THE LIFE EXPERIENCE OF THE PREACHER

AND ITS INFLUENCE

ON EFFECTIVE PREACHING

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SUMMARY
What influences ministers to use specific illustrations in their sermons? Does previous secular job experience or hobbies/interests have an effect?

A study was done amongst ministers in the Mosselbay area.

The following conclusions were made:
The longer the minister had been in the ministry, the more diverse the illustrations used. Previous secular job experience had more diverse illustrations at an earlier age. Personal interests featured strongly in illustrations but training institutions had no real influence. Lady ministers had more personal/family orientated illustrations.

People are naturally inquisitive to hear the lifestory of others and compare this to their own. The Bible is a book of many life stories illustrating God's involvement therein. The preacher should give contemporary illustrations understandable to the relevant congregation to show even in this modern world God's human face and merciful heart as He is involved in our lives.
SAMEVATTING

Wat beinvloed predikante om spesifieke illustrasies te gebruik in hul preke? Met vorige werksondervinding (nie-teologies)/belangstelling 'n invloed?

'n Studie was gedoen onder predikante in die Mosselbaai area.

Die volgende afleidings is gemaak:
Hoe langer 'n predikant in die bediening, hoe meer uiteenlopend die aard van illustrasies. Vorige werksondervinding gee meer diverse illustrasies op 'n jonger ouerdom. Persoonlike belangstellings kom sterk na vore maar spesifieke leerskole het nie 'n groot invloed op illustrasies nie. Dames predikante maak meer gebruik van persoonlike/familie georienteerde illustrasies.

Die mens is van nature nuuskierig en wil sy eie lewensondervinding altyd vergelyk met sy medemens. Die Bybel is 'n boek van vele lewenservarings en God se invloed daarin. In die prediking van die Evangelie moet die prediker hedendaagse, toepaslike illustrasies gebruik relevant en verstaanbaar vir sy gehoor. So leer ons dat God steeds vandag met 'n menslike natuur en Godelike liefde in elke mens se lewe teenwoordig is en werk.
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INTRODUCTION:
The point of this study was to investigate why most ministers said that they were apprehensive and uncertain when using illustrations in the sermon. In Addendum A most ministers had expressed they felt their training inadequate as regards the use of illustrations in the sermon.
The main problem with illustrations was whether the minister gave relevant illustrations in the sermon pertaining to the biblical message and relevance to the congregation.

Therefore, the goal of this study was to take sermons from the different mainline churches and see whether the illustrations used in the sermon were relevant and what influenced the minister to use them.
At the same time one could see if there was a pattern between churches in the use of certain illustrations and whether there was a difference between the male and female ministers' use of them. Did secular job experience before the entry into the ministry influence the type and variety of illustrations?
The methods used were as follows:
The sending out of Addendum A in which background information was gathered on the minister (age, church,
sex, hobbies, preparation methods, sources of illustrations) information on the church, such as size, age groups, skilled, semi or unskilled labour, bible study, feedback group on sermons.

Ministers were identified as follows. Ministers of the mainline churches were telephoned and 2 to 3 sermons per preacher was requested. They also needed to fill in a questionnaire (Addendum A). The ministers came from the Anglican, Methodist, Presbyterian, Anglican, Afrikaanse Protestante Kerk, Gereformeerde Kerk, Assembly of God and Nederduitse Gereformeerde Kerk and Hervormde Kerk. Lady ministers were also specifically approached to take part in the study. Further were ministers employed previously in a secular job, and how did this influenced the sermons produced?

At least 2 sermons per minister was analysed. Sermons were classified according to:
Type - biblical, topical or situational text-thematic, poetic, narrative or homily.
Thereafter, the illustrations were looked at by close reading to see whether they were relevant to that particular biblical message and the type of congregation present.
Now one could see if there was a pattern between:- all the ministers who had previously been employed in the
Was there a difference in the use of illustrations between the male and female ministers?

The findings of the study were as follows:
Ministers without previous secular job experience did not have as broad a selection of illustrations as those who were previously employed outside the ministry. As the minister had more experience in the ministry, those without secular job experience had more diverse illustrations.
Lady ministers had more personal illustrations especially about family. All illustrations given were relevant to the Biblical message preached. The ministers' hobbies featured strongly in the type of illustrations used.
CHAPTER 1

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CHAPTER 1

PREACHING AND COMMUNICATION

1.1 THE THEORY OF COMMUNICATION:

Communication is a dynamic process in which meanings are exchanged between persons through a system of symbols which are common to both parties involved. Within communication theory I wish to study the particular element namely: Illustrations.

Illustrations were used extensively by Christ to bring a particular message across eg: - in the parables. Today still, pastors are using illustrations to clarify Biblical messages.

In this study, I wish to take an in-depth look into illustrations, their use by the pastor and what influences the pastor to choose particular illustrations.

1.2 COMPONENTS OF THE COMMUNICATION PROCESS:
(Ceff Abbey 1968)

The communication process can be broken down into various components, each playing a vital role. If any one of the components is left out, a communication breakdown could result.

a) THE SENDER

The sender has something to communicate and will do it in the best way he/she can, in order to minimize
misunderstandings. This can only take place effectively when he/she knows the receiver.

A writer of a book will not know the receiver personally, but will have a target group. Therefore he/she aims the message at this group.

b) THE MESSAGE

The message is what is said/spoken. It is spoken in such a way that it is understood by the receiving party. eg: is it in die right language/dialect? Does it contain any confusing jargon? Is it said as clearly and simply as possible, or is it ambiguous in any way?

c) THE CHANNEL

This is the means by which it is communicated. Here it could be verbal, such as the spoken word or in non-verbal form such as a gesture or written/printed word.

d) THE RECEIVER

The receiver gets the message. He/she is not a passive element in this process, but a working/dynamic part in that he/she listens attentively to the message and that, they are expected to respond intelligently. Therefore, there is feedback and the rest of the messages
3.

from the sender will depend on the type of response received.

eg: A blank stare or a harsh reply by the receiver will certainly cut short the conversation process.

From this example we note that the reply can be verbal or nonverbal or a combination of these.

e) UNDERSTANDING

This is particularly important in that a message which is only partially understood or not understood at all will cause communication breakdown.

f) INTERACTION AND IDENTIFICATION

Interaction is important in that it is the unseem repertoire between sender and receiver. People from different cultures find it more difficult to interact because there are differences in expectations and the use of symbols which could be misinterpreted/misleading. We identify easier with a meaning which is closely related to what we already know/believe because we connect new information to meanings we already have.

g) FEEDBACK

This is what the receiver sends back to the sender, ie:
his response. By listening to the response, the original sender can determine whether his/her message was understood in the first place.

From the above components of the communication process we can see communication is an exchange in which dynamic interplay plays an essential role. Meanings are EXCHANGED between two parties.

1.3 CHANNELS OF COMMUNICATION:

Communication can take place in various ways: -

a) Verbal: This is by word of mouth. The proper use of language is important in order to be understood correctly.

Language

A message can only be understood if said in the language the receiver understands. An English receiver cannot understand Greek quotations from the Bible by a minister familiar with Greek. The minister will have to explain the quoted section in order to be understood by his/her congregation.

Even if only a section of a sermon is not understood by the congregation, it would make for a poorer sermon because the impact is decreased. Therefore, the pastor should know his/her congregation well enough to realize what and how
5.

much of quotations and illustrations would be understood.

Jargon

Even within a common language there may be words that a receiver will not understand. These are words used in the context of a specific occupation.

eg: A computer expert uses words such as byte and floppy disc with ease, which could mean something else to the layman. The expert uses these words easily in his daily language and forgets that others are not familiar with these terms. The pastor should be careful not to use words which may not be familiar on a daily basis to his/her congregation. These words he/she may use often such as - salvation, sanctification.

It is imperative that the pastor would use these at some stage during preaching but then they should always be accompanied by an explanation.

Many illustrations, especially those to which only ministers may identify with, should be fully explained, but even in this they may lose some of the impact.

eg: university students, street kids and the surfing crowd make up their own words and also have a unique way of saying something. Familiar words are no longer laced with the same meaning they had for us and we feel out of place
and almost illiterate. Parents do not always understand the "lingo" of the teenager and the age gap becomes a communication gap.

The minister should know his/her congregation well so that he/she can adapt his/her illustrations in such a way that the congregation can identify with it easier.

Even different regions have local words and the pastor should be familiar with them as he moves from one part of the country to another.

b) NON-VERBAL CHANNELS OF COMMUNICATION:

These cover a vast variety of components eg: seeing, hearing, touching, smelling and tasting. All these are used especially in the Sacraments of the church. These are dealt with in detail in the section on symbolism.

Another non-verbal means of communication can be found in the architectural setting. A pulpit which is high above the congregation may communicate in a non-direct way that the pastor is above the people- in a psychological sense. It could subconsciously stir resentment among the congregation. Large artifacts, eg: crosses, doves etc. could leave the congregation in awe of their surroundings. A lower pulpit is less threatening but settings which are too casual may take away from the seriousness of the Gospel message.
Therefore the pastor must be aware that what he/she communicates, is not necessarily by word of mouth only. All the gestures and movements made in the pulpit can communicate a message (not perhaps intended).

The setting in the church should be such that it facilitates the spreading of the gospel, therefore he/she should also concentrate on good acoustics in the church and not just pretty flower arranging. (Some huge flower arrangements also distract the minds of the congregation.)

Some settings can be created in the church for a specific sermon to enhance the communication thereof, eg: a nativity scene can add an extra touch to the Christmas sermon. Therefore the pastor should be aware of the channels of communication and use them to his/her advantage to enhance his/her message.

We are aware that the more senses used in a message, the better it is communicated and the longer the congregation is likely to remember it. All pastors should strive for "action" as the outcome of the sermon, then we know we have been successful.

1.4 THE MEDIUM:

This is the means whereby messages are transmitted in the communication process eg: spoken language, non-verbal means and the electronic media.
Mediums are extensions of our senses.

Steinberg (1991:28) has stated that hot mediums are mediums which demand minimum participation of the recipient. The meaning is in the message itself. Hot mediums, like television, do not require us to be critical. We can literally sit back and relax. We may become emotionally insensitive because we know that it is 'only a story.' Our congregation becomes spoiled with the mass media as way of communication. More demands are being made on the pastor to make his/her sermon interesting or entertaining. The hot medium audience is used to relaxing and find it difficult to concentrate on spiritual matters which cannot be seen and readily interpreted. Often the complaint is heard that the Bible is "too difficult to understand."

On the other hand, a cool medium requires individual participation. Examples of this type one finds in everyday speech in which one must listen, interpret, understand make some sort of response. The demands made are far higher than for the hot mediums. The sermon should be a cool medium. The message does not contain the only meaning i.e.: the meaning is not the message itself.

Each person will interpret it differently, depending on themselves. Their personal so-called stock of knowledge influences the meaning.
STOCK OF KNOWLEDGE:

"This is the interpretive scheme with reference to which we interpret our past and present experiences and determine our anticipation of things to come." (Steinberg 1991:43)

This means that all our past experiences are models for our future action, thoughts and feelings. We learn this way what actions are socially acceptable and what would cause offense. We normally take the course of action that could cause the least offence to others and make us the most socially accepted/liked. These internal models we adapt unconsciously all the time to adapt to new demands and situations.

eg: actions which would have been acceptable at school level are not always acceptable conduct in the work force. Therefore, no stock of knowledge is ever the same in the same person, let alone among the population at large.

This means that stock of knowledge changes with - age, experiences, culture and people we come into contact with who may have a profound effect on our lives. This stock of knowledge is vitally important in the ministry. A pastor must realize that culture is possibly the source of all meaning. The pastor has the vast responsibility to: - know the congregation well so that the illustrations
used in sermons are understood by the congregation and also socially acceptable to them. A pastor should never cause offence by his/her sermon and illustrations especially.

The pastor should get to know his/her congregation as individuals so that the smaller groups within the greater whole are understood and catered for.

Illustrations which may appeal more to the schoolgoing crowd especially during the youth sermons. Individuals who share the same experiences during the week begin to share the same expressions and beliefs and learn "on" a similar stock of knowledge. This can best be learnt to more relevant/personal sermons and so the sermon becomes as efficient as it should have been all along.

The pastor must remember that the sermon is a communication encounter between him/herself and the congregation. He/she must preach relevantly and so will be understood. Jesus used illustrations that the crowds around him could understand. This means that the outcome of the sermon does not only depend on the pastor and the way he/she carries over his/her message, but also on the congregation. The participants continually take part in different encounters. Specific settings do not depend on the pastor who is the communicant in this case, the
11.
cultural setting in which the sermon is taking place, the
knowledge the pastor has of his/her congregation and so
his/her ability to make use of suitable illustrations.

1.5 SYMBOLS
The world as we know it is an interpreted world. No
object or word means anything until it is interpreted.
Only then does it "get" meaning. The complication is that
no object means exactly the same thing to everyone at any
one given time.

From this we can see that a symbol can be anything.
eg: a flag of RSA is a symbol for South Africa, but does
not have the same effect on an American. Therefore the
interpretation is in the eye of the beholder.

"A word is a symbol because it stands for meaning. Words
are the vital keys of the symbolic process, the primary
vehicles of human communication." (Schmidt 1991:83)
The word "dove" could stand for the ordinary pigeon type
of bird we know, or be interpreted in a Christian context
it stands for peace. From this example one can see that
interpretation of a symbol will depend upon the context in
which it occurs as well as the experience of the one
interpreting.

eg: Different cultures interpret symbols differently.
Therefore culture further complicates communication. The
pastor should be aware of the cultural background of his/her congregation so that the illustration he/she uses is interpreted as was intended.

Symbols need not be words. Symbols are sometimes signs without words which mean something to the person who understands it.

eg: A clerical collar on a person walking down the street tells us that they have a pastoral position. We immediately think of the church and Christianity, that is our interpretation. To the person unfamiliar (maybe a communist Chinese), it would be interpreted as the enemy, someone against his/her communist country. Therefore, the effect of a symbol can never be predicted unless one knows the background of the interpreter. Even then it could further be complicated by the personal background of that individual.

eg: A certain smell could be interpreted as a reminder of something pleasant/bad from a childhood experience.

Roger Schmidt has divided symbols into 3 categories. (Schmidt 1980:85)

He said that symbols are related to things they signify in 3 principle ways:

They may function a) signally b) representationally and c) presentationally.
13.

a) As signs they are not words but objects, conditions or even events.

   eg: Miracles in the Bible are interpreted as signs of God's power by the Christian. Should these events have occurred elsewhere, ie. not quoted in the Bible, they need not necessarily have been interpreted as miracles by the non-Christian. Therefore we see that that which occurs within a certain context will be interpreted in a certain way. Different religions interpret the spiritual in different ways.

b) Representational symbols - these are signs which are closely related to what they symbolize; but they string together things which are not related to one another.

   eg: Words do not look like the object they describe, but they represent that object. The word must be interpreted first before it can be understood. Another example would be that of the Christian symbol. It only means something holy or Godly to the Christian. The alpha and omega is the Greek alphabet a and z, but to the Christian it also means that God is the beginning and the end.

c) Presentational symbols - are those similar to that which they symbolize but are not identical.

   eg: Chanting is a symbolic reminder in some religions but in others may not mean a thing and will be considered
abnormal or embarrassing. The Sacrament is used by the Christian church to make the Holy present in the church then. This is interpreted by all the senses of the Christian. The symbolized actually feels present to the worshipper through the symbol.

eg: The bread an wine is celebrated as the actual body and blood of Jesus. The sacrament is not just looked at and interpreted, but actually done and so experienced.

The Sacraments involve all our senses and so the communication conveyed is more dramatic. The sacraments are symbolic acts as signs showing us grace. Grace is abstract and so symbols make it more tangible. Modern man all the more needs to feel, see and experience Christianity because we live in such a world. Therefore, abstract theological and spiritual problems are made easier to understand via symbolic acts.

There are also 5 Biblical metaphors as regards the Eucharist: (White 1971:163)
The eucharist is first of all a celebration, a feeling of thankfulness that we have been saved by His blood. it is a demonstration of sharing and unity with Christ's body. Therefore we are all brothers and one in Christ.
it commemorates the past and all that Christ has done
for us. He is still doing this daily for us. Daily we are saved and so have reason to celebrate. It demonstrates the presence of Christ as we become part of His body and are drawn nearer to Him through the celebration of thankfulness. This drawing nearer is experienced in both the physical and spiritual sense. It demonstrates our anticipation of the coming of Jesus. Here is demonstrates the forgiveness of our sins so that we can look forward to eternity with Christ.

Communication by symbolism in the church. Baptism can be seen as a presentational or representational symbol. As presentational it is seen as an act of God and so the expression of God's presence. It is a means by which he shows salvation. It is visible and so all the senses take part making this type of communication more dramatic than just the spoken word. Baptism as a representational symbol denotes an inward change and shows God's grace. Especially in adult baptism this may be more pronounced as an adult is able to convey the feelings he/she felt at the time. Once again the symbolism depends on the individual interpretation thereof. Therefore their significance is contextual.
Example: Baptism is a symbolic act but it also meets the description of being metaphorical.
Baptism - demonstrates out meeting with God.
Baptism - demonstrates our incorporation into the church be it child or adult baptism.
It demonstrates our sharing in the body of Christ as we are now part of this body.
It demonstrates our being born again in the spirit.
It our being forgiven for all our sins as so we are able to start a new life.
Here we also see the receiving of the Holy Spirit into our lives.
Therefore Baptism demonstrates the cleansing away of our sins, the starting of a new clean life in Jesus Christ.

1.6 PREACHING:
The communicator, in this case the pastor, has a profound effect on the way the message is heard and communicated.

The following influences the communication of the communicator:

a) Attitude towards the recipient.
If the pastor considered himself the most clued up, his/her message would probably be in the form of a lecture and the congregation may sense a condescending attitude. The congregation may complain that they are being treated
like children and so the desired effect may not materialize. The pastor must see that he/she knows the congregation/recipient well enough to use the most effective method of communication in the preaching of the message.
b) Impressions may be made verbally or non-verbally and intentionally disclosing information concerning the personality. However, most often unintentionally the personality is disclosed so the pastor must be especially careful as he/she is a servant of God and so a representative for the Kingdom. Incorrect moral attitudes or political outlook may spoil the outcome of the sermon and even destroy the career of the pastor.
c) As the pastor preaches, the personality is carried over in every movement. There is facial expression which should relate to that which is being said and felt.
d) As a pastor preaches, he/she may adopt bad attitudes as regards the posture. Most congregation members are distracted by a pastor with hands in the pocket or a casual lean on the pulpit. The fact that some pastors try to look casual/cool while preaching is totally incorrect as it distracts from the seriousness and urgency of the Kingdom message.
18.

Therefore the body language should tally/correspond with that which is being said.

c) The Clerical dress:
This is important and the congregation learns to identify with it. The fact that the congregation gets used to this way of dressing is important because if does not distract their minds from the sermon. As far as the lady minister goes, the importance of dress cannot be overestimated. When preaching the best clothes for a woman are those that are smart but not so conspicuous that they distract from the message communicated. Rings and ear rings can be distracting as there are always congregation members who comment on these after the sermon. A clear indication that thoughts were elsewhere.

VOICE QUALITY:
The voice is important in that first of all it should be audible. A voice which changes with changing emotions in the pulpit keeps the congregation interested. Usually present tense and a monologue/dialogue is most effective

ie: the pastor acts out the different parts when telling the story instead of just relating a story.

eg: John said, "Come here,"

This lends vitality to the illustrations.
19. The speed, pitch and volume of the voice are the vehicles
the pastor can use effectively to communicate his/her
message as dramatically as possible. Therefore, the
pastors whole being is communicated to those around
him/her and it becomes an important social activity.
Emotion can be detected in the voice of the sender. This
emotion can be heard without necessarily understanding the
words of the language spoken.
Emotion heard this way can be anger, fear, frustration,
humour, sadness ........
Usually the congregation anticipates what will happen
next by listening to certain socially acceptable "hints",
eg: Sadness is detected by slower, more goal directed
speech with a smile-less face. The voice may crack as it
becomes filled with emotion.
Before saying something humorous the sender may smile,
snigger or warn the audience that the next message will be
lighthearted by the elation in the voice. Jokes are never
told quietly unless dirty and those are not usually told
from the pulpit. So the pulpit itself communicates what
is allowed or not.
Fear may be detected in a voice by a dry mouth, shaky
speech or even confusion by "jumping" words. However, one
must note that in some cultures one can show fear, but in
others it is incorrect/less acceptable for men to show
20. From this we realize that culture determines voice quality and so also determines how things are said in the pulpit.

1.7 METAPHORICAL LANGUAGE:
Metaphorical language is figurative language. Here we bring together 2 elements which do not seem related in order to make a better description of one or in order to demonstrate something.

Example: The lady is a pillar of strength.
This tells us that she is a strong character. It gives outward description of something inward/unseen. We understand it better because we can relate it to something tangible. In preaching, metaphors are used extensively because often the spiritual is too difficult to relate to. The pastor therefore has to find an easier way of saying something. But, the pastor needs to be careful in that metaphors used should be familiar to the congregation, otherwise his/her whole illustration fails to communicate.

PREACHING IS A DIVINE GIVEN SIGN ACT IN WHICH THAT WHICH IS SPIRITUAL IS EXPLAINED IN SUCH A WAY THAT IT BECOMES EASIER TO UNDERSTAND AND IDENTIFY WITH.

The pastor uses a variety of communication techniques in order to make the spiritual more understandable.
The READING of scripture helps the congregation to tie together the sermon with that which God had/still is communicating to us through His word, the Bible. This takes part of the SEEING sense used in the church.

The SACRAMENTS take care of the senses in such a way that the combination of them make the message that more potent, (seeing, hearing, tasting, feeling and experiencing.)

We also experience PRAISE via prayer, singing praises and the sermon.

PREACHING IS A DYNAMIC
Preaching is a dynamic social act and need not be a monologue. Preaching unites all the church with Christ and His message to us. It also connects events/past acts of God with our lives here and now in the present. It is an act of grace from God in which spiritual matters are put into better understood images, symbols and comparisons. In this way the saving acts of God reach us in our church. This is God’s self disclosure so that we can understand Him better and love Him more. (And also to understand and love those around us more.) Therefore preaching is a saving act- NOW. Therefore preaching is the most vital act in the church.

Preaching is vital in that it influences our relationships with the CONGREGATION. Preaching is not just the carrying
over of the sermon - it is also the way in which it is interpreted by the parishioners which forms part of the communication of the message.

ie: Each parishioner has his own personal, social, economic and political (especially these days) contexts. All these contexts together create the message and decide the outcome. Therefore, one's believing/faith is influenced by what we have internalized.

It must be understood here that preaching is not just the sermon but also includes the other facets of worship, such as singing praises, prayer and partaking of the sacraments. The liturgical setting furthers the aim of the sermon itself in that it helps the congregation to take part in the "preaching."

PREACHING IS AN ACT AS MUCH AS IT IS SOMETHING TO LISTEN TO.

1.8 BIBLICAL PREACHING:

"Preaching both proclaims an event and participates in that event, both reports on revelation and participates in that revelation, bring it home to the listeners not only in honest reporting but with the immediacy of a living voice addressed to those gathered here and now."

This proclamation can only be done effectively with power if the congregation are known as individuals by the
pastor. The pastor wants to be understood, but he/she must first understand those sitting in the congregation. The gospel is always relevant, it must just be preached as such. The pastor is under the authority of God when he/she preaches. Preaching consists of teaching and instructing about the Word of God. However, the pastor must also admonish when necessary as well as to console and encourage.

In order to be an effective preacher, the pastor must be sure of his/her beliefs so that no doubts are carried over in the preaching process. On our own, the pastor does not have anything to say, but by God’s grace and mercy, we have the Kingdom to proclaim for all eternity. The only way to preach is biblically because here God has spoken to us through His word and continues to do so every time we use His message.

1 Corinthians 2:7 On the authority of our message - "But we impart a secret and hidden wisdom of God, which God decreed before the ages for our glorification."
Verse 10 - "God has revealed to us through the Spirit. For the Spirit searches everything, even the depths of God."
Verse 12 - "Now we have received not the spirit of the world, but the Spirit which is from God, that we might understand the gifts bestowed on us by God."
These Words of God reveal the importance of preaching and the fact that sermon preparation must be taken seriously. However, no preaching can take place unless based on the Bible, otherwise it is not Christian preaching. The Spirit searches even the depths of God, how much more will the Spirit not need to search sinful man. Here we see that real Christian preaching can only take place by the Mercy of God.

The art of preaching is to take the Biblical message and illustrate it with relevant metaphor to make it understandable to modern man. Preaching all through the centuries has made use of illustrations to make it more understood for that particular time. All the years images, analogy and illustration were used. Here the preacher was seen to be the "story teller."

PREACHING IS SACRED RHETORIC. THEREFORE PREACH WITH AUTHORITY, THE AUTHORITY OF GOD.
1.9 A SHORT HISTORY OF RHETORIC:
The art as well as science of rhetoric is an ancient one. The ancient Greeks practiced rhetoric. Aristotle, the best known Greek speaker, perceived rhetoric to be a means of persuasion on any subject. Rhetoric then was divided into a phase where,
1. good grammar was used as a means of expressing oneself clearly.
2. logic was stressed as it had to make sense not only to the speaker but, also to the audience.
3. style, or means of delivery was important. The subject spoken on determined the style.

Rhetoric was revived in England almost 2 centuries ago. However, rhetoric changes with time and place, and was almost a dying art in recent times. As situations change with the times, so the rhetoric will change as the response to the situation changes. Rhetoric is therefore, not static but a dynamic art which adapts with the times throughout history, as at times it becomes more prominent than others.

According to Cicero the 5 offices of Rhetoric are as follows:
1. Invention: analysis of speech topic and collecting of materials
2. Disposition or arranging material into an oration
3. Elocution, ie: fitting words to topic, the speaker, audience and occasion.
4. Pronounciation/action ie: delivering speech orally
5. Memory - lodging ideas within the memory (Perelman 1974:806)

RHETORIC
This can be defined as an art whereby thoughts of one person in converted into language in order to influence other people. However, this communication of the mental state of one person to another is a very complex procedure. Many factors influence the eventual outcome of the language.

According to Lloyd E Smith, rhetoric can be divided into two departments: INVENTION AND STYLE. (Smith, no 822:3 date of publication not mentioned)
1.9.1 INVENTION deals with the procedures which take place in order to get the material into a specific form.
1.9.2 STYLE involves the proper expression of the thought processes into a specific way of speaking/language.
1.9.3 THE RHETORICAL SITUATION:
This is a certain situation which needs/prescribes a certain response. This response is the rhetorical act. Therefore the rhetorical act will always
depends upon the rhetorical situation. No rhetorical act can exist without the rhetorical situation, but, a rhetorical situation can exist without the rhetorical act. According to Brinton, 'the act as rhetoric depends upon its connection with the situation.' (Brinton 1987:234) A situation is rhetortical once it invites a response. This means that the situation is the controlling factor.

eg: the sermon the minister preaches is prepared in such a way that it can be understood by the congregation. This means that the minister always takes the congregation/situation into consideration. What further complicates sermon procedure is the fact that the minister must start 'where the congregation is at'. In other words, the sermon must be appropriate to the congregation, be they a group of charismatic christians or first time hearers of the gospel.

1.9.3 THE RHETORICAL SITUATION:
A situation is never so dead/static that it does not evoke a response. This response will be in the form of a comment on the situation which directly leads to action.
THE RHETORICAL SITUATION

The comment or action will be directly influenced by the type of situation under consideration. Situation influences character of the rhetorical discourse.

eg: a scene of death and destruction would ask for a response. In the commentary the language will be influenced by the dispair and hurt felt. The speaker will appeal for man to change his ways and help those who survive. This will immediately evoke some sort of response, be it remorse by those listening or action in that they make an effort to change their ways.

The rhetorical situation brings about action which in turn brings about change. This means that in some way or other, rhetoric is usually persuasive. According to Bitzer, (Bitzer 1968:4) rhetoric is the mode of altering reality by creation of discourse which changes reality through mediation of thought and action.' (Bitzer 1968:4)

This means that the speaker convinces the audience/congregation in such a way that they produce the action which the speaker may have suggested in the speech.
eg: during the sermon the minister may suggest that the gospel must be spread to all men as Jesus has commanded us. The minister gives illustrations of today's world and how it can be changed through active evangelization. Therefore, a rhetorical situation has been set up in the mind. This calls for action, by the minister suggesting the priesthood of all believers, so therefore, we are all capable of spreading the gospel. Therefore, this calling for action effectively sets up a rhetorical situation and now the congregation feel they need to take this calling further and evangelize. They try to change the situation from one of unbelief/disbelief to one of Christianity.

The speaker will always have an aim in what he/she is saying about the situation. This aim is usually to persuade the congregation/audience to change. In this sense rhetoric is always persuasive.

From the above one can deduce that the rhetorical situation has 3 major components:
1. a situation/condition existing which is 'changeable'
2. a audience/congregation
3. Objects or persons who are part of it. (Bitzer 1968:6)
Despite these 3 components of the situation, a situation may be weakened if: (Bitzer 1968:6)
the audience is uninformed/uneducated
the situation itself may have small complicating factors which all need to be attended to
if there is more than one rhetorical situation.

This teaches the pastor that the audience/congregation must be known to the minister. He/she must preach what is real and relevant to the particular group of people. An uneducated group of people cannot make decisions which they do not understand or what they do not consider important.

As far as the rhetorical situation itself goes, the pastor in illustrations, must not try to deal with too many complicated matters. This usually confuses the congregation and most will then be unable to pick the real message out from amongst the confusion. Therefore, the situation should be clear and relevant to the congregation.
1.10 ARGUMENTATION AND PERSUASION IN RHETORIC:

In history we learn that the object of rhetoric was to persuade the listener.

1.10.1 Persuasion (Perelman1969:26)

Here the speaker tries to influence the listener in such a way that the listener is inspired to go out and change the situation. Persuasion is always specific as it deals with a specific situation and a specific set of people/audience/congregation. According to Perelman, convincing is more general in character: and persuasion, more specific.

1.10.2 Argumentation:

Arguments are addressed to specific audiences/congregation. The speaker makes a claim and must prove he/she is correct by argument. All arguments must be reasonable and the speaker must be sure that it will be acceptable to a specific audience. If the speaker or audience do not understand one another, the argument is lost. If the conclusion of the argument clashes with what the audience/congregation believes to be correct, the argument is not acceptable.

The art of speech can be used in various ways to make the argument stronger/more effective.
eg: normative definitions – this indicates the manner in which the word is to be used.
descriptive definition – indicates what meaning is given to a word in a certain environment.
condensed definition – points out essential elements of descriptive definition.
complex definition – combines in various ways the elements of the above 3.
(Perelman 1969:210) and (Perelman 1982:Introduction)
Arguments can be made by making comparisons between 2 points. This is possibly the most effective as it shows the good and the bad of each point and lets the audience see more clearly which they should choose.

1.10.3 Argument from Authority:
Authority is usually associated with prestige/power. (Perelman 1969:326)
When the pastor uses the opinions of another person or group and points this out, the congregation are more likely to believe him/her as they associated what is said with what is acceptable by others from an ‘acceptable authority’.
The teenager is susceptible to this as they do not want to feel ‘out’. The teenager goes with the most acceptable and ‘in’ person.
1.10.4 Argumentation by example:
An example provides support/proof of the point being made. Examples serve as models or samples, or are better known as illustrations in a sermon. Examples make the point clearer and serve as a means by which one can model one's behaviour. Therefore they are more easily imitated. (Perelman 1969:350)

1.11 THE LANGUAGE OF RHETORIC:
The best argument can be unsuccessful if the delivery and language proves to be lacking. The delivery must always be clear. Not only in audibility but in the way the argument finds unity between the parts.
Rhetoric should always be precise as generalizations have the effect of lulling an audience/congregation. When specific examples and illustrations are used, the congregation listens more attentively and feels that they are part of that example. This has the effect of driving home what was meant, and so it encourages changes.

1.11.1 SENTENCES:
The shorter the sentence, the crisper the delivery. This gives the feeling of urgency. The gospel is
always a matter of urgency, especially as regards the coming Kingdom of God. Therefore, subject matter will dictate the length of sentences. (Lloyd no 822:9)

The sentence within itself should have unity. The sentence should carry meaning on its own. However, a paragraph of sentences should then form a unity of the whole. A good rule to follow is for the sentence to express one thought only. Too many thoughts in one sentence give a feeling of tattiness. This easily confuses the listener. It also detracts from the more important points stressed. The following should be avoided in the sentence:

redundancy - "he usually always ...."
Verbosity - "huge, big hat impressed me more than any other huge, big hat has ever done before."
too many adjectives - describe clearly but do not overdo it. (Lloyd no 822:17)

The pastor must concentrate on the small words which connect thoughts. If expressed clearly, they bring coherence and so make a flowing, easy to follow the sermon. Be clear.
1.12. RHETORIC AND THE USE OF WORDS:

Words used in the sermon must be chosen in such a way that they are understood by the majority of the congregation.

Words which are technical should be avoided altogether. If words have to be used, they should be explained. It is no use using words in an illustration, which are then not understood. Then the pastor would need to illustrate the illustration. Biblical words such as salvation, sanctification must be explained at all time as the pastor never knows if there is a new Christian in the church.

Colloquialisms should also be avoided simply because they are not understood by everyone. The older Bible versions use archaic language. This language may be familiar to the older congregational members, but would not appeal to the younger generation.

Slang is never becoming in a sermon. It may be used in an illustration if it adds effect. Foreign words, especially Greek and Hebrew, prove that the pastor studied at some stage but do not bring the gospel any nearer or clearer to the listener. Avoid or explain them.
1.12.1 Paragraphs:
Long paragraphs were common in ancient times. They do not help make ideas clearer. Paragraphs should consist of one idea which is then expanded. Paragraphs have 3 sections -
- the beginning - here the topic sentence is placed, usually.
- middle - has the most body, discussion.
- end - should contain the sharpest words, that make the most impression, especially if it is an argument - climax.
A paragraph may also only be one sentence long. (Buttrick 1987:190 & Lloyd no 833:22)

1.13 STYLE:
Style is influenced by the very person doing the sermon. Style is the WAY a thought is expressed. (Lloyd no 822:53)
The way a thought is expressed is directly influenced by the personality of that person. A person with a sense of humour may often use a humouristic style with illustrations which are humorous.
A person who loves poetry may find himself doing his illustrations by using poetry. He finds it clarifies the point because he/she is that way inclined.
37.

(This does not mean that the congregation find it that clear.).

Style

Some ministers can use wit with a lot of effect. Wit is usually more effective than humour because it is gentler and yet even more forceful. Most people can understand wit but not everyone has the same sense of humour and so may not 'catch' the joke. Whatever the style, it must always be clear, and so understood by most of the congregation. This is another reason to know one's congregation well. Then we know what they understand and also what they expect of their minister.

The minister should never make a certain style his/her only way of style. This will lead to boredom and eventually that style becomes a type of mannerism. It could be irritating to those around one.

According to Perelman, presentation plays an important role in that the minister adapts the data to suit the occasion.

eg: A passage in the Bible may seem out of date to us. Therefore we adapt the language in such a way that we can explain it more clearly to the congregation. A little of one's personality does
always creep in and we make it 'our own.'

Perelman goes on further in saying that circumstances will influence the interpretation. (Perelman 1969:502)

'Let the children come unto me' as Jesus has said can be adapted as eg: At Sunday School level we tell parents that children must learn about the Lord. At a child's funeral we learn that children are innocent and so are safe with Jesus.

1.14 FIGURES OF SPEECH:

Figures of speech are used to make language more forceful or effective - they help 'put us in the picture.' (Lloyd no 822:35)

Everyday speech can be boring and may not "catch" the attention of the congregation. The more 'colour' a language has, the better one can visualize of the congregation and the sermon will be 'heard'.

Figures of speech = figurative language. What is said need not be taken literally.

eg: 'that man is a pillar of strength.' This describes his character and not his literal physical characteristics.

eg: A reporter approaches 2 clergymen/women. The reporter asks the first minister - "What do you do in church on a Sunday?" He replies - "I preach my
sermon I prepared during the week.'

The reporter asks the same question to the next minister. He replies - 'I am building up the Kingdom of God here on earth and helping to save souls for eternity in heaven.'

A literal person will only see what there is to see. The figurative person has more colourful speech and one is able to visualize the full effect of his/her actions better. This is the type of language we should be using in the sermon. Language which is explicit, that can be played with to such an extent that it paints the clearest picture.

God is almighty, one cannot visualize this almightiness. It cannot be described in everyday language so the pastor must make use of metaphorical language.

D. Buttrick states clearly that 'God is not an object to view, therefore preaching uses analogy.'

D. Buttrick's approach to the subject is that the mysteriousness of God must be said in language that man can interpret. Therefore it must be related to structures of human consciousness. Language cannot be so mysterious that the congregation cannot relate to it. The minister must prepare his/her sermon in such a way that the language used must be carefully
thought out so that it is not misunderstood.
According to Buttrick: analyse the value, meaning, emotional baggage, and determine if what you wanted to say you are indeed saying.
(Buttrick 1987: 121 - 123)

1.14.1 SIMILE:
Here two objects are compared but they are not similar. They do however, have a common characteristic.
eg: As busy as a bee.
In a sermon one may compare God's voice to that of thunder. Here we relate the unknown with that we know or can relate to.

1.14.2 METAPHOR:
Here the comparison is just implied, subtler.
eg: a bullet flew from the gun.
We all know that a bullet has no wings, but we write it this way for the desired effect, that is, to show the speed.
eg: Jesus the rock of salvation.

1.14.3 ALLERGORY:
This is a metaphor which is so extended that can incorporate a whole story. This we may find when the minister has a childrens program in the church and he uses a fairy-tale like approach, where the animals talk and so a 'moral' to the story is
brought to the fore in an easier way which children can understand. (Lloyd no 822: 26-41)

1.14.4 PERSONIFICATION:
This is also related to the metaphor. The object under discussion would be inanimate and that to which it is compared would be alive.

eg: The ocean roared and put out it tentacles to draw the helpless man into it's stomach.

'If you return, O Israel, says the Lord'.

Personification is related to the apostrophe, where an address is made to an object which is inanimate.

eg: 'oh lift ye gates...'

1.14.5 APOSTROPHE
Can also be used when a person is addressed and they are not expected to reply.

eg: In a sermon the minister may say..'How many Christians today cannot keep the commandments...'The minister does not expect the congregation to answer this question, he/she is rather making a rhetorical question.

1.14.6 ANTITHESIS:
This is a popular figure of speech. Here two things are compared in such a way that their differences stand out clearly. A minister may often compare heaven and hell.

eg: Prov. 10:7 'The memory of the righteous is a
blessing, But the name of the wicked will rot.

1.14.7 EUPHEMISM:
The use of a gentle word instead of the word that may hurt.

eg: He has passed on to higher service, rather than he has died.

Ministers most often use euphemism at funeral services. (Lloyd no 822:42)

1.14.8 CLIMAX:
An effective way at starting with something small/less significant and continuing to something important.

eg: The Lord can save you this minute, this day, this lifetime for eternity.

1.14.9 SARCASIM:
Almost like irony, but it is aimed at something/body in particular at their cost. It is hurtful. It should not be used in a sermon. Even as an illustration it could offend somebody in the congregation.

1.14.10 IRONY:
The minister may say something, but actually mean the opposite of it.

eg: "Sure, you are telling the truth!"

Irony can be used in illustrations rather than sarcasm, but the line is thin and it can be risky.
There are many other means by which the sermon can be brought across more colourfully, even more figures of speech. 

eg: onomatopoeia - the word makes the sound of the object, bees buzz. This is not used all that often in sermons and could be found more commonly in the Sunday School. 

It does paint a colourful picture and will certainly have its place in the illustration. 
(Lloyd no 822:47)

1.15 Rhetoric uses all the aspect of language at its disposal to get the message across. 

eg: figures of speech, the art of persuasion and argument. The most important point to remember is that the better the speaker knows the audience/congregation, the better he/she is able to get the message across - 

- the most suitable/familiar to the congregation are used
- figures of speech familiar to the congregation are used
- the minister knows what are the best illustrations and examples to use to be most clearly understood.
- the behaviour in the pulpit of the minister must be such that it would not offend the congregation. So
the minister is familiar with what is expected of him/her.
Subjects which could cause problems can be avoided, not bringing up political viewpoints in an already explosive situation.
Any argument the minister may want to bring forward, can be prepared to suit the congregation, ie: the strength of argument.
Techniques which usually work for that minister with that congregation can be successfully applied.

The realm of rhetoric is not limited to their pulpit only but to every aspect of our lives. Rhetoric is not limited to the speaker/audience situation, but is also applicable in the one to one situation. The same rules of conduct and expectation still apply. In the one to one situation we realise more quickly when we have been misunderstood because the listener has a chance to respond immediately. For this reason, the minister should always be careful in his/her rhetoric. We never know we have been misunderstood until it is too late and the sheep have left for more easily understood pastures.
TO BE AN EFFECTIVE PREACHER, THE MINISTER MUST

1. ANALYSE HIS/HER CONGREGATION
- what do they understand
- what are their needs
- what do they expect of their minister

2. ANALYSE THE SITUATION
- what is currently happening in the world, church life or their private lives which are issues that can be used as topics in preaching.
- how can the secular situation and the Biblical message be brought together here effectively.
  ie: relevant preaching, but biblically based.

3. EXPRESS
his/herself in such a way that the rhetorical situation (bad secular situation) is challenged and the congregation is persuaded into a rhetorical act (Christian response)
The minister uses the best means at his/her disposal to bring the Christian message across clearly... by the Grace of God.
CHAPTER 2:

CONTENTS

2.1 LITERARY FORMS OF THE BIBLE.

2.2 TYPES OF SERMONS.

2.3 ROLE OF ILLUSTRATIONS IN RHETORIC IN SERMON.

2.4 FINDING THE MOST EFFECTIVE RHETORICAL SHAPE FOR A SERMON.
2.1 LITERARY FORMS OF THE BIBLE:

The literary form of a written piece of communication can be determined in a number of ways. Very often the literary form to be taken will be hinted at or introduced eg: "Did you hear the one about?"

We all know that a joke is going to follow. However, this would only apply in our western culture. In a different culture a joke may be introduced differently. Therefore, the minister must first determine the culture and what is understandable before using any illustration.

"Did you hear?" This may be the introduction of some sort of gossip if it were said among a group of friends. Therefore in a different setting, we have a different response or expectation of almost the same words.

According to Long, the following introductions may also hint at the thoughts which are to follow - (Long 1989:19)

"Dear Mary" will hint at the letter to follow, "Once upon a time" will hint at the fairy tale to follow, and for the same, we will know that a fairy tale is not a true story. (Although it may be based on some truth.)
In the Bible we know that the "KIND OF TEXT" will dictate its literary form. The kind of text will dictate our understanding of it. The kind of text will also dictate the type of atmosphere which will prevail in the church at the time. By things I mean, a passage from psalms saying "though I walk through the valley of the shadow of death" will immediately put us in a fearful, somber or apprehensive mood. "Yet I fear no evil", will immediately comfort us. Therefore, language used, expression used to read it and type of text will determine the sermon, mood in church and eventual feelings of the congregation as they leave the church. So, it is vital that the minister understand the literary text, so that he/she may convey it over into the sermon into the true form in which it was intended. Change of form may mean that some of the message is lost, or indeed, that the whole understanding of the text is lost altogether. Every community has its own way of understanding a given written passage. This is determined by the "Frame of Reference" which is embedded in the community. We have all had different past experiences which we have internalized. This forms part of our own individual personalities. Certain
passages from the Bible may bring back good memories of Sunday School, others a bad memory of a funeral. This will determine our own feeling. But - the culture as a whole responds to certain passages in a certain way because it has been learnt and internalized as the most socially acceptable way. We learn that we shall only have one marriage partner. The Mormon would read that passage with different sentiments.

Therefore, background information is important to language. Our presupposed knowledge is influenced according to Burden by the following: (Burden 1980:10) Literary, geographical and socio-political knowledge. We must therefore as ministers be aware of the different conditions prevailing at the different times throughout the Bible. Old and New Testament times differ vastly, not only in time expanse, but also in geographical areas (Israel or Egypt). Therefore, the minister must know the context in which the passage was written.
2.1.1 EXAMPLES OF COMMENTS ON SPECIFIC BOOKS OF THE BIBLE AND THE LITERARY FORM WHICH THEY HAVE TAKEN ON.

GENESIS: (Lockyer 1986:411)
Means beginning and so therefore already hints at its place in the Bible. It is also the beginning of salvation history and the beginning of the recorded relationship between God and man. The book takes on the literary form known as the NARRATIVE. The narrative tells the story of the 4 patriarchs of Israel, Abraham, Isaac, Jacob and Joseph.
Moses wrote the book which may have been recorded on manuscripts or had an oral history. BUT WE MUST NEVER LOSE SIGHT OF THE FACT THAT THIS LITERARY WORK IS GOD INSPIRED.
The greatness, majesty and aura of an all powerful God should seep through into the sermon. The whole Bible is a story, BUT A GOD INSPIRED ONE.

JAMES: (Lockyer 1986:534)
A book of the new Testament, is an EPISTLE. The book is practical and reads like a sermon. Various illustrations within the book try to motivate the Christian to a better way of living. James is a great contrast to Genesis as it makes for easier
reading in the sense of more "practical hints for Christians", but Genesis has more of a story line, Hence, Genesis as a Sunday School story and not James. James as a letter form has a short introduction to put the reader in the picture.

JOHN (Lockyer 1986:583)  
The epistles of John do not have a specific structural outline. John emphasises themes rather than any practical hints. Prominent themes are those of walking, abiding, believing and knowing. Chronological details are also not reliable, whereas in Genesis we almost know what God did from day to day!

By further contrast.  
RUTH (Lockyer 1986: 930)  
is a story of a Moabite woman. Justly it shows how God plans ahead for the path of king David right down to His own Son, Jesus. God is portrayed as a loving, merciful God who can comfort those far from family and friends.

REVELATION (Lockyer 1986:913)  
is an apocalyptic book warning us of the wrath of God on a wicked disobeying people. God and Satan are depicted as 2 warring powers fighting for men. The historical setting is also different because we
know we are not reading about a past war, but of one going on daily in our own individual lives and in the lives of the world at large. We know this is all still to come. It does not read as a story, because we know that symbols are used. It is not light reading. Revelation is frightening and the atmosphere of the sermon should then be one of warning. A sermon on revelation is never lighthearted.

ECCLESIASTICS (Lockyer 1986:318)

By comparison is a wisdom book where the writer questions the meaning of life. King Solomon is believed to have written this book – putting into writing all the wisdom he had acquired over a lifetime of solving problems. The underlying theme in this book is that life must not be pursued for materialism, but that there is a deeper meaning to life with God in our lives. A sermon on ecclesiastics could point this out. The sermon may almost lean towards the moralistic side. This book also abounds with figurative descriptions. The minister must make sure that the sermon produced from this book relates well to the concrete life of the congregation i.e. the illustrations used must be concrete and true to life so that they relate
and tie in well with the figurative language of this book.

PSALMS: (Lockyer 1986:884)
This book of the Bible has a combination of poetry, hymns praising God and prayers. The psalms are as different as our responses to God at different times in our lives eg. adoration, cries of mercy, lamentation, praise.
Psalms have a curious poetic structure. Unless the minister is familiar with poetry, he/she could misinterpret the text and so have a sermon not quite in 'tune' with the text. There should be a flowing movement from text to sermon. As Long correctly states: (Long 1989:45)
'poetry stretches the ordinary use of words.' 'it says more and says it more intensely than ordinary language.' Poetry often has parallelism in which the first sentence is strengthened by the second. This makes a statement stronger and a very fertile ground for a sermon. The second means that a sermon can be composed from the psalm is when the first sentence is a contrast to the second. eg: a contrast between the righteous and the wicked/evil. Long has stated that the listener is aware of 2 contrasting areas. Contrasts do create a better picture in the mind of the listener. One
tends to see the difference between good and evil greater than when one just describes one or the other. Our brains like to categorise information - so a sermon should be arranged in such a way that it makes it easier for the listener to remember it. After all, the whole point of preaching is to bring the sermon across in such a way that it is:
- understood clearly at the time
- that it is remembered afterwards
- that it is applied afterwards because it was easy enough to remember.

PAUL'S LETTERS: (Lockyer 1986:15)
Paus’s letters will dictate the composition of a different type of sermon than would psalms. Paul sent letters to specific churches to encourage them. Like a shepherd looking after the sheep long distance style. Paul’s teachings were geared more to the gentile. Paul saw Jesus on the road to Damascus, so his whole teaching stemmed from the revelation of Christ. He knew Christ was also revealed to the Gentile. Throughout Paul’s letters he is very practical in his directions for a better Christian life. He does however, use certain themes as a basis eg: the light on the road which he saw, he often brings into his teachings by saying it is dark before one believes.
Paul's teachings are full of Christian greetings and fellowship.

ROMANS: (Lockyer 1986:924)
Is divided into different sections. It has a formal doctrinal section and a practical section (12-16)

"Salvation by grace through faith" is the most important theme, suddenly we all have hope. This text could lead to be a wonderful sermon on renewal and put hope into the hearts of all.

From these few extracts of a very full bible, one can see that sermons should be determined by the way the texts of the bible are written. Text determines style of sermon. A sermon should never be composed because that is what the pastor was in the mood to preach. The text must be analysed well and all factors including background information must be taken into account. The pastor must first get the feel of the text and its mood in order to determine what the mood of the sermon will be. The rhetorical shape of the texts determine the rhetorical shape of the sermons.

Long aptly put it, (Long 1989:73) the language, form and style of the sermon must be related to the language, form and style of the gospel that it seeks to proclaim.
The language, style and form of the text together forms the total impact that it will have on the hearers/readers. All these factors work together to make a desired style. They must work together again in our sermons to carry that original desired style over to the present day congregation. Form of content determines the message it will convey. To further complicate matters, the minister must bring illustrations into the sermon to make the message clearer to the modern day listeners. These illustrations are determined by the form of the content of the text as well as the personality and interests of the pastor. (more about this later in the chapter.)

2.2 TYPES OF SERMONS:

To know the type of sermon, the minister must be aware of the different types of figures of speech, be familiar with the language as well as being aware of conditions prevailing at the time the text taken from the Bible was written. If a text is taken out of context, half of the message is lost because we have to analyse it as part of the whole. Only then a sermon can be composed to meet all the requirements of the texts.

eg:
2.2.1 THE BIBLICALLY THEMATIC SERMON: (Pieterse 1985)

This takes the form of an argument. In the argument the text is analysed and explained, then only can the message of the text that was taken be explained. The sermon argues for and against throughout. It forms a strong sermon in which right and wrong are contrasted throughout. It forms a clear picture in the mind of the listener. The sermon is primarily to persuade.

When an argumentative sermon is about to follow, the introduction should be good and strong and put the congregation into the picture. In this way an audience can already form an mental picture of what is to follow. An argument cannot only be introduced at the end of the sermon. An argument should be introduced positively first. Therefore, the subject matter to be conveyed is introduced in a clear manner. The preacher must feel positive and good about the subject he/she is going to convey. If a pastor is not convinced by the subject matter, there is no way they will be able to convince somebody else. Therefore, the pastor makes his/her intentions know in the start of the sermon.

The body of the sermon should be specific and be delivered from a central point (specific) outwards
to the more general, or in ascending order of importance, ending in a climax.
The more concrete and practical illustrations and examples used in a sermon, the more responsive the congregation is. They will be able to relate better to the concrete examples and so put them to practical use. The more concrete the subject matter, the more persuasive the argument.
The conclusion of the text-thematic sermon should be a few words to sum up the whole sermon in such a way that the congregation is left with a striking, concrete summary. This summary must not repeat all that has just been said before, but must rather bring it all together in an easily remembered nutshell.
The proof of the argument comes to the fore here as the congregation is invited to come forward to receive Christ, or an appeal is made for the congregation to change their way of life.
This type of sermon may also have the type of ending in which the pastor does not make up his/her mind for the audience. Rather, all the facts for and against the argument are given and the congregation is then left with 'food for thought', in which they can make up their own minds whether
they wish to take that advice or not. This type of ending is best made specific, ie: first person, 'you have heard the advantage of a life with Christ, it is up to you personally to decide your destiny.'

2.2.2 THE NARRATIVE:

Most of the books of the Bible are given to us in a story form. It should only be reasonable to think that our sermons should also be in this form to remain true to the form/style of the Bible. ie: a story for a story and a poem for a poem. In this way no message is missed out on as can so easily happen when a psalm (poem) is suddenly turned into a new rap approach sermon.

Jesus preached in story form because he knew that the people around him remember a story better and so could apply in/to their everyday lives more easily.

eg: the parables used by Jesus used concrete everyday activities to explain more difficult aspects such as the Kingdom of heaven, Therefore, use the familiar and tie it to the unfamiliar when you wish to explain it, then a mental connection is made and so the congregation is able to understand and apply the message.

As with most stories, the narrative sermon starts
with the lowest and builds up to a climax. All
good stories end in a climax, or they are open
ended, leaving one to wonder about it for some
time. ie: it gets one thinking and making up
one's own mind.

When the minister uses a story of his/her own in
the sermon as an illustration, the story should be
authentic or true. If untrue stories are told to
the congregation, they will soon learn not to trust
the minister, and inadvertently, not to trust the
stories of the bible either.

Story-like sermons/narratives usually have one or
more characters in them. If the story had a sudden
twist in the tale or rings untrue near the end, the
congregation feel they will not trust so easily.
It is also unwise to use a sermon form which is
unfamiliar to the congregation. Death described as
being a long process of being iced up in a cave in
the Alps is not going to strike home all that
easily to somebody sitting listening to the sermon
in the Namib.

Stories and illustrations used must be familiar to
the congregation so that they can identify with
them.

An advantage of the narrative type sermon is that
the sermon need not have difficult words, they must rather be simple, with short flowing sentences that the story line can run smoothly. Most stories have a definite central theme, so they should apply to the sermon as well. With this central theme running through the story line, it can be followed easily. This central theme is then elaborated on. Any illustrations made in the sermon should not be left hanging in the air, but must rather be brought back into the sermon context, with Biblical proof where ever necessary.

2.2.3 THE HOMILY
This is the oldest form of sermon used in the old synagogues, where the Bible was taken and analysed verse for verse. This is no longer popular today, but could be used effectively in a small Bible study group in order to get to know the Bible really well. The form of the text is not missed in this form of sermon. ie: the structure of the text of the Bible automatically forms the structure of the sermon. This will never be one of the sermon warning the congregation of the 10 points of a certain theme. Rather, as the text is read, so
the sermon grows around it. Each word is analysed and good notice is taken of the setting in which the text was written in the first place. Therefore, the homily can never be guilty of taking something out of context. Usually in the homily and introduction is not necessary, but the text will automatically grow to a climax.

2.2.4 THE POETIC SERMON FORM: (Long 1989:43-47)
This sermon form one can find very often in the Biblical text. Eg: Psalms are poems. When preaching on psalms one comes across colourful language and a subjective way of saying things. Some psalms sing praises and others are lamentations. Therefore, poems "feel" what one wants to say. Poetry changes everyday words into something dramatic and divine. In the same way, when preaching on psalms, our preaching should make use of the rules poetry allows. The church will have a different atmosphere in it when doing a poetic sermon than doing an argumentative type of sermon. Poems can be set to music. As most ministers will not sing a sermon, it may be wise to say that the poetic sermon—Is less popular today
It should be used more often by the minister who possesses a good linguistic ability.
It can be used successfully when a passage has alot of feeling and relevant modern words cannot be found.
Poetry can be used as an illustration when set to music.
Poems possess the ability to compare ie: parallism where 2 different aspects are compared.
This makes for good preaching such as in Psalm 145:20 .....
"The Lord preserves all who love him; but all the wicked he will destroy."
This is a direct comparison. People's minds imagine better when 2 aspects are compared.
However, poetry can further the first point, making it stronger as in Ps 146:11
"The Lord takes pleasure in those who fear him, in those who hope in his steadfast love."
The first sentence is qualified by the following one.
The words in poetry stretch beyond their usual meaning, so add richness to that which is said.
This in turn leads to better descriptions and the minds of the congregation can "imagine"
better/easier what is being said by the minister. To be able to be a successful preacher on psalms, the minister should understand Hebrew poetry and take a special interest in linguistics. Ministers who are good at linguistics will find that they are able to communicate better in their sermons because they will follow the style of the text into the sermon.

2.3 ROLE OF ILLUSTRATIONS IN RHETORIC IN SERMON.
A sermon without illustrations will be acceptable to the large majority of the congregation provided that the sermon was based entirely on the Bible using parables (Jesus' illustrations). However, the Bible was written in a different period with different culture, so must modern people could not identify with them. Therefore, the minister needs to give modern, contemporary illustrations with which the congregation can identify and so apply in their lives. If the congregation hears a sermon but does not know how to apply it in their lives, the sermon has not reached its goal, ie: to motivate people to live according to that prescribed by Jesus. Eg: The parable of the good Samaritan, The priest and Levite walked past the injured man and did not help him, but a man who in those times was looked
down upon, helped the man to his feet and helped him further to the inn.

Today, modern man would say but we seldom walk along highways or see people lying in the road, - therefore the good samaritan story no long applies to use in such a literal sense. In third world countries it may still apply.

Therefore, the minister can further illustrate the good SAMARITAN story with a more contemporary example, hence the use of ILLUSTRATIONS is vital in preaching to make it relevant to today's congregation. Illustrations bridge the gap of cultures and time/history.

Hostetler remarked (Hostetler 1989:12) that 'Illustrations, like windows, let the light into the mind.'

Many passages in the Bible are very abstract therefore they need to be illustrated. However, the illustration used must comply with certain criteria. Illustrations must illustrate and not be a good story the minister has been dying to tell. (Buttrick 1987:127)

Illustrations used must be sensitive to those who are going to hear it - never illustrate at the cost of another nationality or person.
Illustrations must be particular, therefore enlighten a particular aspect of the sermon. Illustrations must be familiar, something with which the congregation can identify. They must make the obscure plain in the minds of the listeners. Illustrations should give support to that which the Bible teaches. ie: to love your neighbour can be illustrated as just that or support it further by showing love for all. Illustrations in the sermon must give the person listening a picture in his/her consciousness/mind. Then we see clearly what the Bible means.

Therefore, illustrations reveal the symbolic and abstract in today's language. If rhetoric is defined the art whereby the thoughts of one person is converted into language in order to influence other people, the use of illustrations in rhetoric in the sermon can be defined as: The art cultivated by the minister whereby everyday happenings, whether written/printed, heard or seen are stored and used later by the minister in order to illustrate the Bible in a relevant and easily understood way.
The illustration used will be determined by the biblical passage, the point the minister desires to make as well as the congregation, (what are they ready to understand - so know your congregation).

Third world stories are easier understood by a third world congregation, modern pop music examples easier understood by a young congregation. An illustration on a popular rap music artist will be missed by the more mature congregation member.

Illustrations make the divine come home to the congregation. Illustrations, be they stories or examples have listening power. They are easily understood than the divine, so our minds are able to accept them easier.

According to Dale Carnegie, (Carnegie 1964:71-79) there is an important technique to using illustrative material. The five ways he gives for doing this are: HUMANIZE, PERSONALITIZE, SPECIFY, DRAMATIZE, VISUALIZE. These five ways apply to speaking effectively as much as what they apply to preaching effectively.

HUMANIZE THE SERMON:

The pastor could let a member of the congregation witness, ie: tell why christianity works form them. Tell why it works for yourself as the minister (do
not overdo, just mention, never have yourself as topic).

PERSONALIZE THE SERMON:
Give names to the people in your illustration (false if need be). Do not start, 'there was once a man'
Rather say, 'James Scott, a prisoner..'

SPECIFY IN THE SERMON:
One should make specific illustrations ie: the illustration should be full of detail so that the congregation can identify with it. Weave it into the sermon and make sure the congregation knows what was meant by the illustration.
The more detailed an illustration, the better listening power it has. It becomes like a well illustrated story book. The congregation should be able to form pictures in their minds of what the minister is talking about.
eg: "One icy, cold and rainy day a small brown mouse set out to find a meagre ration to eat."
The above example forms a more specific picture than: "One morning a mouse set out to find food."

VISUALIZE BY DEMONSTRATIONS:
Most ministers are not brave enough to act out a part or even to have a congregation member perform a dialogue with them. However we all listen better by
seeing. A good means of illustration may be the use of visual aids. Eg: posters with an outline of the biblical passage, use of the overhead projector and slides, use of short video recording.

The more modern church has seen that the younger generation enjoys the use of visual aids. This could be due to the fact that we are so used to watching television, that we expect to see things with our own eyes and have a running commentary with it. The more popular visual aids in the newer churches such as Rhema are:

- Use of different musical instruments, the sound is uplifting and involves more of the congregation than the conventional organist only.
- Use of dancing groups doing a specific dance to Christian music.
- Use of the congregation to come forward and tell about their experiences before and during Christianity in their lives specifically. The person is talking about their own life, so automatically, they talk with the correct amount of feeling and drama in the voice. Therefore being specific and not having just general illustrations.
The golden rule of illustrations in the rhetoric of the sermon would therefore be:
Make use of specific, colourful and relevant, easily understood illustrations which make the specific, divine text more easily understood in our modern day language and style.

2.3.1 ILLUSTRATIONS
Illustrations are a set of words used by the pastor in order to make clearer the message he/she wishes to convey. Illustrations are usually subjective in that words are used out of experience, are chosen due to the particular interests or personality of the pastor.

The manner in which the thought is expressed is influenced by all of the above. This clearly shows us that ministers do not use illustrations they may not be comfortable with. Should an illustration be used which the pastor does not believe, he/she can never feel part of it and so may not convey it correctly. What works for one pastor need not work for another.

This "Set of words" could take any one of the following forms:
- a poem
- a story, be it true or made-up
- a joke
- a quote
- a punch line
- contemporary news used as an example
- facts/true life drama experienced.

Each of the above examples differ vastly and not all pastors can use them all with success. Pastors who do not have a sense of humour should not use a joke as an illustration, the congregation will know he/she "stole" it somewhere.

A poem would suit a sermon from psalms, not a discussion on Revelation.

Stories should never be long and take over the whole sermon.

A story could just be an example and bring some thoughts to the fore in a clearer fashion, it should never take over the sermon and be the only part the congregation remembers and takes home with them.

Quotes should not be long and drawn out. People do not usually remember them anyway.
According to Hostetler, (Hostetler 1989:20-31) anecdotes can be divided into the following categories:

- Biblical
- Historical
- Personal
- Contemporary
- Fictional

Even long quotations from the Bible are not recommended as people do not have such good memories. If a long quotation from the Bible is unavoidable, the congregation should be encouraged to follow in the bible.

Definitely keep quotations short, to the point and simple.

Statistics could also be used as an illustration. Reams of figures are unnecessary and a waste of time. Mentioning a single figure or percentage lends authenticity to a point being made and can be used successfully.

The pastor could however, bear in mind that most people in Africa could not be bothered about figures in China. Therefore, the statistics used should be of definite local interest. People feel part of the local area and can do something about those figures.
Live demonstrations could also be used. This includes singing and dances. This is very practical and could be a good interlude to a long sermon. A change of style half way through the sermon lends variety to it and heightens interest and concentration.

Witnessing could also be classed under live demonstrations. Here the illustrations is given to the congregation by the very person involved in the "story".

It is always better to hear it straight from the horses mouth.

2.3.2 FUNCTION OF ILLUSTRATIONS:

Illustrations make the text clearer.
Illustrations make the text easier to remember.
Illustrations make a historic text contemporary and show the congregation that the text still applies today.

Illustrations make clearer the communication of the Word of God and should never upstage the Spirit Inspired message of the Bible.

Hostetler (Hostetler 1989:39 -46) has brought some important points to mind regarding illustrations.

Relevancy - the illustration must be appropriate as regards Biblical text and congregational situation.
As with sermons, illustrations used must meet the needs of the congregation. If the congregation does not understand the illustration, the Biblical message is not made clearer and so the illustration is redundant. A congregation consisting mostly of bushmen in the Kalahari desert would not appreciate a quotation from Keats. Therefore, it is vital that the pastor know his/her congregation and use illustrations accordingly. Illustrations should also be appropriate as regards the Biblical text. The story of the prodigal son should have an illustration which makes the text more understandable—showing either a disobedient son or a forgiving father. The illustration must illuminate the main point the pastor is trying to make. The congregation would not want to hear a personal account of the pastor in boyhood. This is inappropriate; it illuminates the personality of the pastor and not the Biblical text. Therefore, the illustration must be relevant and understandable.

TRUTHFULNESS:
Illustrations should either be true accounts or the congregation should be told that it is just a story or make believe. If the congregation cannot trust
the pastor to tell the truth in the pulpit, who can they trust?

Any story which is related should be known as such. eg: a quotation from a poem, story or article should be announced as such before the quotation begins.

If the minister cannot remember where a story was first heard, rather say, "I once heard" than make the story sound like your own.

There is no law saying a pastor may not change a story slightly to suit the needs of the congregation, text or situation. Illustrations must never get too complicated that they too need to be illustrated.

INTERESTING:
Illustrations should be illuminating to the text but should never be long boring and drawnout accounts. The congregation will get bored quickly when listening to a long quotation of poetry, reams of statistics or many running examples.

Usually the minister knows his/her congregation well enough to know what illustration will be of interest.

ie: In a Womens association meeting, use examples appreciated by the ladies: needlework, homekeeping etc.
BE BRIEF:
The pastor should try not to have long, drawn out accounts of any sort! The congregation tends to lose interest.

TACTFUL:
The pastor should know his/her congregation well enough not to illustrate a point at the cost of another culture or creed.

Above all, the Bible must be our guide. Do not try to find a Biblical passage to suit a good story. Always, first the text, a good exegesis of the text and then an illustration which highlights the points you wish to make. The minister is always the interpreter, the voice of God on earth.

2.3.3 THE POSTITION OF THE ILLUSTRATION.
(Buttrick 1987:127-125)

A sermon should not usually start with an illustration. This may be the only part of the sermon which is remembered. The mind is at its sharpest when the sermon begins, so the pastor should use this opportunity to introduce what is to be spoken about. This will immediately put the congregation "in the picture" and the mind readies itself for what is to follow. As soon as the introduction is complete, an illustration can be used to explain/colour what had just been said.
Each section of the sermon can have an illustration. It is advisable to put the illustration into the middle or last third of the section and weave it in nicely with a few words to end off that particular section. David Buttrick was correct in saying that every move can have an illustration but it should be "woven" into the sermon so that it does not stand out and will then be all the congregation remembers. We are, after all, trying to convey the Biblical message and not telling cute stories. Illustrations must never be so strong that they stand from the text. Illustrations must just make the text clearer, more easily understood, more contemporary "tuned in" to the majority of the members of the congregation. A sermon should not end in an illustration. This is all that will be remembered. Sermons need to be finished off after the illustration. Therefore, they are woven in neatly so as not to remain the outstanding point. If only the illustration is remembered, the pastor has defeated him/herself. The illustration and theme of the sermon should be remembered together. Jesus always used illustrations in his preaching
eg: parables. His teaching was weaved around the illustration and all taken together and well rounded off at the conclusion. Therefore: Illustrations are never left open ended.

Illustrations make the spiritual more concrete. The Bible is a huge God inspired illustration of Himself and His nature. Illustrations are the metaphors of sermons.

2.3.4 ILLUSTRATIONS AND THE PASTOR:

A pastor will always use an illustration which he/she feels comfortable with. Should a story/illustration not quite fit what the pastor wishes to say, it should be left. Rather no illustration than one which the pastor him/herself does not believe.

Despite this, all illustrations should be: simple, clear, interesting and short (5-6 lines). Comparisons make some of the best illustrations as they paint a clear picture. Illustrations should paint pictures in the mind, illuminate the text and so make the point of the sermon clearer. However, each pastor has a style of their own. As the experience increases, so the choice of illustrations possibly becomes more refined.
Therefore, as in most things, practice makes perfect, but a natural flair for spotting a good illustration can be cultivated. Style is the way a person expresses themselves. Learn to be colourful and uncomplicated in the shortest possible time. Relevance, good word choice and flair drives an illustration home.

2.4 FINDING THE MOST EFFECTIVE RHETORICAL SHAPE FOR A SERMON.

The shape of the sermon can influence the listener as much as the very use of words within it. Sermons are shaped by the text, most of the feeling and understanding of the text can be lost in the delivery of the sermon.

Be true to the text.

The pastor should get a good modern translation of the text and read through it carefully. Get the "feeling" of the text and decide on the style. Is it a poem and so the poetic type of sermon would be best, or is it an argument in which case the sermon form would be text-thematic?

In context.

Do not preach on a small verse. Have a good look at all that is said around the verse. What are the
socio-political conditions, culture etc. in which this verse was written. This background information may answer many questions about the text itself. One should give background information in the sermon, it helps the congregation to get their minds ready for what is to follow. This background information is best introduced during the introduction of the sermon.

Effective exegesis.
Proper analysis of the text is important. Get good books about the different parts of the Bible. It makes it more interesting for the congregation and increases their understanding of the Bible as a whole. A good commentary is essential. What is the text saying to you? Try to put it into everyday words. The use of contemporary words and illustrations is essential to make the message understood by the congregation.
At this stage it is wise to decide on illustrations to highlight certain difficult parts or characters in the passage. Unfamiliar words such as 'salvation', 'rebirth' and 'baptism' by the spirit should be explained in full.
2.4.1 THE INTRODUCTIONS OF THE SERMON:

I have chosen to discuss the Biblically thematic type of sermon here as it can best illustrate the importance of a clear sermon. The pastor should put the congregation into the picture by saying what you are about to preach on.

- "today is palm Sunday ......."

Give background information on the text.

- socio-political conditions, cultural differences, traditions and character information.

It is best during scriptural reading to have pew Bibles so that the congregation may follow the reading. In this way they get familiar with the use of their Bibles and concentrate on what is being read. To see is to remember.

In the introduction the congregation should already get the feeling of the style of the sermon which is to follow.

ie: "This psalm is a prayer in which forgiveness is sought..

Therefore, style of text determines style of sermon, be it poem, homily, narrative or text-thematic.

In the homily the minister could say that the text would be analysed as written in the Bible, therefore pew Bibles should remain within easy
81.
reach.
The text always controls the rest of the sermon. The more relevant illustrations to be used, the better the congregation understands the text/sermon. All illustrations must be woven into the introduction so that they do not stand out and become the only part the congregation remembers. eg: "this psalm is a pastoral psalm. It makes reference to such pastoral effects as green grass, sheep etc. In those days, most people were farmers, their land was vital for their survival - as it is today for some people. The writer of psalms refered to these farming features to make it easier for the man on the farm to understand the Bible. Most people were not learned, therefore the writer made references to that which they understood. Therefore, style of text determines style of the sermon. In turn, this also dictates the style and type of illustrations the minister uses.

2.4.2 BODY OF SERMON:
(Sermon - The lifting of the Veil- personal sermon.) Each part of the sermon should follow/flow logically from one section to another, Illustrations should link these parts if need be.
82.
Do not warn the congregation that there are 10 points you wish to discuss on the text - it already creates a mental block.
Rather - "Today we are going to look at some interesting points of this text and see how we can apply it in our lives today."
All discussion on Biblical text should have some relevance for today. The minister must remember to start where the congregation is at. Third world congregations have illustrations which they can understand and are relevant to their world. Their minister should ask him/herself, what is the text saying then and what does that mean for us now. The result of this thought should first be dotted down in point form, from there it is easier to expand with illustrations, background information and reference to other text.
It is wise when doing a specific text, to find related texts from Old Testament, New Testament and Epistles. (Revised standard version.)
Eg: Old Testament - Exodus 34: 29 - 35.
     Epistles - 2 Cor. 3:16

In the first reading we have the story of Moses and the physical veil he used over his face so that the
Israelites did not see the fading splendour. A good illustration for a modern day veil can be given here. Something we hide behind or to protect us. In New Testament the veil in the temple is torn in two to expose the Holy part to the people. Therefore, God wants to reconcile us all to Him. Through Christ the veil is lifted on the Old Testament. Christ has made a new covenant with us. "Turn to the Lord, the veil will be lifted."

Epistles referred again to Moses. Through Christ again we learn that this veil will be lifted and we will understand fully the glory of the Lord. "for this comes from the Lord who is the spirit."

SYMBOLIC: we must appear unveiled before God, we can hide nothing from Him. We must meet God face to face.

PRACTICAL: we do not want to face spiritual matters. We hide behind our earthly achievements and do not have a spiritual relationship with God. The Power of gospel opens men's eyes.

From the above example of the content of the sermon, one can see that the body of the sermon will be divided into different logical sections which follow on each other. This makes it easier for the congregation to understand and remember.
This personal level of the sermon as shown above could also be expanded to Isaiah 25:6-8. Here the lifting is on an international level - God promises a feast when the veil is off the nations.

Literary features in any text will decide what affect it has on the reading of the text by the minister beforehand and during the reading in the church with the congregation. Further, the literary features will decide the affect it has on the actual interpretation of the text. Therefore, the message the congregation hears should be a true version of what the writer of the text intended it to be. The minister must ask her/himself - What is God trying to say here to the people here and now?

The text deals with the divine. The minister should give illustrations which are practical and concrete so making a meeting place between divine and earthly.

If there is a failure to bring together these 2 features in the sermon, one tends to have a good sermon with little practical appeal to the life of the congregation member.
Good Exegesis:
Make a thorough theological exploration of the text. What is God revealing here of himself? What is God saying here to man?

2.4.3 CONCLUSION OF THE SERMON.
Sermons should end in a climax. If the minister remains true to context he/she will find that every section/text in the Bible ends in a climax. God reveals himself throughout scripture, it is never an anticlimax.
One good illustration can be woven into the conclusion, but a open ended illustration should never be used.
The conclusion of the sermon itself can be open ended
eg: - "this is God’s message for us today, are we going to obey it or face the consequences?"

A sermon can also be closed, ending in eg:
- a plea for action.
"Now is the time to accept Jesus into your life, if you do not, you are doomed to eternal hell. Make this decision right now. Those who want to accept Jesus in their lives now - Come forward so we can pray with you .... or .... pray quietly this prayer where you are sitting now."
Sermons are never just stories relating the life of Christ when He was on earth and stories relating up his life in the Old Testament. Sermons should be rhetorical, they must try to convince the congregation to change their way of living and to make Christ part of their lives. Ministers could remember this passage when preparing sermons:
1 Cor 2 6-7
"Yet among the mature we do impart wisdom, although it is not a wisdom of this age or of the rulers of this age, who are doomed to pass away. But we impart a secret and hidden wisdom of God, which God decreed before the ages for our glorification."

Ministers must be encouraged to study at all times, study should never end after university. Study commentaries and other books and build up a collection of illustrations.
God has said: 1 Cor 2:12
"now we have received not the spirit of the world. but the Spirit which is from God, that we might understand the gifts bestowed on us by God."
No matter how studious, we can do nothing without God. The minister never goes alone into the pulpit, he/she must pray for the mercy of God.
VIII

CHAPTER 3

SERMON ANALYSIS AND INTERPRETATION OF ADDENDUM A
DETAILS OF EACH MINISTER AND SERMON ANALYSIS AND
INTERPRETATION THEREOF.
CHAPTER 3

SERMON ANALYSIS AND INTERPRETATION OF ADDENDUM A.

Addendum A is an extensive questionnaire that had been sent out to ministers requesting at least 2 to 3 sermons for analysis. The questions that needed to be answered gave the following information: -

Information on the minister eg: age, church affiliation, sex, previous job experience, degrees obtained, be they theological or non-theological.

Church information eg: ages of congregation, size of congregation, house groups and Bible study information and whether there are request and feedback groups as regards sermon preparation.

The second part of the questionnaire dealt with whether the different aspects of sermon preparation eg: what books/literature are used, how well in advance are sermons prepared, whether training was adequate to equipt them for sermon preparation.

The next part dealt with the rhetorical situation in which the sermon was delivered, full analysis of the sermon as regards appropriateness for the particular congregation, sermon form and a full analysis of illustrations used. Whether these illustrations were appropriate for the particular congregation, biblical context and at the correct time in the sermon itself.
The analysis was taken further to see whether the minister with a previous, secular occupation gave more down to earth illustrations during the sermon delivery. Lady minister’s sermons were also analysed to see if the outcome of the sermons analysed would tally with the results of the male counterparts.

The method of analysing the sermons, namely, the methodological approach of Clifford Geertz was used. This is the so called ‘thick description’ of the phenomenon or happenings as they unfold in the sermons. (Geertz 1973) The first section of information on the minister and church has been deducted from the information the minister gave on the Addendum A. The section under each sermon was the analysis and description according to the thick description of Clifford Geertz.

DETAILS OF EACH MINISTER AND SERMON ANALYSIS:

CANDIDATE A:

50+year old male, Methodist.
Background of rural upbringing in Canada.
Been at present church for 9 years.
Was previously in secular work - a mining Engineer.
Has a B.Sc. in mining engineering.
Interest include technical and literary fields.
Has a BTh with UNISA and presently doing BTh Hons with same.

Church: 750 members between various small churches in country side. Mostly older member of congregation, high unemployment and mostly semiskilled.

Bible study left to elders in surrounding areas (5%-25% attend) Home visit 6 monthly unless an emergency. No feedback group for sermons and few suggestions made by congregation.

Sermon analysis:
Prepared sermons a week in advance, mostly using the Bible. Commentaries other than non theological books but never instant sermons.

Found training adequate as regards sermon preparation, but inadequate as regards management of crisis situations and use of appropriate illustrations.

Outcome of 4 sermons:
All 4 were classified as text thematic.
All 4 were topical - managed well to bring the biblical text in to life in the present situation of the congregation.

Rhetoric of sermon:
Good use of direct speech and questions (rhetorical) asked during the course of the sermon in 3 out of 4 sermons. Each sermon clearly had a name/topic and was presented as such.
The 4 sermons each had the rhetorical situation spelled out eg: 'Are children’s toys sometimes so dangerous that they can be anti-Christian?' Thereafter the sermon was delivered in an argumentative fashion until this theory/rhetorical questions was disproved convincingly. Extensive use was made of argumentation and wit throughout all 4 sermons. Sentences were at times rather long and paragraphs too wide. Words used were from the average vocabulary, but at times the overall feel of the topic was that it would be more suited to a lecture of degreed candidates than the average rural congregation member. (especially, considering that the churches were mostly full of an older age group).

Language of the sermon was a good combination of modern words with few archaic words. The sermons could all 4 be classified as topical. Modern charismatic cliches were used in all 4 sermons, and not fully explained each time, which could be misleading.

Sermons were lively with extensive use of figures of speech, dialogue and English language cliches.

All sermons ended in an appeal, therefore, closed ended.

ILLUSTRATIONS:

Sermon 1 - 1 long illustration which consisted of a summary of a book that been read. The illustration was very long (1+) page, but was relevant to the biblical
passage. It was delivered simply which any member of the
congregation could understand.
The illustration was delivered in the beginning of the
sermon before any further reference to the Bible reading
which was delivered prior to that. During the body of the
sermon 2 more illustrations were delivered. Each of them
were an illustration from the Bible. These 2 examples
from the Bible were directly related to the first long
literary illustration, they were just examples from
Biblical times.
Result: illustration was appropriate from a biblical and
congregational point of view. It was well conducted and
closed ended. Being a literary illustration, it is
directly related to the hobby of the minister.
Sermon 2 and 3 –

Illustration used were directly related to current events.
Sermon 2 was the cartoon and child toy controversy. The
illustration was in the second paragraph after a biblical
quotation. The illustration was direct, all could follow
the progress from it into the full argument. The sermon
was full of dialogue and rhetorical questions. Mid sermon
we had a further literary illustration. Further there
were 2 more biblical illustrations and examples. The
final stages of the sermon were filled with scriptural
references. The illustrations later on were closed ended
but the first one was open ended leading one directly into the argument which was to follow.

The sermon was closed ended - in an appeal to change one's life now. Sermon 3 started with a biblical quotation and went straight into the illustration. It was an illustration of a TV advert leading children into temptation (to lie and blame it on others).

Thereafter, there was one more biblical example/illustration and a literary illustration (ref. to book read). Thereafter the rest of the sermon followed scripturally. The sermon ended in an appeal and so was closed ended.

Sermon 4

Started predictably with a biblical quotation and led to a literary illustration (something he had read). It was directly related to the biblical message to be conveyed.

Mid sermon followed 2 scientific illustration. Here we see that the "Armour of God" was analysed and contemporary examples used to tell us scientifically how these things work and protect us.

Last paragraph consisted of a supposed dialogue between a soldier and superior (very witty) and ended in the reading of a poem - from A H Clough 'Say not the struggle naught availeth.'

The poem was also directly related to the biblical
argument presented throughout the sermon. A bit heavy for the average person maybe. Therefore, all the sermons contained illustrations which were relevant as regards congregation understanding the and the highlighting of the biblical message conveyed in the sermons. Here I mean average people. For those not well educated it may be more difficult. The rhetorical situation was always spelled out clearly for the congregation and they were led well through a convincing argument each time. The sermons and illustrations themselves proved to be a bit lengthy. One may be too tired at the end of the long sermon to digest any heavy poetry or long quotations. First illustrations were best remembered.

CANDIDATE B:

50+ years old female minister of the Methodist church. Been at present church 2 years and previous one 7 years. Was previously a private secretary. Has secretarial college qualifications and a Diploma in theology. Likes reading, handwork and travel. Church: has 554 members mostly semi skilled and housewives. Low unemployment. Weekly bible study with 5-25% attendance. Has house groups and does frequent home visits. No suggestions for sermons are received and also
no feedback group.

Sermons: prepared the week before using church calender, sometimes current events. It is written out in full and special event sermons are prepared well in advance. She makes use of the Bible, commentaries and other literature for sermon preparation. Found her training adequate as regards sermon preparation, but, inadequate for management of crisis situations and illustrations.

Sermon Analysis:

Sermon 1 = a topical sermon in narrative style.

A bible character and story around this character was taken as the basis for the sermon. The minister used plain, everyday language. Sentences and paragraphs were short and followed the structure of the Bible story. No archaic language or modern cliches were used. Few figures of speech. The sermon was lively due to the use of one illustration.

Illustration: the sermon started with a modern day illustration of what had a happened to the minister and a small child. The illustration was true to life therefore easy for the congregation to identify with. It was also relevant as regards the biblical message which was being brought across. The illustration was rather lengthy, but all that was said was relevant.
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The sermon was left open ended, the congregation being able to decide for themselves.

Criticism - the illustration was relevant but did not prove much of a challenge for the congregation. No particular rhetorical situation was set up, or introduced in the beginning. The sermon and illustration would have been much more striking if such a situation was first set up in the mind of the listener.

Sermon 2

Also proved to be topical, but also a narrative. A character who serves the Lord was taken as example and the sermon formed around the story of this person's life of serving.

The sermon consisted of short sentences and paragraphs and easily understood words. The sermon progressed as the bible story of the character did.

Illustration - almost at the end of the sermon. It dealt with serving the Lord even at a great old age of a friend of the minister by doing needlework after her sight was restored by operation at the age of 80. The illustration was relevant biblically, as it made the Bible story relevant even for today. But, it may have been enjoyed by the ladies in the congregation, but one cannot help wondering if the men ever remembered this illustration. The sermon ended with a Bible quotation, so the sermon was
left open ended for the congregation to decide for themselves.

Both the above sermons would appeal to modern man who does not want to be forced into a certain direction, we want to decide for ourselves. The Bible message came through clearly. The illustrations were rather personal and may not always work, depending on how well one knows one's congregation. Broader use could have been made of illustrations, maybe a few more dotted throughout the sermon. The final illustration on handwork was related to the hobby of the minister, the first illustration because she is a mother, was directly related to her feelings with a young child.

CANDIDATE C

A 30+ year old lady minister who has been in the ministry for 5 years. She has been at her present church for only one year. She grew up in a city in South Africa and did a BTh through UNISA. She is half way through an Honours at UNISA. She classes handwork as a hobby. She was previously a speech therapist and has a degree therein. Church: - has 1400 members. Mostly professional people in the middle age group.

Weekly Bible studies are held with a 5-25% attendance.
Housegroups are held weekly.
Sermon topics are suggested at times by the congregation,
but there is no feedback group. Sermons are often influenced by current events. Sermons are prepared the week before, use is made of the Bible and commentaries for sermon preparation.

She has found her training adequate for sermon preparation, illustration and management of crisis situations.

Sermons-

1. Topically orientated sermon classed as narrative. Much use of direct speech. Rhetorical situation set up in the start of the sermon. 3 disciples characters were looked at and how their lives changed when they followed Christ. The minister had suggested throughout how one's life could change when one follows Christ. Rhetorical questions where asked and sentences where short, words simple and paragraphs short. New ideas were brought in new paragraphs. The language was modern with no charismatic cliches. The sermon is open ended as it ends in a question. The question is relevant as the story was spelled out, now one had to decide for oneself what one was going to do.

Illustrations:-

Most of the illustrations used were examples from the Bible in that they were incidents in the lives of the men
discussed. Other illustrations included 2 directly related to events happening at present within her church. These were midway through the sermon. The next one was a personal illustration of events at the death of her father. It was relevant in that it was directly relevant to the topic under discussion.

A flowing story-like sermon, dotted with Biblical examples and 3 very short other illustrations.

Sermon 2

A topical sermon classed as a text thematic. Extensive use of direct speech. Suggestions made in the rhetorical situation at the beginning. A question of freedom and an argument therein follows. Extensive figures of speech used as the minister compared freedom to that tangible and understood by the congregation. Rhetorical questions abound in almost every paragraph. Charismatic cliches are also present. Language was mainly modern, simple with short sentences and regular paragraphing.

Illustrations:
The sermon started with a personal illustration of her job as a minister. It tells of an incident in getting to know a prisoner. The illustration is short and to the point and completely relevant. The sermon is dotted with various appeals for change and turning back to Christ. The final paragraph of the sermon ends in a literary
Illustration. A poem of George Matheson.... 'Make me a captive Lord.'

It is a short 8 lines from this poem and is relevant to the topic under discussion. Thereafter follows a single sentence of persuasion/appeal to change. 'He has set us free, to be slaves of Christ.'

Illustrations were related to her work as minister and the final literary one, to her previous job in speech therapy. Her hobby did not feature in the illustrations.

CANDIDATE D

Methodist minister in the 60+ age group.
Been at present church for 8 years and at previous churches (3) for 15 years.
Grew up in South Africa and moved alot between town as well as city. Was in Zimbabwe/Zambia for 12 years.
Back ground of having been employed as a General Secretary and personnel manager for 30 years before going into the ministry.
Non-theological qualifications include a CI Secretaries qualification.
Theological qualifications:-
A theology Diploma with the Baptist Union and then a part BA with UNISA.
Hobby - reading, the arts and travel

SERMON ANALYSIS
Church Profile:
140 members with good average in all the different groups. As many retired as housewives and scholars and pre-school children. Semi-skilled and professional groups are also equal. Bible study weekly with a 25% attendance rate. The minister leads this Bible study himself. Home visits - 3 monthly in general but weekly to the sick, also by the minister himself.

Sermons:
Few sermon suggestions are forwarded by the congregation and there is no feedback group.

SERMON ANALYSIS;
Sermons are sometimes influenced by current events. (25%) Literature (25%), Experience, personal or other 25% and the Bible 25%. He does not use illustrations from a specific illustration book.
Sermons are prepared the week before and in advance on various other sermons.
The minister found that his training was generally satisfactory for management of crisis situations and definitely adequate as regards sermon preparation and sermons illustrations.
PREACHING STYLE:
Sermons - topically orientated. The 3 sermons were well suited to the congregational profile and were also Biblically relevant.

Sermon Form:
All 3 sermons were classed as text-thematic.

Rhetoric in the sermon:
Sermon 1

Direct speech was used throughout the sermon. Rhetorical questions were asked at the beginning of most paragraphs and then the questions were discussed. This sermon was about our changing world and how God has unchanging truths throughout the Bible.

Figures of speech such as similes and metaphors were used extensively to show the greatness and uniqueness of God.

Language was flowing with easy vocabulary. Sentences were short and to the point, only one idea per sentence.

Paragraphs introduced the new ideas as the paragraph proceeded.

Few cliches were used, be they English grammar cliches or charismatic cliches.

The sermon was closed ended, stating that "through God we become saved, there is no other way."

Illustrations: The topic of the sermon was introduced in 2 short sentences at the beginning of the sermon.
whereafter an illustration followed. It was a factual information about modern man, communication and scientific developments. This could be classed as a literary illustration because it was facts from reading. In the next paragraph a literary illustration follows. (about explicit books and their influence on especially young lives.)

Mid sermon texts are taken from the Bible and discussed in an argumentative fashion. Extensive examples are given, especially targeted to the young group proceeding out in the world.

The final third of the sermon starts with a large heading, now to discuss the unchanging gospel. In this section no illustrations are given, except Bible quotations given to prove the argument which had proceeded. A good solid closed ended sermon.

Sermon 2

Starts with the text from the Bible to be discussed. It follows the argument of how man falls from grace. Good use is made of direct speech and figures of speech. Rhetoric questions are found throughout the sermon. The rhetorical situation has been set, now the argument may follow. It follows a path similar to his first sermon, first the dangers of the Christian falling, then the
effects of failure and finally in the last third, the recovery from the fall.
Sentences and paragraphs are short and to the point with everyday language used. No lost words or romantic thoughts.
Illustrations: - In the second paragraphs on travel and the beauty of the old cathedrals and the stain glass windows. - but no life within them, just monuments of the past. A factual examination follows as to why a church is empty these day. A Biblical quotation is given at the end of the illustration. Next paragraph starts with a quotation from a hymn and thereafter a purely Biblical section with various bible quotations. Here metaphor and simile abound.
The effects of failure (second section) are given in biblical style as well. A rhetorical question is asked followed by an answer based on biblical principles.
The final section on the recovery from the fall is purely Biblical with no other illustration, except from biblical quotations. The sermon ends in an answer, a direct statement to change or else ......
Good use was made here of a rhetorical situation. It was brought clearly to light, questions (rhetorical) asked and an argument for and against. It ended in a closed ended topical sermon.
Sermon 3:

Starts with a biblical quotation. The rhetorical situation is immediately set - 'running the race.' The whole sermon contains 23 different Biblical quotations all pertaining to the subject. As each one is said, a discussion follows as further proof of the point being made. The sermon is divided into 4 sections this time - "looking unto Jesus," then, "looking to the witnesses," "looking at the enemy" and finally, "looking to the goal."

A forcefully argumentative and persuasive sermon with rhetorical questions and figures of speech. The structure of the sentences remains simple and easy to follow. The paragraph follow logically and flow to a climax in a closed ended sermon.

Illustrations:

In the first paragraph a story is told from the ministers childhood. It is a short 4 sentences. Another illustration follows a few sentences later giving examples for contemporary man and what it means to follow God. The third section of this sermon contains 3 rhetorical questions which are discussed. The final section is biblical questions which are discussed. The final section is biblical with no secular illustrations. The illustrations of this sermon are found within each section of the sermon except the final one. Illustrations
here are well woven into the context of the sermon and were relevant as regards congregational understanding and biblical orientation.

Result:
Most illustrations came from facts read in books/newspapers. This corresponds with the minister's hobby. One illustration referred to travel, another hobby. Only 1 illustration was a personal memory. All sermons were linked with the everyday life of the congregation and good practical "hints" were given to help them enrich their Christian lives.

CANDIDATE E
A Methodist minister 50+ years old who has been at his present church for 6 years. He was at 4 previous churches for a total of 20 years. He grew up in the U K and was in secular work there in insurance and at British M Rail. (only 2 years secular work).
He has a Diploma in Theology from Rhodes University and further a B.A. and B.A. Hons. with UNISA. The Honours was in English Literature. He grew up in the northern rural areas of England.

CHURCH PROFILE:
330 members, mostly semi-skilled with a large number of scholars and pre-school children. Few unemployed and only a quater retired. Bible studies are 3 times a week, at
different times of the day to suit all the different groups (working or not). 5-25% attendance-. House groups do meet, but unlike Bible study, the minister is not present at these. There are no feedback groups or suggestions for sermons.

SERMON PREPARATION:
Sermons are sometimes influenced by current events. Use is made of literature and personal experience as well a book of illustrations for illustrations in the sermon. For the sermon itself, use is made of the Bible, other theological books and commentaries as well as instant printed sermons. He has not found his training adequate at all for - management of crisis situations in the church, sermon preparation or for sermon illustrations. He prepares well in advance on a various sermons at all times.

SERMON ANALYSIS:
All 3 sermons proved to be Poetic. All 3 sermons were "borderline" as far as whether they were topical or not. He has a totally different approach in his sermons. The sermon started off with a text been read, then a long illustration, poem or quote which made one look differently at the Bible passage before bringing it more down to earth and on more familiar and relevant ground for everyday use.
Sermon 1:

Mt.20 1-15. He named his sermon "Paying the rent."
He starts off with a question as to whether the rent has been paid followed by a long illustration about the Lord Manor in England in the old days and collection of rent in the Middle ages. Also an illustration from a booklet about "red rose rents". 10 examples follow of different rents that are still paid according to the ancient system. Suddenly, mid sermon, we hear that it is Thanksgiving, and we are reminded of the debt that we owe Almighty God. Here the Bible illustration of the day of labour in the vineyards follows. Now we have a Biblical section of God’s grace and Jesus who paid for our sins. At 2 places in this section, we have 2 references to authors and books and small (3 sentences) as comment on these books - all pertaining to debt etc.
The sermon ends with an appeal to:
- we owe it to God to worship regularly.
- we owe it to God to contribute regularly.
The sermon ends with a Bible quotation - "In all the ways acknowledge him and he shall direct thy path."

Rhetoric: Extensive use made of flowing elaborate language and longer sentences. Paragraphs are long with vast quotations. Few rhetorical questions are asked. Figures of speech are not used often, there is not much
argumentation and the language borders on the archaic. Despite this, this new way of looking at old stories of the Bible gives one a fresh lively approach. Extensive use is made of the correct illustrations to bring the parable to the fore.
The sermon is open in the sense that it is an invitation but not a demand.
A rather different, difficult sermon in the beginning if you do not know the Bible text well.
Rhetorical situation - thanksgiving, but mentioned very late in the sermon, maybe too late to regulate one's mind to what is to come.

Sermon 2:
Text. 1 Samuel 7 1-13. Called EBENEZER.
After the Bible text was read, he proceeded to give many examples of epitaphs on grave stones - from some humorous to some dignified. He even gives an account of how he as a child, had walked in the ancient graveyards of England and read the epitaphs. Hereafter the profession of the stone mason is discussed, how his work starts with the earth and ends therein. The epitaph does not disappear on stone as the ink from paper. A discussion of Cleopatras needle, the pyramids and sphinx are mentioned ...... Tutenkhamen and Ramses.
By now one feels sad, as if death is creeping up.
Mid sermon, he refers back to the Biblical message, and discusses Samuel and the stone. How the Lord had helped them to that place. He mentions that the Stone Ebenezer speaks to us of the goodness and mercy of God. We cannot trust in a crucifix, Bible or church service.... no preacher can save us .... only the grace of God. Final paragraph we see what this sermon is about, .... it is Easter Sunday, the stone has rolled away, the tomb is empty.... Christ lives .... he has no epitaph. The sting is taken out of death.

A strange sermon to read, a different approach to a familiar subject. The congregation would have know it was Easter Sunday, so the rhetorical situation was set up already. The fact that the sermon first paints death, memories etc. is extremely moving, but in the end we find happiness. It gives us a feeling of what it could be like without Christ.

Extensive use is made of direct speech and figures of speech in all the illustrations. Language is archaic. Few rhetorical questions, and the sermon ends open ended, we know there is more.

Sermon 3:

Text Luke 2:41-52

This text deals with the incident where, Jesus as a young
boy stayed behind in the temple in Jerusalem to talk to the teachers.

The minister started with an illustration - an extract from an autobiography of a young man leaving home and looking back to see his mother still working in the fields. A detailed description is given from this book. Before the end of this illustration, another reference is made to another book, that by N. Ward ..... One for sorrow/two for joy. The minister then went on to discuss the fact what with joy, there is always the possibility that there can be loss. At any loss, something dies within one.

In the beginning of the second third of the sermon, the minister begins to discuss the text. An illustration is then given by using a few words of poetry "when the hearts weeps for what is has lost, the spirit laughs for what it has found."

Now we see the point of the sermon, we must separate ourselves from that which is worldly, in order to find Christ. Who can separate us from the love of God? is asked mid sermon.

The sermon ends open ended by: "So Mary gave up her Son that he might give his life for the world."

This sermon had archaic language interwoven with quotations from various books and poems. Extensive use
was made of illustrations and the Biblical side of the sermon only featured in the final two thirds - but still interrupted with other poetry. Sentences are long but flowing. Paragraphs are long and figures of speech abound, eg: metaphors, similes, antitheses and rhetorical questions.
The story of Jesus being lost was used symbolically for all the losses we as humans may endure in a lifetime. It was a different approach to a familiar subject. The fact that it started with such a long illustration may have made it very difficult for the congregation to follow what he was "getting at" the rhetorical situation should have been set out more clearly.

SUMMARY/RESULT:
All 3 sermons from this candidate where classed as poetic bordering on topical, almost more situational. The rhetorical situation was not always clearly set out to make it easier for the congregation -this it could lead to confusion. A different approach to the familiar. All illustrations were directly related to the previous degrees of the minister - literature.

CANDIDATE F

A 60+ year old Presbyterian minister who has been at his present church for 18 years and a total of 18 years at 3 other churches. His background includes living in a city
in South Africa and he did previous secular work. He was a director of an Personnel Recruitment Company and had the following degrees: B.A. Sociology at Rhodes, Hons. at Cambridge M.A. Sociology at Potchefstroom. Hobbies include art and handwork.

Church Profile:
1792 adults and 300 pre-school and 300 scholars. Of the adult total 1/3 are retired, 1/3 skilled and 1/3 semi-skilled. Most adults fall into the 30-50 year age group. No home visits are done, unless on special request. All pastoral interviews are done at the church office in the morning. 5-25% attend Bible study which is held on a weekly basis. No housegroups exist.
Feedback groups are operating to comment on sermons and the congregation do request what they want preached. Further, all sermons are taped and sold.

Sermon Analysis:
Sermons are always influenced by current events. However, use is also made of other theological books, printed instant sermons and the Bible. He prepares well in advance on various sermons. Illustrations are obtained mostly from experience, then secondly from current events. Thirdly from literature and lastly from a book of
illustrations.
He has found his training adequate as regards, sermon preparation, illustrations in sermons and management of crisis situations.
Candidate F sent 4 sermons. All 4 can be classified as text-thematic and all 4 were also topical. No specific Bible passages were quoted before the sermon, they were broadcast on radio.
Rhetoric is sermon:
Sermon 1

Starts off with 3 illustrations in 3 paragraphs. The first paragraphs sets the rhetorical situation. It starts by getting one thinking that the greatest gift of all is peace of mind and not riches - we tend to worry about that which we do not have. Once the rhetorical situation has been set, the sermon follows in point form with one biblical quotation in the last half. Alot of the sermon is spent on envy, stress and inner conflict, alot more could and should have been said from the Bible. The sermon ends with an answer to the question said at the beginning. This is a closed ended sermon which could be a border line topical/ situation sermon.
Good argumentation took place in point form after the rhetorical question. Sentences were short as well as paragraphs. They were well set out. No figures of speech
in the sermon.
Language was modern throughout and topical rather than biblical.
No modern charismatic cliches. Dialogue was lively throughout. Illustrations: 7 in this sermon. 2 historical, 3 literary, 2 psychological. - from experience of the pastor.
Each illustration was relevant to the point being made. They were also relevant to the congregation as they would easily have been understood.
Sermon 2

This sermon starts immediately with the subject to be discussed, acceptance. The sermon is dotted throughout with biblical quotations and quotations from hymns to the effect of countings one’s blessing and emptying one’s mind of that which troubles one. Only after emptying the mind, are we able to accept that which has happened to us, and so we can reach out and carry on with our lives in the peace of God.
The sermon discusses what lack of acceptance can do to one psychologically and spiritually.
Sermon flows quickly with good argumentation and is closed ended.
Illustrations .... sermon 2 of candidate F
4 illustrations - each of a different category. - The first one is a personal illustration of the minister who had to accept the robbery of a prize collection of medals. The next is a personal illustration, but of a more general nature about a message of the King has died, now God save the queen.' A good illustration about the acceptance of something sad and the will to carry on with life, it can still be pleasant. The next illustration is a literary one, from the book 'Peace of Mind.' The author's life was also discussed here. The final illustration is about a story he had heard. This illustration was also relevant to the topic of the sermon. Therefore, all 4 sermon illustration were short and to the point. They were completely relevant. Each illustration started a new paragraph and a new thought in the argument. The language of the sermon was topical, with a few Biblical quotations. Speech modern bordering on psychology cliches. No direct speech was used. The rhetorical situation was set up in the first paragraph which allowed the congregation to prepare themselves for what was to follow. No figures of speech are present, nor any
definite wit. Sentences are short and so are the paragraphs. A livelly, to the point, topical, closed ended sermon with good argumentation and relevant illustrations.

Sermon 3

Also classified as a text-thematic sermon. The minister made his intentions clear from the start. The sermon would be on 'Peace of mind'. The sermon flowed well in short paragraphs with good argumentation. The answer was given in a point form over several paragraphs, hence a closed sermon. This sermon also tends to be a psychological 'pep-up' rather than Biblical. Only 3 paragraphs from the end we have a biblical quotation, 'Peace I leave with you, my peace I give unto you.'

Language is modern with psychological jargon abounding. Presentation good and flowing with few figures of speech. Suggestion are made throughout on how to lead one's life. Illustrations - sermon opens with an illustration of a story heard about a blind man who regains his sight to find the faces of the people troubled. The next illustration is factual - facts on modern man and his struggle living in times of stress and strain etc. The third illustration deals with a story of his own childhood and the fears children have, all made better by the presence of an adult. So too we should put our hand
117.

into the hand of God for help. The final illustration is a poem showing a loving Father, a Faithful Friend and a Forgiving Saviour.
Therefore all 4 illustrations are to the point and relevant. They are not long and start off the new paragraphs.

Sermon 4

This sermon deals with serenity and the peace of God. It is very much in keeping with the other sermons of the candidate.
The sermon has short paragraphs and sentences and modern language. Little use is made of figures of speech or direct speech.
The rhetorical situation is set out in the first paragraph with the question, 'why do you think there is such a shortage of serenity?'
The minister immediately answer it himself with 'I think.....'
From here the argument goes into full swing. The argument is in point form, each point just touched on, no long discussions. This sermon is not psychological as the other, has a far greater number of biblical quotations.
Illustrations:
There are only 3 in this sermon. The first one is a full paragraph long, dealing with his thoughts as he packed
away his mothers belonging after her funeral. The illustration sets the tone for the rest of the sermon. The next illustration, at the mid point, deals with a factual piece on what lack of serenity does to the person and his relationships with others. Falls into the psychological category.
The final illustration in the second last paragraph is a full length poem dealing directly with the subject of serenity.
A closed ended sermon with relevant illustrations.
A regards all 4 sermons with illustrations from this candidate, there was a definite pattern in that all 4 sermons lent toward the psychological. All 4 were text thematic and closed ended. No particular bible readings were given. The sermons could be classified as situational rather than biblical.
CANDIDATE G

A fifty + year old candidate from the Anglican church who has never done any secular word. He has been in his present church for 5 years and at 4 previous churches from between 3 - 8 years each.
He grew up in rural South Africa and classes the Arts as a particular interest.
He studied at St Paul’s in Grahamstown where he achieved a L.TH.
Church Profile:
About 250 members the majority retired and professional. No unemployed or semi-skilled. Only 8 pre-schoolers and 5 students. There are 40 scholars. Definitely an older church.

5 Bible study groups meet each week, on different evenings in various homes. There are no feedback groups on sermons but sometimes the congregation does request what they want to hear preached.

Sermon preparation:
Sometimes influenced by current events. All sermons prepared the week before and use is made of the Bible, instant printed sermons and other theological books. Illustrations are found in literature, experience, personal or other and also from a book of illustrations. He classed as 'fair' for the question on whether his training was adequate as regards, sermon preparation, illustrations and crisis situations in the church.

Sermon 1

A text-thematic sermon filled with direct speech. A good introduction of the Rotary Annes asking him to preach on love; puts us into the picture immediately. Divine love becomes the rhetorical situation and why this love appears to be missing in our daily lives. A flowing presentation with short sentences, simple words and well balanced
120.

Various illustrations are dotted throughout the sermon. Language is modern with few biblical cliches and only a few English language cliches. Good dialogue and liveliness. 1 John 4:8 'God is love.' is used as the basis for this sermon. The sermon is open ended with an invitation for place in the heart for Christ.

Illustrations in this sermon all in the first half of the sermon. The first is a musical illustration - music can tell of love but nothing meets the love of God.

The next illustration deals with a theological example - the greatest thing in the world is not faith, according to "Prof. Drummond," but love.

The 3rd illustration consists of a quotation he had read which compares eg: 'if you take love out of an angel, you get a devil' etc.

A quotation true to the sermon subject and presented well to really make one think. Love is What God Is.

The next illustration deals with a true story of a lady from the local church.

The last section of the sermon is deeply biblical with many biblical quotations and comments on biblical phenomena. All said is true to the rhetorical situation created in the sermon.
Sermon 2

The first paragraph sets the rhetorical situation - ascension and a definition of it. This discussion on ascension takes place in an argumentative fashion thus making it a text thematic sermon. After the ascension Christ is present for everybody and we have already received salvation, we need only accept it. The letter to the Hebrews is mentioned often during the body of the sermon. All is well because Christ is risen, this is the message of hope and Christ present with us always. An open invitation to leave all to Christ, therefore an open ended sermon.

Language is simple and sentences and paragraphs short. Style is classed as Topically orientated in the first half and scriptural in the second half. Use is made of direct speech and figures of speech do feature. Language is modern with few biblical or English grammar cliches.

Illustrations:

2 illustrations in the beginning were examples from the bible. The next is a theological illustration - a story of a priest visiting a dying lady, her reaction was 'I'm only dying.'

The third illustration is about a play at the Baxter and his comments on this play. Shadowlands appears to knit together the whole point of the sermon.
All illustrations were relevant to the sermon, short and simply understood.

The third sermon from the Anglican minister is also classified as text-thematic. Here John 1:42 and Mathew 16:18 was used for the sermon. The sermon started with the explanation of Peter now the rock and how Christ had seen him for the man he was to become and not the weak man he was then. The sermon then broadens to the church as a whole and how a strong church can only be there because it has God within. A church without God is just a man made institution. The sermon was well presented and follows logically from one section to the next. Use was made of short clear paragraphs and the language used was clear, everyday words. Words that were biblical/theological were explained at all times. Language was modern with few biblical cliches. The sermon throughout was dotted with dialogue, notably at the times of argumentation. Many rhetorical questions were asked after which the minister set about answering it.

The title of the sermon was, st. Peter the rock. This set the subject for the sermon and the congregation could easily settle into what was to follow. The bible readings clearly also stated what was to follow. The conclusion of the sermon was open ended - an
invitation to give Him back today the life he gave us by playing our part in the building of His church in the world today.

The subject matter of the sermon was closely adhered to at all times.

Illustrations:
No illustrations were used in this sermon. An antithesis was used once - ie: People may set up a religious institution. Only Christ can build His church.

This sermon can be classed as Biblical.

From the 3 sermons from the Anglican minister we see that they are all text thematic. The first 2 sermons being topical and the last biblical. The first 2 contained good to the point illustrations and the last none. Most illustrations are out of the life of the church or theological, therefore fitting well with the character of the minister, being trained straight from school without any secular experience.

CANDIDATE H

Is a Presbyterian minister in his fourties. Background: - He grew up in a South African city and has been at 3 churches altogether. The first for 3 years, the second for 7 years and the present one for 13 years.

He enjoys the Arts. He did a BA BD through Rhodes and since then carried on with Psychology through UNISA.
Church Profile:
660 members. 20 pre schoolers, 60 scholars and 10 students. The rest are adults, mostly older.
Bible study is done in smaller groups weekly at a variety of homes. The attendance ranges from 5 to 25%.
Home visits are only done when needed.
Only occasionally a request is made for a sermon in particular.
There is also no feedback group.
Sermon preparation:
Sermons are sometimes influenced by current events. The church calendar does play a prominent role. All sermons are written out in full. The sermons are done by the Friday before.
Sermons are influenced by literature and experience of the minister. The minister found his training for sermon preparation, illustrations and management of crisis situations in the church to be inadequate on all 4 accounts.
Sermon Analysis:
All 4 sermons can be classified as text thematic.
Sermon 1:
The sermon is dotted throughout with questions asked rhetorically and then the answers to it. The title: FAITH - SEEKING A CITY. Texts given were Jeremiah 18,
The introduction puts the congregation into the picture by explaining that we would all like to know what is going to happen/predictions. He warns about the occult realm. Hereafter follows in point form what a "faith person" is. The city of God becomes the goal to the faith pilgrimage. The point form ends in that the city we are looking for, must have foundations and the architect and builder is God.
Thereafter follows a lengthly conclusion - on the gift of faith. The sermon ends in a biblical quotation and prayer. Therefore it is closed ended.

In the first sermon extensive use was made of direct speech. A lively presentation with good argumentation in short to the point paragraphs. Suggestions were made throughout hence the ending was closed ended. Language was modern but no charismatic cliches and few figures of speech. Sermon was topical.
Illustrations
2 current event illustrations were given, in the examples of occultism such as fortune tellers and horoscopes. He mentions the influence that these events can have on the psyche and spiritual life of the individual.
Sermon 2

"impulse for reconciliation" grounded in the following readings: Ezekiel 33, Philemon 1 - 20 and Luke 14.

The introduction puts us into the picture by starting with an illustration. The book "unfinished business" is about children resolving their past. Hereafter follows an extensive account of the book, direct speech included. Hereafter the minister says he has used this illustration to show that the important point in the Christian walk is interpersonal relationships which need resolving.

Now follows the biblical section on the reconciliation found in the story contained in the letter from Paul to Philemon.

Now follows the rest of the sermon in point form - all a direct biblical account of relationships from the readings. Direct speech is used often including referral to the verse it's found in. The sermon ends in suggestions made to help heal painful emotional and spiritual wounds. The end is open, almost a suggestion to sort out your own life now. Thereafter a prayer for healing.

Illustrations:
The first one is the book illustration followed by 2 psychological illustrations. Thereafter follows a topical section on the work a minister does and how psychology can help in this.
Sermon 3

"In what does the abundance of man's life consist? Readings on 2 Kings 13, Colossians 3 and Luke 12. This sermon starts in the same pattern as the others with the introduction laying down the rhetorical situation. The rhetorical question is - even Christians need money, but so does the church to function. The sermon makes use of figures of speech, direct speech and many rhetorical questions which are then self answered in the form of an explanation. Good, short paragraphs with modern language make it easier to follow. It ends closed, in an appeal to be "rich towards God." Therefore we must share in the mission of the church.

Illustrations:
The first classed as current event, in which an example is giving of our daily lives, 'we are never satisfied.' A second illustration is given on economy and taxes. A third illustration is taken from a book about "non-substance." Here the activity of compulsive buying is dealt with and psychological connotations. Other biblical examples are also dotted throughout the sermon.
Sermon 4

"Sons of God" based on reading from 1 Kings 19, Galatians 3 and Luke 9

The question of the struggle for Identity is used as the introduction. This sets the rhetorical situation. As the others after the introduction, the sermon goes on in point form in the usual questions and answer manner. The climax is reached when Paul says we are not slave nor free etc, but all one in Christ Jesus.

The sermon is closed ended in that the answer is given, with a new identity in Christ, we can make headway.

A lively, well presented sermon with direct speech and figures of speech. Paragraphs are to the point and language is modern.

Illustrations:

Other than biblical examples, there were 2 psychologically based illustrations and 2 current event examples. Ethnic divisions was also discussed.

Conclusion:

All 4 sermons followed the same pattern in their construction. First the introduction then the rest of the sermon in argumentative question and answer form. The sermons are topical in that the sermon followed the bible readings
closely but the illustrations are topical and true to life, can be identified with. All appeared to revolve around current events and psychological connotation, thus fitting into the category of the preacher having a special interest in psychology. These were difficult sermons which would be difficult to understand without the illustrations.

CANDIDATE I

Is a 40+ year old male minister from the Assembly of God. He has been at his present church for 3 years and was previously at one other church for 1 year. He is relatively new to the ministry as he had previously done secular word. He qualified in England in Polymer Technology and has a diploma in Production management too. Positions he has held have been - Chief chemist, then divisional manager and later the General Manager of a large industrial company.

After being in a well paid profession he felt called to the ministry. Hobbies include literary (reading, poetry etc) and music - he plays several instruments but hates pop music.

He grew up in a city in England.

Church: -

110 members of which 5 are unemployed, 20 housewives, 35 do semi-skilled word and 10 are skilled/professional.
There are 5 retired people and 10 scholars with 15 pre-school children. Church visits are done monthly but the minister does oversee leaders who visit on the church’s behalf. Bible study twice weekly with a 50% turnout. Aside from this there are also 4 house groups. Elders do sometimes suggest what the church wants to hear preached but the pastor ultimately decides on the sermon. At the housegroups the pastor does give a precis of the Sunday Sermon for discussion at the groups. He ALWAYS finds he is influenced by current events when preparing and delivering sermons. Sermons are prepared the 2 days before the Sunday delivery. For sermons preparation the following are used - Bible, theological books (he suggested William Barclay and Matthew Henry.) Also from experience, both personal and other and he also uses illustration books and computer programmes. He found training he received as a church elder invaluable for the management of crisis situations and church management in general. No specific training was given during the actual study. He found he needed to study homiletics on his own as no training was given in it at the time of his study. The pastor had sent 3 sermons.
Sermon 1

Classed as topical and text-thematic.
The sermon was a call to repent. There were many rhetorical questions followed by an explanation. Use was made extensively of direct speech which allowed the presentation to flow smoothly and be very lively. The pastor proved to be quite an orator, making calls to repent immediately or else.....

Basic words and sentence structure was used, making it easily understood and in keeping with the cross section of the congregation. Use was also made extensively of figures of speech to express points being made. Wit was used in the places on 2 occasions. Speech on the whole was modern but contained many modern charismatic cliches eg: saved, born again, baptism by the Spirit. The sermon ended in a definite pulpit call, calling everyone who is unsaved to come to the front and do so now.

Illustrations:
Were dotted throughout the sermon, especially when making comparisons. The illustrations included - one of a story he had heard and another of a story he had read. Both were short and to the point and gave clarity to what had gone before in the sermon. Illustrations were used towards the end of the paragraphs. Aside from these 2 definite illustrations, there were also many other
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examples made throughout the sermon to get the point across. A long sermon, relevant to the congregation, with appropriate use of bible texts and illustrations.

Sermon 2 Luke 12 16-21

Classed as topical and text-thematic.
The topic as "Now is the time for salvation". The sermon followed the same pattern as the first - extensive use of dialogue, figures of speech, argumentation and comparisons. Basic words and sentences were used but paragraphs were longer. Presentation was flowing with modern language and use of modern charismatic jargon. The sermon ended in a pulpic call once more.

Illustrations:
One of a story read and the other was about a personal experience. This sermon proved to be relevant to the biblical message and the congregation. Illustrations were woven well into the sermon.

Sermon 3 Luke 19:11-27

Could also be classified as topical and text-thematic.
The sermon was on the "Use of spiritual gifts." Here use was made of direct speech with a well thought out argument. The presentation made use of basic words but sentences were longer in places. The paragraphs were a bit lengthy. Each paragraph consisted of a new idea but the pastor possibly explained/argued too much, almost
exhausting the point. Speech was modern with modern charismatic jargon. A very lively sermon on a difficult topic. All points made were verified by a Bible verse, which could later in the sermon, have proved too much to remember. Extensive use of figures of speech was made, especially in the comparisons, eg: - simile and metaphor. The text, Luke 19 vs 11-27 was used. The paragraph would start with the biblical story which he told at length, followed by a modern day example. For first time hearers of the gospel this sermon would be ideal, but for christians familiar with the parables, it may have proved lengthly and exhausting. The final paragraphs were a summary of what had been said previously, in quick point from with relevant detail on how to apply it in one’s life now. The sermon was closed ended.

Illustrations:
There was 5 illustrations on the historical background to the points being made in the sermon. Other than that there were also the following illustrations - one on a school story about achieving good grades another on secular word and the wrath of a boss. Another was a lengthy story he read on the "black Billy Graham", N. Bhengu and how he turned from communism to Christianity. Another illustration was a story of how there is no limit to what we must do in the Lord’s
service.
A very good but lengthy sermon. Good use of Biblical examples and historical background further clarified by extensive use of good everyday illustrations which definitely fitted in with the needs of the congregation. His illustrations of all 3 sermons proved to be taken from his hobby of literature and his extensive knowledge of secular life.

CANDIDATE J

A Gereformeerde Church minister. He is between 30 and 40 years old. He never did secular work and has been in his present church for 6 years. He grew up in rural South Africa. He qualified at Potchefstroom University with a BA BTh. He classes handwork and anything technical as his hobbies.

He has a small church 220 members. Housewives are 48, skilled 31, retired 29, semiskilled 22 and unemployed 2 members. The rest of the members are the children. The largest group are scholars and second the pre-schoolers. There are only 2 students doing after school studies. Visits are done on a yearly basis but house groups are functioning on a weekly basis. The minister attends these on a rotation basis. The bible study is held weekly with a 5-25% attendance. There is a feedback group for the sermons. No specific requests are made for sermon topics. From this description we can see that this is a young
church with a balanced economic profile. However, home visits could possibly be done more often in such a small congregation.

Sermon Analysis.

His sermons are written out in full. He is sometimes influenced by current events. The sermons are done a week in advance. Other sermons are also worked on simultaneously. He uses current events, other literature and commentaries to do the sermons.

He considered his training adequate on all 3 counts of:
- adequate for sermon preparation, use of illustrations and managements of crisis situations in the church.

On analysis of the sermons the following results were found:

All 3 sermons were very scriptural as opposed to topical.

All 3 sermons were narratives in homily form as they followed the bible text very closely at all times ie: a verse for verse and text for text account of the story unfolding.

Sermon 1:

Taken from Jonah 1 1-4

This sermon consisted of a section of scripture taken and the story retold in his own words. The retelling followed paragraph for paragraph as seen in the Bible.
Some background information on the history of the town was given for clarity to highlight certain sections of the story related.

Rhetorical situation: Jona was disobedient, what does disobedience do to one.

Very little use was made of figures of speech and no wit was involved. There was also no direct speech used. Words were basic and sentences and paragraphs were short. No modern jargon was used and the Biblical factor stood out clearly, but this was not tied up to what one must do in one's own life. Therefore, the relevancy for today was not brought out enough.

The final paragraph touched on John 20:21 - where Christ gave his disciples the command that we are sent out to further the Kingdom of God. The final paragraph was clear, we must be obedient to the commands of God.

Illustrations:

There were no illustrations in the sense of stories or examples in modern life. The only example was Jonah and his disobedience.

Sermon 2

Also dealt with Jonah this time 1:4.

This section shows how Jonah tried to hide from God. The minister analysed each paragraph - by discussing each section of the Jonah story as it appears in the Bible.
The sermon took on the form of a story with no criticism. The one section that he brought to the fore was that everyone prayed except Jonah. (during the storm on the ship).

Hereafter the minister does follow with a section which he brings to the fore on the fact that modern man also needs to suffer before he listens, eg: murders, tragedies, unrest and accidents. This section was about a paragraph long only. Thereafter follows another 6 paragraphs on the story of Jonah and how it unfolds. In the section’s last paragraph, he brings the whole goal of this sermon home - that Jonah would not preach to others and sometimes today we are also like that, eg: some people are fussy as to which groups of people they are requested to preach or to do evangelism. Jonah had to humble himself to preach to certain people, we also need to do so in order to do the work of God and not just that which we think we should do. He ends with the words: "do not be like Jonah, be like Jesus."

This sermon had brought the message across far more clearly than the first sermon. He has brought the relevancy to the congregation through better. The whole point of the Jonah story was made clear and the congregation knew what he/she had to go out and do.

Rhetorical situation: - We cannot hide from God. He appoints us for the work he thinks we should be doing.
Sentences were short and simple. Paragraphs well set out with each new thought. A short, to the point sermon with no direct speech and no figures of speech. The sermon was as the story unfolded in the Bible. Just really a retelling of the story with a bit of historical background and so relevancy for today thrown in.

Illustrations:
Just 2 paragraphs in which the modern day examples are given of the different hardships man often needs to go through to get him to listen/be obedient.

Sermon 3

This dealt with Jonah 1:17-2:10

This follows on the other 2 sermons concerning Jonah. It is set out as the previous sermons by following the passages as it unfolds in the Bible. Some background information is given where necessary by the minister.

Rhetorical situation: - Jonah is prepared to die for his own beliefs but is relieved that God saves him.

The prayer of Johah in verse 7-9 is dealt with in the final third of the sermon. Here the minister analysed the prayer of Jonah. The final paragraph sums up the message that the minister wanted to get across - sometimes we want life to go our way, but it is not God’s way - God in his mercy still calls us out of our own selfcentredness to his loving mercy.
Paragraphs were well set out throughout. Words and phrases used were easy to follow, but no figures of speech or direct speech quotations were used. The sermon followed the story in the Bible. The final paragraph put light on the whole matter that was told before. Illustrations: - there were none except for those that were already present in the Bible passage. The minister could have given his sermon alot more "clout" if he had brought in the congregation situation earlier and shown from the very beginning what he had in mind with the sermon. He had no introductory paragraphs in any of his sermons to put the congregation into the picture. Obviously he thought that the Bible reading was introduction enough. The minister could also have used alot more comparisons between modern man and the Jonah character and situation. All his sermons were rather short in their written out form which adds to the a fact that in this case the Bible readings formed an integral part of the sermon as a whole. Therefore 3 biblical sermons in the narrative form but presented as homily with few examples and illustrations. The general language etc. of the sermon is in keeping with the overview of the congregation.

CANDIDATE K

A lady minister from the Hervormde Church. She is in her
late 20’s and also married to a minister from the same church. She had a part time position for almost 2 years. Thereafter at another church for 5 years. At present she assists here husband when necessary.
She has no non theological qualifications and counts arts, handword and any literary activity as her hobbies.
She grew up in rural South Africa and thereafter studied at University of Pretoria for the BA, BD degrees.
Church background where she helps out part time:
11 pre school children and 25 scholars. Only a fraction are students elsewhere. 13 semi-skilled and 23 skilled/prof. people and 4 retired. Only a fraction are unemployed. The majority are housewives (about a quarter).
Home visits are done yearly except where there is a need. 5 -25% attend Bible study. The church governing body is available at all times to give criticism on sermons, hence the feedback group. Sometimes the congregation requests what they want the minister to preach on.
Sermon preparation:
Sermons are prepared the week before and follow the church calendar closely as regards contents.
The Bible, other theological books and commentaries are used in the preparation. Illustrations are found in literature, be it commentaries of other books and from
personal experience. She found her training adequate as regards management of crisis situations in the church, sermon preparation and the use of illustrations in the sermons. She states that current events do play a role in illustrations at times.

Sermon 1

A scriptural rather than topical sermon, but text thematic in form. Reading - Habakuk 1:12-17 & 3: 17-19

The sermon flows smoothly about Habakuk who could not understand the way God thought and dealt with people.

Rhetorical situation: "is God understandable."

The sermon started with the introduction being the setting for the sermon. Questions are asked about how God can cause bad things to happen. This will get the congregation thinking on what is to follow. The introduction is very short, to the point and done in easy language. The rest of the sermon deals with a very difficult topic, the character of God. These are compared to the problems experienced by Habakuk. The rest of the sermon follows in analysing what Habakuk experienced and said. Each time the minister answered the question by showing us the Almightyness of God. The conclusion brings good news - God is unfathomable, and in this we find rest. He knows what is best for each one of us as we only see the now, he sees now in the perspective of our
past and future.
A good argumentative sermon making use of thetorical questions throughout. Language was simple but little further use was made of figures of speech except for metaphors referring to the greatness of God.
Illustration:
Modern day examples of harships were given as opposed to those experienced by Habakuk. The song Habakuk sings in the end of the section is used as the final paragraph of the sermon - illustrating well the harships, but yet, through all this, he will still love God. This illustration brought the sermon together in a climax as conclusion.
Sermon 2
This is also a biblical/scriptural sermon in the text thematic form. The text was 1 Peter 1: 3-9 and 13-16. Rhetorical situation - we all feel that life is at times hopeless and the future bleak.
The first paragraph starts with the present state in which Christians find themselves questioning the life they are in. Hereafter follows an answer in which the Almighty God has power over all situations in life.
The second paragraph contains carefully structured sections in which we are convinced that God is in fact in control.
eg: We received new life as a gift because we believe in the Trinity.
The promise God has given us himself that He will come again.
Now the minister has gone on to give the 'message of hope' explaining it in short simple to understand sentences. Each section has just been mentioned without going into details. This gives the effect that God is doing alot and with continue to do so - the desired effect has been obtained in this manner by the minister. This message of 'guaranteed' hope continues through to the end of the sermon. The final paragraph ends in a warning that we should always be alert and never lose faith. We should also never lose sight of that which God has commanded for a good and sinless life.
This sermon is closed ended in that the sermon tells one that all hope is in God.
The argument has been good throughout with short sentences and paragraphs. All words used could easily be understood by the average parishioner. The reading was followed closely with referrals often to the verse under discussion.
Illustrations: only a few examples of modern day problems were given early on in the sermon to set the rhetorical situation. Thereafter follows an almost exclusively
biblical message with all argumentation taken from biblical facts.
What one can notice is that these 2 sermons have different Biblical readings but somehow end up being very similar in character - both convincing one of the Almightiness of God in this difficult life.

CANDIDATE L:

A minister in the Hervormede Church who is in his 30’s. He was in his first church for almost 2 years and the present one for 5.
He has no non theological qualifications and trained at Pretoria University for the BA BD.
He states handword as a special hobby.
He grew up in rural South Africa.

Church Profile:
A small church with 36 children and a few students. Most are housewives, making up about a quarter. The other quarter make up the skilled section and one eighth are semi-skilled. There are only a few retired members of the congregation.

Bible study: is done on a weekly basis but only 5 - 25% attend. Home visits are done yearly. The church is divided in to areas where the people live - this would determine under which elder or deacon they fall for their needs. There is no specific feedback group but the church
council does complain about sermons if need be or make request for sermons at times.

Sermon preparation:
They are prepared a week in advance. The church calendar remains a factor in deciding what is to be preached. Use is made of the Bible, theological books and commentaries while preparing. For illustrations literature and personal experience are first on the list.

He considers his training adequate for management of crisis situations in the church and for sermon preparation and the use of illustrations.

Sermon 1

Readings are from Colossians 1:15-20 and Proverbs 3:1-20, 8:22,23 and 30-32.

The sermon is biblical with a text thematic form. The first paragraph puts one in the picture - we must live to the full, the day that God created the earth there was great rejoicing and this must continue in his Name.

Rhetorical situation: We feel that God is unfair when things are not going well and we are not happy. But God, like a Father must chide His son.

The second paragraph is an illustration in which the kings of the old days had a clown to keep them amused, the court jester. This is tied in well with the rest of the sermon where we see that we are also responsible for our own
happiness or unhappiness. God is a Father as well as a creator of beautiful things. The argument which follows flows well and is easy to follow as the language is plain and the paragraphs with new ideas short. Direct speech is used in that "Broeder and suster" is said often - this bringing the attention of the congregation back to where is should be. Rhetorical questions are asked followed by the explanation. Bible passages are followed closely but not entirely as in a homily. The argument is relevant to the rhetorical questions he asked and the answers phrased in such a way that the cross section of the congregation should be able to follow it easily.

Illustrations:
Except for the first illustration on the historical court jester, no further illustrations were made.

The sermon was closed ended in that we are told to live to the full, be it in good times or the bad.

Sermon 2
The Bible reading was taken from Exodus 20 1-3; 'You must love the Lord your God and have no other god's before him.'

This is also a biblical sermon with a text thematic theme. The argument starts in the first paragraph where the minister asks what these other gods could be. Why should
we worship God Almighty only. The second paragraph has an illustration from the bible in which the old gods of the old testament are discussed briefly. Thereafter follows the argument that God created the world, therefore, He is the creator and He is the one we should put our trust and love in. The argument flows to the New Testament in which additional armour for the argument is brought to the fore in that we are claimed for by God through the suffering of Jesus Christ. Therefore, God can be the only God. The sermon ends in the text being read again "I am the Lord thy God,..."
The sermon ends in a climax, which in a few words say all there is to say. The sermon is closed ended....there are no alternatives.
Illustrations:
Other that the one biblical example mentioned, there are no further examples or illustrations.
Sermon 3:

Readings are from Jeremiah 23 1-8 and 24:1-10.
Rhetorical situation - we must never taken the mercy of God as our right. ie: it should never be taken for granted. The sermon could be seen as a narrative in that it takes the story from the readings and fills it in with background information. It reads as a story with little
argumentation. The illustration of the 2 baskets of peaches, the one good and the other one bad and their comparison with the descendents of David and the other group who were taken into captivity. The conclusion is that God loves us all - but it is God’s right to chose whom He wills.

The sermon is short and to the point and deals with the bible text as a story. The words used are easily understood and the conclusion is clear - do not take the mercy of God for granted.

Illustrations: in the first paragraph the "Dordtse Leerreels" are held to the congregation - where in we see that some are chosen by God, but they are not better, they are just chosen through the mercy of God. A good illustration showing what was to follow in the sermon very clearly. No other illustrations were used.

All three sermons of this minister were more biblical than topical. He used one illustration per sermon, 1 from history, one from the Bible and the other from the Church document. His 3 sermons follow a set pattern, just the last been more narrative than text thematic.

CANDIDATE M

Is a Dutch Reformed minister who did his BD taining at Pretoria University. He was previously a BSc. (Hons) student at the same university. His previous position was
on the U.P. Student Council. He is now in his first church where he has only been for 1 year. He is in his 30's. He grew up on a farm in Namibia. His hobbies are literary activities and handworkd and anything scientific.

Church Profile:
There are 800 members in the church. The majority are skilled and professional middle aged people. There is also a large number of students at high school and a lesser number of junior school children.
The Sunday School has a large number of pre-schoolers. Bible study is held weekly with a 5-25% attendance.
Prayer groups also meet weekly rotating from home to home.
There are seldom requests for specific services but here is a feedback group.

Sermons:
Are sometimes influenced by current events. He uses commentaries and the Bible in order to prepare for the sermons. The sermons are prepared several day in advance. Illustrations are obtained from literature and to a lesser extent from personal experience.
He found his training adequate as regards sermons preparation, illustrations used in sermons and management of crisis situations in the church.

Sermon 1:
This sermon was divided into 2 distinct sections. First with the first reading the story of Ruth and all the sadness in her life which eventually led to her meeting Boas. This section was in contrast to the second section in which we see that she is the direct ancestor of King David and ultimately of Jesus.

The minister has tried to make us see that Ruth did not just sit down and wait for God to act. The prayerfully worked with him to bring her life to a climax. Her life of drought and loss of husband and childlessness could be turned around full circle until she was a joyful grandmother. The climax is that God is praised for all his goodness.

The first 2 sections of the sermon appear to be in the narrative style as they relate the story as it unfolds in the Bible. However, the final third of the sermon deals with the contrasts and how the mercy of God can turn one’s life around. Here the minister is more topical with present day examples to bring home to the congregation the ‘point’ of the sermon. This last section is almost in the text-thematic style.

As a whole the sermon can be seen to be topical as it could easily be understood by the congregation. The sermon is rather more narrative than text-thematic seen as a whole.
Sentences where short and to the point. Words were easy to understand with little Biblical jargon. The sermon was lively with good direct speech, but ended open in the sense that the sermon appealed to the congregation to use all their talents within the will of God, as Ruth had done.

The illustration - other than the few examples pertaining to modern living given in the text of the sermon, there was an illustration - large drawing of Ruth on the overhead projector, one where she is sad and a question mark, then the new happy Ruth. The question mark proves to be the body of the sermon. A good illustration giving the congregation an 'outline' of what was to come in the sermon.

Sermon 2
This sermon has various Bible texts. No specific Bible text was read before the sermon. The sermon theme was: - 'Om tong en hart te laat jubel'. Various texts to this effect were dealt with throughout the sermon. The sermon was Biblical in nature with few references to the present day. The sermon takes the form of a homily because it took a text and dealt with it as it appears in the Bible. This obviously has the effect of getting the congregation following the text in their Bibles. There was no argument in the sermon, just stating a text and explaining it as it
stood. All texts were relevant to the theme of 'letting every tongue and heart rejoice.' The sermon was also relevant to the time of the year - that of the post Easter phase.
Sentences were short and to the point and entirely dictated by the text being read at the time. Paragraphs were divided into clear cut areas of the new texts. There were very little examples, only one about a pop song saying God looks at us from a distance. The final paragraphs of the sermon makes use of an illustration on a transparent on the overhead projector.
This illustration makes the final part of the sermon appear to be in the point form of a text thematic sermon ie: The words J U B E L were printed in blocks on the screen with J for JESUS, U for UITBUNDIG, B for BY ME, E for EWIG, and L for LIGGAAM. This all appears in the final paragraph with the effect of proving all that was said before in the various texts dealt with during the body of the sermon. This final paragraph would have the effect of tying the sermon together and encouraging the congregation to go out and live this way.
Biblical words were used throughout the sermon but, they were always explained. The sermon would therefore be relevant to the congregation and the point form of the illustrations would prove the scientific interest of the
This sermon deals with the text - John 3:11-21
The sermon is text thematic in the sense that there is argumentation throughout with rhetorical questions. The questions are then answered in the ensuing paragraph. Words used were simple and biblical words and phrases explained. The use of letters to illustrate a point was used again as it had been in sermon 2. In this sermon it was found in the body of the sermon and not in the final paragraph. It was not used this time on the overhead projector. Most of the sermon was in point and rather biblical than topical. There were a few occasions were the argumentation pointed to definite examples in our present lives. The final section had 3 sets of 5 points each. By this time I have the feeling the congregation would have been totally confused if it had not been for one illustration - a screen illustration written out in the 5 main points which make us the main idea of the sermon.
The sermon ends in an appeal for us to carry on the word and work of God which has been entrusted to us.
On the whole I feel that this sermon had good argumentation which had been exhausted long before the sermon was over. The use of points divided into 5's and
then later yet another section of 5 points could have been very confusing and trying. However, the fact that an illustration on the main idea was on the screen could have saved the congregation a lot of brain-wracking.

Sermon 4:

Text: Jonah 1:1-6
Title of sermon: 'Bakstene of haksene.'
This sermon was written in the text thematic way—good argumentation and use of rhetorical questions. The sermon was also topical in that the text was brought home to the congregation in their present situation. The sermon begins with an illustration which predicts the rest of the sermon. - this has the effect of allowing the congregation to prepare themselves for what is to come.
The illustration was that reading Jonah is like the looking into a mirror and seeing ourselves, but God is always standing by. The title of the sermon is also good in that it tells what is expected of us as a Christian and what should not happen. The sermon was divided into short sentences with paragraphs indicating new thoughts. All biblical terms were explained and the sermon ends in an appeal to 'grab the bricks and start building on the city'. Almost each paragraph had some reference to the present day life of the congregation which makes the sermon easy to understand and to put into practice.
There was predictably an overhead projector with an illustration. This illustration was just a few words showing God on the one side working through His Son and us on the other - working towards that city.

From the above 4 sermons by this minister we can see that:
As a young minister he tended to become too academic.
He used the same type of illustrations for each sermon.
Sometimes a sermon began as a homily and ended text thematic.
The sermons were at times too biblical with little reference to the present day problems the congregation must contend with.
The point form of the sermons and illustrations must be influenced by his scientific background.
However, this was the only minister who tried to preach in each different form - ie: - homily, text thematic and to some extent a narrative in the last sermon.

CANDIDATE N:
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Is an N.G.K. minister in his mid 30's. He studied at the Rand Afrikaanse University where he obtained a BA and then at Stellenbosch University where he obtained a BTh.
He has been at his present church for 4 years and was at a previous church for half a year.
He does not have any non-theological qualifications or
work previously in a secular position. He grew up in a South African city and classes gardening and literature as his hobby.

Church Profile:
There are 3400 members in his church and he is the head minister. There are 2 other ministers in the same congregation. Each minister has been assigned a suburban area as his charge, but candidate N does the most preaching 4 services a Sunday.
The church consists of many younger couples with school-going children. There are only a few technicon students in the church. The rest of the young people work in the town. The older people tend to be more professionally qualified and the young people less so.
There is a program whereby the minister visits at the congregation’s homes 3 nights per week.
Bible study is held weekly with a 5-25% attendance.
Prayer groups do also meet weekly, mostly attended by ladies. There are no feedback groups on his sermons and there are seldom requests for specific sermons.
The minister prepares his sermons with the use of theological books and commentaries and the Bible. They are only sometimes influenced by current events.
His illustrations are from current events, mostly literature, experience, personal or other and also from a book of illustrations. His sermons are prepared between a
week before and a day before delivery. He considered his training adequate for sermon preparation but inadequate as regards sermon illustrations and for management of crisis situations in the church/congregation.

Sermon 1:

Has its text in 1 Peter 1:13-16. The headings: 'Be different, live differently.'

The first paragraph puts the congregation into the picture by explaining that as Christians we are in the world, but yet we are different and have to contend with all the temptations. This immediately puts one’s mind into the right direction for what is to follow.

The sermon is topical and text thematic. Paragraphs are well spaced starting with a rhetorical question, or with an illustration, painting a picture of the present world. After this follows his argumentation for christianity.

Therefore with each rhetorical question, comes the answer in full explanation form. The body of the sermon contains at least one reference to a bible passage per paragraph. This makes its seem like a biblical rather than a topical sermon - but the frequent illustrations, at least one every second paragraph prevents this.

What is interesting is the fact that 4 illustrations in
this Afrikaans sermon are in English.
Good use was made of direct speech throughout the sermon with down to earth language in both the sermon body and illustrations. Frequent use was made of figures of speech to explain certain points - as in the comparisons. The sermon was lively and at times witty. No modern biblical jargon was used - just the usual Christian terms familiar to most. The sermon ended in an appeal to be different because we are Christians. This challenging final paragraph leaves the congregation with the main aim of the sermon - they are likely to remember it.

Illustrations.
Most illustrations were from illustrations books - but they were relevant to the text of the sermon and to the congregation. The illustrations are dotted throughout preventing the sermon from becoming too 'heavy' with all the biblical texts used. The illustrations not from illustrations books were from church articles that he had read.

A well balanced sermon with good argumentation with frequent use of relevant bible text and illustrations.

SERMON 2:
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Theme: 'A strange community with a new identity .... Be different, you are unique.'
This sermon is also text thematic with a good sense of argumentation throughout. The paragraphs are well divided and as in the previous sermon, start with a rhetorical question which is then answered or with an illustration which is then embroidered upon in true biblical fashion. This sermon is classified as topical because it is relevant to the congregation in all its aspects. The sermon started with an illustration - the Scots have their own identity which can be seen by the tartans they wear. The Christian also has their own identity.... This identity is then discussed using point form. Each point has at least one bible reference to verify the point being made. The sermon ends in a challenge - what is your identity? What do you associate your name with? These final questions are left unanswered - therefore, ending in a rhetorical question, open ended, so the congregation must think about it and answer it for themselves. This sermon was lively, but short and to the point. Use of figures of speech was used eg: metaphors and similes to compare. Language was simple throughout with little jargon used.

Illustrations:
The first illustration as said above - was used to introduce the theme of the sermon. It was clear and appropriate. The next 4 illustrations are from literature.
or personal experience in modern life. This means that all illustrations used would be understood by the congregation - one could identify with that which was being said. The final paragraph did tie in again with the tartan theme to bring the whole sermon together before the final rhetorical questions.

Sermon 3:
This sermon was different in that it did not start off with a specific Bible reading. The first paragraph puts us in the picture - a prominent politician has been murdered and there is strife in the country. The minister takes this as his point of departure to show us that our spiritual life should not form a small compartment apart from the rest of the aspects of our lives. Our spiritual life should run as a thread throughout our lives - therefore - an appeal for peace and reconciliation. This sermon could almost have been situational, but the minister guarded against this by use of Bible references. This reference pattern started each short paragraph and was just briefly dealt with. Most references came from Proverbs. These references appeared in the final third of the sermon which leads one to think that at this stage most members of the congregation could have been exhausted. However, the first two-thirds of the sermon dealt well with the subject in an evenly balanced
situation between situation and bible—therefore it can be classed as topical. The argumentation in this sermon was not as pronounced as his first 2 sermons. He ends by saying—this is the order, be perfect as your heavenly Father is perfect.’ A challenge for modern man.

Illustrations:
Considering the situation that reigned at the time, the use of various political examples would seem appropriate, but one should guard against offending others. Because this was a youth sermon, it is understandable that most references or illustrations had to be spelled out to a greater extent than one would have in the case of a usual Sunday Service. Therefore, as far as relevance goes, this sermon was relevant to the group it was preached to and also relevant to the times.

From the above 3 sermons of this minister the following conclusions can be drawn:
All 3 sermons could be classified as topical and text thematic. The last sermon is not so argumentative but appropriate to the reigning circumstances.
The minister made use of an illustration book more than of personal experience. His sermons were determined by the congregation of the time. He was influenced by current events to a far greater extent than he is aware of. The relevancy of the sermons makes it easy to understand why he
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has such a huge church.
He makes extensive use of bible references to verify his statements - this giving the effect of well balanced topical sermons.

CANDIDATE 0:
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Is a minister of the Afrikaans-Protestante Kerk. He has been at this church for 5 years. He was previously a Dutch Reformed Church minister for 9 years. Between these times he was a lecturer in Greek at a University.
He is in his 50's and has the following degrees from Stellenbosch University - M.A M.TH. D.TH.
On the non-theological side, he has a Diploma in speech and drama obtained at the Academy of Speech and Drama and Art.
His hobbies are sport and anything literary.
He grew up in a city in R.S.A.

Church profile:
About 200 members of which the majority are retired or housewives. Students make up the second largest group and thereafter the scholars. Professional and semi-skilled are equally balanced.
Home visits are done weekly and there is also a weekly Bible study. The attendance is between 5-25%. House groups have not been arranged yet but are in the planning stages.
There is no feedback group for the sermons and also seldom a request for a specific sermon.

Sermon preparation:
All sermons are prepared well in advance - working on more than one at a time. Sometimes sermons are influenced by current events. Use is made of the bible and other theological books during preparation. Illustrations are found in literature, experience-personal or other and from current events. No illustrations are obtained from a specific illustration book.

He considered his training adequate for sermon preparation and for management of crisis situations in the church/congregation. However, he did not find the training adequate for use of the appropriate illustrations in the sermons.

Sermon 1:
Text: Philemon 8-21. This is all that was read before the sermon but, the sermon was prepared on the whole of Philemon. The sermon will be classified as topical and text-thematic.

The sermon was ingeniously set out. On the right hand side of the paper was the Biblical side of the sermon eg: what God said and any quotes that were given from the text. On the left had side the minister had written -
'Practical implications for today.'
This way of setting out the sermon prevented the minister from becoming too situational or Biblical. Good use was made of direct speech and figures of speech. Words and sentences were short and to the point. Paragraphs were also short. The section on the right appeared almost to follow the form of a homily, but the left had a side gave a good argument. This made the congregation follow closely in the Bibles, while getting hints on practical implications in their lives. No jargon was used, and no Greek words explained!
Illustrations:
They were found on the left hand side. The illustrations and examples ranged from quotes from literary works to situations on the sports field. From this we can see that this well balanced sermon did cater for the congregation as a whole. The illustrations and examples were relevant to the Biblical side of the sermon. He managed to show the congregation that the Bible is indeed relevant for today. The overall presentation was forceful - giving one the idea of the orator (could this be the speech and drama training). The sermon had an open ending - a question, Evangelism changes lives, not church or people, what about us?
Sermon 2:

Text 1 John 1:5 Theme: God is light.

In this sermon the minister made little use of illustrations or examples within the body of the sermon. The sermon itself appears to be biblical, with many references to passages in the Bible and these quotations explained. The language throughout is heavier, ie: ‘I and the Father are ONE.’ this one is then explained. Sentences are longer and more complicated than in the first sermon. Paragraphs remain short and capture each new point. Good use was made of figures of speech to compare eg: as in metaphor and simile. The mood of the sermon was captured in the presentation as a whole of this sermon. The final paragraph was the only topical section. It says that we should decide what type of light we are for God. Yellow - half church and half world.

Red - danger, they do not read the Bible or pray. etc. This is an excellent illustration to end with after the somewhat biblical first section. The question with the different categories challenges the congregation to put themselves into a group. According to what they think, so they are expected to do something about it. The fact that this illustration was put in the final paragraph also makes it easier to remember.

Illustration: Other than the above mentioned
illustration, the sermon was introduced with a practical demonstration - the pastor held up various types of light eg: a torch, a candle, a cigarette lighter etc. The different strengths of light were used to indicate our spiritual condition. As a whole one could classify this sermon as text thematic, because the pastor had argued the differences between life in the light and life in darkness without God. He had given a good picture of both and the final illustration was there to convince the congregation to change.

Therefore - a text thematic sermon with a biblical body that was balanced well with 2 good illustrations to bring it into the topical category.

The sermon and illustrations would prove to be relevant to the biblical message the pastor wished to bring across, as well as relevant to the congregation to which it was preached.

Sermon 3:

Text Amos 5:19 Theme: The influence and power of small things.

This sermon is topical and text thematic. The rhetorical situation: we should watch out for the small things in life, to neglect them may cost one one’s life.

This sermon was full of illustrations eg: a small hole in a bag of sugar could cost you the bag of sugar. Such
vivid illustrations in the introduction of the sermon put the congregation in the picture of what is to follow. Amos is discussed throughout, peppered with smaller illustrations relevant for today and compared to that which happened to Israel in troubled times. The minister has used the Amos text as a stepping stone only, from which he goes on to tell of small things throughout the Bible where a small incident has started something big. This lends great strength to his argument and gives one the idea that he has great knowledge of thes bible. In the second section of the sermon he brings the argument closer to the congregation, of showing that a country like ours was broken through small incidents (such as sanctions and isolation.) The sermon builds to a climax when he illustrates that the small things in our very lives, as individuals, could be having immortal life in heaven, or condemnation in hell.

The setting out of this sermon - from general to personal to climax, was cleverly done and brought home the whole point of the sermon so much more forcefull. The language was simple, everyday terms with short forcefully sentences - a true orator. Words were chosen carefully for the most impact. Paragraphs were well set out and excellent use was made of figures of speech, from simile, to metaphor, onomatopoeia and each comparison ends in a climax, as did
the sermon as a whole.
Illustrations: these were dotted throughout the sermon, 19 topical illustrations and 15 biblical. The 'topical' illustrations included - 9 from current events and politics, 9 from literature and 1 from a sport event. The illustrations in this sermon were relevant both to the sermon text and to the congregation as a whole. The illustrations blew life into a difficult topic and gave proof to what was being read in the text.
The rhetorical situation was brought from an incident with seemed far off the Bible - days, home to the congregation in their present circumstances.
Conclusion:
From the sermons analysed the following facts could be deduced. Most ministers had stated the rhetorical situation they had wanted to address. Usually the title of the sermon had already put the congregation in the picture as regards what was to follow.
Most ministers adhered closely to the Bible texts they had read just before the sermon to the congregation. Only the poetic minister had no headings that gave an indication of what was to follow. Even so, his sermons did eventually tie in with the bible text read in the church.
According to most ministers they had found their training inadequate, but the sermons showed otherwise. This shows
one that there is a lot of uncertainty among ministers. This refers to all age groups.

Only 2 of the ministers showed oratory skills. Most young ministers were very academic and the sermon could have passed for a lecture. Most ministers had text-thematic sermons and argued well for the case they had put forward. Lady ministers had more personal illustrations from their own lives or from that of their families. Young ministers without secular job experience did not give any illustrations referring to secular jobs.

Most ministers had a definite pattern they had adopted in their sermon delivery. This pattern was followed whatever the topic. If the sermon was, eg: poetic, invariably all that minister's sermons could be classified as such. Most ministers had "Hobby horses" which they referred to when giving examples or illustrations. Very often a certain 'thread' ran through a few of the candidates' sermons, although they were not on the same topic.

Only 2 young ministers had purely scriptural/biblical sermons throughout.

These points would be looked at more fully in the following chapter.
CHAPTER 4

FACTS AND FIGURES OF THE SERMON ANALYSIS OF THE 15 MINISTERS.

CRITERIA
PROFILE OF PASTOR
CHURCH PROFILE
SERMON ANALYSIS - SIFTING METHOD
PREPARATION HABITS
SOURCES USED IN SERMON PREPARATION
OPEN AND CLOSED ENDED SERMONS
TRAINING OF MINISTERS
MANAGEMENT OF CRISIS SITUATIONS IN THE CHURCH
ILLUSTRATIONS
A CROSS SECTION OF ILLUSTRATION EXAMPLES AND THE BACKGROUND AND PERSONALITY OF THE PASTOR.
CHAPTER 4

FACTS AND FIGURES OF THE SERMON ANALYSIS OF 15 MINISTERS.

Selection of ministers:
Ministers from all the major churches were invited to take part in this study. Lady ministers were specifically invited.
Most of the participants were from the Mosselbay area, although, some lady ministers (2) were invited from elsewhere.
All ministers were contacted telephonically whereafter I went to collect the sermons and give the Addendum A for the participants to fill in.
All the sermons analysed were written out by the minister, which, I felt gave me the opportunity to be fair. (in my analysis.)
Criteria used according to which the sermons were analysed:

Profile of the pastors:
Here I checked which church the pastor belongs to, how long he has been a minister in that church and the total number of years he/she has been in the ministry.
At the same time the background of the minister was looked into - age, area where they grew up, hobbies, where the minister studied and what qualifications were achieved. I was particularly interested in the hobbies and any non-
theological qualifications and how these influenced the minister's use of illustrations.

Church profile:
Size of congregation, average ages and job profile (skilled, semi-skilled or illiterate).
Bible studies, feedback groups on sermons, frequency of home visits.
- this profile was looked at to see/feel the general picture of the congregation. From here on could see how the congregation influences the sermons and vice versa. This could also give us picture on whether the congregation was receiving relevant sermons and also shows one how well the minister knows the congregation.

Sermon analysis - the sifting method:
When does the minister prepare the sermon (how far ahead), is there a feedback group? Does current events influence the sermon or mostly the church calender?
Which sources were used in the preparation on the sermon?

Preaching style:
Scriptural, situation, or topically orientated.

Sermon form:
Text thematic, poetic, homily, narrative.

Scriptural:
Is it exclusively Biblical with many biblical examples and illustrations. Here there will be few if any modern day
Did the minister have too many modern day examples which resulted in a sermon in which the bible became secondary.

Topical:
Here the minister managed to maintain a good equilibrium between the biblical examples, modern day examples, and did they manage to show the congregation how the bible can be used relevantly.

Preaching style:
Is it exclusively biblical with only biblical examples and illustrations and no modern day true to life examples. Was the sermon so true to life that the minister failed to bring the biblical truths through to the congregation.

Situation:
Did the minister manage to maintain a good equilibrium between the biblical examples, modern day examples, and did they manage to show the congregation how the bible can be used relevantly in their lives today.

Sermon form:

Text-thematic:
This would be a sermon that has good argumentation. The minister may mention an aspect in the bible and try to show how it is true even today.

Poetic - this sermon may seem obscure at first to the congregation but as the sermon unfolds, the true message
is perceived.

Homily - as the text is read from the Bible, so the sermon unfolds in a type of discussion. The sermon takes on the form of the text.

Narrative - preaching in story form, as is most of the bible eg: the parables. A story of illustrions is used and from here the sermons unfolds. In this case the congregation almost identifies more with the story, this part they remember more clearly.

Sermon from criteria in the sifting method:
Text thematic:
The sermon takes the form of an argument. Here the text is analysed and explained. The sermon argues for and against certain points. The minister tries to persuade through argumentation.
Introductions are good and strong, the body must be delivered with a central argument/point.
Conclusions are striking and concrete.
Narratives:
A sermon in story form according to most of the Bible. eg: parables. A story told to the people (which they understand well and can identify with). Usually there would be a character the listeners can identify with.
Has a definite central theme and flows easily with easily understood vocabulary.
Homily:
As the reading unfolds in the bible the sermon unfolds and
takes on that form. Therefore, the sermon grows around the bible text. These sermons normally automatically end in a climax according to the bible reading taken.

Poetic:
The words in this sermon cannot be taken at 'face value'—their meaning’s stretch beyond what they appear to say. Usually, as the sermon unfolds, the 'feel' of the sermon will qualify what it is trying to bring across. Therefore, the atmosphere created by the sermon itself is part of the communication of the message brought across.

Further criteria used in the analysis of the sermons were as follows:

use of direct speech, rhetorical situation created, presentation and argumentation. Use of figures of speech. The division of the sermon into paragraphs and from introduction through to body and conclusion.

Language in the sermon - archaic, biblical, modern and general liveliness.

Was the sermon closed or open ended?

Illustrations in the sermon:

source - eg: current events, sport, literature or experience.

type- poetic, joke, personal stories, literary.

Usage:

Appropriateness to the message being given.
Length of illustration and the situation thereof within the sermon.

It's introduction and delivery.

Comparisons with the illustrations made according to:

The ministers hobbies, previous jobs, church affiliation and training centre. Also according to sex and age of the minister.

Results:

From the 15 ministers who had sent in sermons, a total of 46 sermons had been received. It would be noted that some ministers had sent in 2 sermons and others up to 4 sermons for analysis. No minister had sent in only one sermon, therefore, it is felt that averages could be seen or patterns detected in the different ministers and churches/congregations.

From the total of 15 ministers, 9 had done previous secular work. 3 lady ministers had sent in sermons for analysis, 2 out of 3 having had previous secular jobs.

Topical as opposed to Biblical sermons:-

8 Biblical sermons were received. 2 other sermons could be classified as borderline biblical sermon.

6 Biblical sermons came from male ministers and 2 from lady ministers.

What could be noted here is the following:-

3 of the sermons came from one Hervormde male minister and 3 from a Gereformeerde male minister. The 2 sermons from
the lady minister was also Hervormde Church. This means that from 2 Hervormde ministers, 100% of the sermons were Biblical. Because only one Gereformeerde minister took part in this study, one cannot claim that this is absolutely so in that church too. However, what one could note here is that on all these ministers have never had previous secular jobs before entry into the ministry. The borderline Biblical sermon also came from a minister who had had no previous job outside the ministry. The other Biblical borderline sermons, was from a minister who had had little previous secular experience. Topical sermons: 29 sermons out the 46 could be classified as topical. Of the 29 sermons, 20 are from ministers who had previous secular jobs. This is the category where the majority of the sermons can be found. This is a good indication that ministers realise they need to bring the Biblical message home to the congregation in such a way that is can be understood by them in their present circumstances in secular life. Finer details: 4 of these sermons were from lady ministers, 2 from each minister. They had both had previous secular jobs, one lady entered the ministry after 30 years of secular job
life, the other only after 1 year of secular life. This is opposed to the Biblical sermons from the Hervormde lady minister who had never been occupied in secular job life. However, one must bear in mind that the Hervormde Church seem to have Biblically orientated sermons on the whole.

14 of the 20 sermons from previous secular job ministers came from minister in the English churches. Only 6 are from ministers in to so called Afrikaans Churches. This means that of the initial 29 Topical sermons, only 9 came from ministers who had never had previous jobs. This may be an indication that ministers who enter the ministry directly after study and having had no previous secular jobs, should be trained specifically in making the bible message more relevant to the congregation.

Another interesting aspect is the following: -
The older the minister who has never had a previous secular job, the less Biblical sermons where delivered. Could this mean that the longer a minister is in the ministry, the more he is able to deliver relevant topical sermons?

Borderline sermons:
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So called borderline sermons range from those which are partially topical and partially biblical. The sermon may start off in one manner and end off in another, or it may not be clearly defined throughout the sermon.
There were 2 sermons in the Biblical/topical borderline. The one sermon was from an older Anglican minister who had entered directly into the ministry. His other sermons were all topical. The other biblical/topical borderline sermon was from an older Afrikaanse Protestante minister. His other sermons were also all topical. He was a lecturer in theology for a few years, otherwise has always been in the church service.

This could further prove the previous point raised, that the longer a minister is in the ministry, the more topical the sermons, but there are times when a Biblical sermon is more appropriate to the text under delivery that day.

Topical/biblical/situational borderline sermons:
Only 2 ministers fell into this category. They are both in their 50’s and have had previous job experience.
The one has been in the ministry for 30 years now, but as a young man he had done secular word. He delivered 3 poetic sermons. They created a good biblical atmosphere in their delivery, but the long illustrations, mostly on literature such as books he had read and poetry, let one feel that it could almost be situational. However, this was in the beginning of each sermon, thereafter, it could almost be classed as Biblical.
The second minister with borderline sermons sent 4 sermons which could be classed as Biblical/situational. He had
biblical quotations from time to time, but lent too heavily on the psychology and positive thinking. What is important to note about the last 2 ministers is the following: The first minister had previous experience doing an honours in English literature - hence all the literature and poems. The second minister had a job in personal management, and has a masters degree in Sociology. Hence, ministers bring their backgrounds, interests and personalities into the pulpit, sometimes losing the congregation in the prose.

Sermon classification:

Text thematic:
Most sermons fell into this category. Of the 46 sermons, 34 are classified as text thematic. What could be noted is that if a minister had one text thematic sermon, most followed in this category. Only 4 ministers had a text thematic and then one other sermon in another category. 22 text thematic sermons came from the so called English churches and 12 from the so called Afrikaanse churches. However, these figures could be misleading as more sermons were received from the so called English churches.

Totals:
English sermons: 22 out of 28 were text thematic.
Afrikaans sermons 12 out of 18 were text thematic.
Homily:
The Gereformeerde minister sent in 3 narratives which were presented in homily form. 100% of his sermons been in this category. Another homily was received from the NGK minister but it is borderline as it becomes more text thematic near the end. This particular minister had sent in 4 sermons covering 3 categories.

Narrative:
5 Narrative sermons were received. 2 from one lady minister in the Methodist church. 100% of her sermons being narrative. Another from another Methodist lady minister fell into this category, her other sermon being text thematic.
1 narrative was sent from the Hervormde minister, his other 2 also being text thematic.
The last narrative was sent in by an NGK minister. The only minister covering 3 categories. (2 text thematic, 1 homily borderline and 1 narrative.)

Poetic sermons:
Only 3 sermons fell into this category of the 46. These all come from the one Methodist minister. 100% of his sermons being poetic. He has a special interest in literature and an honours degree therein.

Totals:
Text thematic 34 of the 46 sermons.
Homily 4 of the 46.
Narrative 5 of the 46.
Poetic 3 of the 46.

Other facts:
100% of the homily sermons were from the so called Afrikaans Churches.
3 of the 5 narratives were from the English churches.
100% of the poetic sermons from the English Churches.
All the homily sermons were from male ministers.

Conclusions:
The text thematic sermon is the commonnest form of sermon delivery. This form occurs in both the English and Afrikaans churches and from male and female ministers.
Of the 8 Biblical sermons, only 4 were text thematic. This means that on the whole, the text thematic sermon tends toward the topical, therefore, it is more congregation orientated and most likely to be best understood by the congregation.
Some churches tend toward the more Biblical sermons, eg: Hervormde Church and Gereformeerde Church.
Younger ministers with no secular job experience had the highest percentage of Biblical sermons. This percentage declined as the minister built up experience over the years in the ministry.
It seem that from 40 years old onwards, the ministers were
delivering good topical sermons.
The so called English speaking churches had the most number of topical to situational sermons. This did not appear to be in the Afrikaans speaking churches.

PREPARATION HABITS:

Day Before:
Only one minister admitted that he prepared his sermons the day before delivery. This minister is in his 30's and from the NGK. What could be of interest here is that his congregation consists of 3400 members. This could be a clear sign of lack of time in the ministry. However, his sermons were good, sound sermons in the text thematic form and all classified as Topical. He has catered well for his young, growing congregation. He has been there for 4 years, and here one may feel that a minister who knows his congregation well, knows what is important for them at that time to hear preached.

Week before:
This is the largest category. Most ministers started preparing their sermons in the week running up to the Sunday of delivery. 9 of 15 ministers are in this category. 5 from the English churches and 4 from the Afrikaans Churches. This means that there is no clear pattern here.
What is more interesting is that only 3 of these ministers had previous secular jobs. The largest group of ministers
who had had previous secular jobs fell into the next
category.....
Preparation of various sermons well in advance.

All the ministers in this category had had previous
secular experience except for one. He has however been in
the ministry for many years and has a high position within
the church. Therefore the need to prepare well in advance
to keep up with a busy schedule. Only one lady minister
fell into this category, but she had also had a previous
secular job.

What is of interest here is that all these sermons were
'heavier' sermons, not in the sense of being biblical,
rather, in the sense of having alot of facts, longer
sermons, which needed alot more thought and attention from
the congregation. 3 of these sermons were poetic, 2
narratives, and 6 text thematic.

SOURCES USED IN SERMON PREPARATION:

Instant printed sermons:

Only 2 ministers admitted using instant sermons at times.
Both these ministers were from English churches and in
their 50's. Burn out syndrome was mentioned by them as a
problem lately for them in the ministry. This could be an
important point to take up?

Current events, commentaries and the Bible.

The greatest number of ministers are in this category.
What is interesting here is that, the ministers in this category all delivered overwhelmingly topical sermons. The shows that most ministers are able to compose a good relevant sermon by using these 3 sources.

No current Events:
Only 2 ministers fell into the category, one from the Hervormde Church and the other from the Gereformeerde Church. It should be remembered at this point that both these ministers had delivered Biblical sermons in 100% of their sermons.

OPEN AND CLOSED ENDED SERMONS:
An open ended sermon is one in which the minister delivers the fact and lets the congregation decide for themselves what they intend to do with the information.
18 of the 46 sermons were classified as open ended. 100% of the Anglican sermons and 100% of the Afrikaanse Protestant Kerk’s sermons were open ended. However, this is not a cut and dry situation as:
1 minister from the Anglican sent in all 3 sermons and the same happened in the APK. Therefore, it could be a case of a particular minister following the same process with each his sermons, and not a congregational/denominational pattern.
An even number of sermons from the Methodist church were found in the two categories - half open ended and half closed.
The Presbyterian ministers tended to have a greater number of closed ended sermons. Closed ended sermons are those sermons which tell the congregation at that moment that they need to make a decision now – and they get told which decision to make. 100% of the sermons from the Hervormde Kerk and the Gereformeerde Kerk are found in this category. They were also all Biblical sermons. The greatest majority of the Neder Duitse Gereformeerde Kerk were closed ended. The Assembly of God had 100% of the sermon as closed ended. One should note two factors here – being all from one minister, it may be that he normally ended his sermons this way. The other factor is that this church normally ends its sermons with an appeal for people to come forward and give their lives to the Lord immediately. This obviously plays an influence in the sermon preparation and delivery.

Therefore, the conclusion to the sermon will depend on the following: type of sermon delivered, personality of the minister, denomination and the type of influence which the minister feels he/she need exert from that particular delivery.

However, it should be noted at this point that, modern man likes to decide for him/herself. The minister should get to know the congregation, then he/she could decide which type of conclusion would be the most acceptable to the
TRAINING OF MINISTERS:

One of the questions in Addendum A dealt with whether ministers felt that their training was adequate as regards sermon preparation, illustrations used in sermons and the management of crisis situations in their ministry.

Results:

Those not satisfied with training for sermon preparation:

Only 2 ministers felt inadequate in this respect - they are:

A 50+ year old Anglican minister and a 40+ year old Presbyterian minister.

The Anglican has a Lth from St Paul’s in Grahamstown and the Presbyterian a BA BD through Rhodes University.

However, when analysing their sermons, there did not appear any need to be worried about their sermon preparation. Both delivered well prepared topical sermons. The only common factor between these ministers is that neither had had a secular job before entering into the ministry.

Not satisfied with training in the use of illustrations in sermons:

8 of the ministers felt that their training was not good enough. 5 ministers were from the English churches and 3 from the Afrikaans churches. The following are their areas of training: 2 from Stellenbosch, 2 from UNISA, 2
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from Rhodes, 1 from Potchefstroom and 2 with elder training through their local church before doing a lengthy probation before ordination. 4 of these ministers had previously been engaged in secular jobs and 4 not. Their ages varied from 30-50 years. This leads one to believe that the area of training would not indicated clearly a weakness in any one school in the Republic. Secular job experience also does not appear to play a role here either.

The other 7 ministers who were comfortable with the illustrations used in their sermons did not always give the best illustrations. Some of the best illustrations came from the dissatisfied group. They seem to have been more aware of the fact that the illustration needed to be relevant both to the Biblical message being given and the congregation.

MANAGEMENT OF CRISIS SITUATIONS IN THE CHURCH.

5 ministers felt that their training was inadequate in this category. 3 from the Methodist church, 1 from the Gereformeerde Kerk and 1 from the NGK. All 5 ministers had training in different universities. 3 had had previous secular jobs (the 3 Methodists) Could it be that the secular job experienced ministers saw problems of the congregation as big because they had been their before, and know that eg. losing a job has far reaching consequences.
All but 1 of these ministers came from big congregations. Could it be that the bigger the congregation, the more likely the minister will have a feeling of being overwhelmed by problems from all sides. Is this not where house calls and active elders should play a leading role? Of the 15 ministers, almost half had had some training in psychology. Maybe counselling should play a bigger role in the training of the minister. None of the above 5 dissatisfied ministers had had any psychology training. 2 of the 5 had done their training by correspondence (different universities) and had no contact with counselling methods. 

ILLUSTRATIONS:

Of the 15 ministers taking part in this study, all had made use of illustrations in their sermons except the Gereformeerde minister who had no illustrations at all. In the study, ministers who had had previous secular jobs were looked at to see how this had influenced their use of illustrations in the sermons. The following was found: All 9 ministers who had had previous secular jobs referred to at least an aspect of their previous job in at least one occasion of each sermon. No one of these ministers had a job in common with another. This let one find a large variety of referrals to a variety of previous jobs. Fortunately these referrals were never long, but; totally relevant to the
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point which they needed to illustrate. This lets one feel that these ministers may possibly be able to identify better with the problems the members of the congregation need to face in their everyday secular lives. The fact that each only had one illustration per sermon which could be described as more 'personal' leads one to believe that most ministers realise the danger of preaching about themselves. I must add here that most ministers had not said - eg: 'When I worked as a barber or whatever!' Rather, it was more indirect eg: barbers find themselves in this position!.....

Possibly most of the time the minister probably did not realise himself that he was influenced to such an extent by his/her past.

Further, one could note that a minister with a previous scientific qualification is liable to chose an illustration which is in this field, although not a specific 'story' of his/her previous job. ie: ministers with a certain interest in a specific field, obviously read in this direction, therefore it is uppermost in the mind when used in the illustration.

Therefore, life itself gives the minister many opportunities to remember situations which he/she could use to illustrate a point being made. This will make the biblical message come alive and feel more relevant to
today. In turn this shows the congregation that the minister knows what is going on in 'the real world' and so in turn may find him/her more approachable when they do face problems.

In this study it was found that ministers who had been in the ministry for at least 10 years, started to give broad illustrations, often on secular work. Could this be that the longer one is in the ministry, the more experience is gained from dealing with 'secular problems, and so through experience, the minister gains more illustrative material.

Therefore - 100% of the ministers who had no previous jobs and were over 40 years of age, gave broader illustrations. Their sermons read as if they had had experience of everyday problems in the work place.

During this, one realizes the exclusively biblical sermons also decrease 'with age and experience'.

Therefore, previous secular experience, be it in a variety of fields, influences the minister in his illustrations of his/her sermons.

Previous study directions, eg: scientific, also influence the minister to make use of this knowledge in his/her sermons.

ILLUSTRATIONS VERSUS HOBBIES:
As part of Addendum A the ministers were asked what their hobbies or interests were alongside the information on
their previous secular experience. The following was the outcome:

The Gereformeerde minister had no illustrations despite good and interesting hobbies.
The 2 Hervormde minister did not give any everyday illustrations. They had only used examples of biblical happenings to illustrate their point.
The above 3 ministers had given biblical sermons only, although some were classified as text thematic and others narrative and homily.
All the other 12 remaining ministers had some reference at some stage to at least one of their hobbies. This included the ministers with previous secular experience and those with none.

eg: The minister with the 3 poetic sermons only had illustrations referring to details in books, poems or short stories. He used his hobby extensively to gather illustrative material which he used throughout his sermons. He once or twice referred to his previous secular job, but otherwise, his sermons were illustrated exclusively by his hobby.
The lady ministers often referred to knitting, sewing, cooking or looking after children. Therefore, you preach what you are. We as ministers cannot exclude ourselves from life, then we fail in our duty to understand others and their life situations. If this happens, then we
preach above, or around the congregation, and therefore, they feel the Bible is no longer applicable to them in the present circumstances. We often hear the comment, 'the old testament is no longer relevant' or 'the bible is outdated and so cannot help with my problems.' The minister owes it to his/her congregation to disprove these views and make the message come alive through good biblically based sermons illustrated for today's man/woman.

RELEVANCY OF ILLUSTRATIONS:
All the illustrations found throughout the 46 sermons were relevant as regards their value in illustrating a point. ie: whatever the biblical point they wished to illustrate, they illustrated it successfully. No illustration was ever wasted.

RELEVANCY OF ILLUSTRATIONS AS REGARDS THE CONGREGATION:
Most illustrations would have been understood by the congregation in a particular instance.
In Addendum A, the minister had to give an overview of the congregation eg: the average ages, eg: scholar, student, mature etc. Also details on the economic nature of the average member.
In most cases the minister used easy to understand illustrations when eg: speaking to a younger congregation. He/she would then also adapt the illustrations to suit their needs.
eg: Candidates M and N are both NGK ministers in their late 30's. They both have young congregations. Most of their illustrations were relevant to the young person, but not overly so. Candidate O had an older church, his illustrations suited the older group re: the specific outlook on life etc.

Candidate G, is an elderly minister with an older church. His illustrations suited their tastes completely, but one cannot help feeling that it may have shut out the younger members.

The lady ministers need to make a special point not to be too 'domestic' in their illustrations. It could lead to the men feeling left out, although, they all probably have some experience of domesticity.

One could at this point say that the older the minister, the more general and broader the illustration. This applies to both the male and female ministers.

SPECIFIC PERSONAL ANALYSIS OF EACH MINISTER’S ILLUSTRATIONS

Candidate A:
average of 4 sermons.
5 biblical illustrations, 3 from literature, 4 from science and 2 from current events.

Background:
Had a secular job in scientific and engineering field.

Literature, science as hobbies.
Candidate B:
average of 2 sermons.
2 biblical illustrations, 2 from her previous job as secretary, 2 personal illustrations (kids and cooking), 2 current events.
Background:
This lady minister was previously a secretary from 30 years. Hobbies; needlework and looking after grandchildren.
Candidate C:
2 sermons
2 Biblical illustrations, 2 from a previous job, 1 from literature, 1 personal and 1 current event, 1 on handwork.
Background:
A young lady minister with a previous secular job in speech therapy.
Her personal illustrations were to do with the death of her father. She had no illustrations on domestic chores specifically, but then, she is unmarried. Handwork and literature are her hobbies.
Candidate D:
3 sermons
2 Biblical, 4 literary, 1 factual, 3 on travel, 3 on previous job, 1 current event and 1 personal.
Background
An elderly minister who had a secular job and is well
travelled. All his illustrations are influenced by his hobbies re: travel, literature, music and arts.

Candidate E:
3 sermons, all classed as poetic.
Illustrations included: 3 biblical, 9 literary, 3 poetic, 1 personal.
Background:
previous jobs in secular field as a young man, but has a Hons. degree in English literature. He grew up in England and a lot of his illustrations are from this time. Hobbies are literature.

Candidate F:
Eldery minister who sent in 4 sermons.
Illustrations: 2 biblical, 4 current events, 2 from poetry, 4 from literature, 9 from psychology and sociology. 4 from personal experience.
Background: Masters degree and a high position in social field. (MA Soc.)
Hobbies - literature, psychology.

Candidate G:
Elderly minister who went straight into the ministry. 3 sermons. Illustration: 4 biblical, 1 an antithesis, 2 from theology, 3 from music, 3 literature and 1 from a play. 2 personal illustrations.
Background: Hobbies are literature, music, acting in plays (drama) 'anything Arty'.
Candidate H:
4 sermons from a minister in his 40’s who had no previous secular job.
Illustrations: 4 biblical, aside from many examples, 4 from literature, 4 from psychology, 6 from current events.
Background: hobbies are studying psychology (has other qualifications therein since entering the ministry).
Enjoys the arts.
Candidate I:
Minister in his 40’s who sent 3 sermons. Had a previous job in physics and chemistry.
Illustrations: many biblical examples and quotations, 7 from literature, 7 from science, many examples from current events.
Background: literature and music (except pop) as his hobbies.
Candidate J:
Male Gereformeerde minister who only gave his sermons straight from the bible in homily form. No specific illustrations were made.
He classes handwork and anything technical as his hobbies.
Candidate K:
A lady minister in her 20’s who sent in 2 sermons.
Illustrations: just biblical examples.
Hobbies: handwork, and the arts.
Candidate L:
30's male minister who sent in 3 sermons.
Illustrations: only biblical examples and the illustrations of church rules. Some historical facts found in bible also brought forward in the sermon.
Hobbies: handwork

Candidate M:
Minister in his 30's who did a previous secular job in counselling and also with a BSc.
Illustrations: all scientifically illustrated on the overhead projector starting facts, figures and charts.
Hobbies: scientific journals read, literature and handwork.
(so no specific personal illustrations or other.)

Candidate N:
Minister in his late 30's with no previous secular job.
Illustrations: 7 from literature, 2 personal, 5 current events, 7 political illustrations/examples.
Background: likes gardening and reading.

Candidate O:
Eldery minister with previous lecturing experience in theology. Illustrations: 15 political, 9 literature, 1 sport and 9 current events.
Background: hobbies are sport, literature and the Arts.
A CROSS SECTION OF ILLUSTRATION EXAMPLES AND THE BACKGROUND AND PERSONALITY OF THE PASTOR.

Candidate B is a 50+ lady minister. Her main illustration in the one sermon consisted of a story (true) in which she lost her niece at the Rand Show. This youngster was her responsibility for the day. She describes her feeling while frantically searching for the child and then her joy in finding this child. This illustrations brought home the biblical story of the lost sheep more clearly.

This candidate had further illustrations about children which ties in with her role as grandmother. Here we can see clearly that the personality of the minister and what is important to them in life can play a role in the illustrations the pastor uses to illustrate a biblical message.

Candidate C is a lady minister in her early 30’s. One of her illustrations was about the fact that she had to stand by her mother during the long illness and death of the father. This illustrates that this candidate as the unmarried child of the family had to take the responsibility of looking after the bereaved parent. Other illustrations included examples of the work presently being done by the congregation. One included an elderly lady with bad sight doing needlework for charity.
Looking into the background of this pastor we see that she enjoys needlework as a hobby. This candidate has only been in the ministry for 5 years, so she tends to give more illustrations on the church work, which is obviously relevant to the congregation, but she has not yet broadened her examples. One particular example comes to mind where she describes her visits as a pastor to a lady on death row.

Candidate K is a lady minister from the Hervormde Church. She has been in the ministry for 5 years as well. Unlike the above candidate from the Methodist church, she has biblical sermons with biblical examples only. This shows us that in some churches the illustrations used by the minister will be influenced by what is allowed. Therefore, in churches with rules which are adhered to more strongly, the personality of the pastor will not come through clearly, as the examples and illustrations used are limited to biblical examples only.

The 3 lady candidates therefore show the following through their illustrations:

If a church has strong and defined rules on preaching, less use is made of everyday illustrations and less of the personality of the pastor is detected.

The lady ministers from the Methodist church tend to have more personal examples which in general prove the
sensitivity of ladies in general toward life experiences. (I am not saying here that the lady minister is sensitive or weaker than the male minister, but merely more strongly influenced by events that ladies would normally deal with such as child care.)

ILLUSTRATIONS IN THE AFRIKAANS SPEAKING CHURCHES. 

The male candidate from the Hervormde church (candidate L) was influenced by the rules and general behaviour of the church as much as the lady minister from this same church. The only illustrations given by this minister were as follows: Biblical examples of idols such as Dagon which he mentioned the Philistines worship. From here he related it to modern man who also worship ‘gods’. Another biblical example used in another sermon was the basket of fruit that was put into tenths at the entrance. Another illustration in the third sermon dealt with the Dordtse Leerreels article 7. This particular illustrations was taken further by explaining it in the context of the Bible.

From the 2 candidates of the Hervormde church the following can be said about their illustrations. Only biblical examples and examples of church rules were used. No present day examples were given, although, the biblical examples were not so difficult that members of the congregation could not follow.
The Hervormded sermons were all classified as biblical, hence, the biblical examples fitted into the pattern. Very little of the character of the minister or his/her background could be detected in the sermon. The only time the congregation was drawn into the sermon was the frequent use of 'broeder en suster'. This was obviously to catch the attention before important sections of the sermon.

The Afrikaanse Protestante Kerk:
Candidate O had good topical sermons in which, on the one side of his page, he had the biblical message and on the other the modern day examples he wished to used as illustrations. This made every biblical point mentioned relevant for today. The sermon dealt with Christ as the light of the world. As an illustration different lights were used, from the candle to the lantern and stronger torches of different colours. Life in the light of God and in the dark was clearly illustrated by the antithesis.

Another sermon by this candidate dealt with Amos - the small things in life, and if they are ignored, how that can lead to big problems eg:
A small snake may be very poisoness and kill a large man, by the distribution of that poison.
A small hole in a bag will eventually lead to the loss of all its contents. This candidate used 9 examples from
current events and politics to further illustrate this - some examples as follows:
The South African situation is made worse by small things which hurt a large country and many people - such as Afrikanerdom. Outside pressure from other countries led to a powerful government unable to cope.
Other illustrations used by the candidate included literary - such as where he mentions the book, 'the power of thinking' by N. Deale.
He also dealt with examples of sport - what isolation has done to our competitiveness on the sportsfields.
Conclusions:
Illustrations from this candidate varied from practical examples with light to biblical examples.
His hobbies featured strongly in his use of illustrations - especially the literary and sport hobbies.
The APK is influenced by political factors and these features strongly in the sermons. This could be due to what is required strongly in the sermons. This could be due to what is required by the church in general or influenced by that which he enjoys as hobbies of feels is important in his life.
ILLUSTRATIONS AND THEIR USE IN THE CHARISMATIC CHURCHES.

In the charismatic church examples, such as the Assembly of God, I found that the minister used many examples from the bible in the text of the sermon. Most of these examples were qualified by relevant present day examples. Eg: The miraculous healing of the blind man by Christ is also qualified with an example of today of a person who had been healed in the church. This person was also called up to testify.

The sermons from the Assembly of God also had a strong tendency to mention the problems modern man is facing today eg: giving up smoking, adultery and unemployment. All these illustrations were carried across very graphically but always included a Biblical quotation on how we should deal with it.

All sermons ended with an appeal to repent. One particular illustration which comes to mind at the end of the one sermon was as follows.

'A pastor was preaching to the congregation on repentance when he saw a black cloud descend from the ceiling of the church on to a particular man. It appeared that only the pastor saw this cloud. He appealed several times for people to come forward and repent. To no avail, the man onto which the black cloud had descended made no response. After the service, as this man walked across the road, he was run over by a vehicle and killed. 'Therefore, repent
today before it is too late.'
From the illustrations seen from this particular candidate
One could see that in general the charismatic churches -
Gave very graphic illustrations
All modern day examples and problems were brought
straight back to the biblical text.
Illustrations and examples of healing and repentance
were used most often.

ILLUSTRATIONS USED IN THE ENGLISH SPEAKING CHURCHES.
The English speaking churches had the greatest number of
illustrations in their sermons, and also the greatest
variety of illustrations.
EG: As a elderly minister from the methodist church
had his hobbies featuring strongly throughout the
illustrations. This included comments:
Falling from grace as the title of the sermon -
the first paragraph opens with a comment on the traveller
to Europe who will be impressed with the number of great
churches found in every city. Intended to seat thousands,
massives stone structures with priceless stained glass
windows - testify to a glorious past. Now only filled on
special occasions, memorials Biblical comment - Paul said
in Ephesus, you where running well, what hindered you?
Now the sermon proceeds from here with additional biblical
comments and also modern day examples. The second section
of the sermon tries to answer these problems.
The pastors hobby - travel and art, anything literary as he is as avid reader. Candidate E, an elderly Methodist minister with 3 poetic sermons possibly had the most interesting illustrations. These illustrations formed the heart of the message. The illustrations could be 'felt'.

EG: 1 Sam 7:12 - Samuel took a stone and set it between Mispa and Shen and called it Ebenezer, saying herewith, the Lord helped us.'

Now after the opening paragraph starts a series of illustrations on what is written on tombstones in old English graveyards. (he grew up in England). 'Here lies the late Sally McBride From eating apples she died. The apples fermented within the lamented and made cider inside her inside.'

From several of these epitaphs, some examples more dignified, the minister proceeded on the work of the stone mason and the fact that his work lasts forever - as the stone at Ebenezer.

And as Christ’s promise of His help to us. Further examples are given of Cleopatras Needle and the Tomb of Tutenkhamen, symbols as God helped others in the past. The final paragraph talks further of another stone, the most important of all. It had no message on it, the
round stone which was rolled away when Christ was raised from the dead. Only at this stage do we see the meaning of all these somber illustrations dispersed with Biblical examples: it is Easter morning - CHRIST IS RAISED FROM THE DEAD - HE HAS NO TOMBSTONE.

'the cross triumphs over the tomb, every tombstone speaks to the Christian of the stone that was rolled away and of the empty tomb.'

This minister enjoys the arts and reading. Further he has an Hons, degree in English literature.

We see very prominently in his 3 sermons that his hobbies and background feature very strongly in his choice of illustrations.

Candidates H and F are both Presbyterian ministers.

Candidate H has a special interest in psychology. He has done some additional study in this direction while in the ministry. His illustrations in the sermons are often with a psychological basis.

EG: He illustrated a point in which he used the book, 'Unfinished Business' by Charles Sell that has to do with adult children resolving their past. A few examples are given of problems between parent and sibling being resolved and the effect it has on the relationship thereafter. Here the minister stresses the importance of interpersonal relationships. The illustration he combines with the reconciliation found in the story contained in a
letter from Paul to Philemon.  

Another clear psychologically orientated illustration was found in another of this minister's sermons. It dealt with the book about 'non-substance' in which the addiction to shopping is discussed. This illustration was used to illustrate the fact that Jesus knew about the addictive and controlling power of money in people's lives. Hence the parable of the rich fool. Another of his sermons concerns an illustration of Identity.'

The struggle to gain power and superiority are dealt with.

From this illustrations grew a sermon on the identity of the Christian.

Candidate F has a M.A. Sociology. He has given many illustrations which accentuate his interest in the field. EG: He mentioned that many people had developed a crisis psychology. We are always expecting something unpleasant to happen. This illustration was used in pointing out the position of modern man and contrasting it with what God has to say - Psalm 37: 'Fret not thyself......'

The 'peace of mind' was taken further in other sermons where it was illustrated further with eg: The book, 'Peace of Mind' by Rabbi Joshua Liebman. This book was briefly introduced to the congregation and then the fact that the author had died at the young age of 41 - of being weighed down heavily by the problems of others.
Another sermon by this same candidate also dealt with the theme of peace of mind where he gave the congregation 'practical hints'. These are also based heavily on psychology and sociology. eg: Points mentioned such as - self-examination, environmental, memory and imagination.
From the above example we can see that the background and interests of the preacher influence his/her choice of sermons as well as the choice of illustrations used in the sermons.

Another Methodist minister (candidate A) also showed clearly how his interests influenced his choice of illustrations. His hobbies are literature and anything technical. Eg. James 1:13-14 'Let no one say when he is tempted, 'I am tempted by God .... But each one is tempted when he is drawn away by his own desires and enticed.' The illustrations used were on a book based on a story in a small New England town which deals with the effects on this town of a stranger who sets up a small business which he calls - 'needful things.' The stranger is apparently able to supply each person who comes into his shop with something that he or she strongly desires. The stranger accepts no cash or payment, rather a promise from the customer to perform some service for his at some time in the future. The result - an entire community is in chaos, turned against each other. Therefore - we allow desire to overcome reason.
Candidate A also had many illustrations which he had seen on the television. EG:
For temptation, the Nesquick advert. ‘Have another nesquick and blame it on the bunny.’
Another sermon dealt with the ‘Cartoon controversy’ - are they good or bad for children. Cartoon series such as - Masters of the universe, Ghostbusters and teenage Mutant Ninja Turtles were dealt with.
This candidate’s technical interests came in to the fore during a sermon on the ‘Armour of God’. Here he went to great trouble to illustrate the dress of the soldier and all the technical abilities thereof.
From the above 2 candidates from the Methodist church we can see clearly:
The variety of illustrations used
All illustrations were relevant to the sermons and were qualified by biblical examples too and biblical texts where the church is less strict as regards sermon content. The personality and interests of the pastor comes to the fore far more clearly.
Another English church by contrast (the Anglican) which tends to have a more ‘staunch’ approach, we see a slightly different pattern.
Candidate G also had his personality come to the fore, as his interests also feature in the sermons. However, despite this fact, the candidate has far more examples
from the bible and theology in general.

Eg. Prof. Henry Drummond preaching on 1 Cor.13, the title being the greatest thing in the world.' The greatest thing in the world is not faith, but love.

Josephus, the Jewish historian who lived at the same time as Jesus on earth - and the fact of the multitude of commandments the Jews had to deal with. In contrast, the minister is interested in 'anything arty.'

This comes to the fore in the example of the play 'shadowlands' at the Baxter theater.

From this cross section on illustrations the following conclusion can be drawn.

Churches with a stricter hold on the contents of the sermon tend to hear sermons which contain more biblical examples and church rule examples. Far less of the preachers personality is detected in these sermons.

Churches which allow greater freedom of expression in the sermon tend to have - a greater number of secular illustrations in the sermon. These secular illustrations are influenced by the pastor who is delivering the sermon ie: the preachers personality and background influences the type of illustrations he/she selects for delivery.

I will go so far as to say that the temperament of the pastor plays a role in the type of illustrations chosen as well. The general church rules influence which illustrations the preacher is likely to use.
The preacher is further influenced by the illustrations he/she is likely to use by the congregation at that particular time. eg: older congregations will appreciate certain illustrations more. The church itself influences the type of illustrations when one considers what the charismatic church would use as an illustration and contrast this with the illustrations found in the Afrikaanse Protestante Kerk.

The middle of the road English speaking churches tended to have the greatest variety of illustrations contained in their sermons.

Conclusions from personal analysis of illustrations and background:

As the minister became older, he tended to give a few more personal illustrations. Hence, the more the experience, the more one can identify with the congregation.

Lady ministers all tended to give more personal illustrations at an earlier age than the men did. Only the one lady with the biblical sermon gave biblical illustrations and so no personal illustrations.

All ministers were influenced by their background of previous jobs, so could relate this to the congregation and to the biblical message.

All ministers were influenced by their hobbies except the ministers (3) who had exclusively biblical sermons.

Hence, church rules do influence the thought of the
minister.

In some cases where the minister referred to something personal, that illustration was classified as such, even although this personal illustration could also be referred to something in their personal life, without specifically trying to make the point to the congregation that they were previously in that job/position. Those classified as job referrals, were where the minister specifically stated that he was previously in that position.

One can conclude that all ministers are influenced by their previous life experience, be it secular job experience or experience built up in the ministry. The minister brings part of him/herself to the pulpit when putting across a biblical language. The amount of the personality coming through in the illustrations is related to: church rules at allowing certain types of illustrations, pastor personality and the type of message being brought across at that moment. The illustrations are very defined also dictated by the congregation and how well the minister knows his/her congregation in order to give a certain illustration.

Ministers should know their congregation well enough to know which illustrations ‘work’ and which may offend certain members of the congregation.
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KEY

BIB - Biblical
ART - Art, Music, Plays
LIT - Literature
POL - Politics
JOB - Previous Job
SP - Sport
CE - Current Events
PSY - Psychology & Sociology
POET - Poetry
TRAV - Travel
+ - many illustrations
0 - only examples
* - overhead projector
CHAPTER 5

HOW MAKE THE MOST EFFECTIVE USE OF ILLUSTRATIONS IN SERMON.

THE TRAINING OF MINISTERS TO USE MORE EFFECTIVE ILLUSTRATIONS.

COLLECTION OF ILLUSTRATIONS.

CONCLUSION
CHAPTER 5:
HOW TO MAKE MORE EFFECTIVE USE OF ILLUSTRATIONS IN SERMONS:
The Bible is a book of stories revealing God's work as it unfolds in different areas of the lives of the people playing a part in these stories. Today, God still plays a part in each of our lives, so we have stories to tell others about this involvement in our lives. These stories are illustrations. People like to listen to stories and while doing so they inadvertently compare their life stories to that which they hear.

Jesus preaching was 'story' preaching. Others followed. His example so the Apostles also preached by making use of stories: Eg: Peter. Therefore, the Bible is personal, it addresses people directly, making one compare those life stories to one's own.

Illustrations are non-threatening as they are stories told in such a way that we can take what we want out of them, therefore open ended. This 'self-decision' appeals to modern man.

To listen to the illustration, the congregation becomes involved - which is the whole aim of preaching.
Involvement makes hearts change (People are naturally inquisitive as to the lives of others.) Therefore, ones experience drawn ones attention to incidents which are internalized and are later recalled in illustration form. This is how preaching began outside the synagogues - a sharing of experience and faith. The best way to ensure variety of illustrations within the sermons, is to collect as many illustrations as possible and keep them. This can be done in the following ways:
The pastors should be aware of incidents around them which can be kept to illustrate a point in a sermon. These illustrations can be collected from the following sources.

THE BIBLE:
Know the Bible well, including background information. This could serve as a fitting introduction, or to further illustrate the point being made.
eg: "Serve the Lord thy God only" - have some illustrations to show how well somebody served God, or, how people tend to serve other "gods".

PERSONAL OBSERVATIONS AND EXPERIENCE:
Within the carrying out of the ministers duties, they come across examples of lives miraculously changed, decisions made too late, interpersonal problems etc. These can all be used to illustrate a point. Do not get too personal,
here one needs to change the names of places of people involved.

CULTURE:
One should know about different cultures as these make for interesting illustrations, but one should be careful not to offend people of another culture. Knowledge of different cultures will also help the minister to understand certain behaviour in others.

HYMNS
Are a good source of illustrations. Their beautiful words could more easily bring home something beautiful than that which a minister must try and describe himself. Most ministers are not talented at composing. One should not forget that the actual singing of the hymn by the congregation after the sermon can further reinforce the illustration brought forward. The more senses one used in the illustration, the easier it is remembered. (not only hearing, but sharing in the singing).

LITERATURE:
This has proved the most popular category with the ministers in this study. All ministers should try to find time for reading and the continual study of their subject. In this way, many good illustrations are come across. These can be written down and kept for future reference. Literature would include any type of reading, from comments on a cartoon character to popular reading to the older
HISTORY

Historical facts are also popular for illustrating a point, be it historical facts from biblical times or the more recent world history.

NATURE AND SCIENCE:

This is 'at hand' information which the minister can use. It is always interesting. Relating a biblical fact to nature and science will make the congregation more aware of the world around them as God's property and not something to be used and abused by man.

SPORT:

Most members of the congregation can identify with an illustration related to sport. The test here for the minister would be not to use technical terms for those not possibly familiar with the finer details of the sport.

TRAVEL:

This was a less popular category in this study. Possibly most ministers are aware that people do not want to hear long accounts of tours. Comments such as - facts about the Sistine Chapel and other important Christian landmarks should never distress the congregation. Incidents while travelling will have the majority of the congregation identifying with the minister. International travel incidents may not be familiar to most of the congregation.
ELECTRONIC MEDIA:
We all spend some time in front of the television. Most members of the congregation should be able to understand a comment or illustration relating to a program or electronic media in general. What was interesting is that some ministers admitted that they got some of their illustrations from programs on computer. Could this be the illustrations of the future? Maybe the minister should build up his own store of illustrations on a computer program for future use. The time of the old scrap book or shoe box of illustrations is possibly on the way out.

HOBBIES:
This was the largest category with literature for sources of illustrations by the ministers in this study. One's interests would normally motivate one to look further into the subject. This type of information can then be use to illustrate a point in a sermon. The only problem here is that the minister must use caution. Not everyone has that hobby or are familiar with its terms. Therefore, the best is to keep the illustration simple, they are best understood and identified with.
The different types of illustrations have been dealt with in Chapter 2. These include such examples as: parables, stories, allegories, myths, object lessons,
THE TRAINING OF MINISTERS TO USE MORE EFFECTIVE ILLUSTRATIONS:
Ministers should be taught within their training schedule how to use illustrations effectively in sermons. The following can be suggested:
That students be encouraged from the start of their training to be more aware of what is going on around them in the world, be it on television, everyday life, or in literature.
Then student should be encouraged to keep these illustrations within easy reach for future reference. It is important for the student to know the bible well, but more stress should be laid on how a certain passage could be more relevant for today. At this time an illustration should be used to tie the biblical to the everyday.
Students must therefore be trained to bring the bible message to the congregation, but also the congregation to the bible message. It can never be stressed too much that the delivery of the sermon is just as important as the preparation thereof. Futhermore, the aftercare of the congregation is also of the utmost importance. Follow up must be done by the minister. Students should thus be trained that after the seeds have been planted, the garden must also be watered. Within these fertile fields, more
illustrations can be reaped daily.

COLLECTION OF ILLUSTRATIONS:
Good illustrations should be collected for safe keeping and future use by the pastor. Good illustrations can so easily be forgotten. These are a few ways to collect this information:

Newspaper clippings, or other readings which can be cut out from magazines can be collected in a file under different subject headings. At the subject heading, the pastor should indicated at which date and sermon a particular illustration was used. In this way a record can be kept to so as not to use an illustration more than once in a certain space of time with a congregation. Stories which are heard by the pastor can also be collected in similar fashion. The pastor can write or type the story and keep it in a file under its specific heading as well.

With todays modern technology, the collection of illustrations can be further simplified. All the above illustrations can be typed in computer under headings for quick call up. A record can then also be kept of the times and places in which these illustrations were used. Even drawings and outlines can also be put into the computer. These can later be reproduced and used on the overhead projector during the sermon.

Candidate M made use of the overhead projector very
successfully in all his sermons. All illustrations and outlines were put on the projector and so the congregation could follow a complicated sermon more easily. Many ministers are using the computer on which to prepare sermons. These are also put into categories for easy call up. Maybe the future of the sermon and illustration will lie in the computer. With some biblical information already sold on disc form to use on computer, maybe the old days of many reference books lying open on the study desk has past. Now the pastor can prepare good sermons with very little bookwork.

Wherever and whichever way the pastor prepares the sermon, the most important factor is to get the message of God across in such a way that it is relevant and understood by the congregation. Use must be made of illustrations to further bring the bible closer to the congregation. Therefore, the delivery of the sermon can never be underestimated. Ministers finds that they depend heavily upon the help of the Holy spirit in the delivery. No sermon can come alive but through the guidance of God.

There was once a monk who battled to do his first sermon. All the other monks in the group had had a chance to preach. The monk was too shy. After many weeks of patience, the monk was called in by his superior. The superior said, ‘I want you to preach tomorrow, if you do not, I’m afraid, then you are out.’
The following day the monk got up very shyly to the pulpit. Once again his courage deserted him. He looked bewildered at the other monks and said.

'Who of you know what I am going to say?'

Most of the monks nodded. So, the monk said, those of you who know, tell those who do not know.'

So it is with those of us who know how to preach with illustrations, tell those who do not know that....

Matthew 13:34 'IN ALL HIS TEACHING TO THE CROWDS JESUS SPOKE IN PARABLES: IN FACT HE NEVER SPOKE TO THEM WITHOUT A PARABLE. THIS WAS TO FULFILL THE PROPHECY OF ISAIAH: "I WILL OPEN MY MOUTH IN PARABLES:
I WILL UTTER THINGS KEPT SECRET SINCE THE WORLD WAS MADE."
CONCLUSION:

Through this study of the sermons produced by ministers from various churches, we can see that church rules and regulations influence the sermons delivered as well as the amount and type of illustrations used within the sermon. We can also notice that younger ministers have a more limited variety of illustrations to offer. Ministers who had been in the ministry for longer than 15 years or who had been employed in a secular field before entry into the ministry, tended to have a broader variety of illustrations.

Lady ministers tended to have more personal illustrations provided the church allowed this freedom. All illustrations used by the ministers were relevant to the Biblical message and the congregation concerned. No illustrations had been wasted. All this despite the fact that most ministers had said in Addendum A that they are uneasy about the use of illustrations in sermons. Due to the fact that most ministers were unsure of illustrations, possibly not enough stress is laid on the use of illustrations during the training of ministers. Christ used illustrations throughout his ministry on earth. Christ is our ultimate example, is He then not also our ultimate example of the way we should preach?
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