

Pastoral Theology Lectures

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Syllabus

Unit III

In The Message (The Sermon: Its Content and Form)

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PASTORAL THEOLOGY: UNIT III

In the Message (The Sermon: Its Content and Form)

[Lecture 1]

INTRODUCTION: The Distinction Between Preparation and Delivery

I The Content and Form of the Sermon

A. General axioms applicable to all kinds of sermons

1. *The proclamation, explanation, and application of scriptural truth in the power of the Holy Spirit must constitute the heart and soul of all our preaching.*

a. Its basis

1) The function of scriptural truth or special inscripturated revelation in the saving purpose of God.

See Gardiner Spring, *The Power of the Pulpit*, (Edinburgh: Banner of Truth Trust, 1986), pp. 36-37. U3.L1.IA.1a.1.i

a) In the begetting of divine life

Jas. 1:18
1 Pet. 1:23-24
1 Cor. 4:15
Rom. 10:14ff
Jer. 23:28-29

See Gardiner Spring, *The Power of the Pulpit*, (Edinburgh: Banner of Truth Trust, 1986), pp. 44-45. U3.L1.IA.1a.1a.i

b) In the nurturing of divine life.

Jn. 17:17
Eph. 4:15
2 Tim. 3:16-17
1 Tim. 4:6

See Gardiner Spring, *The Glory of Christ*, (New York: M. W. Dodd, 1852), pp.136-137. U3.L1.IA.1a.1b.i

2) The nature of the ministerial and preaching office

a) A herald

2 Tim. 1:11
Mt. 3:1
Mt. 4:17
2 Cor. 4:5
2 Tim. 4:2

See Robert L. Dabney, *Sacred Rhetoric*, (Edinburgh: Banner of Truth Trust, 1979), pp. 36-37 U3.L1.IA.1a.2a.i

b) An ambassador

2 Cor. 5:20
Lk. 14:32
Lk. 19:14
Eph. 6:20

c) A steward

1 Cor. 4:1,2

d) A ruler

Heb. 13:7, 17

3) The explicit command of Scripture

Num. 22:35, 38
Num. 24:12-13
Jer. 23:28-32
Mt. 28:19-20
2 Tim. 2:15
2 Tim. 3:16-17
2 Tim. 4:2-4
Neh. 8:8
Jer. 3:15

b. Its corollary truths

1) Sermons ought to be thoroughly exegetical in their raw materials.

2 Tim. 3:16
1 Cor. 2:13

See undocumented quotes, the second from Albert Barnes.

“Exegesis is predicated on two fundamentals. First, it assures that thought can be accurately conveyed in words, each of which, at least originally, had its own shade of meaning. Second, it assumes that the content of Scripture is of such superlative importance for man as to warrant the most painstaking effort to discover exactly what God seeks to impart through his word.”

“the Bible should be explained, not under the influence of a vivid imagination, but with the influence of a heart and mind imbued with a love of truth, and by an understanding disciplined to investigate the meaning of words and phrases and capable of rendering a reason for the interpretation which is proposed.”

See Benjamin B. Warfield, “The Purpose of the Seminary” in *Selected Shorter Writings*, vol. 1, (Phillipsburg, NJ: P&R Publishing, 2001), p. 377.
U3.L1.IA.1b.1.i

Which will be in marked contrast with sermons composed of such raw materials as:

- 1 - The initial impression of a text or passage.
- 2 - The traditional use of a text or passage.
- 3 - The dogmatic use of a text or passage.
- 4 - The fanciful allegorizing or spiritualizing of a text or passage.
- 5 - The clever and forced accommodation of a text or a passage.

See Robert L. Dabney, *Sacred Rhetoric*, (Edinburgh: Banner of Truth Trust, 1979), pp. 96-98
U3.L1.IA.1b.1.ii

[Lecture 2]

2) Sermons ought to be predominantly biblical in their overall substance.

a) Explanation

2 Tim. 3:16

See Thomas Murphy, *Pastoral Theology*, (Audubon, NJ: Old Paths Publications, 1996), pp. 156-157. U3.L2.IA.1b.2.i

See Thomas Brooks, *The Works of Thomas Brooks, vol. IV*, (Edinburgh: Banner of Truth Trust, 1980), p. 113 U3.L2.IA.1b.2.ii

b) Which will be in marked contrast with:

- 1) Predominantly anecdotal preaching
- 2) Predominantly biographical preaching
- 3) Predominantly imaginative preaching
- 4) Predominantly literary preaching
- 5) Predominantly philosophical preaching

c) Summary

See C. H. Spurgeon, "Sermons – Their Matter," in *Lectures to My Students*, Book I, (Pasadena, TX: Pilgrim Publications, 1990), p. 74. U3.L2.IA.1b.2.iii

See Robert L. Dabney, *Sacred Rhetoric*, (Edinburgh: Banner of Truth Trust, 1979), pp. 26-28. U3.L2.IA.1b.2.iv

3) Sermons ought to be theologically vigorous and harmonious in their statements of truth.

a) Explanation

2 Tim 1:13

See C. H. Spurgeon, "Sermons – Their Matter," in *Lectures to My Students*, Book I, (Pasadena, TX: Pilgrim Publications, 1990), pp. 77-78. U3.L2.IA.1b.3.i

See D. Martyn Lloyd-Jones, *Preaching and Preachers*, (Grand Rapids: Zondervan Publishing House, 1971), pp. 66-67. U3.L2.IA.1b.3.ii

b) Which will be in marked contrast with:

- 1) Self-destructive preaching
- 2) Imbalanced preaching

See C. H. Spurgeon, *An All-Round Ministry*, (Edinburgh: Banner of Truth Trust, 2000), p. 320. U3.L2.IA.1b.3.iii

3) Preaching of half-truths as whole-truths

4) Sermons ought to be intensely practical in their overall thrust.

2 Tim. 3:16; 4:2
1 Cor. 10:11
Tit. 1:1

Which will be in marked contrast with:

- 1) Merely informational preaching
- 2) Exclusively emotional preaching
- 3) Merely rhetorical preaching

See Robert L. Dabney, *Sacred Rhetoric*, (Edinburgh: Banner of Truth Trust, 1979), pp. 30-31. U3.L2.IA.1b.4

5) Sermons ought to be pervasively evangelical in their overall climate and flavor.

Lk. 24:25-27, 44-45
1 Cor. 2:1-2
Col. 1:27-29
Eph. 3:8

See Gardiner Spring, *The Power of the Pulpit*, (Edinburgh: Banner of Truth Trust, 1986), p. 47. U3.L2.IA.1b.5.i

See James W. Alexander, *Thoughts on Preaching*, (Edinburgh: Banner of Truth Trust, 1975), pp. 207-208. U3.L2.IA.1b.5.ii

See Thomas Murphy, *Pastoral Theology*, (Audubon, NJ: Old Paths Publications, 1996), pp. 168-169. U3.L2.IA.1b.5.iii

Which will be in marked contrast with:

- 1) Legalistic or moralistic preaching
- 2) Bland didactic preaching
- 3) Merely sentimental preaching

Examples

Thomas Brooks, vol. 3, pp. 207-223

Gardiner Spring, *The Glory of Christ*, pp. 25-33

Gardiner Spring, *The Attraction of the Cross*

John Flavel, vol. 1, *A Fountain of Life*

William Taylor, *The Work of the Ministry*, pp. 98-104

Charles McIlvaine, *Preaching Christ*

See two sermons by Albert N. Martin on the subject of preaching Christ entitled "Pursuing a Ministry Permeated with Christ". MI-LL-1 and MI-LL-2. These are available through Trinity Book Service.

- 6) Sermons should be preached in the power of the Holy Spirit.

See two sermons by Albert N. Martin entitled "The Immediate Agency and Operations of the Holy Spirit Upon the Preacher in the Act of Preaching." MI-GG-1 and MI-GG-2. These are available through Trinity Book Service.

[Lecture 3]

2. *The proclamation, explanation, and application of scriptural truths which are most needed by your regular hearers must constitute your constant goal.*

Introduction: Explanation of the terms of the axiom

a. The biblical basis of this axiom

- 1) The nature of preaching in relationship to the prophetic office of Christ.

Mt. 18:20
Rev. 2, 3
1 Cor. 14:37
Eph. 5:29

- 2) The implications of the pastoral office

Acts 20:28
Ps. 23
Jn. 10
1 Thess. 2:11
1 Tim. 3:5
Heb. 13:7, 17
Eph. 4:11-12

- 3) The pattern of biblical preaching

b. The fundamental principle operative in a wise selection of sermonic materials.

There is a constant and delicate interplay of the natural and supernatural.

Phil. 2:12-13
Phil. 4:13
Col. 1:29
2 Tim. 2:7

See William M. Taylor, *The Ministry of the Word*, (Grand Rapids: Baker Book House, 1975), pp. 107-109. U3.L3.IA.2b

- a) Beware of the iron-clad rule makers.
b) Beware of a wooden inflexibility with your own plan.
c) Beware of copying others.

d) Beware of the two great dangers of enthusiasm and rationalism.

See D. Martyn Lloyd-Jones, *Preaching and Preachers*, (Grand Rapids: Zondervan, 1971), pp. 188-190. U3.L3.IA.2b.d.i

See C. H. Spurgeon, "On the Choice of a Text," in *Lectures to My Students*, Book I, (Pasadena, TX: Pilgrim Publications, 1990), pp. 88-89. U3.L3.IA.2b.d.ii

c. Some general guidelines for wise selection of sermonic materials.

1) Seek to be consistently prayerful for divine guidance.

2 Cor. 2:16
Jas. 1:5
Lk. 11:13
Prov. 3:5-6
Jas. 4:4

2) Seek to be aware of the needs and present capacity of the flock of God.

Acts 20:28
Prov. 27:23
2 Cor. 11:28
The Epistles
1 Tim. 1:3
Titus 1:5
Sermon on the Mount
Mk. 4:33
Heb. 5:11-14

See William Gurnall, *The Christian in Complete Armour*, vol. 1, (Edinburgh: Banner of Truth Trust, 1989), p. 231 U3.L3.IA.2c.2.i

See Richard Baxter, *The Reformed Pastor*, (Edinburgh: Banner of Truth Trust, 1974) p. 113. U3.L3.IA.2c.2.ii

a) Various categories

(1) general needs

(2) specific critical needs

(3) occasional needs

b) Means for developing awareness

- (1) You must have a cultivated alertness to the needs of your own people.
- (2) You must be in contact with your people.
- (3) You must cultivate good communication with your fellow elders.

See John Owen, "The True Nature of a Gospel Church and Its Government," in *The Works of John Owen*, vol. 16, (Edinburgh: Banner of Truth Trust, 1968), p. 141. U3.L3.IA.2c.2b.3

- (4) Keep in touch with the general currents of thought which influence your people.

3) Seek to be sensitive to God's dealing with your own heart and mind.

See Gardiner Spring, *The Power of the Pulpit*, (Edinburgh: Banner of Truth Trust, 1986), pp. 119-120. U3.L3.IA.2c.3.i

See John Owen, "Grace and Duty of Being Spiritually Minded," in *The Works of John Owen*, vol. 7, (London: Banner of Truth Trust, 1965), p. 263 U3.L3.IA.2c.3.ii

4) Seek to be sensitive to your own present development as a preacher.

Rom 12:3

See Gardiner Spring, *The Power of the Pulpit*, (Edinburgh: Banner of Truth Trust, 1986), pp. 120-121. U3.L3.IA.2c.4

5) Seek to be sensitive to the reaction of the flock of God.

Gal. 1:10
1 Thess. 2:1-4 with Rom. 15:30-31

Summary

See Phillips Brooks, *Lectures on Preaching*, (New York: E. P. Dutton & Company, 1902), pp. 153-155. U3.L3.IA.2c.5

[Lecture 4]

3. *The proclamation, explanation, and application of scriptural truths with perspicuity of form and structure must constitute our continuous conscious endeavor.*

a. Definition and explanation of terminology

1) Form and structure

2) Perspicuity

3) Continuous, conscious, endeavor

1 Tim. 5:17

b. Importance of perspicuity of form and structure

See John A. Broadus, *On the Preparation and Delivery of Sermons*, (Birmingham, AL: Solid Ground Christian Books, 2005), p. 258
U3.L4.IA.3b.i

See Robert L. Dabney, *Sacred Rhetoric*, (Edinburgh: Banner of Truth Trust, 1979), p. 130. U3.L4.IA.3b.ii

1) For the preacher himself

a) It will impart discipline and clarity in the detailed preparation of the sermon.

See John A. Broadus, *On the Preparation and Delivery of Sermons*, (Birmingham, AL: Solid Ground Christian Books, 2005), p. 260.
U3.L4.IA.3b.1a.i

See William G. T. Shedd, *Homiletics & Pastoral Theology*, (London: Banner of Truth Trust, 1965), pp. 186-187. U3.L4.IA.3b.1a.ii

b) It will greatly assist freedom in the actual delivery of the sermon.

See James S. Stewart, *Preaching*, (London: English Universities Press, 1955), pp. 158-159 U3.L4.IA.3b.1b.i

See John C. Ryle, *The Upper Room*, (London: Banner of Truth Trust, 1983), pp. 41-42 U3.L4.IA.3b.1b.ii

2) For the listeners

a) It is a major factor in making what we say intelligible.

1 Cor. 2:14; 1 Cor. 14:9

See James Stewart, *Preaching*, (London: English Universities Press, 1955), pp. 108-109. U3.L4.IA.3b.2a.i

See John A. Broadus, *On the Preparation and Delivery of Sermons*, (Birmingham, AL: Solid Ground Christian Books, 2005), pp. 261-262. U3.L4.IA.3b.2a.ii

See C. H. Spurgeon, "The Necessity of Ministerial Progress," in *Lectures to My Students*, Book II, (Pasadena, TX: Pilgrim Publications, 1990), p. 28. U3.L4.IA.3b.2a.iii

b) It is a major factor in making what we say aesthetically pleasing.

Gen. 1:31
Eccl. 12:9-10

See John A. Broadus, *On the Preparation and Delivery of Sermons*, (Birmingham, AL: Solid Ground Christian Books, 2005.), p. 263. U3.L4.IA.3b.2b

c) It is a major factor in making what we say morally persuasive.

Acts 26:28
2 Cor. 5:11
Acts 24:25
Acts 26:24
Rom. 10:13-15
1 Cor. 15:12-19

d) It is a major factor in making what we say intellectually retainable.

Ps. 1
2 Pet. 1:13
Eccl. 12:11

See Charles H. Spurgeon, "Attention!" in *Lectures to My Students*, Book I, (Pasadena, TX: Pilgrim Publications, 1990), pp. 140-141. U3.L4.IA.3b.2d.i

See Robert L. Dabney, *Sacred Rhetoric*, (Edinburgh: Banner of Truth Trust, 1979), p. 130. U3.L4.IA.3b.2d.ii

See Ebenezer Porter, *Lectures on Homiletics and on Preaching and on Public Prayer and Lectures on Eloquence and Style*, (Andover, MA: Gould and Newman, 1836), pp. 118-119. U3.L4.IA.3b.2d.iii

c. The price of perspicuity of form and structure

- 1) It will cost you the price of maintaining a single eye to the God ordained end of preaching the salvation and edification of men.

Which is in contrast with other ends such as:

- a) Current ministerial fads
 - b) Reputation
 - c) Elegance and eloquence
- 2) It will cost you the price of constant death to the opinions, wishes, and tastes of those who do not want perspicuous Bible preaching, the end of which is to pierce them with ethical implications.

Jn. 3:20-21
Gal. 1:10
1 Cor. 4:4- 5

- 3) It will cost you the agony and toil of intense mental labor.

1 Tim. 5:17

See John A. Broadus, *On the Preparation and Delivery of Sermons*, (Birmingham, AL: Solid Ground Christian Books, 2005), p. 265.
U3.L4.IA.3c.3

[Lecture 5]

d. What constitutes perspicuity of form and structure?

Introduction: Qualifying principles

- a) There exists in preachers a legitimate diversity of organizational taste and inclination.

See John A. Broadus, *On the Preparation and Delivery of Sermons*, (Birmingham, AL: Solid Ground Christian Books, 2005), p. 15.
U3.L5.IA.3d.a

- b) There exist in preachers varying degrees of God-given organizational ability.

1) Order-independent identity issuing into sequential progression of thought

See Robert L. Dabney, *Sacred Rhetoric*, (Edinburgh: Banner of Truth Trust, 1979), pp.131-133. U3.L5.IA.3d.1

2) Unity

See John A. Broadus, *On the Preparation and Delivery of Sermons*, (Birmingham, AL: Solid Ground Christian Books, 2005), p. 290.
U3.L5.IA.3d.2.i

See Robert L. Dabney, *Sacred Rhetoric*, (Edinburgh: Banner of Truth Trust, 1979), p. 223. U3.L5.IA.3d.2.ii

See Robert L. Dabney, *Sacred Rhetoric*, (Edinburgh: Banner of Truth Trust, 1979), pp. 126-127. U3.L5.IA.3d.2.iii

See John H. Pratt, *The Thought of the Evangelical Leaders*, ed. John H. Pratt, (Edinburgh: Banner of Truth Trust, 1978), p 120.
U3.L5.IA.3d.2.iv

See William Taylor, *The Ministry of the Word*, (Grand Rapids: Baker Book House, 1975), pp. 121-123. U3.L5.IA.3d.2.v

3) Proportion/symmetry

4) "Simplicity" – freedom from intricacy and complexity

See Robert L. Dabney, *Sacred Rhetoric*, (Edinburgh: Banner of Truth Trust, 1979), p. 124. U3.L5.IA.3d.4.i

See William G. T. Shedd, *Homiletics & Pastoral Theology*, (London: Banner of Truth Trust, 1965), pp. 164-165. U3.L5.IA.3d.4.ii

See Robert L. Dabney, *Sacred Rhetoric*, (Edinburgh: Banner of Truth Trust, 1979), pp. 221-223 U3.L5.IA.3d.4.iii

See D. Martyn Lloyd-Jones, *Preaching and Preachers* (Grand Rapids: Zondervan, 1971), pp. 205-214.

5) Completeness

See John A. Broadus, *On the Preparation and Delivery of Sermons*, (Birmingham, AL: Solid Ground Christian Books, 2005), p. 265. U3.L5.IA.3d.5

e. How should we cultivate perspicuity of form and structure?

- 1) Maintain the conviction that the edification and salvation of your hearers demands it.

1 Cor. 14:8,9
Acts 14:1,2

- 2) Continually read the proven guides on this subject.
- 3) Expose yourself to good models of perspicuity of form and structure.

See Andrew A. Bonar, *Robert Murray M'Cheyne Memoir and Remains*, (London: Banner of Truth Trust, 1966), p. 64 U3.L5.IA.3e.3

- 4) Secure the constructive criticism of competent critics.
 - a) Wife
 - b) Fellow elders
 - c) Children
 - d) Discerning people in the flock
- 5) Give yourself to constant labor to improve in this area of your preparation.

See William G. T. Shedd, *Homiletics & Pastoral Theology*, (London: Banner of Truth Trust, 1965), p. 50. U3.L5.IA.3e.5.i

See William G. Blaikie, *For the Work of the Ministry*, (Birmingham, AL: Solid Ground Christian Books, 2005), pp. 54-55. U3.L5.IA.3e.5.ii

[Lecture 6]

4. *The proclamation, explanation, and application of scriptural truths with specific references to the thinking, behavior patterns, affections, consciences, and wills of your hearers must constitute your continuous practice.*

a. A description and definition of application in preaching

1) “Application is the highway from the head to the heart.” It is the bridge from correct notions of biblical truth to proper affections and right volitions in the light of the truth established. Application is that aspect of your preaching in which your hearers are made to know and to feel that you are not only, or merely, stating true and good things, but that you are proclaiming vital things to their hearts. If truth is the nail, application is the hammer by which the truth is fastened in the hearts of your hearers.

See John A. Broadus, *On the Preparation and Delivery of Sermons*, (Birmingham, AL: Solid Ground Christian Books, 2005), p. 246
U3.L6.IA.4a.1.i

See “The Directory for the Publick Worship of God” in *Westminster Confession of Faith*, (Glasgow: Bell and Bain Ltd., 1997), p. 380.
U3.L6.IA.4a.1.ii

See John A. Broadus, *On the Preparation and Delivery of Sermons*, (Birmingham, AL: Solid Ground Christian Books, 2005), p. 245
U3.L6.IA.4a.1.iii

See Henry C. Fish, *Power in the Pulpit*, (London: Banner of Truth Trust), pp. 8-9. U3.L6.IA.4a.1.iv

See Charles Bridges, *The Christian Ministry*, (Edinburgh: Banner of Truth Trust, 1976), pp. 270-273. U3.L6.IA.4a.1.v

See Thomas Brooks, *The Works of Thomas Brooks*, vol. IV, (Edinburgh: Banner of Truth Trust, 1980), p. 23. U3.L6.IA.4a.1.vi

See Thomas Brooks, *The Works of Thomas Brooks*, vol. III, (Edinburgh: Banner of Truth Trust, 1980), pp. 218-219. U3.L6.IA.4a.1.vii

See Thomas Brooks, *The Works of Thomas Brooks*, vol. 1, (Edinburgh: Banner of Truth Trust, 1980), p. 439. U3.L6.IA.4a.1.viii

2) Qualification: Not inferring that God only applies the truth when we do.

b. A demonstration of the scriptural basis of application in preaching.

1) 2 Tim. 3:16-17; 4:2

2) Recorded sermons of the prophets, apostles and our Lord

Isa. 1

Mt. 23

Amos 1

Hosea

Dan. 4:35

Jn. 14-16

Isa. 40

Rev. 1-3

Summary

What is said of Jesus' teaching should be true of ours.

Mt. 21:45

See Charles Bridges, *The Christian Ministry*, (Edinburgh: Banner of Truth Trust, 1976), p. 271 U3.L6.IA.4b.2

3) Church history

See James I. Packer, *A Quest for Godliness*, (Wheaton, IL: Crossway Books, 1990), pp. 286-287 U3.L6.IA.4b.3.i

See The Larger Catechism Question 159 in *Westminster Confession of Faith*, (Glasgow: Free Presbyterian Publications, 1997), pp. 251-252 U3.L6.IA.4b.3.ii

See Edmund P. Clowney, *Called to the Ministry*, (Phillipsburg, NJ: Presbyterian and Reformed Publishing Co, 1964), p. 60 U3.L6.IA.4b.3.iii

4) Refutation of the objection that application is a work of the Spirit

See Nicholas Murray, *Preachers and Preaching*, (New York: Harper & Brothers, 1860), pp. 101-103. U3.L6.IA.4b.4

It is the work of the Spirit to make the application spiritually perceived, morally effective, and more extensive. But to deal in vague generalities and to trust the Spirit is to be guilty of presumption.

[Lecture 7]

c. Some guidelines for cultivating aptitude in application

1) There must be continual engagement in the disciplines of personal piety.

Prov. 4:23
2 Tim. 3:16 with 4:2
Jer. 15:16
Isa. 50:1ff

See Charles Bridges, *The Christian Ministry*, (Edinburgh: Banner of Truth Trust, 1976), pp. 260-261 U3.L7.IA.4c.1.i

See Thomas Murphy, *Pastoral Theology*, (Audubon, NJ: Old Paths Publications, 1996), pp. 79-80. U3.L7.IA.4c.1.ii

2) There must be continual engagement in pastoral intimacy.

1 Cor. 1:11
1 Thess. 2:8-9
Ezek. 18

See Thomas Murphy, *Pastoral Theology*, (Audubon, NJ: Old Paths Publications, 1996), pp. 199-200. U3.L7.IA.4c.2

3) There must be continual engagement in intellectual industry.

eg. Puritans – Physicians of the soul.
Matthew Henry/Jonathan Edwards

See Art Lindsley article “The Importance of Application in New Testament Themes.” U3.L7.IA.4c.3

See Jack Seaton “The Pastors Letter”, *Wicket Gate*, Sept./Oct. 2000 U3.L7.IA.4c.3.i

4) There must be continual engagement in the discipline of homiletical sedulity.

d. Some concluding observations and counsels about application in preaching

1) Make this aspect of your sermon preparation a matter of earnest prayer.

Mt. 7:7
Jas. 1:5; 4:4

2) Remember and consider the real and diverse categories of people who are attending upon your ministry.

a) Remember the three main divisions of mankind, to some degree present in every service.

1- The church and the world

2- The faithful and the hypocrites who are members of the church

3- The various stages of spiritual growth within the church

See John Owen, *The Works of John Owen*, vol. VI, (Edinburgh: Banner of Truth Trust, 2004), p. 189. U3.L7.IA.4d.2a

b) Remember the chronological divisions of the congregation.

c) Remember the occupational differences.

See William G. Blaike, *For the Work of the Ministry*, (Birmingham, AL: Solid Ground Christian Books, 2005), pp. 149-150. U3.L7.IA.4d.2c

3) When applications are hard in coming consult the proven masters.

Matthew Henry, John Calvin, The Puritans, Charles H. Spurgeon, Jonathan Edwards, John C. Ryle

See Iain H. Murray, *Jonathan Edwards A New Biography*, (Edinburgh: Banner of Truth Trust, 1987), pp. 459-460. U3.L7.IA.4d.3

4) Do not expect a uniform density of application in every sermon.

5) Avoid a stereotyped and predictable structure in your applications.

6) Make judicious use of searching questions in your application.

See Reverend Robert Traill, *The Works of the Late Reverend Robert Traill* vol. IV, (Edinburgh: Banner of Truth, 1975), p. 196. U3.L7.IA.4d.6

7) Be prepared to pay the price of consistent, close application.

8) Pray for and expect the aid of the Spirit in suggesting additional application in the act of preaching.

[Lecture 8]

5. *The proclamation, explanation, and application of scriptural truths aided by legitimate and judicious illuminating devices must be our constant labor.*

Introduction – Explanation of the key words:

Illuminating devices

See C. H. Spurgeon, “Illustrations in Preaching” in *Lectures to My Students*, Book III, (Pasadena, TX: Pilgrim Publications, 1990), pp. 5-6. U3.L8.IA.5

Legitimate

Judicious

- a. A demonstration of the desirability of these devices

- 1) A God-given law of learning

See William G. Blaikie, *For the Work of the Ministry*, (Birmingham, AL: Solid Ground Christian Books, 2005), pp. 59-60. U3.L8.IA.5a.1

See William Arnot, *Parables of Our Lord*, (Grand Rapids: Kregel Publications, 1981), pp. 11-32.

- 2) The scriptural mode of preaching

See William G. Blaikie, *For the Work of the Ministry*, (Birmingham, AL: Solid Ground Christian Books, 2005), p. 60 U3.L8.IA.5a.2.i

See John C. Ryle, *The Upper Room*, (London: Banner of Truth Trust, 1983), p. 48 U3.L8.IA.5a.2.ii

- 3) The history of preaching itself

See John A. Broadus, *On the Preparation and Delivery of Sermons*, (Birmingham, AL: Solid Ground Christian Books, 2005), pp. 228-229. U3.L8.IA.5a.3.i

See John C. Ryle, *Christian Leaders of the 18th Century*, (Edinburgh: Banner of Truth Trust, 2002), pp. 52-53. U3.L8.IA.5a.3.ii

- b. An explanation of the manifold functions of these devices

- 1) The primary function of these devices is the clarifying of the truth, either in its explication or application.

See James Stewart, *Preaching*, (London: English Universities Press, 1963), p. 124 U3.L8.IA.5b.1

- 2) The secondary functions of these devices

- a) They are often an excellent means of gaining or re-gaining attention.

See C. H. Spurgeon, "Illustrations in Preaching", in *Lectures to My Students*, Book III, (Pasadena, TX: Pilgrim Publications, 1990), pp. 3-4. U3.L8.IA.5b.2a.i

See William Arnot, *Parables of Our Lord*, (Grand Rapids: Kregel Publications, 1981), pp. 18-19. U3.L8.IA.5b.2a.ii

- b) They can be made a powerful means of making a surprise attack upon the consciences of men.
- c) They tend to make sermons more interesting, pleasurable, and attractive.

See C. H. Spurgeon, "Illustrations in Preaching", in *Lectures to My Students*, Book III, (Pasadena, TX: Pilgrim Publications, 1990), pp. 2-3. U3.L8.IA.5b.2c

- d) They tend to aid the memory.

See John A. Broadus, *On the Preparation and Delivery of Sermons*, (Birmingham, AL: Solid Ground Christian Books, 2005), pp. 228-229. U3.L8.IA.5b.2d

- c. A word of warning and caution concerning the abuse of these devices.

- 1) Do not overload the sermon with any of these devices.

See D. Martin Lloyd-Jones, *Preaching and Preachers*, (Grand Rapids: Zondervan, 1972), pp. 237-238. U3.L8.IA.5c.1

- 2) Do not ever use them for their own sake.

See James Stewart, *Preaching*, (London: English Universities Press, 1963), p. 124-125. U3.L8.IA.5c.2.i

See William G. Blaike, *For the Work of the Ministry*, (Birmingham, AL: Solid Ground Christian Books, 2005), pp. 61-62. U3.L8.IA.5c.2.ii

- 3) Do not use them unless they clarify truth to the average hearer.
- 4) Do not ever use them for mere filler.

See Austin Phelps, *The Theory of Preaching*, (London: Richard D. Dickinson, 1882), p. 153. U3.L8.IA.5c.4

d. Some suggestions as to the means of cultivating facility in the use of these devices

1) Indirect means

- a) Seek to employ them in ordinary conversation.
- b) Labor at using these devices in the instruction of your children.
- c) Sustain much general reading as a means of impression and acquisition.

2) Direct means

- a) When the sermon is fairly well formed, go over it and note places where these devices are most needed, and work them in.
- b) Seek to analyze statements which could be made more interesting, clear, or forceful with the use of these devices.

[Lecture 9]

6. *The proclamation, explanation, and application of scriptural truths with earthiness, simplicity, and plainness of speech must constitute your continuous labor.*

a. An explanation of the key words:

Earthiness

Simplicity

See John C. Ryle, *Christian Leaders of the 18th Century*, (Edinburgh: Banner of Truth Trust, 2002), pp. 24-25. U3.L9.IA.6a.i

Plainness

See Thomas Brooks, *The Works of Thomas Brooks*, vol. IV, (Edinburgh: Banner of Truth Trust, 1980), pp. 144-145. U3.L9.IA.6a.ii

b. A demonstration that this is the scriptural style of preaching

1) It is the way in which God spoke in giving the Scriptures.

2) It is the way in which our Lord spoke.

3) It is the way in which the prophets and apostles spoke.

See James Stewart, *Preaching*, (London: English Universities Press, 1963), pp. 34-36. U3.L9.IA.6b.3.i

See Richard Baxter, *The Reformed Preacher*, (Edinburgh: Banner of Truth Trust, 1974), pp. 115-116. U3.L9.IA.6b.3.ii

c. A declaration of the cost of cultivating such a style of preaching

1) It will cost you pride of elegance.

See Charles Bridges, *The Christian Ministry*, (Edinburgh: Banner of Truth Trust, 1976), pp. 311, 313. U3.L9.IA.6c.1.i

See Rev. Nicholas Murray, *Preachers and Preaching*, (New York: Harper & Brothers, 1860), p. 242. U3.L9.IA.6c.1.ii

2) It will cost you much self-denial and labor.

See John C. Ryle, *The Upper Room*, (Edinburgh: Banner of Truth Trust, 1983), pp. 51-52. U3.L9.IA.6c.2.i

See Ebenezer Porter, *Lectures on Homiletics and on Preaching and on Public Prayer and Lectures on Eloquence and Style*, (Andover, MA: Gould and Newman, 1836), pp. 176-179. U3.L9.IA.6c.2.ii

3) It will cost you opposition from your peers in organized religion.

See C. H. Spurgeon, *An All-round Ministry*, (Edinburgh: Banner of Truth Trust, 2000), pp. 353-354. U3.L9.IA.6c.3.i

See D. Martyn Lloyd-Jones, *Preaching and Preachers*, (Grand Rapids: Zondervan, 1972.), pp. 128-130. U3.L9.IA.6c.3.ii

d. Some practical cautions

1) Do not stereotype what this principle will mean in the real and varied situations of preaching.

2) Do not despise sanctified elegance where it is warranted.

See John C. Ryle, *The Upper Room*, (Edinburgh: Banner of Truth Trust, 1983), pp. 35-36. U3.L9.IA.6d.2

3) Do not mistake earthy, simple, and plain preaching for coarse, vulgar, simplistic and shallow preaching.

See John C. Ryle, *The Upper Room*, (Edinburgh: Banner of Truth Trust, 1983), p. 38. U3.L9.IA.6d.3

e. Materials to help

1) Study the models dead or alive, sacred or profane.

2) Read and re-read:

a) Ryle, Plainness in *The Upper Room*

b) Bridges, *The Christian Ministry* — the chapter on “Plainness in Preaching”

c) “Pray in” the scriptures themselves.

3) Constantly work at improvement all your days.

See John Brown, *The Resurrection of Life: An Exposition of First Corinthians XV*, (Minneapolis, MN: Klock & Klock, 1978), pp.40-43.
U3.L9.IA.6e.3

[Lecture 10]

7. *The proclamation, explanation, and application of scriptural truths for a reasonable and appropriate length of time must be our constant practice.*

Introduction

- 1) The reasonableness and appropriateness of the length of time is acknowledged to be conditioned by some of the dynamics of the pulpit. However, as a general rule the major factors which regulate the length of time we preach are the disciplines of the study rather than the dynamics of the pulpit.

- 2) Conditioning factors

- a) There are no fixed time limits to all preachers in all circumstances.

See C. H. Spurgeon, "Attention" in *Lectures to My Students*, Book I, (Pasadena, TX: Pilgrim Publications, 1990) p. 144. U3.L10.IA.7.2a

- b) There are no fixed time limits for any one preacher at all times and circumstances.

- c) If you have agreed to a certain time limit, it is unethical not to keep to it.

- a. Factors involved in determining the reasonable and appropriate length of time for any given sermon

- 1) Factors present in the preacher

- a) The measure of His gift to hold attention.

Rom. 12:3

See Lloyd-Jones, *Preaching and Preachers*, (Grand Rapids: Zondervan, 1972), pp. 241-242. U3.L10.IA.7a.1a

- b) The measure of His growth as a preacher.

See C. H. Spurgeon, "Attention" in *Lectures to My Students*, Book I, (Pasadena, TX: Pilgrim Publications, 1990) p. 145. U3.L10.IA.7a.1b

- c) The measure of His physical and mental strength.

- 2) Factors present in the hearers

a) Whom are you addressing?

See C. H. Spurgeon, "Attention" in *Lectures to My Students*, Book I, (Pasadena, TX: Pilgrim Publications, 1990) pp. 144-145.

U3.L10.IA.7a.2a

b) What is the general spiritual climate of those whom we are addressing?

c) What is your relationship to the people at this particular point in time?

See C. H. Spurgeon, "Attention" in *Lectures to My Students*, Book I, (Pasadena, TX: Pilgrim Publications, 1990) pp. 145-146.

U3.L10.IA.7a.2c

d) What are the physical and natural circumstances in which I am addressing the people?

3) Factors present in the content of the sermon

See John A. Broadus, *On the Preparation and Delivery of Sermons*, (Birmingham, AL: Solid Ground Christian Books, 2005), pp. 536-537.

U3.L10.IA.7a.3

4) Factors relative to the presence of God

b. Practical exhortations

1) If you err, be on the side of being too brief.

2) Do not be overly sensitive to a malcontent minority of unspiritual people.

Mt. 11:16-19

3) Do not be overly influenced by the excessive enthusiasm of a hungry but insensitive minority.

4) Master the time saving devices.

a) Limit your parallel citations of Scripture.

b) Quote or read your parallel citations without asking your people to turn to them.

c) Be prepared to omit good but secondary material.

d) Stick closely to your notes (i.e., to your content) in your exposition.

e) Have prepared summaries at each point of transition.

c. Practical problems

1) What should I do if in my intermediate or advanced preparation things start to expand beyond my original plan to an unreasonable length?

a) Reform your goals for that particular sermon.

b) Exercise the discipline of exclusion.

c) Possibly divide the sermon into two or more sermons.

d) Beg the indulgence of your people at the outset and preach a longer sermon.

2) What should I do if in the act of preaching things expand beyond what I expected?

a) Bring things to a close where you strike fire.

b) Continue if you have reasonable assurance the people are willing and able to take more.

3) Good Advice from some good old writers.

See James M. Hoppin, *Homiletics*, (New York: Funk and Wagnalls, 1883), pp. 274-275. U3.L10.IA.7c.3.i

See Batsell B. Baxter, *The Heart of the Yale Lectures*, (New York: MacMillan Company, 1947), pp. 220-223. U3.L10.IA.7c.3.ii

[Lecture 11]

B. Transitional concern: How much (if any) of the sermon should be committed to full manuscript form as a part of sermon preparation?

Introduction

1. General scriptural principles

a. The mandate of maximum edification

1 Cor. 14:12,26b

Rom. 14:19

b. The mandate of maximum accuracy

2 Tim. 2:15; 4:9, 21

c. The mandate of manifest progress

1 Tim. 4:12–15

d. The mandate of spiritual freedom

1 Thess. 5:19

Summary

See Rev. Nicholas Murray, *Preachers and Preaching*, (New York: Harper & Brothers, 1860), p. 123. U3.L11.IB.1

2. A survey of the main arguments for both sides of the issue.

a. The strong arguments for detailed written composition.

1) It forces you to wrestle with clarity of expression.

See Charles Bridges, *The Christian Ministry*, (Edinburgh: Banner of Truth Trust, 1976), p. 289. U3.L11.IB.2a.1.i

See James Stewart, *Preaching*, (London: English Universities Press LTD, 1963), p. 158. U3.L11.IB.2a.1.ii

2) It forces you to cut off the fat of empty verbiage.

See Charles Bridges, *The Christian Ministry*, (Edinburgh: Banner of Truth Trust, 1976), pp. 289, 292. U3.L11.IB.2a.2

3) It forces you to wrestle with the difficult aspects of rhetorical art.

- a) Pungent statement
- b) Clear transitions
- c) Excellence of Style

See John A. Broadus, *On the Preparation and Delivery of Sermons*, (Birmingham, AL: Solid Ground Christian Books, 2005), pp. 439-440
U3.L11.IB.2a.3c

d) Completeness of thought

4) It aids in the fixation of the mind.

See John A. Broadus, *On the Preparation and Delivery of Sermons*, (Birmingham, AL: Solid Ground Christian Books, 2005), p. 439
U3.L11.IB.2a.4

5) It may lay a foundation for future and extended usefulness as a printed discourse.

6) It ought to give general facility in writing.

7) It can be a means of grace to alleviate excessive anxiety.

See John A. Broadus, *On the Preparation and Delivery of Sermons*, (Birmingham, AL: Solid Ground Christian Books, 2005), pp. 440-441.
U3.L11.IB.2a.7

[Lecture 12]

b. The strong arguments against detailed written composition

1) It hinders the free flow of mind and tongue.

See John A. Broadus, *On the Preparation and Delivery of Sermons*, (Birmingham, AL: Solid Ground Christian Books, 2005), p. 441.
U3.L12.IB.2b.1

2) It fosters a wrong source of dependence.

3) It encourages a florid rhetoric.

See James W. Alexander, *Thoughts on Preaching*, (Edinburgh: Banner of Truth Trust, 1975), p. 16. U3.L12.IB.2b.3

4) It makes one vulnerable to overly intricate outlines.

5) It can be deceptive as to real substance.

See John A. Broadus, *On the Preparation and Delivery of Sermons*, (Birmingham, AL: Solid Ground Christian Books, 2005), pp. 441-442.
U3.L12.IB.2b.5

6) It can cause an injudicious use of time.

See John A. Broadus, *On the Preparation and Delivery of Sermons*, (Birmingham, AL: Solid Ground Christian Books, 2005) pp. 442-443.
U3.L12.IB.2b.6.i

See S. T. Sturtevant, *The Preacher's Manual*, (London: Thomas Ward and Co., 1838) p. 745 U3.L12.IB.2b.6.ii

7) It sets too rigid a framework within which to work with freedom and flexibility.

See John A. Broadus, *On the Preparation and Delivery of Sermons*, (Birmingham, AL: Solid Ground Christian Books, 2005), pp. 443-444.
U3.L12.IB.2b.7

3. An attempted compromise or synthesis

a. The truth lies in aspects of both sides of the issue.

b. Specific factors which should regulate your own decision in this matter.

See Charles Bridges, *The Christian Ministry*, (Edinburgh: Banner of Truth Trust, 1976), pp. 295-296. U3.L12.IB.3b.i

See D. Martyn Lloyd-Jones, *Preaching and Preachers*, (Grand Rapids: Zondervan, 1972), pp. 215-216. U3.L12.IB.3b.ii

See William G. T. Shedd, *Homiletics and Pastoral Theology*, (London: Banner of Truth Trust, 1965), pp. 211-212. U3.L12.IB.3b.iii

See C. H. Spurgeon, "The Faculty of Impromptu Speech" in *Lectures to My Students*, Book I, (Pasadena, TX: Pilgrim Publications, 1990) pp. 152-153. U3.L12.IB.3b.iv

See John A. Broadus, *On the Preparation and Delivery of Sermons*, (Birmingham, AL: Solid Ground Christian Books, 2005), p. 465. U3.L12.IB.3b.v

See William G. Blaike, *For the Work of the Ministry*, (Birmingham, AL: Solid Ground Christian Books, 2005), p. 148. U3.L12.IB.3b.vi

See Nicholas Murray, *Preachers and Preaching*, (New York: Harper & Brothers, 1860), pp. 129-130. U3.L12.IB.3b.vii

See Iain H. Murray, *Jonathan Edwards A New Biography*, (Edinburgh: Banner of Truth Trust, 2003), pp. 188-189 U3.L12.IB.3b.viii

- 1) Native gift of expression
- 2) Cultivated gift of expression
- 3) Personal practical dangers
- 4) Specific circumstances of your own ministry
- 5) The concrete demands on your time.
- 6) Your age and experience

ASSIGNED READING LIST - PASTORAL THEOLOGY

UNIT III

- Lecture 2 Charles H. Spurgeon, *Lectures to My Students*, Chapter 5, "Sermons - Their Matter"
- Lecture 3 Charles H. Spurgeon, *Lectures to My Students*, Chapter 6, "On the Choice of a Text."
- Lecture 4 Robert L. Dabney on Preaching, pp. 105-136
- Lecture 5 Robert L. Dabney on Preaching, pp. 74-104
- Lecture 6 James Alexander *Thoughts on Preaching*, pp. 26-63
- Lecture 7 James Alexander, pp. 228-253
- Lecture 8 D. Martyn Lloyd Jones, *Preaching and Preachers*, pp. 26-63
- Lecture 9 *The Christian Ministry*, by Charles Bridges, pp. 188-222
- Lecture 10 Robert L. Dabney on Preaching, pp. 136-167
- Lecture 11 Robert L. Dabney on Preaching, pp. 168-190
- Lecture 12 John C. Ryle, "Simplicity in Preaching," from *The Upper Room*, pp. 35-55