

THE ART OF FEMININE PREACHING

Prepare For: Apostle Matthew Stevenson III of All Nations Conference; Kingdom Communication.

Topics: The Art of Feminine Preaching

Objective: To accomplish the significance and importance of The Message and Messenger in a synthesis. To look at a few idiosyncrasies in the proclamation of the Gospel that can be an enemy to the hearers of the Gospel.

The Art of Feminine Preaching

I. Defined:

The: In specifies, used as a function word to indicate that a following noun equivalent is definite or has been previously specified by context or by circumstance.

Art: Skill acquired by experience, study, or observation

- The expression of application of human creative skill and imagination typically in a visual form such as painting or sculpture producing works to be appreciated primarily for there beauty or emotional power.
- A branch of learner.

Feminine: Female

- A characteristic that is unique to women.
- Constituting gender that ordinarily includes most words of grammatical forms referring to females (**Webster's Dictionary**)

b. **Hebrew:** Genesis 2:23 – Women:

The Hebrew word for man (Adam) or (ish). The “out of man” (Meish, also transliterated Me’iysh) in the passage derives from the latter form like Genesis 2:23, ish.

Cont. Hebrew Women:

Often carries a definite connection with males (as opposed to “mankind”, but has a variety of uses. You can explore the usage of all forms of ish here and meish here. Usage of Adam, which more commonly means mankind as a whole than males only, can be found here.

The Hebrew word for woman is (ishshah), also transliterated (ishah). It normally means woman, female, or wife. You can explore the usage of all forms of (ishshah). (**Biblical Hermeneutics Stack Exchange**)

Define:**Preaching:** To deliver a sermon

- To urge acceptance or abandonment of all idea or course of action; specifically to exhort in an officious or tiresome manner.
- To set forth a sermon – Preach The Gospel
- To advocate earnestly, preached revolution (**Webster's Dictionary**)

Hebrew/Greek:

Greek: Preach “Proclaim” is Kerysso, used 32 times N.T. in the Gospels “Proclaim” is complementary to more specific term “Evangelize” (evangeli zomai) or the phrase is to “announce the Gospel, the Good News”. The Gospel of Jesus. (**Baker's Evangelical Dictionary of Biblical Theology**)

The Gospels use the term very similar in the Synoptic Gospels. It is not used in St. John's Gospel. All three of the term in reference to John the Baptist activity and message (St. Matthew 3:1; St. Mark 7:4; St. Luke 3:3) even the message is used as proclaims; St. Matthew 3:2 the message is most intensely as repentance because the reign of GOD is near. (St. Mark 1:7)

Preacher on Preaching

Dear friend, that is the **BIBLE** we preach. The **WORD of GOD** is effectual bringing results to those who receive it. It is also “sharper than any two-edged sword.” The WORD “sharper” carries the connotation of “severing with a single stroke.” (Preach the **WORD** in Power – Dr. Bill Oakley – Union University)

Simply put, I am committed to expositional preaching because I believe in the Holy Spirit as HE is revealed in Scripture. Again and again the Spirit of GOD is shown to work through the Word of GOD to do the Work of GOD.

I do not want anything about my ministry to be merely the result of human ability as human wisdom. I want the work that is done through me and those I train to be lasting, eternal and spiritual. I rely on the work of the Holy Spirit to do the work of conversion, of sanctification and of instruction.

And I know the instrument that HE uses – throughout the BIBLE and throughout the church history - is the **BIBLE** – the **WORD of GOD**. It is not by accident that Paul is instructing believers in Ephesians, he puts it this way: “And take...the sword of the **SPIRIT** which is the **WORD OF GOD.**”

The **BIBLE** is indeed the **SPIRITS** sword, and woe unto us if we do not take up the sword ourselves in our preaching - Preaching: The **WORD of GOD** and the work of the **SPIRIT** - (Dr. Jonathan Masters, Dean of Divinity at Cairn University and Executive editor of “Place for Truth” and Co-Chair of the Princeton Regional Conference on Reformed Theology)

The Early Church Fathers on Preaching the Gospel

Ambrose (340? – 396)

How can we use those things which we do not find in the Holy Scriptures? **(Ambr. Offic., 1:23)**

Cyril of Jerusalem (315? – 386)

“Not even the least of the divine and holy mysteries of faith ought to be handed down without the divine scriptures”. Do not simply give faith to me speaking these things to you except you have the proof of what I say from the Divine Scriptures. For the security and preservation of our faith are not supported by ingenuity of speech, but by the proofs of the Divine Scriptures.” **(Cat. 4)**

Irenaeus (130-202)

“We have known the method of our salvation by no other means than those by whom the gospel came to us; which gospel they truly preached; but afterward, by the will of God, they delivered to us in the Scriptures, to be for the future the foundation and pillar of our faith.” **(Adv. H. 3:1)**

I. The Art of Feminine Preaching

A. **Isaiah 52:7 – KJV**: Speaks to the Art of Communication and its significance and its reception of the hearer.

How beautiful [Heb. Naah] comely, suitable, pleasant. Upon the mountains are the feet of him that bringeth good tidings [Heb. Basar; rosy, cheerful, preach, bear] that publisheth peace; that bringeth good tidings of good, that publisheth [Heb. Shama; to hear, obey, understand, tell, declare, (communicate) witness etc.]. Salvation; that saith unto Zion, “Thy GOD Reigneth.” [Heb. Malak; King, Be King]

Reference:

Roman 10:15 KJV

“And how shall they preach, except they be sent”? [Apostello Greek; set apart, send out on a mission, sent forth, etc.]

As it is written, how beautiful are the feet of them that preach the Gospel of Peace, and bring good tidings of good things.

Ephesians 6:15 KJV

The Apostle Paul instructs his son Timothy, “And your feet shod with the preparation of the Gospel of Peace.”

Joel 2:28 NLT – Inclusive of Women

“Then, after doing all those things, your sons and daughters will prophesy. Your old men will dream dreams, and your young men will see visions”. ²⁹ In those days I will pour out my Spirit even on servants – men and women alike. ³⁰ And I will cause wonders in the heavens and on the earth, blood and fire and columns of smoke.”

B. The Art

The Art of Feminine Preaching can have many styles. Some original and learned. Whether you have acquired by the pulpeters of the present or pass generations. The Art style you have chosen must communicate the Message of GOD successfully!

- You must not talk more about you than The message of GOD
- You have to hit, a point of INVISIBLE so all they hear is The Voice of GOD!!!

Isaiah 40:3-5: “A voice of one crying in the wilderness”...

This is accomplished with prayer and fasting. It helps to subdue, ego, and the desire to have the pleasure of self - more than to please GOD!

C. Outward Appearance can be Pro/Con to the Art

- The message must be considered always
- Too much adornment or too little
- Making excuses for the call to ministry
- Making too many unnecessary words as fillers for nothing to say: Colloquialisms; the use of ordinary or familiar conversation, phrases

Vocal Tone: (Choir rehearsal help breathing tone)

- Know your vocal range
- Know your sound
- Know your verbal pace
- Make the enunciation clear

“Faith cometh by hearing”!!!

- Know how to use the microphone
- Know how to preach natural if needed

Posture: (Side by side, one foot in front of the other, pivotal)

- Stand or sit - not to bring unnecessary glaring by stance
- Eye contact and Hands communication purposed but not excessive

Body:

Message:

How you have chosen to dress: (Nail, Hair, Shoes)

- Clothing (Business, Casual etc.)
- Robe
- Cleric

THE ART OF FEMININE

PREACHING



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