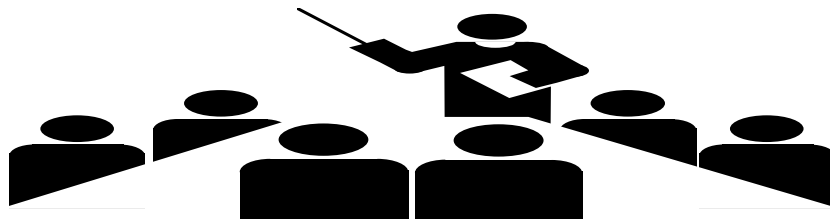


PREACHING SEMINAR



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The Preacher and Preaching

PREACHING WORKSHOP

Rev. Dr. Darryl B. Starnes, Sr., Instructor

LESSON #1: THE PREACHER IN PREACHING

I. The Preparation of the Preacher

A. God calls the preacher.

1. God initiates the call. (Romans 1:1; 1 Corinthians 9:16)
2. The call is to be an ambassador. (2 Corinthians 5:20)

B. God anoints the preacher.

1. The clues to anointing in Jesus
 - a. The anointing came at His baptism
 - b. He began His ministry only after His anointing (Luke 3:21-22)
 - c. Anointed by the Spirit, He was able to endure temptation (Luke 4:1-13) and return “in the power of the Spirit into Galilee.” (Luke 4: 14)
 - d. His anointing explains the announcement that initiated His ministry: (Luke 4: 18-19) “The Spirit of the Lord is upon me, because He has anointed me... and He has sent me:”
 - 1) to teach the gospel to the poor
 - 2) to proclaim release to the captives
 - 3) and recovery of sight to the blind
 - 4) to set free those who are downtrodden
 - 5) to proclaim the favorable year of the Lord
2. Then mark of the anointed preacher is authority. (Luke 4:32-36)

C. God enlightens the preacher and gives him/her the grace of illumination.

1. A high view of preaching (1 Corinthians 1:21)
2. A clear view of preaching [kerygma & didache]

D. The ingredient of attitude [12 principles]

1. His attitude at the outset is critical.
2. His attitude toward life itself is important.
3. His attitude toward people is contagious.
4. His attitude toward himself affects his self-image.
5. His effectiveness as a preacher affects attitudes.
6. His positive attitude increases his speaking power.
7. His attitude during preaching can communicate significance, compassion, and hope.
8. His attitude is reflected in the quality of sermons.
9. His healthy attitude makes him respect his audience.
10. His attitude of unselfishness safeguards impropriety.
11. His attitude shows direction in both message & life.
12. His attitude of love is seen in preaching & living.

II. The Disciplines of the Preacher:

- A. The Preacher’s Library- the discipline of reading.
- B. The Preacher’s Desk- the discipline of writing.
- C. The Preacher’s Altar- the discipline of prayer.
- D. The Preacher’s Recreational Life- the discipline of relaxation and physical renewal.
- E. The Preacher’s Listening Ear- the discipline of listening.

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LESSON #2: THE NATURE AND PURPOSE OF PREACHING

I. The Nature of Preaching

“The art of moving men from a lower to higher life.”
Henry Ward Beecher

“Preaching is the communication of truth by man to men.”
Phillip Brooks

“Preaching is divine truth voiced by a chosen personality to meet human need.”
Andrew W. Blackwood

“Preaching is that unique procedure by which God through His Chosen messenger, reaches down into the human family and brings persons face to face with Himself.”
Charles W. Koller

II. The Purpose of Preaching

George Sweazey, Preaching the Good News pp. 16-24

“To bring people what their souls need most”.

- A. To proclaim and expound the Scriptures
- B. To proclaim the mighty acts of God for man’s salvation
- C. To offer an encounter with the Living Lord
- D. To teach
- E. To confirm in the faith
- F. To exhort to holiness
- A. To instruct in the Christian life
- B. To edify
- C. To comfort, sustain, and heal
- D. To kindle the emotions
- E. To admonish and declare God’s judgement on private sin and social wrong
- F. To change people’s thinking (decisions)
- G. To change people’s behavior (actions)

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LESSON #3: CONTENT IN PREACHING

I. The Message: What should we share, proclaim, or preach?

- A. The gospel (good news)
- B. The gospel “in a word”: Jesus Christ
- C. The gospel “in a sentence” [2 Cor. 5: 19]
- D. The gospel “in a paragraph” [1 Cor. 15: 3-5]
- E. The gospel “in a book” [one of the Four Gospel or Romans]
- F. The gospel “in the Kerygma” [Acts 2: 22-24]
- G. The gospel “in a Creed” [the 2nd Article of the Apostles’ Creed]

II. The Kingdom of God, the Content & Context of the Gospel.

- A. The Kingdom of God was the central theme of Jesus’ message and ministry (Mark 1: 14, 15)
 - 1. His teachings explained the mysteries of the kingdom.
 - 2. His miracles pointed to the reality of the kingdom.
- B. Paul Minear’s Seven Requisites for understanding the Kingdom of God:
 - 1. It is God’s Kingdom.
 - 2. It is at warfare with an enemy kingdom.
 - 3. It is the beginning of a new era.
 - 4. It is a realm that a person enters into by a new birth.
 - 5. It is inseparable from God’s glory and power.
 - 6. It is realized only through the communion of saints.
 - 7. It is only understood through the key of God’s love.
- C. Rottenberg’s Five Paradoxes of the Kingdom of God:
 - 1. It is not of this world, but is related to this world.
 - 2. It comes as a gift, but does not come cheaply.
 - 3. It does not consist in talk, but its proclamation is imperative.
 - 4. It does not mean food and drink, but is compared to a wedding banquet.
 - 5. It is both hidden and manifested; both future and present.
- D. Implications:
 - 1. The Kingdom of God is the goal of evangelism.
 - 2. The Kingdom of God must not be reduced to our brand of church or to any ecclesiology.
 - 3. God’s rule is not only the goal of evangelism and of the church, but it is also the goal for human society and for the world.
 - 4. Evangelism seeks to convert persons and structures to the rule of God.
 - 5. The ultimate message of evangelism is person-centered rather than message-centered.
- E. The Gospel of the Kingdom and Eschatology.

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LESSON #4: BIBLICAL PREACHING

I. Preaching defined:

- A. Kerusso meaning “to proclaim as a herald” occurs more than 60 times in NT (Mark. 1:4, Matthew 10:7).
- B. Evangelizomali emphasizes the quality of the message as good or joyful news (Luke 4: 18, 43; Acts 8:35).

II. The nature of biblical preaching depends upon its specific content and the audience to which it is addressed:

- A. Evangelistic preaching (Kerygma)
 - 1. The content of this type of preaching is normally said to be “the gospel” (Rom. 1:15; 15:20; 1 Cor. 1:17) or some variant, such as “Christ” (1 Cor. 15:12), “Christ crucified” (1 Cor. 1:23), or “the word of faith” (Rom. 10:8).
 - 2. This is the message to the non-Christian world.
C. H. Dodd defines preaching (kerygma) as “the public proclamation of Christianity to the non-Christian world.
- B. Pastoral preaching (Didache)
 - 1. The content of this type of preaching is often a blend of catechetical instruction, ethical exhortation, & eschatological encouragement. (Matthew 11:1; Acts 11:26)
 - 2. This preaching is usually to the assembly of believers, those who are already in the faith.
- C. The division of these two types of preaching must not be too rigid, for the Scriptures evidence an overlapping of terms (Matthew 4:23).