

Crafting your Sermon - Skip Heitzig

William Quail (1800's) - on sermon prep - a sermon is pollen for the mind. There are two ways to go to the pulpit: to say something or because you have something to say.

1. What are the needs of my congregation?

Break a service you are in for special events, e.g.: 9/11, mother's day.

Criswell said "give the Lord your mornings and you can stay in your church forever". He puts his outlines in the bulletin.

2. Tree - (attached drawing). Each point should be connected to the proposition (main point).

Symmetry - spend the proper amount of time on each point.

2. Eccl. 11:9-11 = 1). Pondering, 2) Organizing, 3) Enjoying the audience, 4) Applying the principal.

- P You can't just "turn on the fire hose" of the scriptures and expect magic results
- O A mist in the pulpit creates a fog in the pew
- N Don't preach to be understood; preach so that it is impossible to be misunderstood
- D We fill the gap from the ancient world to the modern world- be in touch with both
- E worlds
- R You are giving principles which transcend cultures and time.
- I Spurgeon said "I sit a long time on my eggs before I hatch them".
- N Imagine the questions your people would ask if they read the passage.
- G Don't go to commentaries first - spend time with the text.
You must do prayer and pondering at the same time
Start scribbling thoughts and impressions down - the main thoughts

- O Find the dominant thought and you then arrange your message to serve the
- R dominant thought.
- G Every text, story has a dominant thought. This thought comes from the text.
- A You don't make it up.
- N Write down the dominant thought and ponder on it until it is clear.
- I These are the rings of the ladder
- Z An organized message is easier to listen to.
- I An organized message is easier to remember.
- N What value is a message if what you said is not remembered?
- G

E Goes beyond giving them facts
N Give them some imagination - make it interesting
J Stimulate their interest
O We need to help people see it, feel it, hear it. How? Use clear, practical,
Y understandable language.
I A good introduction will help you. You have 30 seconds.
N Use humor. It makes you human., people like to laugh, use self-depreciating
G Illustrations - help let the light in - like windows.

A Eccl = GOADS
P The purpose of preaching is to achieve an objective - a call to action
P Move your message from facts to principles
L e.g.: explain the facts but take that to the principles
Y Move from impersonal to personal - don't be afraid to use "you"!
I
N
G

Billy Graham - he said five things I have found true of all audiences world wide:

1. Their needs are not met socially or economically - improvement
2. There is an essential emptiness in every life without Christ.
3. In every audience there are lonely people.
4. Those who come have a sense of guilt
5. They have a universal fear of death.

THREE CLASSES AMONG BELIEVERS.

I.

Unsurrendered.

These use the word "surrender," but do not really know it, and act it out in practice.

Believers in this stage are more reasonable than those in No. 2, because their faculties have not been yielded into passivity.

These believers call those in the next class "cranks," "faddists," "extremists," etc.

II.

Surrendered, Deceived,

These seem more "foolish" than those in Class I, but in reality are more advanced.

In order to understand the actions of No. 2, it is needful to read them from their inner standpoint, for to them all that they do seems right.

These are open to both Divine and Satanic power.

Are liable to be "puffed up."

III.

Surrendered but Undeceived, Dispossessed and Victorious.

The mind is liberated, and all the faculties are operating.

These are open to light and all that is Divine, but they seek watchfully to close themselves to all that is Satanic.

No. 3 can read Nos. 1 and 2 intelligently.

And the point?

You men show compassion to your animals if they
have a need on the Sabbath - yet you ~~create~~ create
your little laws of men that ~~castigate~~ castigate those who
show ~~this~~ ^{from} compassion to their fellow man -

shame on you! shame on you!

in U.C. And ^{again} they had no answer.

Always remember - when God asks you a question, He's
not looking for information!

The Application? Be very sensitive to ~~whenever~~ whenever you allow
legalism to overwhelm compassion. Moving on

Luke 14:7

It would appear that this was still in the home
of this Pharisee! Now isn't that surprising - and telling?

Wouldn't you have expected Jesus to leave in a huff?
My guess is that he wasn't did! And maybe even hoped so!
But Jesus stayed! Pretty cool! They offended Jesus,
or at least frustrated to - ~~get~~ he stayed. Didn't leave w/ a huff.

A huge lesson here - be slow to take on offenses... every
if you are set up and picked on.

NIV: Heb 12:14-15

This is ^{one of} Satan's preferred weapons against the church. He
causes offense to pop up and we take them on, and
become that, we leave the church. And ~~Satan's~~ Satan's entire play
is to get you to leave the church so Satan can watch you
away from the church and pick you off just like world

Discipleship class -- 30 minute discipleship sermon / teaching

Pray... hard!!!

First sentences is to be, "Turn to Isaiah chapter 5"

Read the 1st verse before you say anything.

Throughout your message ask questions. Probably every 3rd sentence could be a question.

Romans 11:1 – 4, 11, 19

Romans 9:6, 14, 19, 30

Give us at least 2 nuggets of gold

Teach -- don't preach

Talk in a conversational voice

Be yourself

I will give you the Scripture passage to teach on. I will give you a starting point, you can go as far as you need to in order to fill the 30 minutes.

Use analogies – "it's like", "it's kind of like".

Tell stories and give word pictures. Don't think that people will be so engaged that they will have the same picture in their minds as you have – paint it for them...in full color!!

Don't exalt yourself. Share 10 failures for every one success story.

As you come to a close, bring your closing application together with these specific words:

"So how does this message apply to us today?"

As you prepare, time yourself to make sure you do not go over 30 minutes.

After the class dismisses, I would like to meet with each of you alone for 10 minutes to debrief.

Commentator Clark -- "Never, never can you preach one sermon in the spirit of your office which the God of all grace shall permit to be unfruitful. You carry and sow the seed of the Kingdom by the command and on the authority of your God. You sow it, and the heavens shall drop down dew upon it. You may go forth weeping though bearing this precious seed, but you shall doubtless come again with rejoicing -- bringing your sheaves with you. Amen, even so, Lord Jesus!

Incomparable Reliability of the Scriptures

As for the validity of the Old Testament manuscripts and their reliability, consider the following from Princeton's Robert D. Wilson in his book *Scientific Investigation of The Old Testament*. Fluent in over 40 Semitic Languages he was one of the greatest language experts and scholars of all time. Professor Wilson writes:

For forty five-years continuously... I have devoted myself to the one great study of the Old Testament, in all its languages, in all its archaeology, in all its translations...

The critics of the Bible who go to it in order to find fault...claim to themselves all knowledge and all virtue and all love of truth. One of their favorite phrases is, " All scholars agree ." When a man (says that) ... I wish to know who the scholars are and why they agree. Where do they get their evidence...? I defy any man to make an attack upon the Old Testament on the ground of evidence that I cannot investigate...

After I learned the necessary languages I set about the investigation of every consonant in the Hebrew Old Testament. There are about a million and a quarter of these; and it took me many years to achieve my task. I had to observe the variations of the text... in the manuscripts, or in the notes of Massorettes... or in the various versions, or in the parallel passages, or in the conjectural emendations of critics; and then I had to classify the results... to reduce the Old Testament criticism to an absolutely objective science; something which is based on evidence, and not on an opinion...

The result of those 45 years' study which I have given to the text has been this: I can affirm that there is not a page of the Old Testament concerning which we need have any doubt....

(For example, to illustrate its accuracy): There are 29 ancient kings whose names are mentioned not only in the Bible but also on monuments of their own time.... There are 195 consonants in these 29 proper names. Yet we find that in the documents of the Hebrew Old Testament there are only two or three out of the entire 195 about which there can be any question of their being written in exactly the same way as they were inscribed on their own monuments (which archaeologists have to date discovered). Some of these go back 4,000 years and are so written that every letter is clear and correct.

Compare this accuracy with... the greatest scholar of his age, the librarian at Alexandria in 200 B.C. He compiled a catalogue of the kings of Egypt, 38 in all. Of the entire number only 3 or 4 are recognizable. He also made a list of the kings of Assyria: in only one case can we tell who is meant; and that one is not spelt correctly. Or take Ptolemy, who drew up a register of 18 kings of Babylon. Not one of them is properly spelt; you could not make them out at all if you did not know from other sources to what he is referring.

If anyone talks about the Bible, ask him about the kings mentioned in it. There are 29 kings referred to, and ten different countries among these 29; all of which are included in the Bible and on monuments. Every one of these is given his right name in the Bible, his right country, and placed in correct chronological order. Think what that means...!

reaching Points from the Life of George Whitefield (Taken from J.C. Ryle's *George Whitefield: A Biography* – Kindle edition; the chapter entitled *The Character of His Preaching*)

1. **Preach a pure gospel** – “He was perpetually telling you about your sins, your heart, Jesus Christ, the Holy Spirit, the absolute need of repentance, faith, and holiness – in a way that the Bible presents these mighty subjects.”
2. **Preach singularly clear and simple** – “His style of speaking was easy, plain, and conversational. . . He always saw his mark, and went directly at it.”
3. **Preach singularly bold and directly** – “A constant vein of application ran through all his sermons.”
4. **Preach with a singular power of description** – “The Arabians have a proverb which says, ‘He is the best orator who can turn men’s ears into eyes!’”
5. **Preach with earnestness** – “He succeeded in showing people that he at least believed all he was saying – and that his heart, and soul, and mind, and strength, were bent on making them believe it too.”
6. **Preach with feeling** – “It was no uncommon thing with him to weep profusely in the pulpit. . . . He felt intensely for the souls before him, and his feelings found an outlet in tears. Of all the ingredients of his success in preaching, none, I suspect, were so powerful as this. . . .It smoothed down the prejudices which many had conceived against him. They could not hate the man who wept so much for their souls! . . . Once you become satisfied that a man loves you – you will listen gladly to anything he has to say.”
7. **Preach in the Spirit** – There can be little doubt that Whitefield was anointed by the Spirit and trusted in that anointing to help him preach.

“It is recorded by one of his biographers that an American gentlemen once went to hear him, for the first time, in consequence of the report he heard of his preaching powers. The day was rainy, the congregation comparatively thin, and the beginning of the sermon rather heavy. Our American friend began to say to himself, ‘This man is no great wonder after all.’ He looked round, and saw the congregation as little interested as himself. One old man, in front of the pulpit, had fallen asleep. But all at once Whitefield stopped short. His countenance changed. And then he suddenly broke forth in an altered tone: ‘If I had come to speak to you in my own name, you might well rest your elbows on your knees, and your heads on your hands, and sleep; and once in a while look up, and say, ‘What is this babbler talking of?’ But I have not come to you in my own name. No! I have come to you in the name of the Lord Almighty!’ (Here he brought down his hand and foot with a force that made the building ring) ‘and I must and will be heard!’ The congregation startled. The old man woke up at once. ‘Ay, ay!’ cried Whitefield, fixing his eyes on hi, ‘I have waked you up, have I? I meant to do it. I am not come here to preach to stocks and stones! I have come to you in the name of the Lord God Almighty, and I must, and will, have an audience!’ The hearers were stripped of their apathy at once. Every word of the sermon after this was heard with deep attention, and the American gentleman never forgot it.” [1]

Attitude

by

Charles Swindoll

“The longer I live, the more I realize the impact of attitude on life. Attitude, to me, is more important than facts. It is more important than the past, than education, than money, than circumstances, than failures, than successes, than what other people think or say or do. It is, more important than appearance, giftedness or skill. It will make or break a company . . . a church . . . a home. The remarkable thing is we have a choice every day regarding the attitude we will embrace for that day. We cannot change our past. . . we cannot change the fact that people will act in a certain way. We cannot change the inevitable. The only thing we can do is play on the one string we have, and that is our attitude . . . I am convinced that life is 10% of what happens to me and 90% how I react to it. And so it is with you . . . we are in charge of our Attitudes.”