

Pastoral Theology Lectures

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Syllabus

Unit V

The Preaching Ministry of the Man of God
In The Act of Preaching (The Sermon: Its Delivery)

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Pastoral Theology: Unit V

In the Act of Preaching (The Sermon: Its Delivery)

[Lecture 1]

Introduction: Preliminary Considerations

A. A Succinct Overview of UNITS I-IV

UNIT I–The call of the man of God to the pastoral Office

UNIT II- The life of the man of God in the pastoral office

UNIT III-The preaching ministry of the man of God
The Sermon–It’s content and form #1.

UNIT IV- The preaching ministry of the Man of God
The Sermon–It’s content and form #2

B. The Foundational or Central Axiom: the ultimate end which all the elements of preaching must serve is the glory of God and the good of men in their salvation and edification

1. *Biblical basis of the axiom demonstrated*

a. Vertical Dimension: the glory of God

1 Cor. 10:31
1 Pet. 4:10, 11
2 Cor. 1:18–20
Gal. 1:22–24

b. Horizontal Dimension: the good of men in their salvation and edification

1 Cor. 9:22
Rom. 10:1–15
Ezek. 3:17–19
Acts 14:1
1 Cor. 14:1–5, 12, 15–19, 26f
1 Tim. 4:15-16

2. *Practical effects of the axiom applied*

- a. It should immunize us against false guilt connected with conscious efforts to cultivate an effective and winsome delivery.
- b. It should slay a sinful complacency and a paralyzing fatalism which would hinder conscious efforts at cultivating an effective and winsome delivery.

– Quote# 1 See Robert L. Dabney, *Sacred Rhetoric*, (Edinburgh: Banner of Truth Trust, 1979), p. 260 U5.L1.B.2b.i

2 Cor. 2:15

[Lecture 2]

C. The Formative Perspectives

– Introduction

a. The necessity for addressing this issue: Sight is in the eye of the beholder.

b. The characteristics of these perspectives

1) Biblical

Is. 8:20

2) Realistic

3) Proven/confirmed

1. *The necessity for examining this subject of the act of preaching as a distinct and vital subject.*

– A sermon is either born or stillborn in the act of preaching. A sermon is conceived and gestates in the closet and study; but it is actually birthed in the pulpit.

Mat. 7:28, 29

Acts 4:13; 14:1

1 Cor. 2:4

1 Pet. 1:12

Eph. 6:19

– Quote# 2 See John A. Broadus, *On the Preparation and Delivery of Sermons*, (Birmingham, AL: Solid Ground Christian Books, 2005), pp. 480-481. U5.L2.C.1i

– Quote# 3 See John C. Ryle, *Christian Leaders of the 18th Century*, (Edinburgh: Banner of Truth Trust, 2002), pp. 287-288. U5.L2.C.1ii

– Quote# 4 See Henry J. Ripley, *Sacred Rhetoric*, (Boston: Gould and Lincoln, 1869), pp. 161-162. U5.L2.C.1.iii

2. *The necessity for recognizing the major principles involved in this department of our study.*

- a. The delicate interplay and inter-penetration of the divine and human are most prominent in the act of preaching.

Phil. 2:12, 13; 4:13

Col. 1:27-29

Gal. 5:23

- Quote# 5 See Charles H. Spurgeon, “On the Voice” in *Lectures to My Students*, (Edinburgh: Banner of Truth Trust, 2008), pp. 144-145.

U5.L2.C.2a.i

- b. The presence or absence (restraint) of the Spirit’s assistance is most evident in the act of preaching.

Isa. 55:10, 11

Acts 1:8; 2:4; 4:31

Acts 10:44

- Quote# 6 See Charles H. Spurgeon, “Attention” in *Lectures to My Students*, (Edinburgh: Banner of Truth Trust, 2008), p. 161.

U5.L2.C.2b.i

- See Pastor Martin’s essay on “Preaching in the Spirit.”

- c. A man’s most fundamental convictions regarding the nature of preaching will be most clearly revealed in the act of preaching.

- d. The preacher’s state as a Christian man will greatly and constantly influence the quality of his act of preaching.

1 Thess. 1:4-5

- Quote# 7 Robert L. Dabney, *Sacred Rhetoric*, (Edinburgh: Banner of Truth Trust, 1979), pp. 267-268.

U5.L2.C.2d.i

[Lecture 3]

A BROAD OVERVIEW OF THIS ENTIRE UNIT OF PASTORAL THEOLOGY

Introduction:

1. **The fact of mystery in connection with all revealed truth.**
2. **An overview of the following material.**
 - I. The preacher and his present relationship to God in the act of preaching
 - The measure of a man’s true usefulness will generally be in direct proportion to how much of the truly religious element precedes his entrance into the pulpit, is carried with him into the pulpit, and is sustained and intensified during the act of preaching.
 - II. The preacher and his present relationship to himself in the act of preaching
 - We are informed in Gal. 5:23 that the fruit of the Spirit is “self-control.” We are to have a conscious concern to control ourselves with reference to our physical appearance, the use of our voice, the regulation and expression of our emotions, and with respect to physical action in our preaching.
 - III. The preacher and his present relationship to his hearers in the act of preaching
 - Under this heading we will attempt to analyze the elements of the current that exists between the preacher and his hearers as he preaches. Any view of preaching that views it as “one way communication” is tragically wrong. The consideration of this concern will lead us to such matters as eye contact, our sense of interaction with the people of God, etc.
 - IV. The preacher and his present relationship to his paper in the act of preaching
 - Most of us will find it necessary to have some paper accompanying us as we enter the pulpit. However, the issue with which we must grapple is, how do we lose our paper without allowing it to become a barrier between us and our people? It is this question I will attempt to answer under this heading.
 - V. The preacher in his present relationship to the physical context of his preaching

- We do not preach to disembodied spirits nor to congregations of blind people. Therefore, we must consider such issues as our visibility, the placement of the pulpit, a lighting, fresh air, ventilation, etc. I will attempt to address these very practical issues with some workable guidelines.

I. The Preacher and His Present Relationship to God in the Act of Preaching

Ps. 16:8
1 Kings 17:1

A. An exhortation to cultivate the thoughts which ought to dominate our consciousness in the act of preaching

1. *Cultivate the awareness of preaching as in the sight of God.*

2 Cor. 2:14–17
2 Cor. 12:19

2. *Cultivate the awareness of preaching as one on His way to the judgment of God.*

Acts 24:15–16
2 Cor. 5:4–10
1 Cor. 4:1–5
2 Tim. 4:1, 8
Heb. 13:17

- a. If you cultivate this awareness, you will have no crippling fear of men.

1 Cor. 4:4

- b. If you cultivate this awareness, you will not just serve time.

2 Cor. 4:5

- c. If you cultivate this awareness, you will be marked by urgency.

2 Cor. 5:11

- d. If you cultivate this awareness, you will be marked by singleness of purpose.

2 Cor. 5:9–10
2 Tim. 4:1–8

3. *Cultivate the awareness that you are preaching as an appointed ambassador, herald, and gift of the ascended Christ.*

1 Tim. 1:12
Rom. 10:14, 15
2 Cor. 5:19
Jn. 13:20
Eph. 4:11,15

NOTE: Do you see why we are so insistent that men have a true and orderly biblical call to the preaching office? Do you see how boldness, authority, and directness, are all rooted in the consciousness of derived and conferred authority.

See Jer. 23:21, 32

4. *Cultivate the awareness that preaching is the uniquely chosen and unchangeably relevant instrument of God.*

1 Cor. 1:18, 21 with Rom. 10:14, 15
Jn. 10:16
Jn. 17:7
Eph. 4:15 with 4:11
2 Tim. 4:2

Quote# 7A See John Owen, *The Works of John Owen*, vol. 7, (London: Banner of Truth Trust, 1968), p. 193. U5.L3.IA.4i

Quote# 7B See Joshua H. McIlvaine, *Elocution: The Sources and Elements of Its Power*, (New York: Charles Scribner's Sons, 1895), pp. 10-11. U5.L3.IA.4ii

B. The practical results of such cultivation: Holy enthusiasm and expectancy, freshness, and avoidance of all that is dull and lifeless and passionless.

Mk. 4:26-9
Is. 55:10-11
2 Cor. 4:7-15

[Lecture 4]

II. The Preacher in Relationship to Himself in the Act of Preaching

- Introduction

1. *An explanation concerning the approach to this subject*
 - Preaching involves the entirety of our redeemed humanity.
2. *The biblical foundation for this approach to this subject consists of two crucial issues*
 - a. Edification

1 Cor. 14:26b, 32
 - b. Self-control

Gal. 5:23
1 Cor. 9:25
1 Cor. 12:1-2

 - Quote# 8 See Geoffrey B. Wilson, *1 Corinthians A Digest of Reformed Comment*, (Edinburgh: Banner of Truth Trust, 1978), p. 207. U5.L4.II.2b.i
 - Quote# 9 See Joshua H. McIlvaine, *Elocution: The Sources and Elements of Its Power*, (New York: Charles Scribner and Sons, 1895), pp. 165-166. U5.L4.II.2b.ii
3. *Qualification, caution, and direction concerning this approach*
 - a. These principles demand critical analysis and conscious efforts for correction, cultivation, and improvement.
 - b. With few exceptions this effort must not be carried on in the pulpit.
 - Self-forgetfulness should characterize us as our minds are taken up with our subject, God and those to whom we are speaking.
 - Quote# 10 See William M. Taylor, *The Ministry of the Word*, (London: T. Nelson and Sons, 1876), p. 72. U5.L4.II.3b.i

- c. Without keeping this issue clearly in your mind you will find two things militating against the cultivation of effective preaching: paralyzing fatalism and crippling preoccupation.
- d. Our goal must be 1 Tim. 4:15.

A. The preacher's physical condition, appearance and bearing, or pulpit deportment

1. *Your general physical condition in the act of preaching itself*

- If you neglect this, there will be an erosion of confidence on the part of your hearers and a diminishing of your ability to give yourself to the rigors of preaching.
- Quote# 12 See John A. Broadus, *On the Preparation and Delivery of Sermons*, (Birmingham, AL: Solid Ground Christian Books, 2005), p. 482.
U5.L4.II.A.1.i
- See Appendix #2 for McIlvaine on the Physical well-being of the preacher
- Quote# 13 See Charles H. Spurgeon, "The Minister's Self-Watch" in *Lectures to My Students*, (Edinburgh: Banner of Truth Trust, 2008.) p. 2.
U5.L4.II.A.1.ii

2. *Clothing*

Gen. 3:21
1 Cor. 9:19-23
2 Cor. 6:3-4a

- Quote# 13A See Geoffrey B. Wilson, *2 Corinthians A Digest of Reformed Comment*, (Edinburgh: Banner of Truth Trust, 1979), pp. 81-82.
U5.L4.II.A.2.i

a. Cultural compatibility

1 Cor. 9:19-23
2 Cor. 6:3

b. Christian modesty

1 Tim. 3:2

c. Aesthetic sensitivity

Gen. 1:31

See David McCullough, *John Adams*, (New York: Simon & Schuster, 2001), pp. 585-586.

d. Sanctified flexibility

APPLICATION:

- 1) Don't be so "spiritual" as to minimize these things. It is not a biblical spirituality which is unconcerned with gaining men's favor with the view to saving them. Nor is it biblical spirituality that is unconcerned about giving unnecessary offense to the people of God.
- 2) Granted, Christian biography reveals that there have been some men of great gift who have been considered eccentrics regarding these matters and apparently got away with it. But did they really? How many others might have been touched and blessed by their ministry had they been more sensitive to these perspectives relative to these issues.
- 3) A good rule of thumb is this. Be so adorned that you can show up with a new suit, shirt, or tie, and few people would even notice it. You should aim at not distracting the minds of people because of your adornment on either end of the spectrum.
- 4) You can dress well and acceptably and yet relatively inexpensively. Thrift shops are not closed to preachers

Illustration: From Larry Johnson at TBC

- 5) A close colleague of the late Dr. A. W. Tozer relates the incident of Tozer being approached by a hyper-spiritual woman who asked him the question "Dr. Tozer, what is the last thing you think about before you ascend the pulpit? His answer was, "Ma'am, I always check my zipper!!!"

3. *Grooming*

- a. Under this heading I include such things as hairstyle, present condition of your hair, your fingernails, both their length and their cleanliness. Your shoes, neat and well shined or scuffed and unshined, a clean and well-ironed handkerchief, the style and placement of your glasses if you wear them, etc.

- b. Is it not true that we associate disarray in dress and grooming with either madness or genius? Once again, in keeping with the principles already articulated from 1 Cor. 9:22 and 2 Cor. 6:3, I would suggest that the four qualities listed under dress, apply here as well:
- 1) Cultural compatibility
 - 2) Christian modesty (in the use of such things as cologne and perfumes)
 - 3) Aesthetic sensitivity
 - 4) Sanctified flexibility

APPLICATION:

- Do not be so spiritual as to minimize the importance of these things. We must never underestimate what the devil may use to turn people’s minds away from your message or from respect for your person.
- Do not be so selfish as to be unwilling to acquire some accurate knowledge of these matters, and continue to keep yourself aware of cultural changes regarding these things.
- Don’t become self-centered and vain, and earn the reputation of being a “sartorial dandy.” (Use your dictionary to look up those two very good words which I have just used).

4. *Posture*

- a. I refer here to the position or carriage of your body as you approach and ascend the platform or the place where you sit just prior to leading the service of worship, or entering the pulpit to preach.
- b. I will deal with physical action in preaching under a separate heading. I am only thinking here of this limited dimension of your physical carriage and bearing.
- c. Some would think this is a matter of unworthy of comment. But is it? The Scriptures are full of accounts in both the Old and New Testaments indicating that there is a perceived relationship between the state of a man’s mind and heart, and the position or carriage of his body. Before you ever open your mouth to speak to the congregation, the manner of your entering into public view has already sent out a message to those who look at you.

- d. Again, I would suggest some of the same key words which ought to characterize our posture in this setting:
- 1) Dignity
 - As I come to lead the worship, or to preach the Word, I am entering into the peculiar and special presence of God in the midst of His gathered people. If I would not shuffle or saunter carelessly into the presence of an earthly monarch, with slumped shoulders and my hands in my pockets, surely I should not come into the presence of the King of Kings and Lord of lords in such a slovenly manner.
 - 2) Certainty/Confidence
 - I enter the platform or the pulpit as a messenger of the living God. My bearing and carriage and overall demeanor should reflect something of my high and noble calling.
 - 3) Modesty/Propriety
 - I come to stand among God’s people as a redeemed sinner, unworthy to speak in my Master’s name. There should be nothing that gives the impression of a carnal, cocky, swagger and strut the stuff of the celebrity bursting onto the stage of “The Tonight Show.”

5. *Facial expression*

- a. I am not leaping ahead to this aspect as it falls under the category of the emotions or physical action in preaching. Rather, I am limiting my concern to the facial expression we have when coming to the platform or entering the pulpit.
- b. Once more, I remark that the Scriptures are clear in demonstrating that the face is often the mirror of the soul.

Gen. 4:5, 6
Mt. 6:16
Prov. 15:13
Acts 6:15
2 Cor. 3:7

- c. I would suggest that the words which ought to characterize our countenances as we ascend the platform and then to the pulpit are:

- 1) Sobriety
- 2) Joy
- 3) Confidence in God
- 4) Goodwill to Men

Conclusion: Do not absolutize these principles or negate personal taste. Be dignified, gracious Christian gentlemen.

[Lecture 5]

B. The preacher's emotional constitution and activity

1. A working definition and description of the emotions

- Webster: “The state or capacity of having the feelings aroused to the point of awareness.”
- Quote# 14 See *Baker's Dictionary of Theology*, (Grand Rapids: Baker Book House, 1969), Definition of Emotion. U5.L5.II.B.1.i
- Quote# 15 See Robert L. Dabney, *Discussions of Robert Lewis Dabney*, vol. 3, (Edinburgh: Banner of Truth Trust, 1982), p. 2. U5.L5.II.B.1.ii

2. The origin and moral quality of the emotions

- a. It is abundantly clear that the emotional constitution of man is a created reality. In fact, it is a vital part of the image of God in us. God is a God who has emotions. He is not pure undiluted power, or pure light of mind and intellect. He is a personal God who is not only infinite in power and knowledge, but has an infinite capacity and faculty to love, to hate, to rejoice, and to grieve.
- b. In contemplating such things, the safest path to walk in order to avoid entangling ourselves in unedifying philosophical subtleties and distinctions, is constantly to remember that the God whom we worship, love, and serve, is the God revealed to us in the person of our Lord Jesus Christ. He said, “He who has seen me, has seen the Father.” And again, John tells us in John 1:18 that “No man has seen God at any time. The only begotten who is in the bosom of the father, he has declared him.”
- c. Consider Adam in his pre-fallen state and condition. His mind had an accurate perception of reality –that is, his cognitive faculties played no tricks on him. Furthermore, his will was positively committed to righteousness. Therefore, all of his emotional states which attended his clear cognition and upright volition were fully virtuous.
 - Illustration: excitement and joy at the gift of Eve/delight in the labor assigned to him/fear at the thought of death.
- d. But with the entrance of sin, all has undergone a radical disruption, including the emotions. Sinful man loves what he ought to hate, and hates what he ought to love. He is emotionally stirred by error and yet apathetic before truth. Total depravity means that the whole fabric of our emotional constitution has been tainted and twisted by sin.

Jas. 4:8-9

- e. However, when the restorative, re-creative work of God visits men in regeneration, that work touches the whole man, mind, will, and the emotions. Hence, no little part of that supernatural work of grace is described as impinging upon them manifested in sanctified emotions.

Rom. 14:17

Gal. 5:22

Rom. 12:15

Mt. 5:3

- f. In the scheme of grace, the emotions are to be influenced by the truth. When they are, they are thus holy emotions and not to be despised or neutered.
- g. However, in seeking to understand our emotions, we must not only focus up on their origins and moral quality, but we must also remind ourselves that remaining sin still influences the emotions in adverse ways. Furthermore, just as sin has crippled many of our other faculties, some men have experienced “broken circuits” in their emotional constitution which need to be mended if they are ever to understand and experience the proper place of their emotions in connection with preaching.

SUMMARY:

- 1) In concluding this section of the lecture, I would heartily recommend the essay by Dabney as laying bare some of the most helpful insights on the emotions in conjunction with religious truth, etc.
 - *Discussions of Robert Lewis Dabney*, vol. 3, Essay #1
- 2) I would also recommend Dabney’s exposition of 1Cor. 3:10-15, found in his *Discussions*, vol. 1, pp. 551-574
 - Quote# 16 See Robert L. Dabney, *Discussions of Robert Lewis Dabney*, vol. 1, (Edinburgh: Banner of Truth Trust, 1982), pp. 558-559. U5.L5.II.B2.2.i
- 3) I would also highly recommend the following resources:
 - B. B. Warfield’s, *The Person and Work of Christ*, “*The Emotional Life of Our Lord*.”
 - Brian S. Borgman’s excellent book entitled *Feelings and Faith*

[Lecture 6]

3. *The strategic place and function of the emotions in oral communication*

- a. It is an indisputable fact that the emotions cause great physiological effects in general.
 - 1) Fear can make the adrenal glands pump out adrenaline, increasing the heart rate.
 - 2) Anxiety can influence the flow of digestive juices causing heartburn.
 - 3) Grief opens up the tear ducts and makes the whole frame crumble with sobbing.
- b. Furthermore, it is an equally indisputable fact that the emotions exert a powerful influence on all the factors and faculties involved in oral communication in particular.

Illustration: a distraught mother whose child is trapped in a burning building. Her voice, her vocabulary, and her physical action are all driven by the powerful emotion of a mother's love.

- Quote# 17 See S. T. Sturtevant, *The Preacher's Manual Lectures in Preaching*, (New York: J. C. Riker, 1846), pp. 334-335.

U5.L6.II.B.3b.i

- Quote# 18 See Joshua H. McIlvaine, *Elocution: The Sources and Elements of Its Power*, (New York: Charles Scribner's Sons, 1895), pp. 59-61.

U5.L6.II.B.3c.ii

- c. Here is the fundamental difference between a human being and a computerized voice. When the computerized robot speaks, there is no indication of the fluctuation or variety dictated by the emotional state of the speaker. It can say with exactly the same tone as the following two things:
 - 1) Today is Friday--welcome to the pastoral theology class
 - 2) A smoke detector has indicated that this building is on fire. Your life is in danger. Exit the building immediately.
- d. Not only do the emotions powerfully influence the speaker in oral communication, but they also have a profound influence upon the listener as well. It is a fact that for good or for evil, by means of truth or error, he who moves men's affections, moves men. The Holy Spirit neither negates

nor bypasses this fundamental reality of human experience. Rather, He lays hold of it and sublimates it to the accomplishment of the saving purposes of God.

- Quote# 19 See Ebenezer Porter, *Lectures on Homiletics and Preaching, and on Public Prayer; Together With Sermons and Letters*, (New York: Jonathan Leavitt, 1834), pp. 456-457.

U5.L6.II.B.3d.i

e. Again, hear Dabney on this aspect of the place of the emotions in oral communication.

- Quote# 20 See Robert L. Dabney, *Discussions of Robert Lewis Dabney*, (Edinburgh: Banner of Truth Trust, 1982), pp. 561-562.

U5.L6.II.B.3e.i

- Quote# 21 See Robert L. Dabney, *Sacred Rhetoric*, (Edinburgh: Banner of Truth Trust, 1979), pp. 247-249.

U5.L6.II.B.3f.i

f. It is Dabney's clear view of this subject which makes his two chapters on "Persuasion" so powerful.

g. It is this very persuasion that led the late Prof. John Murray to say these words: "To me, preaching without passion is not preaching at all." (Murray's Collected Writings, Vol. 3, p 72)

h. If these perspectives relative to the relationship between the emotions and oral communication are valid, then is it not unthinkable that a man should stand before his fellow mortals with a mind impregnated with divine truth – his own affections warmed by the truth – and under the peculiar present assistance of the Holy Spirit connected with preaching – is it not unthinkable that emotional energy should not pulsate throughout his discourse?

i. Furthermore, is it not the height of an unsound theology of the constitution of man as created in the image of God and redeemed by the grace of God which would assert that the intense emotional energy in preaching is both unwarranted, indiscreet, and even unnecessary? Or even worse, some regard it as profane and a pollution of the pulpit by the influence of the theater.

Illustration: Go back to the analogy of a distraught mother

j. Rather, I trust we would all subscribe without reservation to the sentiments expressed by McIlvaine.

- Quote# 22 See Joshua H. McIlvaine, *Elocution: The Sources and Elements of Its Power*, New York: Charles Scribner's Sons, 1895), pp. 58-59. U5.L6.II.B.3j.i
- k. Read the stirring account of these principles embodied in the preaching of that great Southern theologian and preacher, James Thornwell.
 - Quote# 23 See Dr. Benjamin M. Palmer, *The Life and Letters of James Henley Thornwell*, (Edinburgh: Banner of Truth Trust, 1974), pp. 548-550. U5.L6.II.B.3k.i

[Lecture 7]

4. *The basis for the moral obligations in conjunction with our emotions*

THE FOUNDATIONAL THESIS: **It is our duty to cultivate, control, and appropriately express our emotions in the act of preaching**

a. The Logical Proof

- 1) Self-control is a biblical duty.

Prov. 16:32
Prov. 14:29
Gal. 5:23

- 2) Our emotions are a part of our God-given self.

- 3) Therefore, the control of our emotions is our duty.

b. The Mathematical Proof

- 1) The whole includes all of its parts.

- 2) Our emotions are an integral part of our full humanity, and must therefore come under the influence of the Holy Spirit's ministry producing in us self-control.

c. The Scriptural Proofs

Joel 2:12-14, 17
Ezek. 24:15-18
Neh. 8:9-12
Ecc. 3:1-4
Mat. 5:11, 12
Lk. 23:28-31
Rom. 12:15
1 Cor. 7:29-30
Jas. 4:9

- 1) In these passages God calls upon men to come to grips with the realities which, if consciously and powerfully present in the mind and heart, cannot but produce the commanded emotional state and its appropriate expressions.

- 2) In these passages we also learn that higher considerations may dictate a restraint upon the ordinary and normal emotional state.

1 Cor. 7:29-30
Ezek. 24:15-18
Rom. 12:15
Lk. 9:44

- 3) In these passages it is assumed that the emotion and its appropriate expressions are normally concurrent realities

– Quote# 24 See James W. Alexander, *Thoughts on Preaching*, (Edinburgh: Banner of Truth Trust, 1988), pp. 18, 20.

U5.L7.II.B.4c.3.i

SUMMARY

- I trust I have now established the biblical basis for the assertion that it is our duty to cultivate, control, and appropriately express our emotions.
- If this is a general Christian duty, how much more is it our duty when all of our faculties are concentrated on the great and weighty issues of time and eternity in the actual act of preaching.
- When the mind and heart of the preacher are fully taken up with clear views of spiritual realities, then all the lines to all of his emotions should be plugged in and fully functioning.

5. *Some practical guidelines for the cultivation and appropriate expression of the emotions in preaching*

a. General emotional cultivation and its appropriate expression

- 1) Engage in regular biblical meditation.

Ps. 39:3
Lk. 9:44

- 2) Exercise the imagination and empathetic faculties

– Quote# 25 See Joshua H. McIlvaine, *Elocution: The Sources and Elements of Its Power*, (New York: Charles Scribner's Sons, 1895), pp. 75-76.

U5.L7.II.B.5a.2.i

- Quote# 26 See Joshua H. McIlvaine, *Elocution: The Sources and Elements of Its Power*, (New York: Charles Scribner's Sons, 1895), pp. 78-80. U5.L7.II.B.5a.2.ii

3) Give vent to the appropriate emotional expressions attending these activities.

Ps. 62:8

4) Read out loud, seeking to let the appropriate emotional impact be felt and expressed. (An excellent exercise is to do this in your devotional reading of the Scriptures.)

b. Specific emotional cultivation and control in preaching

1) Seek a real but restrained emotional engagement in the process of your preparation.

- Do not exclude the emotions from the process of preparation – the reality of being engaged in earnest prayer must be sustained throughout your preparation. Such prayer is almost always “emotionally warm.”

- Although what happens in the act of preaching is often unpredictable, as a general rule, the level of felt grip and warmth and holy passion experienced at the desk and on our knees prior to preaching, will be an index of what we will experience in the act of preaching itself.

- Quote# 27 See Joshua H. McIlvaine, *Elocution: The Sources and Elements of Its Power*, (New York: Charles Scribner's Sons, 1895), pp. 68-69. U5.L7.II.B.5b.1.i

- Quote# 28 See Gardiner Spring, *The Power of the Pulpit*, (Edinburgh: Banner of Truth Trust, 1986), pp. 126-127. U5.L7.II.B.5b.1.ii

2) Now, in the actual delivery of the sermon, the general principle is that we should seek a free but real and controlled flow of the emotions throughout the entire delivery.

- The great biblical mandate in this connection is “Quench not the Spirit.” Since the fruit of the Spirit is “self-control” do not quench the Spirit's work in producing self-control in you as you preach.

- Emotional frenzy is the stuff of pagan and demonically inspired religion– not the stuff of Holy Spirit controlled religious experience (1Cor. 12:2).
- On the other hand, since the Holy Spirit is the Spirit of truth, do not grieve him by seeking to force an expression of emotion which is not spontaneous. We are commanded “lie not one to another.” To preach with the painted fire of forced emotion is one of the most reprehensible forms of lying. The man who has written in his notes “weep here” is a despicable fake.
- Quote# 29 See William M. Taylor, *The Ministry of the Word*, (London: T. Nelson & Sons, 1876), p. 138. U5.L7.II.B.5b.2.i
- Quote# 30 See D. Martyn Lloyd-Jones, *Preaching and Preachers*, (Grand Rapids, MI: Zondervan Publishing House, 1972), pp. 92-95. Quote#30 U5.L7.II.B.5b.2.ii

6. *Miscellaneous observations and cautions relative to this subject*

- a. Seek to gain an accurate assessment of your basic emotional constitution, and deal with yourself accordingly.
 - Some men need a bridle, but others need a spur.
- b. Consciously work at mending any broken circuits between proper emotions and their appropriate expression.
 - 1) Look to Christ as your perfect example-
 - 2 Cor. 3:18
 - 1 Jn. 2:6
 - 2) Take practical steps to cultivate your emotions
 - Work at expressing proper emotions with your wife, children, and other intimate friends– since such friends know you in your more “native” emotional patterns, explain to them that you are seeking to expand the range of emotional expression, and solicit their help.
 - Seek the critical assessment of wise and competent Christians.

c. As you preach, beware of venting emotion beyond the present level appropriate to the mental and emotional state of your hearers. Seek to be sensitive to the congregation's emotional movement with you during the course of your preaching.

– Quote# 31 See Robert L. Dabney, *Sacred Rhetoric*,
(Edinburgh: Banner of Truth Trust, 1979), pp. 250-251.
U5.L7.II.B.6c.i

d. Beware of your peculiar vulnerability after the emotional expenditure of preaching.

[Lecture 8]

C. The preacher's vocal powers and their employment in the act of preaching

1. The relative importance of the vocal powers in preaching.

- a. In relationship to the vital, consistent, and growing Christian character of the preacher, the vocal powers are of secondary importance.

1) Explanation

- It is a well known truism that “What you are and what you do speaks so loudly that I cannot hear a word that you say.”
- It is for this reason that the primary biblical requirements for the office of an elder are those that point to the necessity for a vital, consistent, mature, and balanced Christian character.

1 Tim. 3:1-7
Titus 1:5-9
2 Cor. 4:2b

2) Application

- Whatever we may be constrained to do after these lectures in order to exercise and develop our vocal powers, such disciplines must always take second place to the command of Paul to Timothy in 1Tim. 4:7- “exercise yourself unto godliness.”

- b. In relationship to the content of our preaching, the vocal powers of the preacher are also of secondary importance.

1) Explanation

- If our view of preaching is taken from the Scriptures, we are persuaded that the clear, accurate, proclamation and application of the Scriptures is of the very essence of preaching.

2 Tim. 4:2
Is. 8:20

- Our job description is succinctly stated in

2 Tim. 2:15

- Bad content, well delivered, can only advance the cause of error and ignorance.

Rom. 16:18
2 Pet. 2:18

2) Application

- It is absolutely crucial, that you constantly remember that everything I say from here to the conclusion of the next lecture rests down upon these first two qualifying principles concerning the relative importance of the use of our vocal powers in relationship to the life of the preacher and the substance of what he preaches
- If we fail to keep in mind the relative importance of the voice in relationship to the preacher's life and to the measure of truth he proclaims, our motives and endeavors in vocal culture will leave us vulnerable to soul-destructive deviations from biblical norms, both in our lives and in our labors, and in our hearers.
- Always remember the simple little principle, that with respect to preaching, "Character and content take precedence over voice."

- Quote# 32 See Gardiner Spring, *The Power of the Pulpit*, (Edinburgh: Banner of Truth Trust, 1986), pp. 152-153. U5.L8.II.C.1b.2i

(Quote from page 291 is found on page 153)

- Quote# 33 See Rev. James Stalker, *The Preacher and His Models*, (New York: A. C. Armstrong & Sons, 1891), pp. 167-168. U5.L8.II.C.1b.2.ii

- Quote# 34 See Robert L. Dabney, *Sacred Rhetoric*, (Edinburgh: Banner of Truth Trust, 1979), p. 261. U5.L8.II.C.1b.2.iii
 - c. Relative to the actual activity of preaching, the vocal powers are of supreme and critical importance.
 - Quote# 35 See John A. Broadus, *On the Preparation and Delivery of Sermons*, (Birmingham, AL: Solid Ground Christian Books, 2005), p. 483. U5.L8.II.C.1c.i
 - Although physical action or animation ordinarily constitute a vital part of effective preaching; although eye contact and sensitivity to the mutually generated current between preacher and congregation are also a vital part of effective preaching; none of these things can displace the use of the voice from its position of primacy of importance in the activity of preaching.
 - Quote# 36 See Charles H. Spurgeon, “On the Voice” in *Lectures to My Students*, (Edinburgh: Banner of Truth Trust, 2008), pp. 125-126. U5.L8.II.C.1c.ii
 - Quote# 37 See John C. Ryle, *Christian Leaders of the 18th Century*, (Edinburgh: Banner of Truth Trust, 2002), pp. 201-202. U5.L8.II.C.1c.iii
2. The moral necessity for having a conscious concern for and practical engagement in the deliberate cultivation of our vocal powers as preachers of the Word of God.
- a. I have wrestled much and pondered long before using the words “the moral necessity” in connection with this concern of cultivating our vocal powers.
 - b. I am conscious that the words “moral necessity” bring us into the theater of the human conscience and its function to declare our actions either right or wrong – sinful, or virtuous.
 - c. Fully aware that to touch the conscience with anything other than the revealed will of God, is to be guilty of a grievous sin – the very sin for which our Lord condemned the religious leaders of his day – namely, “binding burdens grievous to be

borne,” and of “teaching for doctrines the commandments of men.”

- d. However, in this hour I am unashamedly attempting to make you feel Holy Spirit conviction and truth-based guilt if you have no conscious concern about the use and cultivation of your vocal powers as a preacher.
- e. Furthermore, I trust that God will bring you to a place of thorough repentance and reformation in this area of seeking increased ministerial usefulness, all to God’s glory and to the spiritual benefit of your hearers.
- f. Consider with me then a threefold case for the moral necessity to cultivate our vocal powers.
 - a. The moral pressure of the Golden rule
 - See Mt. 7:12
 - Apply the text to this matter about the use of the voice.
 - Ask yourself the following questions: Do you like to hear the Word of God preached to you by a man who having made himself aware of the various elements of his vocal powers is consistently cultivating them and assiduously employing them in order to make his preaching as edifying, gripping, and pleasing as possible?
 - See Eccl. 12:10
 - 1 Cor. 14: 8-9
 - Do you like to listen to a preacher who is constantly using a nervous “uh,” or who is constantly dropping his voice to the point where you cannot get the full predicate of his sentences- or who engages in an irritating sustained roaring that causes pain to your ears- or a man who speaks in a garbled, and articulate, poorly enunciated pattern of speech?
 - Surely, brethren, as you would not be spoken to in this way, do not speak to your hearers in such a manner. I

hope you feel the pressure – the moral pressure – of the Golden rule upon your conscience. Remember, that the “Golden rule” is the sum of the moral and ethical demands of the entirety of “The law and the prophets.”

- b. The moral pressure of the mandate to seek the maximum edification of our hearers.
 - In Paul’s treatment of spiritual gifts- and especially the gifts of tongues and prophecy- both gifts of utterance, the over arching and dominant concern is expressed in 1 Cor. 14:12 and 14:26b.
 - Now within that overarching and primary concern, nothing is more critical than what is said in verse nine. The central issue is that of speaking in such a way that we will be easy to be understood.
 - That demand relates directly to the use of our vocal powers. Such things as volume, articulation, pacing, vocabulary, etc. are all involved in speaking in such a way that we are “easy to be understood.”
 - Therefore, if I am passionately committed to the exercise of my gifts in such a way as to be conducive to maximum edification, I must have a conscious concern for, and be practically engaged in, the deliberate cultivation of my vocal powers!
- c. The moral pressure of general revelation
 - General revelation is just that. It is revelatory data – it contains truths concerning God, man, and the world about us and the world within us. These are the things that constitute the “stuff” of general revelation.
 - See Romans 1:18 ff.
 - See Romans 2:15.
 - So clear and morally binding is the data of general revelation, that it leaves men who have never had special revelation utterly “without excuse” and lying

under the judgment of God when it is violated in those ethical demands imprinted upon our very constitution.

- Hence, Paul’s words –1 Cor. 11:14, “Does not nature itself teach you?” Or again, Paul’s words in Romans 1 that men are condemned because they “Do that which is against nature”, and his words in 2 Tim. 3:3 -- “Without natural affection.”
- What are the valid principles of elocution but the dictums (dicta for all Latin buffs!) of general revelation–dictums which the giver of that revelation demands that we receive and consciously respect when engaging in oral public discourse?
- Quote# 38A See William Russell, *Pulpit Elocution*, (Andover: Warren F. Draper, 1878), p. 18.
U5.L8.II.C.2.c.i
- Quote# 38B See Joshua H. McIlvaine, *Elocution: The Sources and Elements of Its Power*, (New York: Charles Scribner’s Sons, 1895), pp. 180-183. U5.L8.II.C.2.c.ii

SUMMARY AND CONCLUSION:

God has given to every preacher, three great instruments and tools to accomplish his task. One is his **head**, another his **heart**, but the third is his **tongue or his voice**.

Would you want to be ministered to by a man who used only one half of his head or one half of his heart in that ministry? No, you want a man to minister to you who has engaged his whole mind in his preparation and now in his preaching. You want a preacher who engages all of his heart in his preparation and his preaching. However, many of us settle for only half of the use of our God-given faculties of speech. We are robbing God of one of the demands of the First Commandment; namely, that we are to “love the Lord our God with all of our ... strength,” even the strength inherent in all the mysterious powers of speech.

[Lecture 9]

We come now in the third-place to take up together

3. An identification and description of the various vocal powers

INTRODUCTION: MY WORKING THESIS IS TWO-FOLD:

- 1) Negatively stated: None of the God- given dimensions of our vocal powers should be omitted or poorly regulated in the act of preaching.
- 2) Positively stated: All of the God-given dimensions of our vocal powers ought to be wisely employed in the service of God's truth.
 - a) I am not about to identify all the parts of our physiology that are involved in the act of preaching.
 - b) Different writers on this subject list a different number of organs and bodily parts which ought to be fully engaged in all effective public speaking. One author I read named up to 30!
 - c) However, no list of such organs and bodily functions involved in the discipline of public speaking would omit the stomach muscles, the diaphragm, lungs, larynx, nasal cavities, tongue, teeth, and lips as essential parts in anything approaching effective oral discourse to a group of people.
 - d) What then are those basic elements wrapped up in our vocal powers?
 - e) Well, while not claiming any technical expertise in this field, the things I have gleaned from my reading, observation and experience lead me to identify at least seven such elements.
 - a. Volume or force
 - In addressing this aspect of the use of our voices, I can do no better than to quote R. L. Dabney.
 - Quote# 39 See Robert L. Dabney, *Sacred Rhetoric*, (Edinburgh: Banner of Truth Trust, 1979), pp. 304-305. U5.L9.II.C.3.a.i

- The excessively sustained loud volume of some men, not only hurts the ears of their listeners, it also dulls the mind to any real impression of the truth that ought to be pondered.
- ILLUSTRATION OF THE TRAIN AT NIGHT
- Broadus wisely and a bit sarcastically remarks: “Long passages of bawling, relieved only by occasional bursts into a harrowing scream, are in every sense hurtful to all concerned” (page 493.)
- Likewise, the excessively sustained whisper is irritating and dulls the mind to the impression which a well-placed and sufficiently vocally sustained “stage whisper” ought to make upon one’s hearers.
- The “stage whisper” of a consummate actor is heard with clarity by the last person in the last row of the theater.
- My good friend Pastor Jack Seaton once wrote an article entitled “Please, Preacher, Don’t Whisper.”
 - See Is. 58:1; and Jn. 7:37
 - Quote# 40 See Charles H. Spurgeon, “On the Voice” in *Lectures to My Students*, (Edinburgh: Banner of Truth Trust, 2008), p. 131. U5.L9.II.C.3.a.ii

b. Compass or Range

- This refers to the ability of the human voice to go from high to low tones and back again.
- Generally speaking, the upper range most often expresses emotional excitement, while the lower range generally expresses more somber or reflective thought.

ILL. Two waiting rooms: good news in one, bad news in another.

c. Melody

- This refers to the movement of the voice from one range to another.

- It is the opposite of the older computer voice.
- Quote# 41 See Charles H. Spurgeon, “On the Voice” in *Lectures to My Students*, (Edinburgh: Banner of Truth Trust, 2008), p. 126. U5.L9.II.C.3.c.i

d. Emphasis

- In this, I am referring to the coloring or highlighting of words
- It may be a combination of volume, pitch, or pacing.

ILL. Mary had a little lamb.

e. Distinctness

- By this I mean giving to each part of a word its due pronunciation, and enunciation.
- I refer as well to the separation of words by pronouncing all the consonants. Words must not “piggy-back” one another in garbled, indistinct succession.
- Quote# 42 See Robert L. Dabney, *Sacred Rhetoric*, (Edinburgh: Banner of Truth Trust, 1979), pp. 305, 306. U5.L9.II.C.3.e.i
- Anyone committed to speak with unmistakably clear distinctiveness will soon find out that he must bring to the service of speaking, not only his tongue and his teeth, but also his lips as well.
- See Isaiah 6 and many verses in Proverbs where “The lips “are a metonymy for the whole speech process.
- Listening to some men in the way in which they pour out indistinct speech, one would think that they had professional training in a school for ventriloquists!
- Quote# 43 See Charles H. Spurgeon, “On the Voice” in *Lectures to My Students*, (Edinburgh: Banner of Truth Trust, 2008), pp. 140-141. U5.L9.II.C.3.e.ii

f. Speed or Tempo

- We must seek to ascertain what I would call our “median efficient speed.” Having determined that, we may speed up or slow down, and yet still be within the range of being heard with pleasure.
- This “median speed” should not be frustratingly slow, or discouragingly fast.

ILL. The pace of a drugged elephant plodding through thick trees/Contrast the pace of the preacher Spurgeon described as a man speaking at the speed commensurate with a “horse who has a hornet in his ear!!!”

g. Intensity

- This is a dimension of verbal communication that is hard to define, but is very obvious when we encounter it.
- Quote# 44 See Robert L. Dabney, *Sacred Rhetoric*, (Edinburgh: Banner of Truth Trust, 1979), pp. 312-313. U5.L9.II.C.3.g.i
- Give the example by using the sentence: “I **cannot** and I **will not** deny the truth”.

h. SUMMARY AND APPLICATION:

1. I urge you my brothers, to think of these seven elements of your vocal powers and to ask yourself, “Am I cultivating all of these marvelous powers so that they will come to my aid and serve me as I serve my Lord in the preaching of the Word?”
2. Ask yourself, “Who made us with the capacity to express these seven aspects of oral communication? Who made us so that our ears can discern these different dimensions and nuances of speech and to respond appropriately to them?”
3. I am not suggesting that we enter our pulpits with a seven point checklist, and think of these things in the actual act of preaching.
4. Rather, I am urging you to engage in an honest evaluation of your rhetorical strengths and weaknesses while outside the pulpit. Having done this, I am urging you to make conscious endeavors to

- increase and maximize your native and acquired strengths, and labor to diminish and correct your native and acquired weaknesses.
5. Since we live in the advent of recorded sermons, listen to yourself with these things in mind and enter into honest self-criticism. Periodically I still do this after 58 years of preaching. Is it a humbling exercise? Of course. But, it is helpful.
 6. Dabney has wisely stated the issue in this way: “Perpetual vigilance is the only condition of right rhetorical action.” He wrote these words at the end of the section of his lectures on the use of the voice in our preaching.
 7. Ask a discerning brother to help you in this process of self-criticism.
4. Practical guidelines for the regulation and cultivation of our vocal powers
 - a. *General Counsels Concerning the Use of the Voice*
 - 1) Avoid all vocal affectations.
 - Quote# 45 See Charles H. Spurgeon, “On the Voice” in *Lectures to My Students*, (Edinburgh: Banner of Truth Trust, 2008), pp. 126-127. U5.L9.II.C.4a.1.i
 - 2) Correct all vocal distractions where possible.
 - Some things in your vocal mannerisms that may be very “natural” to you, may well be very “naturally irritating” or distracting to others.
 - The effects of sin have penetrated the totality of our humanity. The result is that there are “kinks” in all of our faculties. Some of them are manifested in our vocal patterns.
 - It is our privilege and responsibility to seek to work out those kinks to the end that we may have a maximum measure of usefulness in the preaching of the Word of God.
 - 3) Cultivate sufficient volume so as to be heard commandingly and comfortably.

1 Cor. 14:9

- Recognize the fact that this speech is not pillow talk, or parlor talk but it is public speaking.

ILL. The difference

4) Cultivate a variety of tone, pace, intensity and of volume.

- At this point I can do no better than to let the Prince of Preachers speak to us in his inimitable way, bringing together these very issues.
- Quote# 46 See Charles H. Spurgeon, “On the Voice” in *Lectures to My Students*, (Edinburgh: Banner of Truth Trust, 2008), pp. 131, 132. U5.L9.II.C.4a.4.i

5) Cultivate distinctness of enunciation and correctness of pronunciation.

- Explain the concept of enunciation.
- Explain the concept of pronunciation.
- Specific issues:

1. The consonants–

- Quote# 47 See Charles H. Spurgeon, “On the Voice” in *Lectures to My Students*, (Edinburgh: Banner of Truth Trust, 2008), p. 141. U5.L9.II.C.5.1.i

2. The vowels–

- Quote# 48 See Robert L. Dabney, *Sacred Rhetoric*, (Edinburgh: Banner of Truth Trust, 1979), pp. 305-306. U5.L9.II.C.5.2.i

b. *Specific Suggestions for Continuous Vocal Culture*

- 1) Attempt to give 15 minutes a day for specific voice culture.
- 2) Engage in some good cardio-vascular exercise regularly.
- 3) Practice increasing your lung capacity.

- 4) If you minister to a relatively small congregation in a small building, do not use voice amplification. Use a microphone only for recording so that you may become fully aware of your vocal powers and become accustomed to using them to their full potential.

c. *Concluding exhortations*

- 1) Do not spare yourself the real labor of fully engaging all the faculties connected with an effective use of your vocal powers.
 - Stomach muscles
 - Diaphragm
 - Larynx
 - Tongue, teeth, and lips
- 2) Welcome the input of competent critics and engage in the practical disciplines essential to continuous progress in vocal efficiency.
 - Remember that your constant goal is expressed in 1 Tim. 4:15

[Lecture 10]

D. The preacher's physical action in preaching

NOTE: As we take up this subject, we will once again confront one of the central axioms of this entire course in Pastoral Theology. The axiom is that there is no conflict between nature and grace. Or, stated another way, what God has given to us in general and special revelation are perfectly compatible revelations of His mind and will for us. Or to state it yet another way, there is to be no conflict between what we are as men, and what we are as preachers

1. The legitimacy and function of physical action in preaching.

a. Some scriptural testimony

Gen. 4:1-6

2 Sam. 6:12-16

Dan. 5:1-7

Mt. 2:11 with 4:9

Jn. 17:1 and Lk. 24:50

Acts 26:1; with 1 Cor. 14:24-25

Rev. 4:4; and 4:9-10

b. Any unprejudiced observer of this common human behavior validates that there is an intimate relationship between physical action and the state of the mind and soul by the person who expresses that action.

- Quote# 49 See William G. Blaikie, *For the Work of the Ministry*, (Birmingham, AL: Solid Ground Christian Books, 2005) pp. 154-155. U5.L10.II.D.1b.i
- Quote# 50 See John A. Broadus, *On the Preparation and Delivery of Sermons*, (Birmingham, AL: Solid Ground Christian Books, 2005), pp. 496-497. U5.L10.II.D.1b.ii
- Quote# 51 See Robert L. Dabney, *Sacred Rhetoric*, (Edinburgh: Banner of Truth Trust, 1979), pp. 322-324. U5.L10.II.D.1b.iii
- Quote# 52 See William G. Blaikie, *For the Work of the Ministry*, (Birmingham, AL: Solid ground Christian Books, 2005), p. 161. U5.L10.II.D.1b.iv

- c. Hence, as physical action is a vital part of effective, natural, oral communication among all but the blind, we should expect that the all wise God who has given supremacy of importance to the oral communication of His Word, would incorporate -and not negate- this basic fact.
 - d. If truth and clarity should characterize our words, so naturalness, forcefulness, and interest should characterize our physical action in preaching. He who would ignore this aspect of preaching sets up a dangerous theological structure – one in which he establishes a conflict between nature and grace. He who would ignore this aspect of preaching will generally do so to the impairment of his optimum usefulness.
2. The diversity and variety of legitimate physical action in preaching.
- a. Any treatment of this subject which seeks to impose detailed and specific rules which would result in iron-clad guidelines is doomed to fail at the outset.
 - b. Variable factors relative to cultural habits and tastes render some categories quite inappropriate in differing cultural settings.
 - c. Furthermore, the differences of the essential personality, physical stature, native energy and essential natural temperament in each individual preacher within a given cultural framework, must be given full liberty of expression.
 - Quote# 53 See Charles H. Spurgeon, “Posture, Action, Gesture, etc.” in *Lectures to My Students*, (Edinburgh: Banner of Truth Trust, 2008), pp. 324-325. U5.L10.II.D.2c.i
 - Quote# 54 See Charles H. Spurgeon, “Posture, Action, Gesture, etc.” in *Lectures to My Students*, (Edinburgh: Banner of Truth Trust, 2008), pp. 338-339. U5.L10.II.D.2c.ii
3. Some guiding principles concerning physical action in preaching.
- 1 Cor. 14:26
 - Gal. 5:23
 - a. General guidelines

1) Perhaps no principle is more crucial in this area of discussion than the simple directive: **Forget yourself- Be yourself.** Behind this simple advice is that the ideal we ought to seek is one in which the man of God is so totally absorbed in delivering his message, that no conscious thought is ever given to any physical action whatsoever. With a mind and heart impregnated with the truth, and passionately desirous of doing his hearers good, he can then simply allow all those internal passions of his mind and heart to cut whatever channels they naturally cut in his preaching.

– Quote# 55 See James W. Alexander, *Thoughts on Preaching*, (Edinburgh: Banner of Truth Trust, 1988), p. 30.

U5.L10.II.D.3a.1.i

– Quote# 56 See Charles H. Spurgeon, “Posture, Action, Gesture, etc.” *Lectures to My Students*, (Edinburgh: Banner of Truth Trust, 2008), p. 335.

U5.L10.II.D.3a.1.ii

– Quote# 57 See Robert L. Dabney, *Sacred Rhetoric*, (Edinburgh: Banner of Truth Trust, 1979), pp. 323-324.

U5.L10.II.D.3a.1.iii

2) The second principle is: **Never premeditate any physical action or consciously force such action while preaching.** It is a bad theology of preaching that allows or encourages any man to write in the margin of his notes, “Raise right hand here.” Dabney writes as a sound theologian and a sagacious observer of the realities of human nature when he says:

– Quote# 58 See Robert L. Dabney, *Sacred Rhetoric*, (Edinburgh: Banner of Truth Trust, 1979), pp. 326-327.

U5.L10.II.D.3a.2.i

– Quote# 59 See Charles H. Spurgeon, “Posture, Action, Gesture, etc.” *Lectures to My Students*, (Edinburgh: Banner of Truth Trust, 2008), pp. 367-368.

U5.L10.II.D.3a.2.ii

– Quote# 60 See John A. Broadus, *On the Preparation and Delivery of Sermons*, (Birmingham, AL: Solid Ground Christian Books, 2005), pp. 506-507.

U5.L10.II.D.3a.2.iii

3) The third general principle is: **Make your primary goal that of ridding yourself of all distracting physical actions.** God has so

made us that we cannot help but feel the impression of men's physical actions as they engage us in oral communication. But once again, the real activity of Satan and of our own indwelling sin will cause us to be distracted from the message by the odd or distracting physical actions of the preacher. If we are driven by the passion to pursue optimum edification, then surely we will work on any distracting mannerisms and seek to rid ourselves of them.

- Quote# 61 See Charles H. Spurgeon, "Posture, Action, Gesture, etc." in *Lectures to My Students*, (Edinburgh: Banner of Truth trust, 2008), pp. 326-327.

U5.L10.II.D.3a.3.i

- a. Some of the most common distracting physical actions are: hands in pockets, fidgeting, tightening the shoulders, and other such mannerisms
- b. Then, there are what we might call "incongruent actions", such as pleading with people to come to Christ with the fists clenched!

- Quote# 62 See Charles H. Spurgeon, "Posture, Action, Gesture, etc." in *Lectures to My Students*, (Edinburgh: Banner of Truth Trust, 2008), p. 343.

U5.L10.II.D.3a.3b.ii

- c. Some men indulge in what might be called grotesque or excessively strained actions.

- Quote# 63 See Charles H. Spurgeon, "Posture, Action, Gesture, etc." in *Lectures to My Students*, (Edinburgh: Banner of Truth Trust, 2008), pp. 355-357.

U5.L10.II.D.3a.3c.ii

- 4) The fourth and final general guideline is: **Make it your second major goal to rid yourself of inhibitions and reservations which would rob you of having an optimum measure of the forcefulness of physical action in your preaching.**

- b. Specific guidelines for the more naturally animated

- 1) Some of us by temperament are more intense, volatile, and explosive in our personalities – hence, we are more naturally expressive in conversation and general verbal exchanges.

- 2) For us, there are peculiar liabilities and dangers which warrants specific admonitions.
 - a. Remember, that your primary function is that of a herald of the truth and a proclaimer of the Gospel, not that of a pantomime artist. The Bible has many exhortations concerning the “lifting up of the voice.” It has little to say about other physical actions. See Ezk. 6:11
 - b. Remember the principle of restraint and self-control as applied to the emotions. Listeners should always have a sense that we are in control -- that there is more thought, more voice, and more action in us than we are actually giving them at any point in our sermon, except those rare peaks of highly intensified passion, when everything is let out at full bore for a brief time.
- 3) Don't get carried away or involved in any physical action which militates against your being distinctly heard.
 - In a situation where audibility is dependent on a desk microphone, you must keep yourself closer to the mic if you are to secure optimum edification.
 - For some of us who do not like to be “chained to the pulpit,” this situation is uncomfortable. However, optimum edification may demand the self-denial of sticking close to the pulpit.
- 4) Don't get carried away into indecorous or ludicrous physical activity
 - Although one of the general principles couched somewhat on this matter, a special warning is in order to those who are more naturally animated.
 - How can I ever forget the preacher friend of mine who actually dislocated his shoulder when vigorously demonstrating what it meant to “hack and hew” at our remaining sins!
- c. Specific guidelines for the less naturally animated.
 - 1) Become convinced of the necessity for cultivating some physical activity.

- Face the fact that few men have such richness of thought or natural endowments of vocal expression to hold the concentrated attention of a congregation if they are totally passive as to physical action. God has blessed his church with such men throughout the centuries. However, according to Romans 12:3, we are to make a sober assessment of ourselves, and not put ourselves in that category of unusually gifted men.
 - While it is rarely wise to attempt any conscious cultivation of physical action while in the act of preaching, it is possible to engage in this cultivation when outside of our pulpit labors.
- 2) Undertake specific steps to cultivate natural physical action in speaking. I suggest the following:

- a) Pray for the more complete liberation of your entire redeemed humanity.

Jn. 8:36
2 Cor. 3:17

- b) Consciously yield your entire redeemed humanity to the Lord as His vehicle to convey His truth.

ILL. Achille's prayer

- Quote# 64 See John C. Ryle, *Christian Leaders of the 18th Century*, (Edinburgh: Banner of Truth Trust, 2002), p. 274.
U5.L10.II.D.4c.2b.i

- c) Pray for more felt earnestness in preaching.

- As with the use of the voice, so it is with respect to physical action in preaching. The primary regulator of both voice and hands is the earnest heart.
- ILL. A distraught mother thinking her child is in a burning house.
- Quote# 65 See Joshua H. McIlvaine, *Elocution: The Sources and Elements of Its Power*, (New York: Charles Scribner's Sons, 1895), pp. 88-89.
U5.L10.II.D.4c.2b.i

- d) Work at developing animation in congenial, non-ministerial situations
- Become an abandoned little child when interacting with little children. Almost all the old writers point to children as the great models of the profoundly natural relationship between the mind, the heart, the tongue and physical gestures.
- d. Concluding practical guidelines for the attainment of physical action which serves the ends of preaching.
- 1) Whenever possible seek to arrange the physical surroundings to allow full liberty for action and animation.
 - 2) Actively seek the judicious evaluation of discerning people in your congregation in the future.
 - Quote# 66 See Charles H. Spurgeon, “Posture, Action, Gesture, etc.” in *Lectures to My Students*, (Edinburgh: Banner of Truth Trust, 2008), p. 355. U5.L10.II.D.4c.2d.i
 - Quote# 67 See John A. Broadus, *On the Preparation and Delivery of Sermons*, (Birmingham, AL: Solid Ground Christian Books, 2005), pp. 508-509. U5.L10.II.D.4c.2d.ii
 - 3) Expose yourself to different models.
 - If you are a preacher at heart, you will unconsciously pick up some of the mannerisms of the preachers you listen to and see. Without consciously imitating them, you will almost automatically be programmed to do so. There is nothing sinful in this reality. Children pick up the mannerisms of their parents. However, recognizing that this is a perfectly natural phenomenon, it is best to expose ourselves to different models, lest people seeing us think that we are consciously imitating our “favorite preacher.”

ILL. My own experience with Dr. Dick DeWitt

- Also, if you find yourself at any point consciously seeking to imitate other preachers, such as in the volume of your voice, or excessive physical action, immediately put a check upon yourself, asking God that you will not slavishly imitate others

[Lecture 11]

Having considered the:

- I. THE PREACHER AND HIS RELATIONSHIP TO GOD AS HE PREACHES
- II. THE PREACHER AND HIS RELATIONSHIP TO HIMSELF AS HE PREACHES, we now take up this third major category of concern, namely:

III. **The Preacher and His Relationship to His Hearers as He Preaches**

A FOUNDATIONAL PERSPECTIVE AS WE TAKE UP THIS SUBJECT

- Quote# 68 See Rev. James Stalker, *The Preacher and His Models*, (New York: A. C. Armstrong & Son, 1891), pp. 167-168.

U5.L11.III.i

A. The fact and importance of mutual empathetic involvement between the preacher and his congregation in the act of preaching.

1. A definition of “empathy” - “empathy is the projection of one’s own personality into the personality of another, in order to understand the person better- the ability to share in another’s emotions, thoughts, or feelings.”
2. Listen to the testimony of some of the old masters who understood and experienced the reality of this mutual empathetic involvement with those to whom they preached.

- Quote# 69 See John A. Broadus, *On the Preparation and Delivery of Sermons*, (Birmingham, AL: Solid Ground Christian Books, 2005), p. 2.

U5.L11.III.A.1.i

- Quote# 70 See Joshua H. McIlvaine, *Elocution: The Sources and Elements of Its Power*, (New York: Charles Scribner’s Sons, 1895), pp. 94-97.

U5.L11.III.A.1.ii

- Quote# 71 See Joshua H. McIlvaine, *Elocution: The Sources and Elements of Its Power*, (New York: Charles Scribner’s Sons, 1895), pp. 103-106.

U5.L11.III.A.1.iii

- Quote# 72 See William G. T. Shedd, *Homiletics and Pastoral Theology*, (London: Banner of Truth Trust, 1965), pp. 226-227.

U5.L11.III.A.1.iv

- Quote# 73 See Robert L. Dabney, *Sacred Rhetoric*, (Edinburgh: Banner of Truth Trust, 1979), pp. 333-334. U5.L11.III.A.1.v
- Quote# 74 See D. Martyn Lloyd-Jones, *Preaching and Preachers*, (Grand Rapids: Zondervan Publishing House, 1972), pp. 84-85. U5.L11.III.A.1.vi
- Quote# 75 See Charles Bridges, *The Christian Ministry*, (Edinburgh: Banner of Truth Trust, 1983), pp. 286-287. U5.L11.III.A.1.vii

3. Surely, the testimony of these men cannot be treated with indifference. They all assert things which from your own experience, at least as a listener, if not yet from that of the speaker, cannot be denied.
4. No little part of your usefulness in preaching will be derived from the recognition and cultivation of this empathetic relationship between you and those to whom you preach.

B. Practical directives for attaining and maintaining profitable mutual empathetic involvement between you and your congregation.

1. Seek to be the master of the essential content, structure, and thrust of your sermon.
2. Seek to be mastered by the biblical truths and practical implications of your sermon.
 - Quote# 76 See Charles H. Spurgeon, “Attention” in *Lectures to My Students*, (Edinburgh: Banner of Truth Trust, 2008), p. 157. U5.L11.III.B.2.i
 - Quote# 77 See Gardiner Spring, *The Power of the Pulpit*, (Edinburgh: Banner of Truth Trust, 1986), pp. 131-132. U5.L11.III.B.2.ii
3. Seek to establish and maintain a continuous conscious sensitivity to the congregation.
 - a. Open your spirit to the congregation.
 - See 2 Cor. 6: 11- 13

- b. Engage them with real eye contact at the outset, and maintain that contact throughout the sermon.
 - Lk. 4:20
 - Mk. 3:5
 - Acts 3:4

 - Quote# 78 See Joshua H. McIlvaine, *Elocution: The Sources and Elements of Its Power*, (New York: Charles Scribner's Sons, 1895), pp. 98-99. U5.L11.III.B.3b.i
 - Quote# 79 See Charles H. Spurgeon, "The Uses of Anecdotes and Illustrations" in *Lectures to My Students*, (Edinburgh: Banner of Truth Trust, 2008), pp. 488-489. U5.L11.III.B.3b.ii

- 4. Seek to establish and maintain undivided attention.
 - Quote# 80 See Joshua H. McIlvaine, *Elocution: The Sources and Elements of Its Power*, (New York: Charles Scribner's Sons, 1895), pp. 110-111. U5.L11.III.B.4.i
 - a. Speak in a simple, artless and frank manner.
 - Quote# 81 See Joshua H. McIlvaine, *Elocution: The Sources and Elements of Its Power*, (New York: Charles Scribner's Sons, 1895), pp. 112-113. U5.L11.III.B.4a.i

 - b. Make judicious use of the pause and other arresting rhetorical devices.
 - Quote# 82 See Charles H. Spurgeon, "Attention" in *Lectures to My Students*, (Edinburgh: Banner of Truth Trust, 2008), pp. 159-160 U5.L11.III.B.4b.i

 - c. Indulge the exceptional use of a direct appeal or a gracious rebuke.
 - Quote# 83 See Joshua H. McIlvaine, *Elocution: The Sources and Elements of Its Power*, (New York: Charles Scribner's Sons, 1895), p. 114. U5.L11.III.B.4c.i

- Quote# 84 See Charles H. Spurgeon, “Attention” in *Lectures to My Students*, (Edinburgh: Banner of Truth Trust, 2008), pp. 149-150. U5.L11.III.B.4c.ii

[Lecture 12]

IV. The Preacher and His Present Relationship to His Paper

(Written material taken into the pulpit)

– Introduction

It is crucial that we identify the precise issue under discussion in this lecture.

1. Negatively stated

- The issue is NOT how much written composition is done in the study, or how much written material is actually brought into the pulpit with the preacher.
- In the previous unit of pastoral theology, I address the moot question concerning how much writing should be done at the level of our preparation in the study. Consult those lectures for a treatment of that issue.

2. Positively stated

- The issue is how much dependence upon and preoccupation with written material is manifested in the act of preaching. To state the matter another way, the issue is how much mental and physical attachment is there to one's paper. At the end of the day, we are NOT so much concerned with issues of paper and print, but with the issues of "eyes and brains."

3. SUMMARY:

- Any discussion of paper and the pulpit which does not isolate this precise issue is doomed to fail under the weight of its own inaccuracies or broad generalizations, or it's unrealistic and legalistic rules and regulations.

A. Some general guidelines

1. Never read a full manuscript from the pulpit.

- Quote# 85 See Robert L. Dabney, *Sacred Rhetoric*, (Edinburgh: Banner of Truth Trust, 1979), pp. 328-331. U5.L12.IV.A1.i

- Quote# 86 See William G. Blaikie, *For the Work of the Ministry*, (Birmingham, AL: Solid Ground Christian Books, 2005), pp. 144-145. U5.L12.IV.A1.ii
 - Quote# 87 See Joshua H. McIlvaine, *Elocution: The Sources and Elements of Its Power*, (New York: Charles Scribner's Sons, 1895), pp. 143-145. U5.L12.IV.A1.iii
2. Aim at reducing the sermon to a one-page skeleton to be carried into the pulpit
- Quote# 88 See James S. Stewart, *Preaching*, (London: The English Universities Press, 1955), pp. 154-156. U5.L12.IV.A2.i
3. Look at your paper only as much as it is absolutely necessary throughout the sermon.
- Quote# 89 See Charles H. Spurgeon, "The Faculty of Impromptu Speech" in *Lectures to My Students*, (Edinburgh: Banner of Truth Trust, 2008), pp. 176-177. U5.L12.IV.A3.i
 - Quote# 90 See John A. Broadus, *On the Preparation and Delivery of Sermons*, (Birmingham, AL: Solid Ground Christian Books, 2005), pp. 443-444. U5.L12.IV.A3.ii
4. Train yourself to look at your paper at those times which are least likely to break your living contact with the congregation.
- a. When you have a natural pause. e.g. rhetorical question
 - b. When you have asked the congregation to turn to a passage of Scripture.
5. Place your paper in a position directly in line with the majority of the congregation's faces.
- ILL. A lawyer summing up his case for a jury
6. Labor continually to cultivate the skills of extemporaneous speech.
- Remember the difference between "extemporaneous" and "impromptu".

- Consult Alexander’s *Thoughts on Preaching*, for excellent material on the subject of “Extemporaneous Preaching.”
- Quote# 91 See Charles H. Spurgeon, “The Faculty of Impromptu Speech” in *Lectures to My Students*, (Edinburgh: Banner of Truth Trust, 2008), pp. 172-174. U5.L12.IV.A6.i
- Quote# 92 See Charles Bridges, *The Christian Ministry*, (Edinburgh: Banner of Truth Trust, 1983), pp. 290-291. U5.L12.IV.A6.ii

B. Practical counsels concerning the reading of quotations in your preaching.

1. Be sparse in your use of quoting.
2. Seek to have quotations copied before bringing them into the pulpit.
3. Master the contents of your quotations by frequent oral reading before using them in the pulpit.
4. Master the art of ellipsis
5. Drop archaic words

V. **The Preacher in His Present Relationship to the Physical Environment of His Preaching**

– Introduction

- We readily acknowledge that the Scriptures and Church history teach us that God can bless and has blessed the preaching of His word in very uncongenial circumstances.
- However, what God can and may do in His absolute sovereignty, is not to be the standard by which we seek to provide as congenial an atmosphere as possible for the preaching of the Word of God.

1. We are not preaching to disembodied spirits or insensitive bodily creatures.

- See Mk. 8:1-3

2. Whenever the Word is preached Satan will use any means at his disposal to hinder the understanding of that Word.

- See Mk. 4:14-15

3. In all things we are to seek to reflect the beneficent character of our Heavenly Father.

- See Ps. 103:13-14

SUMMARY:

In the light of these perspectives, I trust you see the importance and the biblical roots of the subject matter of this lecture. The person who is so spiritual as to be willfully ignorant or indifferent to the principles related to the act of preaching in relationship to the physical environment of that preaching, is more spiritual than God! In reality such a man's willful ignorance of and indifference to these things is not true spirituality at all, but a distorted piety!! Further, it has overtones of what Paul describes as the doctrine of demons in 1 Tim. 4:1 ff.

A. The pulpit and its setting

1. The pulpit itself

Neh. 8:4–

- See Matthew Henry’s comments on Neh. 8:4

“2. His post was very convenient. He stood in a pulpit or tower of wood, *which they made for the word* (so it is in the original), *for the preaching of the word*, that what he said might be the more gracefully delivered and the better heard, and that the eyes of the hearers might be upon him, which would engage their attention, as Luke iv. 20. 3. He had several assistants. Some of these stood with him (v. 4), six on his right hand and seven on his left: either his pulpit was so contrived as to hold them all in a row, as in a gallery (but then it would scarcely have been called a *tower*), or they had desks a degree lower. Some think, that he appointed them to read when he was weary; at least his taking them as assessors with him put an honour upon them before the people, in order to their being employed in the same service another time. Others who are mentioned (v. 7) seem to have been employed at the same time in other places near at hand, to read and expound to those who could not come within hearing of Ezra. Of these also there were thirteen priests, whose lips were to keep knowledge, Mal. ii. 7. It is a great mercy to a people thus to be furnished with ministers that are apt to teach. Happy was Ezra in having such assistants as these, and happy were they in having such a guide as Ezra.”

- a. Its structure
- b. Its placement
- c. Its visibility
 - 1) Proper height
 - 2) Proper lighting

2. The setting of the pulpit

- a. It should be a setting that allows for easy and safe accessibility.
- b. It should be a setting that permits adequate and unrestricted mobility.

B. Seats and their arrangement

- 1. Aim at optimum physical comfort.
- 2. Secure optimum visual access to the pulpit.

3. Aim at optimum avoidance of visual distractions.
4. Secure optimum use of space in terms of need.

C. Acoustics and voice assistance where needed

1. You ought to have as your goal an audio acoustical situation which allows for the full range of your voice being heard with comfortable audibility.

– 1 Cor. 14:8-9

2. For this reason you are strongly urged to consider using no voice assistance until your congregation grows to well over 200 to 300 people.

- a. You will keep voice support.
- b. You will develop the necessary commandingness as the congregation grows.

3. Practical implementation

- a. In an existing building you may need to add sounding boards, or you may need to subtract sound by using absorbent materials such as drapes or an acoustical ceiling.
- b. In constructing a building a mixture of materials should be used.
- c. When the time comes for a voice assistance system, contact a sound engineer who knows the difference between a voice assistance system and a P.A. system.
- d. Avoid systems which allow for no movement in the pulpit.

D. Ventilation and temperature control of the place where you preach

1. Observations

- a. When people gather in a closed room, each person becomes an oxygen consumer, a humidifier, and a radiant heater.
- b. If the brain is oxygen starved, it will make you less than efficient and your listeners sleepy.

- c. If heat and humidity are excessive, concentration is a labor.
 - d. Often the place of preaching is out of line with the environment, being under intense lighting, etc.
2. Practical counsels
- a. Ventilation and movement of air
 - 1) Quiet overhead fans may be needed.
 - 2) Installation of an exhaust fan and air intake louvers may be in order.
 - 3) Appoint one of the deacons to watch the temperature, adjust the thermostat and open windows, if necessary, in the middle of the sermon.
 - Quote# 93 See Charles H. Spurgeon, “Attention” in *Lectures to My Students*, (Edinburgh: Banner of Truth Trust, 2008), pp. 148-149. U5.L13.V.D.2a.3.i
 - b. Temperature control

SUMMARY AND CONCLUSION:

Once again, in handling this very practical area of pastoral concern, we see the constant and delicate interplay between nature and grace – between special revelation and general revelation.

May God be pleased to make you men to be men of the highest biblical piety, and of the most intense practical sense in such matters as these. If this is true of you, then as surely as your sermon preparation will be marked by arduous labor in exegesis and homiletics, so your consideration of the setting in which you preach will be one marked by a conscientious and meticulous attention to such matters as the pulpit, the pews, the acoustics, and the ventilation of your meeting room.