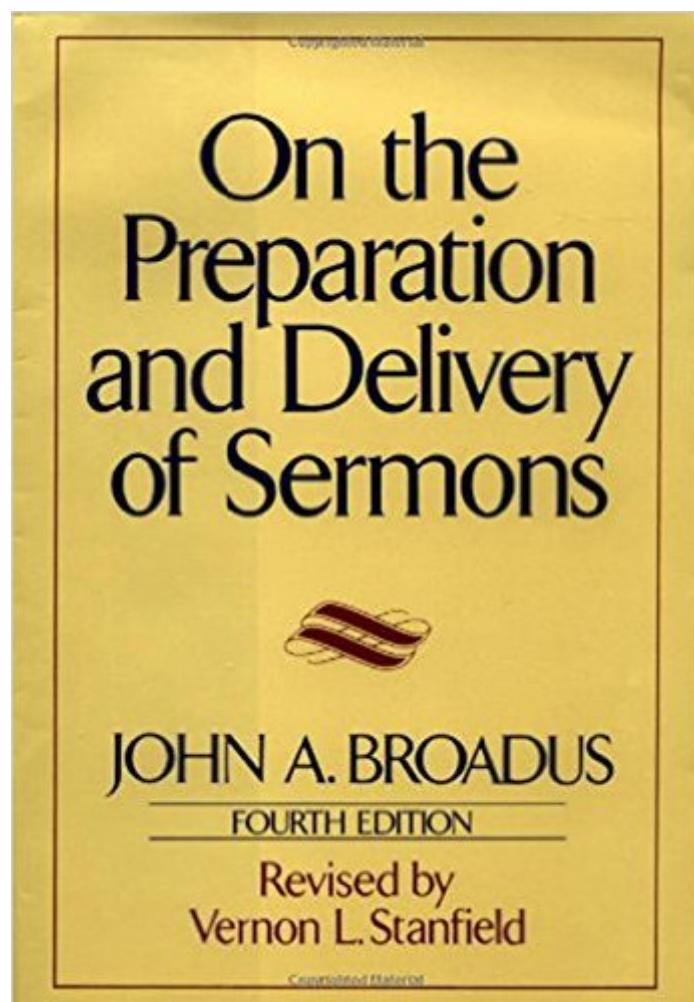


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# On The Preparation And Delivery Of Sermons: Fourth Edition



## **Synopsis**

Fully revised edition of the classic guide to the art of homiletics incorporates recent helpful developments in the field.

## **Book Information**

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## **Customer Reviews**

Scripturally sound, practically oriented, broad in scope, but specific in advice, this book is a masterpiece. Anyone with an interest in homiletics either has read this book or should. If you're a layman who teaches a Sunday School class, buy this book. Your presentation skills and organizational ability will skyrocket. Your students will get more from the lesson, you will present the material in a more professional manner and you will be easier to follow. This book is helpful for anyone with a call to use the spoken word to advance the Kingdom of God. Highly, highly recommended.

This is one the best books ever written. It was the first book passed on to me as a young minister. I would suggest that all preachers read, and reread this book. This homiletic masterpiece is a must for all young preachers. This book was originally published under the title ' A Treatise on the Preparation and Delivery of Sermons'. This book is both informative and inspirational. It was no mistake when I opened these comment by saying that this is one of the best books ever written, (not limited to homiletics), one of the best books on any subject. \*\* Rev. Clay A. Jackson \*

This book is informational and with clear word illustrations it is a pleasure to read. Have gotten several great ideas and I'm only on page 35. A complete coverage of the subject, but the type is so small and close together, I wish it were at least twice the size. But I am older and use reading glasses, maybe that won't be a problem for others. Five Star if only the type were better and not so close together.

This book was the classic text for homiletic in the nineteenth century. It is interesting as a study of what preachers were being taught about preaching back then, and one can glean nuggets of wisdom, but otherwise it's a rather ponderous read. The author has a section on rhetoric that is especially helpful, even for modern preachers, who could learn a thing about the basics of communication from it. Given the almost absolute dearth of books out there that actually talk about how to actually write and preach a good sermon, this is still not a bad choice for the preacher who wants to improve at his craft.

This book is cited by Bryan Chappell and Tim Keller. It is supposed to be foundational for evangelical expository preaching. While it was Biblical in what it said, it seemed to me to address nineteenth century American evangelical protestant preaching issues and it was written in nineteenth century American English. Broadus spends a lot of time advocating preaching with or without notes over and against reading the sermon from the pulpit or memorizing it. It's not a bad thing to read but Chappell and Keller are better references for learning evangelical expository preaching.

John Broadus has been called the father of modern expository preaching. This book is thorough, but extremely well-organized and concise. He does a fine job of balancing theory with practical recommendations. This is a great starter book for someone looking to jump into preaching, but would also be helpful for the seasoned preacher.

My husband bought this book to help in writing messages and sermons as a youth pastor. He says that it has great ideas as far as organizing the content and approach. He likes that it discusses both verse by verse as well as topical styles. Although some of the writing style is definitely an older style, my husband has been able to glean from it many great ideas.

I abominate this edition, with all its "condensations, expansions, restatements, omissions,

insertions--which cannot be explained in a preface." That's a bunch of hogwash! It can be explained in a preface. But what do you expect from editors who act like parasites on the works of others just because they can't write their own stuff! My book review will be on the full text of 1889, which runs to 514 pages. That is why you see the four stars above. I am promoting the original text that was not corrupted by know-it-all editors who are sorely lacking in the fruits of the Spirit. This seminary textbook went through fourteen editions in its first twenty years. Over a hundred years later it is still in use at least in an inadequate abbreviated form. This edition contains the full text. Intriguing enough, my copy seems to have been the property of Canon Farrar, the commentator who, you could say, might have done his reputation an honor by paying more attention to the rules of interpretation laid down by his contemporary. It is in this domain of hermeneutics that I find John Broadus most helpful. Some of these interpretive principles are so important that I have copied them right into my Bible. Principles of interpretation are scarcely regarded today on account of the degenerate state of ministers and the poor training they have received from lame professors. The very fact that this textbook has been considerably truncated for more modern times tells us something about the state of our seminaries. I have not searched out which parts are cut out of other editions. I only know that they are much shorter than the original because I handled one and flipped through it once. A few years ago I knew a man who called himself a pastor even though he had never been given a congregation to lead. He had a modern shortened version of this book. He called himself an evangelist as well. He told me that in his view, doctrine and preaching were not necessary and that they should not be pursued. His idea was to put a letter on his forehead and to witness that way, which was a distorted version of what Hawthorne's indecent woman was made to do in *The Scarlet Letter*. That's the sort of retarded view and idea that you can expect from a man who is less than half trained from a book that has been cut down to an unhelpful size. This book for would-be ministers deserves to be taught in full. How many heresies and hobbyhorses could be avoided just by realizing that the Bible does not always negate the practice that it casts down? Sometimes the Bible only seems to abolish something. This may be the case when hyperbole is used to accentuate one thing at the seeming expense of something else. It is an absolute statement, designed to be understood relatively, but calculated by its absolute form to be very emphatic and impressive (p. 59.) So, the seeming prohibition against women wearing jewels in 1 Peter 3 involves a poetic device used to emphasize the adornment of the spirit. Certain outsider churches full of dress code legalisms are usually, if not always, run by unschooled amateurs who do not appreciate that the Bible speaks God's Truth through the stylistic maneuvers common to all high literature. Something like *The Preparation*

and Delivery of Sermons, for spotting, guarding against, and correcting religious factions like this, is a profitable read for every Christian. It would not be faultfinding in a bad sense for any Christian to read this in order to see how his minister measures up to a reasonable homiletic ideal. (1) The dignity of a sermon will rise no higher than the spirit of whatever the pastor habitually reads. That is how speeches in bad taste enter the pulpit (p. 331.) (2) Great biblical themes, rather than oddities, ought to be preached upon (pp. 45-47.) (3) Worldly affairs, when they have to be touched upon, must be presented from the heights of heaven (p. 102.) What commonly happens instead? Sports, movies, and game shows are prated about as if ministers and Christians should not have risen any higher than the dregs that everyone else wastes time on. (4) Stories, when told, must be kept subordinate to a higher object (p. 151.) (5) Sermons that merely generalize on sin produce little effect (p. 361.) (6) A mere commentary on a text or passage of Scripture is not preaching. It is holding up a cold and mangled corpse instead of a warm and living body. (C. E. Stowe, p. 315.) (7) The sermon application should not be an appendage merely, but something that flows naturally through the course of the whole sermon (p. 230.) Unity in a discourse is necessary to instruction, to conviction, and to persuasion. Without it, the taste of enlightened hearers cannot be satisfied, and even the uncultivated, though they may not know why, will be far less deeply impressed. They [many preachers] conceive it [the preaching] as a mere series of disjointed remarks upon the successive verses. (p. 304.) I should add that Edwards used (as Broadus remarks) distinct applications regularly, as did M. Cheyne. But this is not to say that continuity was broken or that there was no application in the main body of their sermons. (8) The preacher must be, or become, a man whose conviction for truth is profound and even startling. Demosthenes sometimes spoke with such passionate earnestness that his enemies said he was deranged. (p. 236.) (Do not confuse this with charismatic freak-show speaking like what T. D. Jakes and Reinhard Bonnke do.) (9) To merely put on an air of passion is fatal (p. 449.) Those nine points present just some of the issues that could, if dealt with, bring about a measure of reformation in the pulpit and some satisfaction to the pew. Rather than textbooks and treatises that could change things for the better, pastors prefer popular paperbacks put out by celebrity Christian authors who have won Christianized trinkets like Gold Medallion awards. Even the word "treatise" makes our pastors weak at the knees, such is their fear of sobriety and hard reading. They wish to be popular, inoffensive, and whimsical; in other words, their desire is to be pleasant instead of prophetic, agreeable instead of apostolic, and courteous instead of Christ-centered. Reading Broadus' textbook must have taught me something! Without a lot of effort and with very little time, I just came up with a three-point

sermon to reprove the pastor down the street by. It would not be hard to find suitable Bible texts for those points, though that is a backward way of going about it. There are more fundamental errors to be corrected among our ministers, like their misunderstanding or neglect of the most basic doctrinal truths that we depend on for deliverance. But this book is about homiletics, not fundamentals; preaching, not what to preach. While Broadus does touch on the content that a sermon should contain, this is not the kind of book to particularize about it. When he does touch upon the content (in a general way), though, he is on the mark. Most of the time he handles things in a general way. For example, there is a widespread practice of preaching morality as if we were saved by upright living instead of by faith in Christ and repentance toward God. That has always been a problem somewhere. Broadus hits that on the head very well. The reaction to this false gospel is to preach the true gospel and doctrine, but to leave ethics wholly alone. By this knee-jerk response we end up with some form of antinomianism: the idea that there are no laws binding on those who are saved by grace. Broadus criticizes this too. He warns about both extremes of treating morality (pp. 97-99.) Here are some of the things that he addresses in detail, and with many bizarre facts and anecdotes thrown in for interest and elucidation: how social reform is best effected; what preaching, eloquence, and style are; the trials of sermon preparation; temptations in funeral preaching; voice and posture; conduct in public worship. I almost always agree with what this author says. I think he errs at times, for example, when he asserts that hymns are designed, not for instruction, but to quicken devotion (p. 485.) But this treatise is above standard. By this review I have discovered that much of what is in it has remained with me. There is no doubt that some of my staunch positions on urgent matters have been gleaned from my original acquaintance with this book. The style too is above standard, both in what is quoted and in what is composed by the author. What he says about the preacher's eye is thrilling: "The fire of his eyes comes reflected back from theirs, till electric flashes pass to and fro between them and his very soul glows and blazes and flames," he cannot fail sometimes to strike out thoughts more splendid and more precious than ever visit his mind in solitary musing. (p. 428.) Do we have any of this today?

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