect great things from God; attempt great things for God." Acts 2:38-39

1.5.2. Expect God to fulfill His promises; expect people to respond positively. 2 Peter 3:9

2. THE INVITATION

2.1. Essential elements of an invitation

2.1.1. The invitation must be clear and simple:"Come to Jesus."

2.1.2. The invitation is actually the Father's and Son's offer. God says "Come." Is.1:18; Mt. 11:28; 19:21; Jn.6:37; Rev.22:17

2.1.3. God will not force anyone to respond to the offer; the offer must be accepted.

2.1.4. The Holy Spirit is the true messenger, touching hearts.

2.2. Forms of response

2.2.1. There are many ways by which we can invite people to accept Christ's offer of salvation; the form we use depends on the context and habits of the audience.

2.2.2. It is good to begin an invitation with prayer; many will not know how to pray.

2.2.3. In certain cases, it is good to ask people to remain where they are after prayer.

2.2.4. In other cases, it is good to ask people to leave their seats and come to the altar.

2.2.5. Another response is to ask people to raise their hands for the leaders to see.

2.2.6. It is important that those coming to Christ make a public profession of their faith. (How and when this is done depends on the context.) Rom. 10:10

2.2.7. No exterior form saves a person, only the voluntary response of the heart.

2.3. After people come to Christ

2.3.1. The response to the invitation is the first step of a new convert.

2.3.2. The new convert must then be associated with a mature Christian.

2.3.3. The local church must disciple the new convert.

2.3.4. Every evangelist should give careful consideration to the follow up.

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How to Prepare an Evangelistic Sermon?
The Value of the Bible

INTRODUCTION

- *We cannot make the amazing offer of forgiveness and fellowship with God without the help of the Holy Spirit. We can only declare what God Himself has said about who Jesus is (In. 10:30), why He came to earth (Luke 19:10), and what He did to lead people back to God.* *Romans 5:8-9*
- *The Bible gives the evangelist the divine authority to preach the truth with confidence.*
- *We must preach the Word, not our opinions, our experiences, or a system of belief.* *2 Tim. 4:2*
- *Many great thinkers have honored the Bible: Kant, Newton, Einstein, etc.*
- *God gives power to messages based on His Word; it's a power that changes lives.* *Rom. 1:16*

1. THE SCRIPTURES ARE ESSENTIAL TO THE PREACHER.

1.1. Billy Graham's example: He begins many declarations with "The Bible says ..."

1.2. Jesus Christ often quoted from the Scriptures. Lk. 4:4, 8, 12

1.3. Jesus told his adversaries that the Scriptures testify about Him. John 5:39

1.4. The Bible's testimony: Jesus is the Word. John 1:1, 14

1.5. Leland Wang: "No Bible (reading), no breakfast." - this was his motto.

1.6. Maintaining a habit of daily personal devotions with regular Bible reading is necessary for the preacher. Your study of the Word and your regular time in prayer will inspire you with biblically-based messages.

1.7. "Like pastor, like congregation:" If the pastor values the Word of God so will his congregation. If he doesn't value the Word, his congregants will not learn to value it.

2. THERE IS A RIGHT WAY TO USE SCRIPTURES IN PREACHING

2.1. There is a wrong way to use the Scriptures. For example, some pastors read a passage, and then no longer refer to it in their message.

2.2. In preparing a message, ask observation questions: who? what? where? when? why?

2.3. Compare the chosen text with other texts which speak on the same subject.

2.4. Sometimes, it is very effective to tell a Bible story in your own words.

2.5. Look for events and statements in Scripture which call people to seek God.

2.5.1. Joshua: "Choose today whom you will serve ... As for me and my house, we will serve the Lord." Joshua 24:15

2.5.2. Ezekiel: "Say to them: 'As surely as I live,' declares the Sovereign Lord, 'I take no pleasure in the death of the wicked, but rather that they turn from their ways and live. Turn! Turn from your evil ways! Why will you die, 0 Israel?'" Ezekiel 33:11

2.6. The evangelist presents a God who pleads with His people and asks them to choose Jesus so that they can enjoy His kindness in this life and the next.

2.7. There will always be critics and scoffers who deny that the Bible is the Word of God, and so, they reject its authority.

2.8. The apostle Paul was educated in one of the best universities of his times, yet he humbly placed his intellect under the authority of the Word and the instruction of the Holy Spirit. Rom. 1:16

2.9. Messages based on the Word are filled with strong convictions, bold courage, and confidence that its saving power will move many listeners to choose Christ.

2.10. From infancy you have known the Holy Scriptures, which are able to make you wise for salvation through Faith in Christ Jesus. 2Timothy 3:15

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How to Prepare an Evangelistic Sermon?
The Necessity of Prayer

INTRODUCTION

- *Bible reading and prayer: Every time you read the Bible, your heart should yearn to pray.*
- *Preparation in prayer: Every evangelistic sermon should be prepared in prayer.*
- *Purification in prayer: In prayer, you can face your intimate needs, make confession of your sins, and get a right attitude before God.*
- *God's guidance in prayer: Prayer helps you to recognize God's leading.*
- *Continuity in prayer: Prayer should continue even during the preaching of the message, during the invitation, during people's response, during counseling of new converts, etc.*

1. PRAY WITH POWER: "PREVAILING PRAYER BRINGS PERPETUAL POWER." -- DR. BILLY KIM

1.1. Moses prayed and the Red Sea opened.
1.2. Abraham prayed and God gave him a son.
1.3. Joshua prayed and mighty cities surrendered under his attacks.
1.4. David prayed and God helped him kill Goliath.
1.5. Elijah prayed and fire came down from heaven.
1.6. Daniel prayed and was delivered from the lions.
1.7. Paul prayed and the prison doors were shaken off their hinges.
1.8. "Prayer does not need proof; it needs practice." -- Kim James 5:6

2. PRAY TO BE READY

2.1. There is a time to pray, a daily time without interruption, without hurry. John 17
2.2. It is a time of confession, reflection, understanding, inspiration, and divine answers.
2.3. Dr. William Weldon suggests the following prayer plan, with 12 minutes for each section: 1) praying for personal cleansing, 2) praying about the development of the message, 3) praying for the audience, 4) praying about the invitation.
2.4. Keep a notebook with lists of requests and answers to prayer; it will serve as a monument to remind you of your commitment to God and others and a witness of God's power through answered prayers. Joshua 4:1-7
2.5. The struggle for souls is a spiritual one which cost Jesus His life. Luke 22:41-44

3. PRAY TO BE PURE

3.1. Personal holiness is the most important quality in a preacher.
3.2. The life of the preacher cannot be in contradiction with what he preaches. Luke 11: 1-13
3.3. David prayed for a pure heart; the evangelist must also ask for this. Ps 51:10-13

4. PRAY TO PREACH WELL

4.1. The best messages are the ones which the preacher applies to his own life.
4.2. Pray for the reading, presentation, and understanding of the passage.
4.3. Pray for a clear, varied, and simple arrangement of the message.
4.4. Present the message as an offering to God.

5. PRAY TO GET LISTENERS

5.1. Pray for the preparation of listeners' hearts and that they will be receptive.
5.2. Pray that obstacles be removed, that people give freedom to the Holy Spirit.

6. PRAY TO WIN SOULS

6.1. No prayer is more important than the one at the conclusion of the message.
6.2. After the evangelist has made it clear what he is inviting the audience to do, he should pray that God will complete His divine work of winning souls.
6.3. The evangelist need not put any pressure on people to come forward; allow the Holy Spirit to do His work, or their "conversion' will not last.
6.4. Rather than coaxing people forward, rely on God's Spirit to convict and convince people to come.

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How to Prepare an Evangelistic Sermon?
The Organization of Materials

INTRODUCTION

- *Now the research begins: choosing the subject, gathering information, and arranging ideas.*
- *Keep in mind the central theme, the context, and the type of listeners you will be preaching to.*
- *Ask God to give you a central message, and then organize your main points to support that central theme.*
- *Some preachers spend an hour in preparation for each minute of preaching.*

1. APPROACHING THE SERMON.

1.1. A good message grows like a plant in the fertile soil of God's Word.

1.2. Write down a list of the main truths and/or principles in the chosen passage.

1.3. Then, write down a list of ideas which you associate with these truths.

1.4. Group the ideas by associating them with each other; do not arrange them yet.

2. SORTING THE MATERIALS

2.1. FACTS: Who? What? Where? When? -- Names, events, dates, and places

2.2. MEANINGS: How? Why? Analyze facts. What followed? What caused what?

2.3. LINKS: relationships between two verses or two ideas with a common theme

2.4. ACTIONS: outward change, applications, ways to put truths into practice

2.5. VALUES: inward change, change of perspective, a lens to see in another way.

2.6. RESULTS: the one thing you want the message to communicate

3. THE OUTLINE: SHAPING IT

3.1. INTRODUCTION: Put your preaching purpose into a single sentence, supported by the central biblical theme, again stated in a single sentence.

3.2. BODY POINTS: Put each main thought into a single sentence.

3.3. BODY SUBPOINTS: Put under each main idea all other thoughts that clarify it.

3.4. CONCLUSION: Put into a sentence the most important practical application of the message for your listeners.

4. THE INTRODUCTION: BEGINNING THE PRESENTATION.

4.1. THE FIRST WORDS of your message may decide if one listens to you or not.

4.2. STORY: If you tell a story, it must be related to the theme and the goal.

4.3. QUOTE: Another way to begin is with a quote; this communicates authority.

4.4. THEME: If you begin by stating the theme, the sentence should be dramatic and interesting.

5. THE BODY OF THE MESSAGE: MOVING AHEAD THROUGH THE SERMON

5.1. Remain faithful to your theme through all points and sub-points of the message.

5.2. Develop the points and sub-points without forgetting your goal.

5.2.1. Use suspense: with each sub point a new discovery is made. Luke 15:11-32

5.2.2. Use contrasts: two men who built houses on different foundations Luke 6:48-49

5.2.3. Use comparisons: "The Kingdom of God is like ..." Matt. 5-7

5.2.4. Use object lessons: a coin, the temple, ... Matt. 22:19-21, John 2:18-22

6. REMEMBER THE PRINCIPLES OF SPEECH TO RETAIN THE INTEREST OF YOUR LISTENERS.

6.1. Vary your intonation, speed, and volume when speaking.

6.2. Give an illustration related to the listeners' lives during each main point.

6.3. Communicate enthusiasm and conviction for the message.

7. THE CONCLUSION: COMING TO AN END

7.1. The conclusion prepares listeners to respond to what they have heard

7.2. The conclusion should be confident and optimistic, encouraging a positive response,. Is. 55:11

7.3. The conclusion may be a review of the main points, or a story to illustrate the main theme, or it may be a prayer.

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How to Prepare an Evangelistic Sermon?
The Patterns of Preaching

INTRODUCTION

- *Conceiving the message's general shape and major thoughts is like building the skeleton.*
- *Gathering and arranging the different elements of the message is like putting muscle on the skeleton.*
- *The style of your presentation is similar to the skin that covers the muscle and skeleton. Each of these three ingredients is equally important.*

1. THE STORY SERMON

1.1. Some sermons can be a telling of the story, usually from the Bible. These can be especially appealing to oral learners.

1.2. Story sermons require focus. Some stories may be too long to tell the whole story. Tell only those parts that are pertinent (essential) to the theme of your message.

1.3. Jesus' parables were earthy stories (story sermons) with a heavenly meaning.

2. THE EXPOSITORY SERMON

2.1. Exposition means "explanation;" an expository sermon explains a passage.

2.2. The context is respected; the passage is explained in relation to its time, place and context.

2.3. This type of sermon requires much research, depth, and precision.

2.4. The Gospel can be presented not only from NT passages but from O.T. passages as well, such as the following: 1 Kings 17; 2 Kings 5; Luke 4:24-27

3. THE TEXTUAL SERMON

3.1. Textual sermon analyzes a single, short text, concentrating on a single idea.

3.2. The outline for the sermon follows the same sequence of ideas as in the text.

3.3. Jesus preached six textual sermons on the Mount. Matt. 5:21, 27, 31, 33, 38, 43

4. THE TOPICAL SERMON

4.1. This is preaching on a subject with biblical support from various passages.

4.2. Paul developed a topical, 4-point sermon on "no condemnation." Romans 8:1-16

4.2.1. He contrasted the power of Christ with the weakness of the Law. Rom. 8:1-4

4.2.2. He contrasted those guided by carnal desires with those led by the Spirit. Rom. 8:5-11

4.2.3. He contrasted the life at work in Christians with the death that is at work in non-believers. Rom. 8:12-14

4.2.4. He contrasted the glory awaiting Christians with the terror awaiting non-believers.8:15-16

5. THE BIOGRAPHICAL SERMON

5.1. This is a sermon based on someone's life, often a well-known figure in the Bible. For example:

5.1.1. King Saul: he began well but turned his back on God and lost everything. .

5.1.2. Paul: he preached an auto-biographical message to King Agrippa. Acts 26

5.2. Do not neglect interesting examples from obscure people in the Bible, such as:

5.2.1. Mephibosheth, the handicapped descendant of the dead King Saul. 2 Samuel 9

5.2.2. Barnabas, the "Encourager," who mentored Paul and Mark.

6. THE EVENT SERMON

6.1. Paul speaks of an event in his life to illustrate the grace of God. 2 Corinthians 12:1-10

6.1.1. God's grace is His response to our human distress.

6.1.2. God's grace is adequate to handle whatever afflicts us.

6.1.3. God's grace becomes the basis for our new outlook on life. 2 Corinthians 5:17

6.2. Event sermons could be about the Christ's temptation, walking on water, or his resurrection.

7. THE WORD SERMON

7.1. It is good to occasionally speak on a key word in Scripture, on words that are full of meaning.

7.2. A sermon on "Amen" ("So be it!") would be a good example.

7.2.1. It shows our agreement with God: What do you agree with God about?

7.2.2. It shows our assurance in God: What does your assurance in God include?

7.2.3. It shows our anticipation from God: What do you anticipate God will do for us?

7.2.4. It shows our action for God: What will you do for God?

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Who Participates in an Evangelistic Sermon?

The Preacher

INTRODUCTION

- *The proclamation of God's love and salvation requires a human messenger.*
- *The messenger must be someone who has experienced God's forgiveness, who is called and sent by the Lord, and who is filled with the love and power of the Spirit.*
- *The messenger must be someone with the conviction that God has called him to proclaim His salvation to the lost.*

1. PAUL – THE MODEL PREACHER:

1.1. because he came to God in humility. (He recognized his weakness.) 1 Corinthians 2:3

1.2. because he persevered in spite of persecutions.

2. A PREACHER'S CALL

2.1. The preacher is in personal relationship with God, filled with the Holy Spirit.

2.2. The preacher is an "instrument of choice." Acts 9:15

2.3. The evangelist is set apart by God to preach His word. Ephesians 4

2.4. The preacher has the will to do what God asks. Matthew 7:21-23

2.5. The preacher has God's answer: "Lord! What do you want me to do?" Luke 4:1a

2.6. The preacher has one thing in mind: to know Christ and make him known. 2 Corinthians 2:2

2.7. The preacher has discovered the strength in weakness. 1 Cor. 2:4

2.8. The preacher has a burden for weak saints. 2 Cor. 11:28-29

2.9. The preacher has joy in the midst of trials. 2 Cor. 12:1-10

2.10. The preacher is transparent and admits his weaknesses.

2.11. The preacher is not a model of virtue, but a model of dependence on God.

2.12. The preacher may question his call for many reasons.

2.12.1. Criticism from inside or outside the Church.

2.12.2. Unfair comparisons with other preachers.

2.12.3. Long periods of work with few results.

2.12.4. Urgent calls to take on the responsibility of other worthwhile projects.

2.12.5. Physical sickness or family crisis.

3. A PREACHER'S CONFIDENCE

3.1. The preacher has faith in miracles.

3.2. The preacher has the support and encouragement of edified Christian listeners.

3.3. The preacher inspires Christians to remember their commitment to God.

3.4. The preacher inspires other Christians to confess their sins of neglect.

3.5. The preacher communicates conscious concern for the lost. 1 Corinthians 1:21-24

3.6. The preacher does not depend on cleverness, eloquence, or dynamics.

3.7. The preacher depends on God's Spirit to make his message powerful.

3.8. The preacher is aware and prepared for the satanic battle against God's Spirit.

3.9. The preacher knows that God will win great spiritual victories. 1 John 3:8; Matthew 16:18

3.10. The preacher knows that when he makes the invitation, the spiritual battle is at its highest point because God is setting sinners free from the bondage of Satan's grip on them.

3.11. The preacher does not simply "wish" for a response. He prays and works for it.

3.12. The preacher counts on God to accomplish what His Word intends.

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Who Participates in an Evangelistic Sermon?

The Listeners

INTRODUCTION

- *God knows what is happening in the spirit and heart of each listener.*
- *The evangelist must use ideas and language which the listeners can understand. For this the evangelist must know the culture and context of the listeners well.*
- *When there is diversity among the listeners, the evangelist must find and appeal to elements that they have in common.*
- *Of all the decisions in life we make, that of following Christ is the most important.*

1. UNDERSTANDING HUMAN NATURE

1.1. The evangelist should remember five common traits in all humans. All people experience:

1.1.1. A NEED FOR ETERNITY: Life's needs are not totally met by social improvement or material affluence.

1.1.2. EMPTINESS: There is an essential emptiness in every life without Christ.

1.1.3. SOLITUDE: We can assume in our hearers a loneliness ('cosmic loneliness').

1.1.4. A SENSE OF GUILT: We are speaking to people who have a sense of guilt.

1.1.5. A FEAR OF DEATH: There is a universal fear of death.

1.2. The evangelist has a relevant message for listeners because he has a hopeful response to the needs of his listeners.

1.3. The evangelist is sensitive to the listeners' values, morals, behaviors, and preferences.

1.4. The evangelist spends time with listeners to understand their common deep felt needs.

1.5. Jesus observed the crowd and understood their needs. Mark 12:37

2. APPEALING TO AN AUDIENCE.

2.1. The evangelist illustrates his message with images from everyday life.

2.2. The evangelist knows that the Gospel is the greatest story ever told.

2.3. E Stanley Jones said that John 3:16 contains "the 25 most important words in history."

2.4. Jim Elliot said he did not want to be a signpost on a single road, but a fork in the main road so that people who saw his life would be faced with the decision to go one way or another (toward heaven or hell).

2.5. The evangelist varies his voice, gestures, speed, volume, demonstrations, style, and stories to hold the audience's attention.

2.6. The evangelist uses stories, examples, word pictures and testimonies to emotionally connect with the listeners and to help them understand the power of Jesus and the resurrection.

2.6.1. The testimony of Jesus' miracles affirms His power. John 20:31

2.6.2. The testimony of the resurrection affirms Jesus' power. John 20:25-27

2.6.3. The testimony of a blind man affirms Jesus' power. John 9:25, 32-33

3. THREE WAYS TO HELP PEOPLE MAKE THE RIGHT DECISION

3.1. Tell them to think about the facts.

3.1.1. People are lost in sin.

3.1.2. They need a Savior.

3.1.3. God loves them.

3.1.4. He has sent the Savior Jesus who offers forgiveness for sin and everlasting life.

3.1.5. People must decide to accept God's offer In Jesus Christ.

3.1.6. If they refuse to accept God's offer, they will be separated from Him forever.

3.2. Tell them to decide based on those facts.

3.2.1. You are not asking people to feel a certain way; this is a decision of the will.

3.2.2. Emotional choices often change when feelings change.

3.3. Tell them that NOW is the time to decide.

3.3.1. It is not a decision that can be put off, because life is too uncertain.

3.3.2. Once we die it is too late to ask Jesus to forgive us of our sins and accept Him into our hearts.

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Who Participates in an Evangelistic Sermon?

The Counselors

INTRODUCTION

- *When unbelievers respond to the evangelist's invitation to receive Christ's forgiveness and offer of eternal life, it is important to have a group of well-trained counselors to meet with them and pray with them and help them through the process of giving their hearts to the Lord.*
- *A group of counselors is trained because the evangelist cannot meet with all the seekers.*

1. HOW COUNSELORS ARE CHOSEN - THEY MUST BE BELIEVERS WHO HAVE: 1COR. 12:28

1.1. A PERSONAL EXPERIENCE OF NEW LIFE IN CHRIST

1.2. A PURPOSEFUL COMMITMENT TO THEIR SPECIAL TASK: they are helpers, not experts.

1.3. A PERSEVERING SPIRIT: They must put up with questions, hesitations, and excuses.

1.4. PROPER SKILLS IN HUMAN RELATIONS: They must be good listeners.

2. HOW BELIEVERS ARE EQUIPPED TO BE GOOD COUNSELORS:

2.1. BY PRACTICING INTERCESSORY PRAYER

2.1.1. They must have a deep desire to pray for the lost. Romans 10:1

2.1.2. They should pray regularly. We need to speak to God about people more than we speak to people about God. 1 Thessalonians 5:17; 1 Samuel 12:23

2.2. BY MEMORIZING SCRIPTURE.

2.2.1. They need to be skilled in using the sword of the Word. Ephesians 6:17; Hebrews 4:1

2.2.2. There should be a program of systematic memorization of Gospel verses.

2.2.3. Ex: Mat. 11:28; John. 3:16; 6:37; 7:37-38; Romans 3:23; 6:23; 8:1; 10:9; 1 John. 4:10

2.3. BY LEARNING TO UNDERSTAND HUMAN NATURE.

2.3.1. They need to be able to anticipate the worries and thoughts of seekers.

2.3.2. They need to identify the universal traits we all have in common.

2.3.3. They need to remember their own personal spiritual search.

2.3.4. They need to identify the things that interest the seeker.

2.3.5. They need to appreciate seekers' need for a Savior, regardless of their situation.

2.4. BY DEVELOPING GOOD COMMUNICATION SKILLS.

2.4.1. They need to be able to explain spiritual truth in terms the seeker can understand.

2.4.2. They need to learn a personal method of evangelism: Five fingers, Romans Road, etc

2.4.3. They can use the acrostic, A-B-C:

2.4.3.1. ***A*** *- Admit you are a sinner*

2.4.3.2. ***B*** *- Believe Jesus died to save you*

2.4.3.3. ***C*** *- Commit your life to His lordship.*

2.4.4. They need to use clear and simple, not religious and theological, language.

2.4.5. Ongoing training is needed, even for the most experienced of counselors.

3. HOW COUNSELORS ARE USED

3.1. While the Gospel is being preached, they can be involved in praying for rich fruit:

3.1.1. They should have some quiet place to pray during the preaching.

3.1.2. "Triplet praying," in which three counselors pray together for three lost people each, is effective.

3.2. They should explain the Gospel to seekers: They must ensure that the seekers understand repentance and faith.

3.3. They should encourage the prayer of faith: They must help the seeker ask God's forgiveness for his sins and commit his soul into God's hands.

3.4. They should introduce the new believer to the family of God: They must invite the new believer to church and make sure the new believer is discipled in their new faith.

3.5. They must guide the spiritual growth of the new believer and ensure that they fellowship with other believers.

3.6. They must help the new believer to become a soul-winner: The surest sign that the life of the Spirit is flourishing in the new believer is that he is eager to introduce other people to Jesus.

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Who Participates in an Evangelistic Sermon?

The Holy Spirit

INTRODUCTION

- *The greatest danger for the evangelist is to trust in his skill rather than in God's Spirit.*
- *Knowledge and ability are insufficient to ensure effectiveness in preaching the Gospel. The anointing of the Holy Spirit is necessary to preach the Gospel.* *Isaiah 61; Luke 4:14-21*
- *The Holy Spirit wants you to understand the Scriptures (John 16:13), make disciples of seekers (Matthew 28:19), rely on Him to give you the necessary words (Luke 21:15), and be confident that your message is His to touch receptive hearts (Acts 2:37).*

1. THE PREACHER MUST BE FILLED WITH GOD'S SPIRIT

1.1. Jesus claimed the authority of the Scriptures and was filled by the Holy Spirit.

1.2. Paul subjugated his body to the desire of the Spirit. 1 Corinthians 6:19-20; 9:27

1.3. It is important for the evangelist to ask God's help to accomplish His ministry.

1.3.1. He must be certain of his salvation and authority in Christ. Psalm 51:12-13; Luke 4:32

1.3.2. He must confess his sins. 1 John 1:7-10; 2Timothy 2:21

1.3.3. He must be filled with the Holy Spirit. Luke 11:26; 22:42; Ephesians 5:18

1.3.4. He must be an instrument in God's hand, humble and yielded to His will.

2. INSPIRATION FOR THE SERMON

2.1. The Holy Spirit is the divine author of the Bible. 2 Peter 2:21; 2 Timothy 3:16

2.2. The ministry of the Holy Spirit is available to evangelists who pray. 2 Corinthians 10:4-5

2.3. The sermon is a type of spiritual battle of words, requiring courage and ability.

2.4. The preacher must be submitted to the Word; not the Word to the preacher.

2.5. The pure message is not the messenger's to decide. Revelation 22:18-19; 2 Peter 1:20

2.6. The pure message is not a human one, but a supernatural one. Acts 2:4; Romans 1:16

3. GUIDING THE LISTENERS

3.1. The Holy Spirit prepares the listeners. John 16:8-11

3.2. The Holy Spirit collaborates with the evangelist.

3.3. The Holy Spirit convicts of sin and exerts His wonderful influence during the preaching.

3.4. The Holy Spirit adds His testimony to the evangelist's unbelievers to accept Christ's salvation.

3.5. The Holy Spirit controls every part of the message

4. BLESSING THE INVITATION

4.1. The Holy Spirit calls out to sinners during the invitation.

4.2. The omniscient God knows what is in the minds and hearts of men because he sees beyond appearances. 1 Samuel 16:7; John 2:25; Romans 8:26-27

4.3. The Holy Spirit inspired the Word, and He instructs preachers and teachers on its meaning.

4.4. People respond to the invitation in different ways, and the Holy Spirit will show each seeker how he must respond.

4.4.1. Some come to receive Him for the first time

4.4.2. Others just want to know what it means to follow Him

4.4.3. Others have backslidden

4.4.4. Others are in crisis and have a particular need they want to pray about.

4.5. The priority communication for the evangelist is not to speak to the people about God, but to speak to God about the people.

4.6. Jesus entrusted His disciples with the ministry of evangelism. John 20:21

4.7. The evangelists' testimony is to reach "unto the ends of the earth." Acts 1:8

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Evaluation Forms

(Pages 38 through 42)

The following six pages contain forms that will be helpful to each student.

The first form (page 38) is an agreement between the student and a person with whom he arranges to be his preaching mentor.

The second and third forms (pages 39 and 40) are to help students in the preparation of their two required evangelistic messages.

The fourth and fifth forms (pages 41 and 42) are for the Mentors to report on and evaluate the students' messages.

The final form (page 43) is for the Mentors' final review of the students.

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The Evaluation

Student and Mentor Agreement

For my study of the Evangelistic Preaching Course, I have chosen (print name) _____ to by my mentor, whose signature below indicates acceptance of that role and its responsibilities. We have agreed to meet according to the recommended schedule. My completion of study and of the course preaching assignments is tentatively set within six months of the enrollment date.

Student's Name (please print)	
Student's Signature	
Enrollment Date	
Completion Date	

I have read the requirements for satisfactory completion of the course on Evangelistic Preaching, and I will periodically check the progress of the student named above.

Mentor's Signature	
Title	
Church or Organization	
Relationship to student (friend, pastor…?)	

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The Evaluation
Worksheet for Sermon # 1

1.	**GENERAL INFORMATION**	
	1.1. Preacher's name	
	1.2. Planned preaching date	
	1.3. Planned preaching place	
	1.4. Type of listeners planned	
2.	**ELEMENTS IN THE PASSAGE FOR THE SERMON**	
	2.1. Facts	
	2.2. Meanings	
	2.3. Links	
	2.4. Applications	
	2.5. Values	
	2.6. Results	
3.	**THE SERMON INTRODUCTION (INCLUDE IN OUTLINE)**	
	3.1. Title	
	3.2. Theme	
	3.3. Text	
	3.4. The sermon goal is to	
	3.4.1. Persuade my listeners to understand (Idea)	
	3.4.2. Help them to do (Application)	
4.	**BODY OUTLINE (PLEASE ATTACH DETAILED OUTLINE)**	
	4.1. Points	
	4.2. Sub-points	
	4.3. References	
	4.4. Illustrations	
5.	**THE CONCLUSION OF YOUR MESSAGE**	
	5.1. Ideas for the conclusion	
	5.2. Illustrations for the conclusion	
	5.3. Type of invitation	

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The Evaluation
Worksheet for Sermon # 2

1.	**GENERAL INFORMATION**	
	1.1. Preacher's name	
	1.2. Planned preaching date	
	1.3. Planned preaching place	
	1.4. Type of listeners planned	
2.	**ELEMENTS IN THE PASSAGE FOR THE SERMON**	
	2.1. Facts	
	2.2. Meanings	
	2.3. Links	
	2.4. Applications	
	2.5. Values	
	2.6. Results	
3.	**THE SERMON INTRODUCTION (INCLUDE IN OUTLINE)**	
	3.1. Title	
	3.2. Theme	
	3.3. Text	
	3.4. The sermon goal is to	
	3.4.1. Persuade my listeners to understand (Idea)	
	3.4.2. Help them to do (Application)	
4.	**BODY OUTLINE (PLEASE ATTACH DETAILED OUTLINE)**	
	4.1. Points	
	4.2. Sub-points	
	4.3. References	
	4.4. Illustrations	
5.	**THE CONCLUSION OF YOUR MESSAGE**	
	5.1. Ideas for the conclusion	
	5.2. Illustrations for the conclusion	
	5.3. Type of invitation	

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The Evaluation

Mentor Report on Sermon Preached: Sermon # 1

1. Student's name (please print)	
2. Message title	
3. Preaching date	
4. Preaching place	
5. Type of listeners	
6. Number of listeners	
7. Reactions and comments from listeners	
8. Number of responses to the invitation	
9. Types of decisions	
10. Follow-up arranged (counselors in place)	
11. Literature distributed	
12. Message organization	
13. Message content	
14. Spiritual tone	
15. Effectiveness in the beginning	
16. Voice quality	
17. Physical appearance	
18. Final remarks by the mentor	
19. Mentor's name (please print)	
20. Mentor's signature	
21. Date of signature	
22. Place of signing	

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The Evaluation

Mentor Report on Sermon Preached: Sermon # 2

1. Student's name (please print)	
2. Message title	
3. Preaching date	
4. Preaching place	
5. Type of listeners	
6. Number of listeners	
7. Reactions and comments from listeners	
8. Number of responses to the invitation	
9. Types of decisions	
10. Follow-up arranged (counselors in place)	
11. Literature distributed	
12. Message organization	
13. Message content	
14. Spiritual tone	
15. Effectiveness in the beginning	
16. Voice quality	
17. Physical appearance	
18. Final remarks by the mentor	
19. Mentor's name (please print)	
20. Mentor's signature	
21. Date of signature	
22. Place of signing	

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The Evaluation

Mentor Final Review Form

STUDENT'S NAME: _____

Print clearly, as it should be written on the student's certificate

The student named above has faithfully and consciously studied the course on Evangelistic Preaching, completing all reading and exercises, consulting with me periodically to review progress, and preaching three public sermons. I judge the student's acquaintance with the instructional materials to be

Superior Average Acceptable

I believe the student has most benefited from the course in regard to:

_____

_____

I recommend continued study and effort to improve their preaching skills:

_____

_____

I congratulate the student for special excellence in the areas of:

_____

_____

I hereby endorse this student for certificate.

Name of Mentor:_____

Signature:_____

ACKNOWLEDGEMENTS

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