

HOMILETICS II (JUNIORS)

I.-Observations on preaching.-Preaching is characteristic of Christianity. No non-Christian religion ever made any provision for the assembling of people to hear instruction. Some heathen teachers saw the power of preaching. Julian the Apostate (331-363) directed the heathen philosophers to preach every week as the Christians did. In the Foreign Fields now Buddhists imitate Christian methods. Judaism had something like preaching in "reading the prophets every Sabbath day" (Acts 13:27 15:21), but that was a true religion, and out of it came Christianity. Preaching remains, both as to origin and history, a Christian institution.

1.-Importance of preaching.-The appointed means of spreading the Gospel, whether to individuals or groups.

- (1).-Printing.-A mighty agency for good or evil. Christians should employ it in every possible way to spread the truth. Yet printing can never take the place of the living word. Preaching by word moves people as preaching by the printed page cannot do.
- (2).-Pastoral work.-This is of great importance, yet it cannot take the place of preaching. The two help each other, and neither alone is able to accomplish the best results.
- (3).-Religious ceremonies.-They may be impressive, as water baptism and the Lord's Supper, yet preaching is necessary. In every age there has been no revival, and no restoration of lost truth, without preaching of the Word.

2.-Nature of eloquence.

- (1).-Eloquence is a powerful thing.-It not only influences the judgment and kindles the imagination, but it moves the feelings. These are necessary elements in eloquence, but influencing the will is the most important. There may be instruction and conviction without eloquence. The feelings may be stirred, but if not moved to action it is not eloquence. There must be the influence upon the will. The hearers must be moved to act. Augustine (354-430) said, "Make it plain, make it pleasing, make it moving."
- (2).-Eloquence is a practical thing.-Unless preaching aims for results it is not practical. Daniel O'Connell (1775-1847) said, "A good speech is a good thing, but the verdict is the thing." There is too much preaching with no results as there is no end in view.
- (3).-Eloquence is a serious thing.-We cannot, at the same time, be amusing and eloquent. We must be serious and earnest. The character and spirit of the speaker is important.

3.-Requisites for effective preaching.-

- (1).-Piety.-One can be a good speaker and yet be without piety. *Holy life* → The prime requisite for good preaching is earnest piety. It gains for the preacher the sympathy and respect of his hearers. God's blessing is on the labors of such.
- (2).-Natural gifts.-There needs to be clear thinking, strong imagination and ability for the expression of thought. All gifts help usefulness, and are indispensable to efficiency. Gifts can be developed.
- (3).-Knowledge.-Knowledge of the Scriptures, knowledge of human nature and knowledge of life in actual conditions around us. All knowledge is useful. Learn all that we

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can by a life of study. Piety for motive power, natural gifts supplies the motive power, and knowledge gives the material.

- (4).-Skill.-Applies not only to delivery, but to the collection, choice and arrangement of material. Demosthenes (383-322 B.C.) practiced on the seashore to be heard above the sound of the waves. Henry Clay (1777-1852) continued for years the practice of daily reading and speaking upon the contents of some historical or scientific book. It was in the cornfields, or in the barn with the animals as his audience. Patrick Henry (1736-1799), one of the greatest illustrations of natural oratory, trained himself in the daily study of human nature in his little shop, practicing the power of words on his customers, or in the deep study of books, studying the speeches of great orators. Many preachers who have had but little education, have worked their way up to the highest excellence by attention, and by earnest and long continued labor. The difference between skill, and the lack of it, in speakers, is as great as skill, or the lack of it, in the handling of tools. No real skill can be acquired without practice. The way to learn to preach is to preach, and not by dreaming about it, and saying, "I wish that I were a great preacher." Preaching is an art, and can be developed and improved.

Putting into operation what you can do.

4.-Danger of rhetorical studies.

- (1).-Think more of the form than the matter.-Rhetoric has to do with the use we make of material, as choice, adaptation, arrangement, and expression. The material itself is more important than the delivery. The most important of all is the blessing of God upon the message.
- (2).-Imitation.
- a.-Unconscious imitation.-This is not blameworthy, yet it is injurious, and is a subtle evil, and we need to guard against it. We are liable to imitate the faults and peculiarities as well as the good qualities. The excellencies are plain, while the faults are not.
- b.-Conscious imitation.-The preacher is in danger of aping the faults rather than the excellencies of the other speaker, showing that he is a superficial observer. Every age has had great preachers, and they have been imitated by many. The imitation is of the preachers known generally, and consequently the imitation attracts attention. Philip Melancthon (1497-1560) carried one shoulder higher than the other, and that trait was imitated by his pupils, thinking that that imitation would make them a great preacher like their teacher. C. H. Spurgeon (1834-1892) was imitated continually by his students.
- (3).-Artificiality.-Or affectation. The speaker's motive may be good, but there is an error in judgment. Naturalness, or genuineness, even though awkward, is more effective than artificiality or affectation. Cultivate naturalness or genuineness. If a person believes that a cedar is more beautiful than an oak, and trains the oak to look like the cedar, the result will be a failure. Let cedar be cedar, and oak be oak. Be your own

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natural self, yet yourself developed and improved.

5.-Origin of Homiletics.-

- (1).-Homilia.-The Greek word "Homilia" (homily) signifies conversation, mutual talk, familiar discourse. From the word "Homily" has been derived our word "Homiletics", denoting the science or art of Christian discourse, and covers all that pertains to the preparation and delivery of sermons. Definitions of Homiletics:
- a.-Hoppin.-"The science that teaches the fundamental principles of public discourse as applied to the proclamation and teaching of Divine truth in the regular assembly gathered for the purpose of Christian worship."
- b.-Phelps.-"The science which treats of the nature, classification, analysis, construction and composition of a sermon, or, more correctly, the science of that of which preaching is the art, and the sermon is the product."
- (2).-Sermo.-The Latin word "Sermo" (sermon) has the same meaning. The homily or talk of the early Church later developed into the sermon or oration.
- (3).-Praeco.-The Latin "Praeco" (preach), the public proclamation of the Gospel. Words in the New Testament:
- a.-Evangelize.-Announce glad tidings. (Mat.11:5 Rom.10:15)
- b.-Dialegomai.-To reason or dispute. (Acts 17:17 24:25).
- c.-Diangelo.-Announce thoroughly. (Lu.9:60).
- d.-Katangelo.-Bring down a message. (Col. 1:28).
- e.-Kerusso.-Proclaim publicly. (Mat. 10:7).
- f.-Laleo.-To walk or speak. To gossip the Gospel.
- (4).-Development of preaching.-
- a.-Old Testament.-The Word "preach", (Neh.6:7 Ps.40:9 Eccl. 1:1,2,12 7:27 12:8-10 Isa. 61:1 Jon. 3:2).
- (a).-Enoch-----Prophecy------(Jude 14).
- (b).-Noah-----Judgment------(II Pet.2:5).
- (c).-Moses-----Law------(Heb.4:2,6).
- (d).-Solomon-----Wisdom------(Eccl.1:1,2,12).
- (e).-Jonah-----Warning------(Jon.3:2,4 Mat. 12:41 Lu.11:32).
- b.-New Testament.-
- (a).-John the Baptist.-(Mat.3:1 Mk.1:4,7 Lu.3:3,18 Acts. 10:37 13:24).
- (b).-Jesus.-(Mat.4:17,23 9:35 11:1,5 Mk.1:14,38,39 2:2 Lu.4:18,19,43,44 8:1 16:16 Acts 10:36 Eph.2:17 I Pet.3:19).
- (c).-The Twelve.-(Mat.10:7,27 Mk.3:14 6:12 16:20 Lu.9:2,6 Acts3:20 5:42 10:42).
- (d).-The Seventy.-(Lu. 10:1).
- (e).-Stephen.-Acts 7).
- (f).-Philip.-(Acts 8:5,12,35,40).
- (g).-Peter.-(Acts 2:14-40 4:2 8:25).
- (h).-Paul.-(Acts 13:16-41 14:15-17 17:22-31 22:1-21 24:10-21 26:2-29). Acts 9:20,27 13:5,38,42 14:15,25 15:35,36 16:6 17:3,13,18, 19:13 20:7,9, 25 28:31 Rom. 10:8 16:25 I Cor.1:18,21,23 2:4 9:16,27 15:2, 15:11,12,14 IICor.1:19 4:5 10:14 Gal.1:8,16,23 2:2 5:11 Eph.3:8 Col.1:23,28 I Tim. 2:7 3:16 II Tim.1:11 4:17 Tit.1:3).

Leach-254
times in Bible
preach-152
times

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(i).-Timothy.-(II Tim.4:2).(j).-All believers.-(Mat.28:19,20 Mk.16:15 Lu.9:60
24:47 Acts 1:8 8:4 11:19,20 Rom.2:21 10:14
II Cor.11:4 Phil. 1:15, 16,18).

6.-Study of Homiletics.-This is of utmost importance. Literature on the subject is abundant. There are a multitude of good books, of all the Christian centuries, on the subject. They discuss preaching from every conceivable point of view.

II.-Materials of preaching.-1.-The text.-(1).-Selection of the text.-

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a.-Meaning of the term.-“Text” is derived from the Latin “texere”, to weave, to put together, to construct. It means to express the thoughts in speech or writing. This use of the word still exists, as “the text of ancient authors.” “Textual criticism” is the science of determining what was the exact language used. In the schools “text books” are the works of authors, and teachers add comments, ask questions, or explain to the class. Early preaching was of the nature of a commentary, or train of thought, on a text of Scripture. As the process grew of lengthy comment into orderly discourses, and of shorter passages of Scripture, the word “text” came to mean that part of Scripture chosen as the foundation of the sermon.

b.-Advantages of having a text.-

- Oh me - I get so mad at myself when I get these moods which I could just never get the shopping, lucky & easy going.*
- (a).-If well chosen, and well developed, it gives sacredness to the message. Our business is to teach God's Word.
- (b).-Enables us to speak with confidence, and people accept the authority of the message.
- (c).-Awakens interest at the outset.
- (d).-Aids the hearers to remember the train of the thought.
- (e).-Affords opportunity to explain some portion of Scripture.

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c.-Rules for the selection of the text.-The preacher should keep a book for a list of texts. Put down outline or illustrations, which may not come to mind later. When the mind is in the creative mood, and thoughts come rapidly which can be developed later, then make notes of thoughts which come. Many thoughts which come by such inspiration are lost because no record was made of them. To aid in the selection of texts:

- (a).-Avoid obscure texts.-The meaning should be plain. People are repelled by an ill choice. If the preacher can develop the obscure passage, and show that it teaches a valuable lesson, then it may be used. It is the preacher's business to teach the people.
- (b).-Avoid display.-Sometimes there are great expectations at first, but there arises difficulty in developing as expected. Many Scripture passages have a natural grandeur of expression, and these would be lost if we avoided all of them. A simpler text may present the same truth, and the

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grander passage can be introduced into the sermon.

- (c).-Avoid texts which seem odd.-(As Ex.16:36 Hos.7:8 As the following: To a group of tailors "A remnant shall be saved" (Rom.9:27). To a queen, "Hear the Church" (Mat.18:17). Against big hats, "Top not come down" (Mat.24:17 Man buried in cavein, "Pit whence digged" (Isa.51:1). Concerning marriage, "Two are better than one" (Eccl.4:9).

When humor is introduced into a sermon it should be incidental, and unstudied. An effort to be amusing detracts from the seriousness of the message. As a text is chosen deliberately an odd choice will have a bad effect.

- (d).Avoid statements that are false.-David (I Sam. 21:8) and Satan (Job 2:4) Thes. 2:4). The statements themselves are untrue, but inspiration is responsible for their being recorded.
- (e)-Avoid the sayings of uninspired men.-Avoid them even though they are recorded in Scripture unless they are enforced by other teachings in Scripture indicating that they are true. In the book of Job many statements of the three friends are wrong because of their wrong philosophy as to the cause of sickness. So with the book of Ecclesiastes there are recorded the reasonings of the natural man apart from revelation.
- (f)-Do not avoid familiar texts.-(Mat.11:28 Jno.3:16) Often in a familiar passage there is much that is new to the preacher and the hearer, just as gold seekers have gone over abandoned mining area and found riches. Great sculptors and painters have taken the same subjects as others have done. All great preachers have preached from the old familiar texts. A weak preacher will never develop strength without grappling with the great texts and themes.
- (g)-Do not neglect any part of Scripture.-
- a'.-Some preach from New Testament only.-They lose the rich unfolding of God's character, His providential dealings, innumerable illustrations from life, types and predictions of the coming of Jesus.
- b'.-Some preach from the Old Testament almost exclusively.-By this they miss much doctrinal teaching.
- c'.-Choose from both the Old and the New Testaments.-The same is true as to particular books. In the course of years the preacher should have preached from all parts of the Bible.
- (h)-More than one text.-
- a'.-Combined Texts.-(I Sam.26:21 II Tim. 4:7).
- b'.-Contrasted texts.
Rest. (Ps.55:6 Mat.11:28,29).

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Darkness and light. (Gen.1:2 Rev.21:25).
 Last words of Old and New Testaments.
 (Mal.4:6 Rev.22:21).

c'.- Complementary texts.-(Jon.3:16 and Mat.22:5 Heb.2:3).

(i).-Same expression under varied circumstances.

"I have sinned".

a'.- Pharaoh.-Hardened in sin. (Ex.9:27 10:16).

b'.- Balaam.-Double minded. (Num.22:34).

c'.- Achan.-Remorseful. (Josh.7:20).

d'.- Saul.-Insincere. (I Sam.15:24,30 26:21).

e'.- Job.-Overcome with the holiness of God.
 (Job 7:20).

f'.- Judas.-Despairing. (Mat. 27:4).

g'.- Prodigal son.-Unworthy. (Lu.15:18).

(j).-Several considerations.-

a'.- The present condition of the congregation.

"You will very soon come to the habit of thinking more about your people, and what you can do for them, than about the sermon and what you shall say." C. H. Spurgeon

b'.- Character of texts discussed.-Guard against monotony in subjects chosen as well as the methods of treating them. Keep a list of sermons preached, including the date and place.

c'.- Select a text in which you can take interest.-It must interest the preacher before he can make it interesting to the people.

(2).-Interpretation of the text.-

a.-Obligation to interpret strictly.-Interpret it according to its real meaning. The preacher's work is to interpret the Word of God. When the text is announced it means that the message is to be on that text. This principle is violated grievously. There is much spiritualizing of plain words. It is as if saying, "The meaning of this text is----but I propose to give it the following interpretation----". That is making the Word of God say what it does not say (Jon.18:8). If we interpret Scripture in any other way than that which the writer intended it is no longer Scripture. Philips Brooks (1835-1893) said, "If your text has not your truth in it find some text which has".

A general truth admits of many applications, as "sowing to the flesh or to the Spirit" (Gal.6:7). A general admonition may be applied to a particular case (I Thes.5:22) With this we can preach against any specific form of evil. We may start from a point given by a text, and advance to related truths, and extend the application of the text, and still be in accord with Scripture. The prophet Amos warned of temporal judgments, yet it is lawful to show people that if they continue in sin they must meet God in future judgment (Amos 4:12). When a text admits of more than one meaning it is well to avoid it. The Word of God has just one meaning.

b.-Chief sources of error in the interpretation of texts.-

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- (a).-Misunderstanding the phraseology of the text.- Always with language there is the possibility of being misunderstood in cases of ambiguity (Ex.34:29). We need to be careful in the interpretation of the language of Scripture. (II Thes. 2:9).
- (b).-May have to interpret a translation.-Rarely do words in different languages contain the same meanings in the same form or carry the same associations. Translations introduce ambiguities while the original was precise, or definite what the original makes general. Our language fails to indicate emphatically what was in Greek or Hebrew.
- (c).-Misled by superficial knowledge of the original Languages.-A thorough acquaintance with the Hebrew and Greek Languages is necessary if this method is used. The language of the Bible is filled with Hebraistic expressions and Oriental modes of conception totally different from our Western life.
- (d).-The language of Scripture is not philosophic, but popular.-It abounds in concrete and not abstract terms.
- a'.-Absolute and relative.-Absolute (Gen.45:8 Prov.8:10 Jer.7:22,23 Mat.9:13 Lu.14:12 I Tim.2:9 I Pet.3:3). Contrasts. Absolute statements to be taken relatively. Well meaning Christians and organizations have striven to eradicate the natural love of adornment merely because they do not know the language of Orientals as found in Scripture. Relative. (Lu.18:14).
- b'.-General and particular.-Sometimes takes duty as higher and sometimes as lower (Ex.20:16). They delight in parallelisms (Ps.119:105). It classes without scientific purpose (Ps. 51:5). "The ungodly and sinner" (I Pet.4:18) are not two classes.
- c.-Texts misapplied.-In an accommodated sense.
- (a).-Ex.2:9.-"Take this child". Interpreted as concerning parents or Sunday School teachers. They are not the words of God to man, but of the daughter of Pharaoh to the mother of Moses.
- (b).-I Ki.18:21.-"How long halt ye between two opinions". Interpreted as concerning indecision and hesitation to become Christians. Israel was trying to conform to both God and Baal, to fashionable court religion and the religion of their forefathers. Elijah reproached them for the effort to do both (Mat.6:24).
- (c).-Ps.23:4.-"Though I walk through the valley". No reference to dying. "The shadow of death" used frequently concerning deserts or dense darkness. Darkness of dungeon (Ps.107:10); darkness of ignorance (Isa.9:2); darkness of gloomy desert (Jer.2:6); darkness of night

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- (Amos 5:8). In Ps. 23:4 it is of a flock led through a dark valley with wild beasts lurking in the thickets, and sheep felt the need of the protection of the shepherd. It can refer to any experience in the life of the believer when in danger, and we feel the need of the presence of the Good Shepherd. It can apply to death, not as the single application, but one of many.
- (d).-Prov. 8:17.-"Those that seek Me early". Not early in life, but morning. God said, "As I spoke unto you, rising up early and speaking". No reference to youth.
- (e).-Prov. 18:24.-"There is a friend". Interpreted as Christ. It refers to many associates, and we will ruin ourselves by misplaced confidence. Common friendships of life, and not Christ. No reference to any particular individual.
- (f).-Eccl. 12:1.-"Remember now thy Creator". Emphasis is on now, as commonly quoted, but in the Hebrew it is "Remember thy Creator".
- (g).-Isa. 1:5,6.-"Whole head is sick". Interpreted as referring to total depravity of man. The nation of Israel was stricken by God's judgment till it was like a man scourged from head to foot and with wounds not healed. Not referring to depravity but chastisement. The country was desolate, and the cities burned. It can be used to show how people go on in wickedness refusing to be subdued by God's judgments.
- (h).-Isa. 63:1,3.-"Who is this that cometh from Edom". Interpreted as Christ shedding His blood for our salvation. It is of a conqueror whose garments are stained with the blood of his enemies. If it applies to Christ as the Messiah conquering the enemies of His people and "mighty to save" in delivering His people, then it is correct.
- (i).-Jer. 3:4.-"My Father, Thou art the guide of my youth". Interpreted as referring to young people seeking guidance from their Heavenly Father. This is not the meaning of "guide of my youth". Prov. 2:17 refers to husband. The Hebrew word in Jeremiah shows that God, through the prophet, is reproving Israel as an adulterous wife, who deserves to be cast out, but He invites her to return (Jer. 2:2 Hos. 2:15).
- (j).-Amos 6:1.-"Woe to them that are at ease in Zion". Interpret "Zion" as the Church, and "at ease" as the slothful Church members. Amos was referring to "trusting in the mountains of Samaria". What is the spiritual interpretation of that? Judah trusted in the strong fortifications of Jerusalem, and of the northern Kingdom in Samaria, and was not alarmed by the prophet's warning that enemies would come and destroy the capitals, and burn their cities. Woe if trust in Jerusalem and Samaria instead of God.
- (k).-Jon. 1:6.-"What meanest thou, O sleeper".

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Interpreted as meaning sinners asleep spiritually. Jonah was worn out with his journey to Joppa, and was safely aboard, and asleep. The ship captain, alarmed at the storm, called on Jonah to pray. Not God's message to sinners but what the captain said to Jonah.

(l).-Mk.9:8.-"Jesus only". As prophet, as priest, as King.

(m).-Rom. 12:1.-"Present bodies a living sacrifice". Interpreted as making sacrifices. As of olden time presented on altar bodies of dead animals, so present ourselves as on altar a live sacrifice.

(n).-I Cor.2:9.-"Eye hath not seen". Interpreted as referring to the glories and blessedness of Heaven. Paul was referring to the wisdom of God in the plan of salvation which no human mind could conceive, but God has revealed it through His Spirit.

(o).-Col.2:21.-"Touch not, taste not, handle not". Interpreted as against intoxicating liquor. Referring to ascetic precepts, but we are not to be bound by them. There are passages in Scripture against intoxicating liquor, but not this.

(p).-I Tim.2:8.-"I will that men pray everywhere". "Men" is not man in the general sense, but "men" as contrasted to "women", in next verse. Paul was giving directions as to conduct of public worship.

(q).-II Tim.2:15.-"Study to show thyself approved". Interpreted as referring to Christian workers who must "study" Bible and other books. It means "studious endeavor" or giving diligence".

(r).-Heb.6:1.-"Let us go on to perfection". Interpreted as the doctrine of Christian perfection, as to manner of life and conduct. It means "maturity" or "of full age".

(s).-Heb. 7:25.-"He is able to save to the uttermost". Interpreted as able to save the worst of sinners. It means "to the full extent of salvation". Our High Priest does not have to transfer His Priestly office to any successor, and have them finish what He had begun, but He finished it on the cross.

d.-Suggestions for the study of texts.-We have been dealing with the negative side of the sources of error in the interpretation of texts, and now we will deal with the positive side of the principle upon which we may proceed to interpret correctly. The following will help us to get the exact meaning of Scripture.

(a).-Study the text minutely.-

a'.-Exact meaning.-See if words have a peculiar meaning, see if words are of specific importance, and see if there are other passages in which the same words occur. Look at the text as the scientist examines through a microscope. Use care in selecting a good text, and then use care that we get the exact meaning.

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b'.-Figures of speech.-Pay special attention to this. If the literal sense is not intended then it is using figures of speech. Interpret literally whenever possible. To explain away anything as figurative which conflicts with our doctrinal prejudices is to "add to or take from" Scripture. Some Scripture is figurative. This is especially true concerning things which are future, but the fulfillment makes it plain. (Gen. 3:15 I Ki. 22:28 Ezek. 12:13 Jno. 12:32 16:16 21:18,19).

(b).-Study the text in its immediate connection.-
The context in which the text stands will throw light upon its meaning, and usually is indispensable in order to understand it. (Jer.4:23 26). The context may be a few verses or a chapter before or after the text. The context does not always begin or end with the chapter in which the text occurs. Exposition of the context will afford a good introduction, and, sometimes, a necessary introduction, to the sermon.

(c).-Study the text in its larger connection.-

a'.-The entire book.-To which the text belongs. There are few verses in Romans or Hebrews which can be understood fully without having in mind the text of the entire epistle. If we understand the entire book we will understand any particular text.

b'.-General historical knowledge.-In narrative which makes up a large part of Scripture we need to know facts of Geography, manners and customs of Oriental people, and opinions and state of mind of people referred to in the text. We need to understand the relation between the speaker, or writer, and those who he has in view. We need to know what errors or evils existed among the people of which, or to which, they were writing or speaking. There is no contradiction between Paul and James concerning "justification", if attention is paid to the errors of which each was writing. Christ's words will be understood better if we understand the wrong notions and evil practices of the Jews to which His sayings have direct reference. As divorce, oaths, Sabbath, paying tribute, and traditions of the elders. His teachings will not be understood unless we understand the abuses which existed among His hearers, as to these subjects. Much of the Bible is controversial, and we must inquire as to what error was in view.

c'.-General teaching of the Scripture.-They are harmonious, and make a symmetrical unit. If a passage has two seeming meanings, owing to ambiguity, we must choose the one which

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accords with what the Bible teaches in general, rather than the one which would make the Bible contradict itself. The teachings of the Bible are consistent.

2.-Subjects classified.-Whether the subject or text of the sermon is chosen first depends on circumstances. If the subject is selected first we must look for a text which will present the subject. If the text is selected first then a fitting subject must be chosen.

(1).-Doctrinal subjects.-Doctrine or teaching is the preacher's first business. Such doctrines as sin, atonement, redemption, repentance and regeneration are to be taken from the entire Scriptures. The entire Scripture on any doctrine, when taken and arranged systematically, is the teaching of Scripture on that doctrine. The preacher must have sound views on doctrine in order to lead his congregation into the truth. Instead of making the subject broad take some aspect of the doctrine. The text will help to be specific, as Nature of repentance (II Cor. 7:10); Necessity of repentance (Mk.6:12 Lu.13:3,5); Evidence of repentance (Mat.3:8 Lu.3:7-14); Relation between repentance and faith (Acts 20:21); Relation between repentance and water baptism (Acts 2:38). Results of repentance (Acts 2:38,39 3:19).

a.-Apologetics.-Defense against enemies without. Used sparingly, as there are difficulties which our arguments will not remove. Arguments for Christianity cannot be presented in one message. Introduce into the sermon as a subordinate division, or as a passing remark that will show one of the Christian evidences. That will answer the doubt in the minds of some. Experimental evidence may be presented with advantage.

b.-Polemics.-Defense against the enemies within. This demands careful handling to give facts. One class says, "We should not attack other professing Christians", "See the good in all", "A man's belief does not matter just so he is sincere." Another class loves conflict and controversy. Both classes may go to extremes. The preacher should never go out of his way to find controversy, nor should he avoid it. He who shrinks from controversy should be stirred up to faithfulness. He who seeks controversy should cultivate tolerance. Better be occupied with positive truth. Jesus was severe with those who taught error with bad motives (Mat.23:13). Paul also (I Cor.11:26 Gal.2:4,5 6:12 I Tim.4:1,2). John also (III Jno.9,10). Paul withstood to his face before all of the brethren his beloved, but erring, fellow apostle Peter (Gal.2:11,14). With some forms of error it is best to leave them unnoticed. Often we advertise them.

(2).-Morality subjects.-Some preach morality with little or no reference to the atonement or the work of the Holy Spirit. Christ's teachings dealt mainly with morality; Paul and Peter, while they dwelt on salvation by grace, not only urged a holy life in general, but gave many precepts regarding particular sins. There is reluctance on the part of some preachers to preach on particular sins. To urge unregenerate people to a good moral life is inadequate.

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Preachers must call the unregenerate to repentance and to be regenerated. The regenerate are urged to holy living. While preaching Christian morality in general we often fail to bring conviction.

a.-Political subjects.-This has long been the subject of discussion. Political questions often involve the question of right and wrong. In places where party feeling runs high the mass of people will take sides. The preacher must have an impartial relation to all over which he is the shepherd. Many ministers become political partisans, and their power of turning men to God is lessened. We cannot, by antagonizing people, win them to Christ. Some go to the other extreme of not having anything to do with political questions, saying "I am a citizen of Heaven" (Eph. 2:19 Phil. 3:20). Paul made use of his Roman citizenship (Acts 16:35-40 21:39 22:25-29).

b.-Amusement question.-Avoid radical views. Things should not be avoided because they are abused. We must not condemn the wrong without exhorting to right. Too often the preacher is negative. Censure is necessary but encouraging to right is more powerful (II Tim. 4:2). Better treat this subject in the ordinary course of the sermon than to have set sermons on them. "Lawful yet not expedient" (I Cor. 6:12 10:23). Vicious attack often arouses antagonism, and people thus stirred are hard to win.

(3).-Historical subjects.-Full of instruction. The providential hand of God pervades all history. In the Bible God's providential dealings with nations are recorded. God is teaching by example. Nothing so interests us as personal-ity. The Bible is largely history, and a great part of history is biography, the story of individual lives. There are in the Bible examples of both good and bad characters of both sexes, and of every condition of life. (I Cor. 10:11 Jas. 5:10 II Pet. 2:6 Jude 7).

(4).-Experimental subjects.-Historical subjects include the doctrinal and moral element. So experimental subjects include doctrinal, moral and historical element. The Bible describes instances of conviction of sin and salvation, and of personal experiences. Paul spoke several times of his own experiences, conversion, trials, conflicts and consolations.

3.-Sermons for particular occasions.

(1).-Funeral sermons.-People prefer the simple service. In sorrow people feel the special need of God's mercy and grace and the preacher should give the Gospel of consolation and the necessity of personal holiness, as the requisite for meeting God in peace. People will be present who never attend Church. The preacher should point out clearly the way of life, and with tenderness invite to the Savior. Attempts at eulogy place the minister in a difficult position, as many people die unsaved. The preacher is not there to eulogize the dead, but to preach to the living. Utterances concerning the departed should be a small part of what he has to say, and these must be truthful. When the departed was a Christian the preacher can speak of that fact, and mention anything which is worthy of imitation. If the departed was unsaved better say nothing as to his

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future state. We are not to make much of death-bed repentances, for it will encourage a false hope in others to postpone getting saved.

(2).-Anniversary sermons.-Some preachers think that they should not give a Gospel sermon on such occasions. It is best to preach an evangelistic message. Science and learning may be the every day diet of professors and students, and from the minister they would rather have something else. They feel that the preacher should preach the Gospel. As one looks out over an audience of hundreds of young people he covets them for God. Think of the power they can be for good or evil. Richard Baxter (1615-1691) said, "I preach as never sure of preaching again, and as a dying man to dying men." Anniversary messages are never so helpful as when full of the Gospel. It is an opportunity to reach people who seldom, if ever, attend Church, and who may never be reached again.

(3).-Revival sermons.-Where the object is to win people to Christ. Some pastors may have to conduct their own revival meetings. At other times they call in a brother pastor or evangelist. Occasions are so varied and different that it is impossible to make rules to cover all cases, yet some will be helpful.

a.-They should be brief.-People get weary from long services every night. There are other things besides the sermon, as the appeal and altar service. The preacher can preach conviction on the audience, and then preach it off again by long continuance.

b.-They should be varied in character.-In congregation there is every variety of people, with every variety of need. Variety is necessary in the selection of topics. Some are for the edification and encouragement of the saints, some are for the lax, cold and indifferent professing Christians, whose inconsistencies are a source of hindrance, some proclaim in no uncertain sound God's judgment upon sin, and some present the love and mercy of God to win those who are hungry but hesitating.

c.-They should be sound Gospel messages.-Mere sensationalism, cheap wit, vulgar denunciation, extravagant statements, half truths and errors are out of place, and not true Gospel preaching. Earnest and loving yet faithful presentation of Bible truths, as sin, atonement, repentance, regeneration, judgment and mercy is necessary (Acts 20:26,27).

4.-Sermons for particular classes.-

(1).-Sermons to children.-It would be well to give special attention to this. Few are successful in this ministry. One minister, who for years considered that he had no talent for special ministry to children, found that he did have special gifts along this line.

a.-Principal things to do.-

(a).-Interest the children.-In young children imagination is predominant; in children from 10-12 it is memory, and not till they are of the teen age do the powers of reasoning become active. Refrain from using big words, abstract terms and arguments. Use narrative as Christ's teachings were,

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and stories will leave pictures in their minds. Adults will pay respectful attention to something that does not interest them, but little children will not. In order to interest them the messages must be clear and brief. Variety is necessary as to matter and utterance, and make use of both pathos and humor. Few successful in sermons to children unless able to employ a few touches of humor. Neither gravity nor humor is to be stressed.

(b).-Instruct the children.-By such illustrations as will appeal to them. Appeal to their affections, and not to their fears; win, but not frighten them. However, thoughtless a child may seem to be its conscience is active. The whole service will be dull to them unless they learn some Bible truths.

(c).-Impress the children.-Speak of interesting and instructive facts and truths in concrete and familiar terms, speak to the child's imagination and conscience, and speak with desire to lead them to decide for Christ as their Savior. Thus only will we have the entrance into their hearts. The children are not to be addressed as already saved, but as needing to be saved.

b.-Time for sermons to children.-

(a).-Sunday morning service.-Brief address to the children before the sermon to the adults. This is good but not sufficient. The children should have a service of their own.

(b).-Sunday School service.-Occasional sermons to children.

(c).-Separate service for the children.-

a'.-Week day afternoon.-Saturday afternoon. Good for smaller Churches.

b'.-Sunday morning.-Children's Church at the same time of the morning service of worship in another auditorium. This is for larger Churches which have more than the one auditorium.

(2).-Sermons for other special classes.-

a.-Classes.-

(a).-The aged.-

(b).-Young men or women.-

(c).-Mothers or fathers.-

(d).-Professional men.-

(e).-Working men.-

b.-General suggestions.-

(a).-Caution as to selection of text or subject.-

Something appropriate. Avoid straining after effect, particularly what is forced or far fetched, in the application of the subject to the occasion.

(b).-Avoid being personal in address or application.-

The occasion itself will do much in applying what is said to the particular class of persons present. There is a danger of repelling the very persons that we desire to reach if too pointed or direct.

(c).-Treat the subject in such a way as to interest

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the general congregation.-The special class addressed may be small in comparison to the rest of the audience. Even if the class specially addressed is in the majority still there is reason for having something helpful to all.

(d).-Preach the Gospel.-Shun sensationalism. It is wrong to let such an opportunity degenerate into a means of advertising the preacher. Exalt Christ. (II Cor. 4:5).

5.-General materials for preaching.-

(1).-Invention and its aids.-It is of supreme importance to every preacher to have something to say. Some minds are more creative than others, and the same minds vary as to moods. If a preacher has no power of invention he is at a disadvantage as a preacher. If he has some natural ability along this line it is capable of indefinite expansion. It is the duty of every preacher to train the inventive faculty. These processes are necessary in the development of the power of invention, acquisition (knowledge), reflection (thought) and exercise (constant use).

(2).-Accumulation of material.-The chief materials of the sermon are not invented at the time of preparation, but are the result of previous acquisition and reflection. This is true of much that seems to have then, for the first time, come to mind. It is the revival of something forgotten, or the development of something known already. Young preachers are often deceived. Their first sermons are made with comparative ease. They think that it will be easy all of the time, but they are like people who inherit fortunes and spend them quickly. The young preacher rejoices in his readiness of speech, and is not aware that he is drawing upon all that he has thought, felt, seen, read and heard. This goes on for some time consuming all that he has stored up, and presently he begins to wonder why it is hard to prepare sermons. If he fails to keep his mind active by constant study he will soon cease to interest his audience. Acquisition of sermon material must be drawn from every source. All knowledge will be useful. Principal sources from which material is derived:

a.-From Scripture.-All through the life this should be the preacher's chief study. Accurate knowledge of Bible characters, and a general familiarity with the Bible. Many are deficient in a general knowledge of the Bible. Read, as well as study, it, study particular books, and minute examination of particular passages. New and varied experiences of life bring us new meaning in the Word of God.

b.-From Systematic Theology.-This is indispensable if the preacher is to exert a lasting influence on his hearers. It gives boldness, and confidence in the Word of God, which no criticism can shake. It helps preach one doctrine without conflicting with another doctrine. Possession of systematic acquaintance with revealed truth gives authority to the message. People will listen to one who has positive opinions, and who speaks from a thorough and systematic study of the great

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doctrines of the Bible.

c.-From Church History.-This does not receive the attention that it should. Each denomination has had favorite doctrines, and so we must study the peculiar opinions of the different denominations.

d.-From the study of written sermons.-They are not to be borrowed directly, but assimilated by reflection, and made part of our own thinking. Analyze carefully a few of the great preachers and their sermons. This is better than a hasty reading of many.

e.-From all of our reading.-Those who have had limited educational advantages should read good books. Abandon the idea of reading everything. Limit the field, and cultivate that field thoroughly. In an age of multitudes of books good advice is "Read only the best works, of the great authors, and so read as to make it part of our own thinking."

f.-From general knowledge of human nature.-Conversations with others on religious and general subjects, enriching the mind for future needs. If it is only for the making of sermons then every sermon will make us poorer, but if we go deeply into it for its own sake every sermon will make us richer. "Bring out of our treasure things new and old" (Mat. 13:52).

(3).-Originality.-

a.-Originality may be absolute or relative.-

(a).-Absolute originality.-Bringing into existence thoughts that this world never knew before. This is rare. In the physical world new facts are being learned constantly, and new mechanical instruments are invented, but in the world of ideas it is different. It is difficult to be absolutely original, yet originality is possible. Among the millions of people in the world patient thinkers are comparatively few, but a patient thinker will think something unknown to all who have been before him.

(b).-Relative originality.-We produce thoughts that were not derived from any other minds, though other minds, unknown to us, have had the very same thoughts. The same experiences in life have awakened in us the same reflections that they have awakened in others. Hence some mistake their relative originality for absolute, thinking that those thoughts were new to the world. Much has come to us from the Scriptures, and hence is not original with us. We can be original in the sense that we can have original views as to the meaning of Scripture. To interpret and ponder for ourselves is the privilege of all. Do not take for granted that the theologians and commentators are always correct in their opinions. The very conflict of views shows us that we must think of ourselves. In the choice of topics, construction of the sermon, illustrations and application of the truth we can be original.

b.-Why originality is desirable.-

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- (a).-Will develop discipline.-Will strengthen the mind.
In matters of mental improvement the hard way is the best way. Exercise of the body will make it stronger, and the same is true of the mind. As walking is worth more than riding in developing the body so originality is worth more than using other men's thoughts for strengthening the mental faculties. Preachers are urged to independent and patient thinking.
- (b).-Will make the sermons more impressive.-
- a'.-Will interest the speaker himself.-This is true if it is his own possession, and he is not dispensing the thoughts of others. The preacher will have more confidence and earnestness when he is original.
- b'.-Will interest the audience.-This is so if the audience feels that the thoughts are original with the preacher. It will give an increased respect for him, and regard for all that he says.
- c.-Obstacles in the way of originality.-
- (a).-Erroneous views as to the nature of originality.-
- a'.-Imagine that there is no originality except absolute.-As this is seldom achieved the minister is discouraged, and contents himself with second-hand ideas.
- b'.-Refrain from reading.-As a means of promoting originality, and thus becomes barren mentally. As well avoid conversation as to avoid reading. Reading leads to much that we will really make our own.
- c'.-Mistake eccentricity for originality.-
Misdirect and pervert the power of expression and fail to accomplish what otherwise might be accomplished.
- (b).-Indolence.-Original thinking is laborious and slow, The hardest work that a minister does. Many refuse to do this.
- (c).-Vast amount of literature available.-Reading, accompanied by thinking, promotes originality, but there is a tendency to waste time reading that which does not demand thinking. One who reads light literature will never be a thinker, nor be worth much as a preacher.
- (d).-Character of the age.-Unfavorable to deep thinking. The demand today is for quick processes. "Knowledge made easy" is the desire of this age of speed, and the result is superficiality.
- (4).-Plagiarism.-Or borrowing. Among the Romans it was a kidnapper who stole or enticed away another man's servant or slave, and sold him as his own property. This gave rise to the present day use of the word. It refers to literary theft, stealing and using another man's ideas, words or writings, and passing them off as his own. This practice is to be censured, and no defense made concerning it. What is the distinction between plagiarism and legitimate borrowing? A person may practice plagiarism when the purpose was only

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borrowing.

a.-Proper use of other men's thoughts.-Applies to what read or heard.

(a).-Use made of what previously read.-Never appropriate the entire message of another even with proper acknowledgment of it. It is lawful, under certain circumstances, to read the sermon of another to an audience, but only as reading, not as preaching.

(b).-Reading about a text or subject after selecting.-If the subject or text is not plain we should, in early preparation, read commentaries, sermons, devotional books or other helps, though not borrow directly. Avoid all extremes.

a'.-Abstain from reading.-A mistaken desire for originality causes some to refrain from all reading. Such deceive themselves, for much of their thoughts were derived from reading or hearing all through their lives. Such deprive themselves from valuable helps in considering the subject from every angle.

b'.-Read instead of thinking.-Filling mind only with the thoughts of others. This is objectionable.

c'.-Both think and read.-Middle path. Think long before reading at all. Then read anything which bears on the subject. On some subjects we lack information, and it is well to read in order to make the message interesting and instructive.

b.-Proper acknowledgment of the use of other men's thoughts.-Never use, without acknowledgment, the outline of a sermon. Does the evil of stealing depend on whether or not we are caught in the act? Should a man do what he is ashamed to confess? (Acts 23:1 24:16). If a preacher confesses that he is using the outline of another the interest of the audience in the message is lost. If it is bad to confess borrowing it is worse to conceal it. Avoid books on "Skeleton Sermons" or "Book of Outlines". One is entitled "Sleep without anxiety". A man in the ministry who wants to be honest should not allow such books to be in his library. When quoting mention the source, as the author's name give weight to the ideas, such as Spurgeon, Beecher, Finney, Moody. Also statements used supposed to be words of Napoleon or Lincoln.

(5).-Freshness in preaching.-Aids to freshness:

a.-Study the Bible.-The Bible in general, and the text in particular. We cannot fail to have freshness in preaching if we continue throughout our lives the daily study of the Word of God.

b.-Study the age in which we live.-Its thoughts whether religious or irreligious. The fruits of our findings will appear in the messages.

c.-Study individuals.-Physicians and lawyers do. The preacher is to be a Pastor or Shepherd, and he must know people and apply the Word of God to their individual needs. Sermon material will come as the result of conversations. No preacher can keep up freshness in his sermons without keeping up social contact with his people.

d.-Study yourself.-Continue to learn from mistakes. Have an earnest desire to be a better preacher. Discover latent powers to be developed.

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(6).-Sensational preaching.-In trying to give freshness some become sensational. Ministering to the curiosity of the crowd, attacking people with sarcasm or discussing non-important issues which have been exaggerated unduly are things which have no place in the pulpit. A preacher may think that he uses "plain speech" (II Cor.3:12) when he is only sensational. Antidote for this:

- a.-Sound Biblical preaching.-A thorough study of God's Word is a preventive of sensationalism. We find in the Bible the mind and will of God, and we are to bring these truths to the hearers on the questions of the day, for the Bible is an up to date Book.
- b.-An earnest desire to win souls.-Sensational preachers use this plea, but they are self deceived. They are deceiving themselves into believing that they are attracting people, and bringing the Gospel to them, when they are influenced by the desire for applause and notoriety, and to make a name for themselves. The preacher needs to search his heart on this matter to see if he has the motive of love for Christ and souls or love for notoriety.
- c.-Good taste.-Sensationalism is not good taste. The preacher must consider the Church and the community. Tastes differ in different Churches and communities, as any minister will find in going from one Church or community to another. If the good taste of the people is offended the minister will fail, and will repel rather than attract.

6.-Special materials for sermons.(1).-Explanation.

- a.-Explanation in general.-Some passages in the Scriptures are not understood, and need explanation. Some doctrines are understood imperfectly. The people need to have a clear understanding of what they profess to believe. Many questions arise which call for explanation. The preacher needs to teach as well as persuade. Do not attempt to explain:
- (a).-What is not true.-The minister is to teach truth.
- (b).-What you do not understand.-This is impossible.
- (c).-What cannot be explained.-"Secret and revealed things" (Duet.29:29), "Not to be wise above what is written" (I Cor. 4:6).
- (d).-What does not need explanation.-As the nature of faith. Some say that they do not know what faith really is. It is only their excuse for rejection or delay. The real difficulty is the lack of disposition to believe. There is nothing mysterious about faith, as daily life is filled with it. The task of the preacher is to tell the people what to believe, and why believe, but not how to believe.
- b.-Explanation of texts.-Jesus "opened the minds of the apostles" (Lu.24:26,24:27,32,45), and Paul at Thessalonica (Acts 17:2-4).
- (a).-Exegesis.-Which is the critical explanation of a portion of Scripture. What does not bear on the subject distracts the attention from the main message. There is to be no show of acquaintance

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with the original languages, various commentaries, of a list of names of various preachers who favored this or that explanation. Take the result of careful investigation, and present it in such a way as to hide the investigation itself. Some texts are capable of explanation in a very few words.

(b).-Narrative.-Deal mainly with the Bible history. The preacher must make narrative subordinate to the object of his message, which is to convince or persuade. When some great Bible Character is in view choose between two courses:

a'.-Select characteristic facts in his life.-Show the chief lessons of his life, introduce such details as apply, and omit all others. Lives of such men as Joseph, Moses, Elijah and Paul may be chosen.

b'.-Select some one event of his life.-Or some one trait of his character. In dealing with "The Meekness of Moses" state circumstances of his early training unfavorable to the development of meekness, and narrate the chief instances where meekness was manifest, as well as when he failed, and close with application to ourselves.

(c).-Description.-The power of description is a natural gift in some, but it can be developed in all. People know that they cannot make arguments without thought, yet they are not aware that effort is necessary to make a good description. Avoid elaborate description.

c.-Explanation of subjects.-Many truths are obscure, and, without help, they are unintelligible to many people. Some questions are perplexing, and they need explaining. Method of explaining subjects:

(a).-Definition.-Some define by connecting the idea with another idea, using either comparison or contrast. Definition is a means of clearness, an element of instruction, a basis of argument and the beginning of proof.

(b).-Exemplification.-The average person does not comprehend definitions expressed in abstract terms. Ideas are more interesting when an example is given. Heb.11:1 defines, or characterizes, faith, and the chapter is filled with examples. Examples abound in the Bible as well as in present daily life.

(c).-Comparison.-Christ's parables were analogy or comparison. "Unto what shall I liken this generation" (Mat.11:16). "The Kingdom of Heaven is like unto" (Mat.13:24). "He shall come as a thief" (Mat.24:43, 44 I Thes.5:2). Christ's parables show the importance of explanation, and the value of comparison as a means of effecting it. His parables show how important it is to draw comparisons from objects familiar to His hearers.

(2).-Argument.-Or proof. It is accepted when arguments are drawn from something within the range of thought and

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presented in plain terms. Argument forms an important part of material for preaching. We need argument as well as appeal to the emotions.

a.-Importance of argument in preaching.-There are many doubters and opposers to be convinced. There are, also many who believe, but their belief will be strengthened by convincing proof. The most successful revival preachers are argumentative in their methods. Some who maintain sound doctrine support it by unsound reasoning, and thus the way is opened for opponents to overthrow their arguments, and thus appear to have overthrown the doctrine itself. Some things cannot be proved, others do not need to be, others have been sufficiently proved before and taken for granted. The truth of Scripture is assumed and does not need to be proved. The authority of the Word of God, and its plain utterances upon any question, must be accepted by the preacher as final. Every preacher should develop the power of argument even though it is not pleasant to him.

b.-Questions preliminary to argument.-

- (a).-Shall the proposition be stated at the beginning? -The statement may be difficult to grasp, or it may be one which the audience is unwilling to hear, or they may have strong prejudice against the proposition. People do not like to be caught unawares, and the preacher must avoid the appearance of being antagonistic. There should be no concealment of his purpose.
- (b).-Where lies the burden of proof?-The old idea was, "Proof lies on the one who affirms, and not on the one who denies." No one is required to prove the negative of another man's statement. He may refute the statement by a contrary statement, in which case he becomes the one who affirms, and he must prove his statement. A statement may be made in the negative form, and that must be proved, as the statement of the atheist, "There is no God" (Ps.14:1 53:1). He is bound to prove it, something that he cannot do. A statement is seldom put in the negative form. The statement may be negative in effect, though affirmative in form, as in the case of proving an alibi. He must prove that he was in another place, when the deed of which he was accused, was done. He establishes a negative, but he does so by proving his positive assertion.

(c).-What value has presumption in argument?-There are three meanings of presumption:

- a'.-The common meaning of presumption.- A presumption in favor of any proposition is something which inclines us to believe that it is true before we examine the proof. It is that part of evidence which leads us to believe without further investigation. On further investigation it may be established or overthrown. Presumption differs in

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value according to the opinions of the persons in the argument. What might be strong presumption to one might be none at all to another.

b'. - Legal usage of presumption. - Owing to difference as to strength of presumption it becomes necessary to establish arbitrary presumption in law. The most familiar is the maxim that an accused person is presumed to be innocent until he is proven guilty. This is in the interest of justice and secures a fair trial. His case is tried by the evidence that can be obtained, and by that alone. The warrant is issued on the legal presumption of guilt, but the trial proceeds on the legal arbitrary presumption of innocence.

c'. - Whately's definition of presumption. - Archbishop Richard Whately (1787-1863) has given a definition of presumption differing from both the common and legal usage. "The burden of proof lies on the one who disputes the statement" opposite of "He who affirms must prove." He says, "There is presumption in favor of an institution, so the burden of proof rests on the one who proposes to change it, on the ground that since the change is not for the good, he who desires the change must show cause for it." He had in mind Infant Baptism and the Episcopacy.

c. - Principal varieties of argument. -

(a). - Argument from cause to effect. - (Apriori).
Opposite of from effect to cause (Aposteriori).

a'. - Used originally by writers on logic (Sound reasoning). - When, in proving that we have a revelation, it is first argued from the character of God and the condition of man, that a revelation was to be expected. Apart from revelation we cannot understand the character of God, or even know it.

b'. - Distinguish between logical and physical sequence. - "With many of them God was not well pleased, for they were overthrown in the wilderness" (I Cor 10:5). The fact that God was not well pleased was the logical consequence of their being overthrown. It was, also, the cause of it.

c'. - Distinguish between occasion and cause. - A drunkard says to the liquor seller, "You are the cause of my drunkenness." The liquor seller was the occasion, but the cause was the drinker's appetite and craving for liquor. To remove the occasion (liquor seller) would lessen the evil (drunkenness), but it would not remove the cause (craving for liquor).

(b). - Argument from deduction. - Reasoning from the general to the particular, from the universal to the individual, or from the whole to the part. We argue, or infer, a special truth

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from a general truth. Infer from general truths which have been established. Much of our reasoning is of this character.

All Scripture is true-----Main premise.

This doctrine is Scriptural-----Minor premise.

Therefore this doctrine is true--Conclusion.

(c).-Argument from induction.-Process of reasoning from a part to the whole, from the individual to the universal, from the particular to the general. We infer that what we know to be true in a particular case will be true in all cases. This often involves error. May argue from an example, and infer hastily, that what one person did is right for all to do. We have news from the East concerning the West, news from the North concerning the South, or reports of unbelievers concerning Foreign Missions. From the fact that the negro race has never been highly educated some infer hastily that it never can be. Others see progress in knowledge made by a few negroes, and say that the negro is a highly intellectual race. Certain uneducated ministers surpass educated ministers in preaching ability, and some infer hastily that education is unnecessary. In regard to physical facts one example is necessary. Chemical experiments need not be repeated to prove something.

(d).-Argument from analogy.-Likeness between two things. If two or more things agree with one another in one or more respects they will agree in other respects. Most figures of speech rest upon analogy. "John, James and Peter were pillars of the Church" (Gal.2:9). Argument from analogy is valuable in refuting objections. If one says that it is unrighteous for God to punish a man for violation of His laws, when that man did not believe or know them, we answer that the same thing holds true with physical laws, as when the same man would take poison he would die, though he did not believe or know that it was poison. If one objects to the doctrine of original sin as inconsistent with God's goodness we answer concerning inherited diseases, or inherited tendencies to vice.

(e).-Argument from testimony.-

a'.-Character of the witnesses.-Consider their truthfulness, their intellect, and their opportunity to know the truth.

b'.-Number of the witnesses.-A large number will make the evidence stronger. Where details are numerous the witnesses are not expected to remember all of them. Each witness selects details according to observation, or appeal, or recollection. If all of the witnesses agreed as to details it would look like there has been collusion. The apparent discrepancies in the Gospels prove that the witnesses were independent of each other.

c'.-Character of that to which the witness was given.-Testimony of Christ's miracles. That spiritual forces are superior to physical forces men are slow to believe. Miracles were wrought to give authority to revelation. The character of Christ

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and of His teachings was consistent with His miracles. If one denies miracles then, to be consistent, he has to deny the power of Christ's character and teachings, as he cannot account for them. Testimony of Christ's resurrection. This cannot be shaken. The argument is strengthened by the slowness of the apostles themselves to believe testimony concerning it.

d.-Certain forms of argument.-

- (a).-From the stronger to the weaker.-(A fortiori). It shows that if something is true in a less probable case it is much more true in a probable case. Teachings of Christ. (Mat.6:30 Lu.11:13 23:31) Teachings of the apostles (Rom.8:32 Heb.2:2,3 I Pet.4:17,18).
- (b).-Progressive approach.-Concerning the being of God in proportion as men have become civilized the idea of the unity and moral excellence of God has risen higher. In every age religious tolerance has gained ground when Scripture knowledge has gained ground.
- (c).-Dilemma.-Two assumptions of such a character that one or the other must be true. Gamaliel (Acts 5:38,39). In either case "Refrain from these men and let them alone."
- (d).-Reducing to an absurdity.-(Reductio ad absurdum). Used for refutation. When it is argued that we should not send the Gospel to the heathen, on the ground that if they reject it they are guilty and will be doomed, we answer that the Gospel should never have been preached at all and all would be saved. Proving their point would lead to such an absurdity of error.
- (e).-From something conceded by the opposition.-(Ex concessio). What is known and admitted by the opposition is used in refutation to establish a truth.

e.-Refutation.-

- (a).-Prove the opposite truth.-This is generally sufficient to refute error. This is to be preferred to answering objections. Yet it is not always sufficient, as the arguments of adversaries must be met and their objections removed. In controversial sermons the preacher has no actual antagonist, yet antagonistic arguments must be refuted. (Tit.1:9-11). We are inclined to refute the negative rather than prove the positive, and to destroy rather than to build up. He who assumes the character of a defender of unpopular doctrines gains from superficial people sympathy and admiration. We must be careful to assail error rather than people, and keep uppermost in mind the desire to establish truth. Instead of assailing try to convince.
- (b).-Objections too weak to be refuted.-He who does not see at once the absurdity of the opponent's objections will not see them at all. We are not to waste time in refuting trifling objections, nor answer objections which would never trouble the minds of the hearers.
- (c).-Divide the difficulty.-Show that terms are ambiguous, premise false, reasoning unsound and conclusions inapplicable. Refutation gains by dividing the objections. It is seldom that one reply can remove all points of error. We must learn how to take the offensive, and turn objections into proof. The best defense is an offense. Unscriptural doctrines give us opportunity to

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present Scriptural truth. Thus objections are turned into proof.

(d).-Show how error may have originated.-This is strong refutation of error. The opposers of Infant Baptism, after of disposing of such passages from the New Testament as may have been presented in support of it, destroy the arguments in its favor by pointing out that Infant Baptism originated in the 3rd century.

(e).-Indirect refutation.-

a'.-Argument referred back to the objector.-(Argumentum ad hominem). This is of advantage in dealing with unreasonable objectors, "Whose mouths must be stopped" (Tit.1:10,11). Jesus silenced the Pharisees (Mat.12:27). He did not say that the disciples of the Pharisees actually cast out devils, but He "stopped their mouths". Paul silenced objectors to the doctrine of the resurrection (I Cor.15:29). He was not defending the practice of being "baptized for the dead" but simply "stopped the mouths" of "unreasonable opponents" (II Thes.3:2).

b'.-Irony.-Or Sarcasm. This is used as a means of making the opponents or their arguments ridiculous. Elijah on Carmel (I Ki. 18:27). Employed with great against modern forms of infidelity, and falsehood and errors in doctrine. Mark Twain in "Roughing It" is ridiculing Mormonism. Jesus used this method (Mat.9:13).

c'.-Contrast the objection with something else which is taken for granted.- A man censured for some bad habit of his replies by mentioning some other vice which is worse. When we object to dancing as a sinful practice its defenders reply that it is no worse than talking scandal.

(f).-Sympathy of the audience for the speaker.-The sympathy of the audience usually goes out to the one who is Victorious. Influenced by this they overemphasize the extent of the refutation. Arguments advanced in favor of a proposition may have been refuted, and yet the proposition was true. When an opponent overwhelmingly refutes some of the arguments presented, and then states that "In like manner all of the rest could be refuted if it were worth while" the mass of the audience believe it is so, and regard him as the victor.

f.-Order of arguments.-This is as important as force of the arguments. There is an advantage of a well arranged discourse over a mass of scattered thoughts. Some proofs are explained by others put forth previously. Some proofs presuppose others. Some proofs have great weight if preceded by certain others. It is generally best to begin with a weak argument, and end with one stronger producing a climax. If the audience is unfavorable to our views it is well to begin with a strong argument, so as to command their respect and gain their attention. Next arguments of less importance, and close with the strongest of all for the final impression.

g.-General suggestions as to argument.-

(a).-Cultivate the logical faculty of the mind.-

a'.-Study books on Logic.-There are many.

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b'.--Study other books logically.--It is well for preachers to study.

c'.--Practice argument frequently.--Think subjects through to develop the reasoning faculty. When we argue in conversation let it be calm and courteous.

(b).--Conduct of argument.--

a'.--Deal with the truth.--Do not undertake to prove anything unless we are convinced that it is true, and satisfied that we can prove it.

b'.--Begin with something acknowledged.--Let arguments start with something which the person addressed will acknowledge fully. This is important though often neglected. It is the method of missionaries in dealing with non-Christian religions.

c'.--Use intelligible arguments.--Intelligible to our hearers, and will be likely to make an impression on their minds. Never use anything which the mass of our hearers cannot comprehend or follow. The preacher should study the mind of his audience. He should put himself in the position of his hearers, and consider how his arguments will appear from their point of view. This is why the uneducated have more power of persuasion over the common people than the educated do. He says what is the matter of common belief, and says what lies close to the hearts of his hearers. "The common people heard Jesus gladly" (Lk. 12:37).

d'.--Depend on Scripture of arguments.--Give preference to those that are plain and unquestionable. Rely on the common sense views of the plain teachings of Scripture. No other arguments come so appropriately from the preacher, or are so effective with the people.

e'.--Select few arguments.--We are not to multiply arguments to excess even though we think that they are too good to be abandoned. Gideon dismissed 22,000 soldiers, and then 9,700 more, and he won the victory with the 300. So let the preacher dismiss arguments, and win the audience with a few. If too many arguments are taken all will be discussed in too brief and too hurried manner. Common hearers who listen to rapid succession of many proofs are like people who travel hurriedly, and see little, and no lasting impression is made.

(3).--Illustration.--

a.-Various uses.--

(a).--To explain.--This is the primary use. To illustrate is to throw light on the subject.

(b).--To prove.--Frequent use of illustration.

a'.--Rom. 7 and 8.--Paul used three illustrations.

Believers are dead to sin, and risen to newness of life; believers have ceased to be slaves to sin, and have become servants of God, and believers are married to a new husband, Christ, and no longer are in bondage to the Law. Each of these illustrations, not only explains the believer's position, but involves argument from analogy.

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b'.-Rom.11.-The figure of the olive tree. This illustration from analogy established a positive truth.

- (c).-To awaken attention.-Used in the introduction of a sermon serves to secure the attention of the audience from the very beginning. Still more serves as progress in the message if the interest begins to wane.
- (d).-To arouse emotions.-The parable of the Prodigal Son touches the heart as it illustrates God's readiness to receive the returning sinner. The chief object of such stories is to arouse the emotions. Such plant the seed of truth in receptive soil.
- (e).-To assist memory.-To retain the lesson of the sermon. Illustrations are better than arguments. The importance of illustration in preaching cannot be over-emphasized. It is our best means of explaining Scripture truth, and often the only way of proving it. It causes the truth to be remembered. When the force of an argument is not seen at first an illustration brings it out clearly. It was so with the parables of Jesus, and His example decides the question for us. In His teachings illustrations abound.

b.-Sources of illustration.-

- (a).-Observation.-The preacher should be a careful observer. There are illustrations in everything to one "who has eyes to see and ears to hear."

a'.-In Nature.-Abounds with analogy to Scripture truth. Not only those which force themselves on our attention, but seek for them. Illustrations are innumerable which any thoughtful observer can see for himself. Christ's most impressive illustrations were drawn from His observations of Nature, as the lily, mustard seed and birds.

b'.-Human life.-A still richer field. He who observes life will never be lacking in illustration. It was the method of Jesus; Agricultural operations. Sowing seed, harvesting, winnowing, putting into barns, fig trees, vineyards, bottling wine. Domestic life. Building houses, various duties of servants and stewards, leavening bread, baking, borrowing loaves at midnight, dogs under the table, patching clothes, moths in clothes, lighting lamps, sweeping house. Trading. Purchase of costly pearls, finding hid treasure, money entrusted to servants, lending on interest, creditor and debtor, imprisoned for debt, tax gatherer. Social relations. Festivals, weddings, bridal procession, judge and widow, rich man and beggar, good Samaritan. Political affairs. King going to war, tribute money. Real life. Prodigal son, watching children at play in market place. Jesus drew His illustrations from observations of human life, and things which were familiar to all.

- (b).-Pure invention.-It is lawful to invent illustrations, provided they possess probability, and must show them to be purely imaginary illustrations. It is common for controversial writers and speakers to write or say, "Let us suppose a case,"

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- (c).-Science.-Immense fund of illustration. Natural Science, (as Botany, Ornithology, Entomology, Geology), Physical Science, Astronomy, and Chemistry. We must give accurate information, and it is well for preachers to be acquainted with the different branches of Science.
- (d).-History.-Great preachers always have made much of use of illustrations from History. The field is boundless. God has been at work in the events of History more than the average person knows.
- (e).-News of the day.-We must be careful not to go too far, and get text from the Bible and the sermon from the newspaper. This is more familiar to the average audience than either Science or History. It must be subordinate to the aim of the sermon.
- (f).-Literature and Art.-Literature, ancient and modern, in prose and poetry.
- a'.-Prose.-Pilgrim's Progress. Many others.
- b'.-Poetry.-Many good Authors. (Acts 17:28).
- c'.-Fable.-Without knowing the source many are quoting from "Aesop's Fables" as "Put your shoulder to the wheel", "Sour grapes". King Joash (II Ki. 14:9), Jotham (Judg. 9:7-21).
- d'.-Proverbs.-Valuable as a means of stating truth forcibly. It is of great power especially to the popular mind. People will retain those when they will forget all arguments. Saul (I Sam. 10:12), David (I Sam. 24:13), Jesus (Lu. 4:23 5:31 Jno. 16:29), Peter (II Pet. 2:22).
- (g).-Scripture.-This is suitable to every subject, History, Biography, Poetry and Proverbs. This is the best of all sources of illustration. These illustrations will be intelligible to most people.
- c.-Caution as to the use of illustrations.
- (a).-Not use every illustration.-Make wise selection. Select ones best suited to the message, and use them to explain or prove what is under consideration.
- (b).-Variety.-Not all from the same source, or of the same kind.
- (c).-Fix attention on the subject.-Avoid turning the attention from the subject to the illustration itself. Picture of the Last Supper attracted more attention to the cup than to Christ, and the cup was eliminated.
- (4).-Application.-This is not something hung on to the end of the sermon, and subordinate to it, but it is the main thing. The preacher is not to speak before the people, but to the people, and strive to get them to accept the message.
- a.-Show how the subject applies to the listeners.-What practical instruction it offers them, and what practical demands it makes of them. The preacher's message has but one aim, and that is to make an impression on the listeners, and lead them to make a decision.
- b.-Persuade.-This is the chief part of the application. It is not enough to convince men of truth, and make them see how it applies to themselves, but as Paul says, "We persuade men" (II Cor. 5:11). "Be ye reconciled to God" (II Cor. 5:20).