

HOMILETICS*Int. Mon.*Introduction -A. Definitions of Homiletics (from Greek, Homilia--  
conversation, intercourse.

1. Homiletics is the Science that teaches the fundamental principles of public discourse as applied to the proclamation and teaching of Divine Truth. - Hoppin.
2. Homiletics is the Science which treats of the nature, the classification and composition of a sermon. More concisely it is the science of that which preaching is the art, and a sermon is the product. - Phelps.

Homiletics is the Science and art of the preparation and delivery of sermons. - Broadus.

Note - Science is systematized knowledge. Art is practical skill. Science is knowing; art is doing.

B. Preaching.1. Definitions. (from Latin, Praeco).

- a. Public and oral proclamation of the Gospel.
- b. "The spoken communication of Divine Truth with a view to persuasion." - Pattison.

## 2. Principal words for "preach" in the New Testament.

- a. Evangelize, (noun Evangelism - glad tidings) means to announce glad tidings. Matt. 11:5; Rom. 10:15.
- b. Katangelo, means to bring down a message. Col. 1:28.
- c. Kerusso (from Kerus - a herald) means to proclaim publicly. Matt. 10:7.
- d. Dialegomai, implies argumentation; from a root signifying to reason or dispute. Acts 17:17,20; Acts 20:9, 11; 24:25.
- e. Laleo, means to walk or speak, "to gossip the gospel".
- f. Diangelo, means to announce thoroughly (dia.) Luke 9:60.

Note - From a study of New Testament words for preach we get the following three elements in preaching:

First, announcement of glad tidings.

Second, proclamation of the truth by a herald; i. e. with energy and authority.

Third, conviction or persuasion of men to believe by means of argument. - Pardington.

3. Development of the Institution. Preaching is distinctively a New Testament institution. - Pardington.a. Forshadowings in the Old Testament.

- (1) Enoch, Jude 14 - prophecy.
- (2) Noah, II Peter 2:5 - judgment.
- (3) Solomon, Eccl. 1:10 - wisdom. (Solomon was a proclaimer).
- (4) Jonah, Jonah 3:2,4; Matt. 12:41; Luke 11:32 - warning.
- (5) The prophets, Isa. 6; Jer. 1, etc. - condemnation, consolation.



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- b. Preaching in the New Testament. Illustrated and taught.  
 (1) John the Baptist. Matt. 3:1 - Kingdom, judgment, repentance.

Note - Last of the Old Testament prophets; his message and manner partook in the part of the letter of the law, and in part of the spirit of the gospel. -  
 - Pardington.

- (2) Preaching of Jesus. Matt. 5-7; Luke 4.  
 (a) Authority (d) Variety of place, time, theme,  
 (b) Originality (e) Illustration  
 (c) Adaption (f) Directness  
 (g) Personal  
 - Pardington

- (3) Commanded by Christ, to the twelve, Matt.10; to the seventy, Luke 10; to all believers, Matt.28:19,20 and Mark 16:15.

- (4) Preaching of the apostles. Peter - Acts 2:14-39;  
 Stephen - Acts 7:2-56; Paul - Acts 13:14-41; 14:15-17;  
 17:22-31; 22:1-21; 24:10-21; 26:2-39.

- (5) Apostolic teaching. I Cor.1:17-31; II Tim. 4:2;  
 Titus 2.

II. THE SERMON. (From Latin, sermo-discourse; equivalent of Greek-homilia-homily, homiletics).

A. Definitions.

1. A sermon is a formal, oral discourse founded on the Bible and adapted to the awakening and conversion of sinners and the instruction and edification of believers  
 - Pardington.
2. A sermon is an oral address to the popular mind, upon religious truth as contained in the Scriptures, and elaborately treated with a view to persuasion. - Phelps.

B. Elements of the Sermon.

The sermon, as a finished product consists of the three elements comparing closely with the elements of a finished arguement.

These are: Introduction; Sermon proper or Discussion; and Conclusion. But in homiletics, which has to do with sermon making, other parts not all appearing in the finished sermon must be considered.

C. Constituent Parts of Sermon.

1. Text- Portion of Scripture used as basis of discourse.
2. Explanation- A clear statement of the meaning of the text.



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3. Introduction - This prepares minds of hearers for the subject.
4. Proposition or Theme - This defines subject of the discourse.
5. Division or outline - The principal sections of an orderly discussion. - Phelps.
6. Development - An unfolding of the salient thoughts expressed in the division. - Phelps.
7. Conclusion - Application of the truth of the discourse to the hearers.

## III. TEXT.

A. Definition.

<sup>MEM.</sup>  
Text commonly means the special words read by the preacher from which he proposes to speak.

Note - There is no rule to restrict the length of the text. It may be an entire book. There are no restrictions as to its brevity either - provided the grammatical sense is complete.

B. History of the Text.

1. The custom among the Jews was at first to read the Scriptures without comment. Later, however, the fashion of explaining and applying the Scriptures developed. With this practice, no doubt, developed the order of men known as the Scribes who classified and interpreted the law.

Jesus was permitted to comment upon the Scripture in the Synagogue at Nazareth, and Paul and Barnabas were invited by the ruler of the synagogue at Antioch in Pisidia, to address the people after the reading of the Scriptures. Luke 4:20; Acts 13:15.

2. Jesus and the Apostles, because they were inspired, often preached without any text. Jno. 4:4; Acts 24.
3. The immediate successors of the Apostles, and preachers from that time till the thirteenth century, used texts, but the character of their preaching was entirely expository - a running commentary upon an extended portion of Scriptures.
4. The habit of preaching from a single verse became common in the thirteenth century. X



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## C. Uses of the Text.

1. Disadvantages.

- a. The liberty of preaching is cramped by adherence to the text.
- b. The text removed from its context is not considered in its true meaning.
- c. The use of the text is artificial - it tends to make preaching monotonous, unnatural and unreal.-Pattison.

2. Advantages.

- a. It prevents rambling and looseness.
- b. It gives the Word of God proper place.
- c. It gives the preacher authority.
- d. It promotes variety in preaching.
- e. Aids in introducing the subject of discourse.
- g. Helps the people to remember the truth.

## D. Selection of Texts.

The following are intended to be helpful suggestions - not rules.

1. Draw texts from Inspired Word of God never from Apocryphal writing of Old or New Testaments.
2. A Text should make grammatical sense. Reverence demands this. South--to a Tailor's Company, "A Remnant shall be saved." Dean Hook before Queen--"Hear the Church".

NOTE: Certain fragments of inspired speech are of striking significance, and at the same time so well known, that to utter them is to suggest to hearers instantly the complete idea. Such fractional texts (which may be properly used) are the following:  
 "The Glorious Gospel of the Blessed God"; "Without God in the World". "Our Father Who Art in Heaven"; "The Precious Blood of Christ". - Phelps.

3. No rule can regulate the length of a text. Dr. Phelps says, "Fit the text to the demands of the subject."

4. It is well at all times to use more than one text.

- a. "Our God is a consuming fire". "God is love".  
 Contrasted Texts. Psa. 55:6 and Matt. 11:28 *Take my yoke upon you*  
 Psa. 104:20 and Rev. 21:25

- b. Last words of Old and New Testaments.  
 Same words used in various connections.  
 Spurgeon - "I have sinned".

- (1) The hardened sinner Pharaoh.
- (2) The double minded Balaam.
- (3) The insincere Saul.
- (4) The remorseful Achan.
- (5) The agonizing, despairing Judas.
- (6) Job overwhelmed with God's righteousness.
- (7) The Prodigal Son expressing unworthiness.

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9. A text for a discourse should be a message from God given to the preacher as he humbly seeks to know what God would have him speak.
10. Do not spiritualize texts which really have no spiritual significance. Calvinists - expounding Isa. 11:8, said "The sucking child is the babe-in grace; the asp is the Arminian and the hole of the asp is the Arminian mouth."

## E. Abuse of texts.

1. Taking a fragment of a verse making incomplete sense.  
Ex. "Top not come down." Matt. 24:17 "And it came to pass."
2. Taking a text out of its natural sense or apart from its context: a. and b. under "accommodated texts."  
By this practice the Bible can be made to teach doctrines unsupported by the whole tenor of Scripture teaching.  
Ex. Slavery, polygomy, Christian Science, etc.
3. Using texts to make a personal allusion. Do not hit people in preaching.

Ex. "Look to the hole". Isa. 51:1 used as a text Sunday morning after a man was buried some hours before by a cave in of a well. Sunday after an unruly member, named Ephraim was married, preacher announced his text: "Ephraim is joined to his idols, let him alone." After a preacher was married, preached from text: "Two are better than one." After the birth of his child, "Unto us a child is given."

## F. Miscellaneous Inquires.

1. What is the place of the text in the delivery of a sermon? The German method - after the introduction. The American method - at the beginning of the discourse. Both have advantages. American method gives prominence to Scripture, promotes brevity of preliminaries.
2. Should a text be repeated in the announcement? Emphasis may require it. Elegance may forbid it. Seek variety.
3. What is the order of announcements of a text? Book, chapter, verse.  
Note. If repeating, reverse the order, verse, chapter, book.
4. Should the text be introduced by a prefatory remark? Yes, but cultivate simplicity and variety. Illustration - Do not say "Job 14:14," but, "I invite your attention to the consideration of a question found in the Book of Job, the fourteenth chapter and the fourteenth verse - "If a man die shall he live again?"  
Caricature - "You will find the particular passage of



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the sacred Scriptures, to which it is my present purpose to invite your earnest attention on this solemn occasion, in that most interesting and impressive description of the most blessed of virtues, recorded in the First Epistle of St. Paul to the Corinthians, in the thirteenth chapter, the first verse, the last clause of the verse, and expressed in the following language; to wit. "I am become as sounding brass."

5. Should a preacher keep a book for texts? Such a book might be very helpful. In it could be put seed texts, outlines of texts and illustrations.

IV. The Explanation. ~~##~~

The section on explanation is copied in full from C. P. Pardington, because of his special treatment of the object-subject method.

## A. Definition.

The explanation is the full and complete elucidation of the meaning of the text: Whatever in the text is obscure or difficult being made plain.

**NOTE:** The explanation may form part of the finished sermon or it may be simply a process of sermonic construction. When it is a part of the sermon it may be placed, as a whole, before or after the introduction, or be interspersed thruout the sermon. The latter is the case generally in expository sermons and usually in textual sermons, so-called.

Note - Other names in use are, Interpretation, Exposition, Definition, etc.

## B. Scope.

The sope of the explanation is two-fold: the outer environment, of which the object of the text is the center; and the inner sense, which crystalizes in the subject of the text.

## C. The Object.

After choosing the text the first thing to do is to discover the object called the "object of the discourse".

## 1. Definition.

The object of the discourse is the "fact contemplated by the one who uttered the sentiment of the text." It lies outside the text, is "Objective" to it; hence the name.....  
Object. It may be variously described as: "The basic fact which antedated, absorbed and inspired the thought of the text, "which is the subject".

To think, the mind must have something upon which to fix the thought. To speak intelligently, something must prompt the utterance and become the object of expression. It is impossible to think without something about which to give utterance. No one ever had a thought without something



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expresses this general idea. The impulse originates in the fact which inspires it,---the impulse is placed over against the object and contrasts it as mind does matter. The technical name of this impulse is "subject", and it is so named because it is subjective as related to the speaker. The subject and the object are co-equal, form a dual truth, and supply the inner life of the text."

## 2. Laws of the subject.

- a. It is single, i.e. has unity.
  - b. It should be clearly perceived. Take the speaker's or writer's standpoint.
  - c. It should have a specific name.
  - d. It is fundamental where the object is comprehensive. If the object be comprehensive or subordinate, the subject will correspond; the two are co-existent.
- Note: If the object be minor the subject must be subordinate. Ex. Forest-comprehensive object; tree-subordinate object, or tree and leaf.
- e. A change of object changes the subject. The fact always regulates the "thought". It is not interchangeable with the object.
  - f. It is individualized by definition - made clear by comparison and contrast.
  - g. It is developed by argument. "As argument is the process of philosophical development and as the subject finds its existence, expression and force in its philosophy, so the subject exerting the force of this philosophy is developed thru its process, argument". Anderson.

## 3. Ex. of Subject.

Jno. 14:6 man's only approach to God. Jno. 3:14,15. type of crucifixion. Rom. 8:26 - Spirit's help, Matt. 12:1-8 - Jesus, greater than. Matt. 6:9-15 proper manner. Mark 11:20-24 - necessity of faith Jno. 12:32 - drawing the world.

## 4. Illustration of object and subject in nature.

	(Mountain-sublimity)	
Fact	(Robber-fear	) Impulse.
	(Friend-gratitude	)

## E. Sources of the Explanation.

## 1. Language of the text.

Its exact meaning should be given: to this end every obscure and difficult term should receive careful recognition.

- a. A text correction may be needed. e.g. Eccl. 3:11 Eternity not world.
- b. A word may need definition or more correct translation, eg. I Pet. 2:9 peculiar ~ for possession. Rom. 12:1 reasonable-spiritual. of Jno. 4:23; Phil. 3:20 conversation-citizenship.
- c. Figurative language may need explanation, e.g. Heb. 12:1,2 - race. I Jno. 4:10 - mercy seat.



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- d. Obscure terms may need clearing up. e.g. Matt. 16:18 - rock; Matt. 24:34 - Generation.
2. Context: immediate and remote. This is the logical connection.
- a. Relation of text to paragraph. Matt. 7:11 - then.
- b. Relation of text to chapter. Rom. 7:25.
- c. Relation of text to book. Rom. 12:1 - therefore

Note 1: Pay especial attention to connective words, as: for, since, then, therefore, etc.

Note 2: Chapter divisions not inspired and sometimes imperfect; Isa. 52:13; 53:1-12; Col. 3:1-25; 4:1; Gen. 1 and 21:1-3; I Cor. 10 and 11:1; Matt. 9:35 and 10; Jno. 7 and 8:1.

3. Parallel Passages. Also contrasted passages. I Jno. 4:8 with Heb. 12:29; Gal. 6:2-5
4. Historical setting. e.g. Persons, places, circumstance date, etc.
5. Purpose of book, occasion, style, e.g. Paul or James on Faith.
6. Biblical Archaeology: geography, manners customs, etc. e.g. casting of shoe, Ruth 4:7, Psalm 60:8. Agree--- Adversary. Matt. 5:25 Pedagogue, Gal. 3:24, Antioch, in Syria, Pisidia in "Asia" in Acts. Galatia-History and derivation.
7. General Knowledge. Gen. 1:1,2 Hiatus. Psa. 139:14, man's body, Jer. 33:22, Number of stars. (1000 in Bible times; now 400,000,000 visible) Job 28:25, weight of air. Eccl. 12 old age. Job. 14:15; 41:1, behemoth and leviathan. Hippopotamus and crocodile. Mal. 3:2, refir of silver. *5, or 6,000,000 visible with the eye, 1,000,000,000 to be seen with a glass.*
8. Common Sense. An exegete need
- a. Knowledge of Hebrew and Greek;
- b. Divine illumination;
- c. Common sense. Dr. Geo. R. Greek;

## F. Sources of Error in Explanation.

1. Misunderstanding of the phraseology of the text. Ex. Eccl. 12:1 "Remember now", should be "and remember" of R.V. Also "Shadow of death", Psa. 23:4 - "Gloomy gorge". Psa. 107:10 "darkness of dungeon". Isa. 9:2 "ignorance and affliction". Jer. 2:6 "gloomy desert". Amos 5:8 "darkness of night". II Tim. 2:15 "study-give diligence". Heb. 7:25 "unto the uttermost-eternally".
- Note: For inadequacy of translation for obscurity of Hebrew and Greek idioms consult Young's Concordance -- principles of Interpretation.