

Expository Teaching & Preaching Seminar

Introduction

Lesson

I. The Foundational Presuppositions of Expository Preaching

- A. Revelation
- B. Inspiration
- C. Objectivity
- D. Rationality (not rationalism)
- E. Simplicity (vs. multiple levels of meaning)
- F. Truth
- G. Authority
- H. Sufficiency

II. A Basic Definition of Expository Teaching & Preaching

- A. Topical
- B. Textual
- C. Expository
 - Exposition is not defined by the form of the message; but by the source of the message and the process by which it was prepared.
 - Haddon Robinson gives this definition: "the presentation of biblical truth, derived from and transmitted through a historical, grammatical, Spirit-guided study of a passage in its context, which the Holy Spirit applies first to the life of the preacher"

and then through him to his congregation." (Haddon W. Robinson, "What Is Expository Preaching?" *Bibliotheca Sacra* 131 (January-March 1974):57.

- Merrill Unger writes: "No matter what the length of the portion explained may be, if it is handled in such a way that its real and essential meaning as it existed in the mind of the particular Biblical writer and as it exists in the light of the overall context of Scripture is made plain and applied to the present-day needs of the hearers, it may properly be said to be expository preaching." Merrill Unger quoted in *Rediscovering*
- What are the ramifications of that definition? To be an expository message, the following must be true:
 - 1.
 - 2.
 - 3.
 - 4.

The Process of Expository Preaching

I. Exegesis – studying the passage

- Hermeneutics are the principles or rules by which we approach the Scripture; it is the rule book by which we do exegesis
- Exegesis is “the practice of and set of procedures for discovering the author’s intended meaning.” Kaiser

A. Identify the “Passage”

- Book
- Section
- Chapter
- Paragraph
- Sentence or verse
- Phrase
- Word or words
- Topic

B. Survey the Context

- Goals in survey:
 - Determine the author & audience
 - Identify the book’s theme or writer’s purpose
 - Explicit statement
 - Repetition of certain phrases
 - Exhortations
 - Survey immediate context for logical connections

C. Identify the Theme

D. Analyze the Syntax

- The way in which words are put together to form phrases, clauses, and sentences helps us discover the author’s intended meaning.

- Use a syntactical display or block diagram—tool that arranges all the material in a passage so that the relationships of whole sentences, clauses and phrases are visually apparent at a glance (fully developed in W. Kaiser's Book, Toward...).
- Look for two keys: grammatical markers and content markers
- **Grammatical Keys**
 - Certain grammatical keys indicating structure (RR):

<u>Meaning</u>	<u>Words indicating structure</u>
parallel/equal	and
contrast	or, but
cause	for, because, since, as
reason	for, because, since, as, that
result	that, so that, so, which, for, therefore
purpose	in order that, which, to, unto, until, towards, for
means	by, from, through, out of, in
time	until, till, to, when, whenever, from, through, of, in, by, according to, against, with, concerning, out of
place	where, wherever, from, in, through, into, upon, with, concerning, till
manner	just as, just, as, with, to

Content Cues

- Sometimes the structure of a text can be discerned by:
 - ♦ content changes
 - ♦ introduction of a new subject
 - ♦ repetition
 - ♦ change in the form of statement, and so on

E. Survey the Historical Context

F. Analyze the Key Words

1. Identify significant words.
 - Words that play a key role in the passage being exegeted
 - Words that occur frequently in that book or author

- Words that are major biblical words
2. Determine what those words can mean
- How?
 - Examine other biblical uses
 - Within the same book
 - Within the same author
 - Within the same biblical chronology
 - Within the entire Scripture
 - Consult Greek and Hebrew dictionaries (tied to your spoken language if you don't know Greek and Hebrew), including ones that show secular usage
 - Consult Theological Wordbooks
 - Examine synonyms
 - Examine other related words in the context
 - Examine antonym

G. Establish the Theological Context

- Identify any significant theological issues in the passage
- Study those theological concepts in the rest of Scripture and other resources
- Decide how much of that theological concept must be explained for the passage to be clear.

H. Consult available commentaries (Thomas Horne in Ramm)

- Proper use
 - They provide good models of interpretation
 - They help with difficult passages
 - They provide a check against novel or erroneous interpretations
- Warnings:
 - Should not take the place of your study
 - Don't accept them as the final authority
 - Use only the best ones—technical, not devotional
 - Watch for their guesses and conjectures w/o evidence

I. Meditation – unlocking the Scripture's riches

II. Exposition – creating an expository message

- *Preaching an expository message involves far more than standing in the pulpit and reviewing the high points, details, and components unearthed through research. Neither a word study nor a running commentary on a passage is, in itself, an expository sermon. An expository sermon does more than simply explain the grammatical structure of a passage and the meanings of its words.... The task of the expository preacher is to take the mass of raw data from the text and bridge the gap between exegesis and exposition.*

John MacArthur

- Expository preaching begins with exegesis and ends with exposition; both are crucial.
- Exegesis is science with fixed laws and methods; creating an expository message from that exegesis is art.
- So how exactly do the specific steps of exegesis relate to the exposition?
- A careful exegesis of the passage will provide you with the key components of a solidly biblical expository message:

Exegesis	Expository Message
Theme	Proposition
Syntactical Structure	Outline
Historical, Grammatical Detail	The Body of the Message

A. Writing the Proposition

1. Why is a proposition important?

- This is foundational; here is the heart of our job as preachers—it is to find the biblical author's central theme, understand how he develops that theme, and to make that theme and his development central to our message.
- "Our task is not to create a central theme; it is rather to 1) find the author's central theme, 2) build a message around that theme, and 3) make that theme the central part of all we have to say." MacArthur in *Expository Preaching*."

2. What exactly is a proposition?

- In his classic work, John Broadus says, "Whether a sermon has two points or ten points, it must have one point; it must be about something."
- The proposition identifies that one point.
- It is the sermon reduced to one sentence.

3. What are the necessary components of a proposition?

- A concise statement of the timeless truth contained in the preaching text.
- An interrogative
 - Usually one of five adverbs connect the proposition to the main points of the sermon: why, how, what, when, and where; the interrogative.
- A transitional sentence
 - "This sentence ties the proposition and the main points of the sermon together and provides smooth passage from the proposition to the main divisions." Braga
 - A crucial component of the transitional sentence is the key word.
 - The key word describes the contents of the sermon's main points; this key word is always a plural noun.

B. Structuring the Lesson

1. The Main divisions

- a. Principles for creating main divisions:
 - (1) Should reflect syntactical analysis
 - (2) Should have a textual basis
 - (3) Should grow out of the proposition
 - (4) Should define the key word in the transition sentence (cite handout of key words)
 - (5) Should not overlap; but should contain a single idea
 - (6) Should ordinarily show progression through the passage
 - (7) Should be limited in number; from two to ten
 - (8) Should be parallel
 - parts of speech
 - alliteration
 - word endings
 - (9) Should be put in timeless principle form; no proper names, places, incidents, or descriptions
 - (10) Should reflect exegetical outline

b. The Process of structuring the lesson

- (1) Identify the main grammatical divisions of the text
- (2) Summarize the main sections of the Text
- (3) Reword the points of the exegetical outline to be more "timeless."

c. The Types of Structural Outlines

- There is more than one possible *homiletical* outline.
- There are three primary types of major points:

(1) Directives—the imperative mood

- Be Genuine
- Be Sacrificial
- Be Diligent

(2) Statements/questions—the *indicative mood*

- Worship Involves Celebration
- Worship Involves Adoration
- Worship Involves Expectation

- What Does God Expect You to Do?
- Where Does God Expect You to Go?
- Why Does God Expect You to Obey?

(3) Markers of the text

- The Command
- The Method
- The Results

(4) “Plain style” (Puritan)

- The Text
- The Doctrine
- The Usage
- The Applications

2. The Subdivisions

C. Building the Body of the Message

1. Explanation -“this is what it says and what it means”

2. Argumentation—“this is why you should believe it”

3. Illustration—“this is what it looks like”

a. The legitimate use of illustrations

- b. The Presentation of an illustration
- c. The primary source of illustrations

4. Application—“this is what you should do with it”

- a. The guiding principles of application
 - (1) Should flow from authorial intent
 - (2) Should be suited to the audience
 - (3) Should be placed in the message where best suited to text:
- b. The Three Varieties of Application (from John Broadus)
- c. The Sources for application

D. Creating a Logical Flow

Transition may be formally defined as both the act and means of moving from one part of the sermon to another, from one division to another, and from one idea to another. Transitions are to sermons what joints are to the bones of the body. “They are the bridges of the discourse, and by them” the preacher moves from point to point.

John A. Broadus

- 1. The Purposes of a Transition
- 2. The Components of a Transition
- 3. The Logistics of a Transition

E. Adding an Introduction and Conclusion

- 1. The Introduction
- 2. The Conclusion

F. Formatting your Notes

1. Form
2. Volume
3. Paper Size
4. Highlighting/underlining

III. Delivery

A. Primary Principles of Delivery

- 1.
- 2.
- 3.
- 4.

B. The Specific Components of Delivery

C. An Improvement Strategy

Conclusion

"Whoever speaks, let him speak, as it were, the utterances of God" (1 Peter 4:11).

Appendix One

Key Words

The key word is always a plural noun that characterizes the main points. The following are a few of the many key words:

abuses		duties	graces
actualities	calls		groups
accusations	categories	editions	guarantees
admonitions	causes	effects	guides
affairs	certainities	elements	habits
affirmations	challenges	encouragements	handicaps
agreements	changes	examples	honors
alternatives	charges	excesses	hopes
angles	circumstances	exchanges	hungers
answers	commands	exclamations	hurts
applications	commitments	experiments	
approaches	comparisons	explanations	ideas
areas	conceptions	exponents	ideals
arguments	concessions	exposures	idols
aspects	corrections	expositions	ills
aspirations	criteria	expostulations	illuminations
assertions	criticisms	expressions	illustrations
assurances	crowns	extremes	imitations
assumptions	cults		impacts
attitudes	cultures	facets	impediments
attributes	customs	facts	imperatives
avocations		factors	imperfections
axioms	dangers	faculties	implements
	debts	failures	implications
barriers	decisions	falls	impossibilities
beginnings	declarations	families	impressions
beliefs	deeds	faults	improvements
benefits	deficiencies	fears	inadequacies
bequests	definitions	feelings	incentives
bestowments	degrees	fields	incidents
blemishes	departments	finalities	ingredients
blessings	details	flaws	injunctions
blows	differences	forces	invitations
blockades	directives	forms	irritations
blots	disciplines	formalities	issues
blunders	disclosures	foundations	items
boasts	discoveries	functions	joys
bonds	divisions	fundamentals	judgments
books	doctrines		justifications
boundaries	doubts	gains	
breaches	doors	generalizations	keys
burdens	dreams	gifts	kinds

labors	nights	pictures	ranks
lapses	norms	pieces	ratings
laws	notes	places	reactions
leads	numbers	plagues	reasons
lessons	objects	plans	recommendation
levels	objectives	pleas	s
liabilities	obligations	pledges	records
liberties	observances	plots	recruits
lifts	obstacles	points	references
lights	occasions	positions	regions
limits	occurrences	possibilities	regulations
links	offenses	powers	rejections
lists	offers	practices	relapses
loads	offices	prayers	relations
locations	omissions	precautions	responses
looks	operations	predicaments	restraints
losses	opinions	predictions	results
loyalties	opponents	premises	revelations
	options	preparations	rewards
manifestations	orders	prescriptions	roads
manners	organizations	pressures	roles
marks	origins	pretensions	roots
materials		principles	routes
means	panaceas	privileges	rules
measures	parables	prizes	
meetings	paradoxes	problems	sacrifices
members	paragraphs	processes	satisfactions
memories	parallels	products	sayings
mentions	particulars	profits	scales
mercies	parties	prohibitions	scars
methods	parts	promises	schools
ministries	paths	proofs	schemes
miseries	patterns	prophecies	seals
misfortunes	peaks	propositions	secrets
mistakes	peculiarities	prospects	selections
models	penalties	provisions	sentiments
moods	perceptions	punishments	sequences
motives	perfections	purposes	services
mountains	performances	pursuits	shields
movements	perils		situations
mysteries	periods	qualifications	skills
	perplexities	qualities	solicitations
names	persons	quantities	solutions
narratives	personalities	queries	sources
natures	petitions	quests	spheres
necessities	phases	questions	states
needs	philosophies	quotas	statements
	phrases	quotations	

steps	tendencies	truths	vocations
stipulations	tests	types	voices
stresses	theories	uncertainties	
strokes	theses	undertakings	wants
styles	thoughts	units	warnings
subjects	ties	urges	ways
sufferings	times	uses	weaknesses
superlatives	titles		weapons
suppositions	tokens	vacancies	words
superiorities	tones	values	works
supports	topics	variations	worries
symptoms	traces	varieties	wrongs
systems	traits	ventures	
	treasures	verifications	yieldings
tactics	trends	views	yokes
talents	trials	violations	
tasks	triumphs	virtues	zones
teachings	troubles	visions	

Appendix Two **Helpful Resources**

A. On Exegesis

- Beekman, John Callow. *Translating the Word of God*. Zondervan, 1974.
- Fee, Gordon D. *New Testament Exegesis*. John Knox Press, 1993.
- Fee, Gordon D. & Douglas Stuart. *How to Read the Bible for All Its Worth*. Zondervan, 1993.
- Kaiser, Walter C., Jr. *Toward an Exegetical Theology*. Baker, 1981.

B. On Preaching

- Braga, James. *How to Prepare Bible Messages*. Multnomah, 1969.
- Broadus, John A. *On the Preparation and Delivery of Sermons*. Rev. ed. Reprint, Harper & Row, 1979.
- Dabney, R.L. *Evangelical Eloquence*. Reprint, Banner of Truth Trust, 1999.
- Larson, David L. *The Anatomy of Preaching*. Baker, 1989.
- Lloyd-Jones, D. Martyn. *Preaching and Preachers*. Zondervan, 1972.
- Logan, Samuel T., Jr. ed. *The Preacher and Preaching*. Presbyterian and Reformed, 1986.
- MacArthur, John, Jr. *Rediscovering Expository Preaching*. Word Publishing, 1992.
- Morgan, G. Campbell. *Preaching*. Reprint, Baker, 1974.
- Piper, John. *The Supremacy of God in Preaching*. Baker, 1990.
- Stott, John R. W. *Between Two Worlds*. Eerdmans, 1982.
- Various Authors. *Feed My Sheep*. Soli Deo Gloria Publications, 2002.
- Vines, Jerry & Jim Shaddix. *Power in the Pulpit*. Moody, 1999.

C. On a Library

- Badke, William B. *The Survivor's Guide to Library Research*. Zondervan, 1990.
- Barber, Cyril J. *The Minister's Library*. Moody, 1985. 2 volumes plus supplements.

- Barker, Kenneth L., Bruce K. Waltke, Roy B. Zuck. Bibliography for Old Testament Exegesis and Exposition. Dallas Theological Seminary, 1979.
- Bollier, John A. The Literature of Theology: A Guide for Students and Pastors. Westminster, 1979.
- Carson, D. A. New Testament Commentary Survey. Baker, 1986.
- Childs, Brevard S. Old Testament Books for Pastor and Teacher. Westminster, 1977.
- Johnston, William M. Recent Reference Books in Religion. IVP, 1996.
- Kiehl, Erich H. Building Your Biblical Studies Library. Concordia, 1988.
- Martin, Ralph P. New Testament Books for Pastor and Teacher. Westminster, 1984.
- Pope, Anthony & R. Vernon Ritter. A Directory of Exegetical Aids for Bible Translators. Summer Institute of Linguistics, 1998.
- Rosscup, James E. Commentaries for Biblical Expositors. Grace Books International, 1983.
- Spurgeon, Charles H. Commenting and Commentaries. Banner of Truth, 1969.
- Wiersbe, Warren W. A Basic Library for Bible Students. Baker, 1981.

The Master's Seminary website includes a very helpful list of the most important 750 books a pastor should purchase for his library [www.tms.edu].

Appendix Three **Sample Introductions**

Adrian Rodgers "How to Smile at Death" **(2 minutes 52 seconds)**

There is a valley called the valley of the shadow of death. If you were to go there you could seek it out. It starts up between Jerusalem and Bethlehem, up about 2,700 feet above sea level. And there is a little spring that comes out of the hillside there. And it starts a little rivulet. And sometimes it's full of water and the water cascades down. Sometimes there's only a trickle that goes through it. But over the centuries it has cut a ravine, a chasm, if you will, a little Grand Canyon, in those Judean hills. It starts up there and it flows down, down, down, down, down 1300 feet below sea level to the Dead Sea. This ravine, this canyon, is called the valley of the shadow of death because it is so narrow that at the bottom in some places it's only about 12 feet wide. Even in high noon, it's always full of shadows. And there are caves there, and shadowy places there.

And in Bible times there were bears there, and hyenas there, and leopards there, and there were robbers, and there were steep places where sheep might fall and it was a frightening place with grotesque shadows on the canyon walls. And the shepherds had named it the valley of the shadow of death.

It was a very useful canyon, a very useful valley because in the winter time when there was not much grass the shepherds would take the sheep down to Jericho and there the sheep would winter at Jericho and feed there in the lush grass that would grow even in winter time. And then, when the Spring would come, and the Judean hills would grow bright with that bright color of green and the flowers would come out and dot the hillside, the shepherds would lead the sheep through that valley to greener pastures in the highlands.

And that surely is what David had in mind when David wrote this beautiful Psalm because David himself, as a shepherd, doubtless had many times led his sheep through that valley—the valley of the shadow of death. And David said, "The Lord is to me what I have been to my sheep." The Lord is my Shepherd and yea though I walk through the shadow of the valley of death, I will fear no evil. For Thou are with me. Thy rod and Thy staff they comfort me. David had learned to smile at death. And I want you to learn to smile at death. And I want to give you three principles that will help you to do that.

**Thomas Eliff “Living with God-Given Goals”
(8 minutes 42 seconds)**

One of the most frustrating experiences of life is to sense that you are busy, that you are investing your life, your energy, your resources, your time, your abilities and yet you are not certain that the direction of your energy, the focus of your talents, is accomplishing what it ought to be and what it could be accomplishing. I believe there are probably many people here this morning who believe that, in some sense, your life is being wasted on the world. You sense that you are capable of more, you know more, you believe that God wants to use you more effectively than you are being used and yet you are not sure just which way you ought to turn. It's frustrating isn't it, to live a life and not be certain that you are living it out according to the purpose God has planned for you?

Now, if we were to go to the major cities across this nation today and walk into most of the convention centers and the conference halls, we would find that, either in the larger arenas or in some conference hall off to the side, someone would be speaking about how to set goals, how to manage your life, how to be a success. Success and success motivation is the hot topic of the 90's. People want to know that they are using their lives to accomplish all that they could be using it for, that they are getting the most for their money, and for their time, and for their ability. And I want to say to you unequivocally this morning that the only way you will ever get out of your life all that you could get out of your life, the only way you can ever experience all that you can experience and enjoy all that you are capable of enjoying and to have the sense of fulfillment that you ought to have, the only way you can do that is to live your life according to God-given goals.

Now here is what you will discover in most of those seminars. You'll be encouraged to sit down and write out on piece of paper, either that you brought or one that they provide for you, what you want to get out of life. And so you think about the things that you life, you think about the things you would like to do, the things you would like to possess. You think about your personality, your dreams, your wishes, your desires, your ambitions. And out there at the end you realize this is the way I would like to live, this is the way I would like to retire perhaps, these are the resources I would like to enjoy, this is what I would like to be driving, this is how I would like to be living, and this is how I would like to be positioned. And so you begin to write down on that piece of paper, as soon as you can get it crystalized in your mind, the things you want for your life. Because, after all, who knows you better than yourself?

Well, the answer to that is this. God knows you better than you know yourself. God knows you better than you know yourself. He knows exactly what you are capable of doing. He knows what is the maximum in your life that you could enjoy. And He knows how you can receive it. He knows the life you ought to live in order to get it. And so if you want to enjoy life to its fullest, if you want to live in the Canaan, so to speak—the promised land of the Christian experience, you're going to have to live your life according to God-given goals.

Now the sad thing is this—there are probably many men and women here this morning who do not have any goals anyway. Oh you have some wishes, some dreams, some desires but

you don't really have any goals that are fixed in your mind. You're like an arrow that has just been shot and is straying aimlessly and wherever it hits is just where it hits because you aimed at nothing in particular and because of that you'll hit, nothing in particular. There is no plumbline dropped down within your heart against which you measure all of the choices you make everyday. So everything is open to you. And you may spend an entire week giving yourself, your energy, your talents only to discover next week that that's not what you want to do anyway. You may go to school, young people, an entire semester and have taken all these courses only to wake up and discover that, well, that's not really where you're headed anyway, that that was a waste of time. Because after all, anything is possible since you're going no place in particular with your life. And let me say, by the way, to those of you who are husbands here this morning, nothing is so frustrating to a wife as to be married to a man who has no keen, clear-cut sense of direction in his life. Just as some men come home, nothing on their minds, no plans, just open to anything, and they just sit there and are open to any suggestion, any program, any idea, any food—let me just tell you something, that kind of a picture describes the way many men live, not just an evening but they live weeks, and months, and years of their life. And they get out there to the end of life and they have accomplished nothing in particular, they have left no definite footprint in the sands of history.

And what I would like to talk to you about in these services as we deal with Joshua 14 is how to live with God-given goals. And just to get this set in your mind for these next few moments, let me ask you this question. What are some specific goals you already know God has set for you? Have you thought about them? Have you ever written them down? Have you ever underlined them in the Scripture? Have you ever found a verse and written your name beside it and said, "That's a goal I have for my family" or "That's a goal I have for my life" or "That's a goal I have for my future?" Have you specifically written down, crystalized in your mind, at least have written across your heart the specific goals that God has for your life? Did you know that God has specific plans for your life? The Scriptures says, "I know the thoughts that I think toward you, says the Lord your God. Thoughts of good and not of evil, to prosper you and not to harm you, to give you a hope and a future." God says, "I have good thoughts toward you." God says, "I want to give you success." God says, "I want to give you a hope." God says, "I want you to see your future." Have you ever thought about God's goals for your life?

There is a joy that come to life, there is hope that springs in your heart, there is a patience that will mark your life—a persistence and a perseverance—there is an energy and an excitement which will characterize your life when you live by God-given goals. And it will only come in that fashion. Human goals, your goals and the goals that your friends set for you, will never allow you to experience all that I am talking about.

How can you live by God-given goals? I'd like, this morning, for us to look at one example of a man who lived by God-given goals. And what I'd like to do, as we examine the 14th chapter of Joshua, is to first of all define the nature of God-given goals, and then to describe the character of a man who lives by God-given goals, and then finally to look at the consequences of God-given goals—what happens in your heart when you live by God-given goals.

John MacArthur "The Marks of a Man of God"
(4 minutes 43 seconds)

I would not presume that I am here for any other than a divine mandate and appointment from God. Looking down the list and finding myself the only non-Baptist, this has to be God's purpose and plan. And I am very grateful for the privilege of sharing this pulpit.

When I was a young boy and first felt the call the preach, my dad said to me, "I want you to be a man of God, Johnny. I want you to be a man of God." That desire of my dad for me has been my own all consuming desire. When young men contemplating seminary training come to me and ask me about The Master's Seminary, which is our seminary, and they say "What is it that is the special focus of The Master's Seminary?" my response is always the same. "We are totally committed to producing a man of God."

I remember having breakfast one time with the publisher of the Los Angeles Times, Otis Chandler. He said, "You have a lot of influence. You reach a lot of people, a lot of people hear your radio program, read your material. Why don't you give your opinion more often?" I said, "I have one purpose in this life, in this world, and that is to give a voice to God's opinion."

I really do believe that being a man of God is a serious calling. And it is to that issue that I wish to speak tonight, but not on my own rather from the Word of God. And I would like to take as a text I Timothy chapter 6. In I Timothy chapter 6 and verse 11, we read the phrase "You man of God." That is 1 of 2 times that that term appears in the New Testament. Both times it is directed at Timothy.

"Man of God" means God's man or the man who personally belongs to God. And by the way that is an official title. That is not a generic term. That is a technical term. It appears 70 times in the Old Testament. Every time it is used, it is used technically of someone who was uniquely the spokesman for God. It was first used of Moses, who spoke for God. Then it was used as an angelic messenger from God announcing the birth of Samson. Then it was used to describe a prophet who spoke for God to Eli, the high priest, predicting severe judgment on his wicked family. Then it was used of Samuel, who spoke divine truth. It was used of Elijah. It was used of Elisha. It was used of David, and many others. But every time it was used, it was used to refer to an official messenger who came from God to proclaim His Word.

Men of God, then, are an elite line of men. Their lives are lifted above worldly enterprises and goals, and devoted exclusively to divine and eternal matters. The man of God belongs to a spiritual order, with which temporal, transitory, and perishing things have no permanent relationship. Anyone who is called to reach the Word of the Living God is a man of God.

The question that I would like to pose to you is this—What are the marks of such a man? What are the identifying characteristics of a man of God? If this is a pastor's conference and we are all men of God, who are the official called and gifted spokesmen for God, called to proclaim His Word, then we really ought to know what should mark us. The Apostle Paul in writing to young Timothy, who was his son in the faith, and to whom he would pass the

mantle of his own responsibilities, was just such a man of God who needed the very instruction that we need as well.

In verses 11-14 of this text, there are four characteristics of a man of God—four of them. And if we are to bear the title “Man of God” then we should be marked by the same four characteristics.

Chuck Swindoll "Emancipated? Then Live Like It!"
(6 minutes 50 seconds)

I have never witnessed, first-hand, slavery. Even though I was raised in the south, I have never seen slavery in action. I have, like you, read of it on the printed page, I have seen it on live stage, and I have watched it portrayed in film but I have never, never seen in raw reality, the horrors of slavery. But I have seen enough and imagined enough about it to know that it is cruel and unjust and it is down-right ugly. It is ugly.

As an American, I confess I find myself somewhat confused that we would fight to the end to gain our independence and freedom from the slavery we felt from Great Britain, only to turn around and enslave others without the slightest hesitation. It took a Civil War to break that yoke. It took a courageous president to stand in the gap and to live misunderstood and maligned to die from an assassin's bullet to break that yoke.

At our sixteenth president's second inaugural address, shortly, really only weeks before he was assassinated and even less time than that before the war ended, he spoke of both parties in this bloodbath of the Civil War, deprecating war, and yet war came. He continued in that address, neither party expected for the war the magnitude nor the duration which it has already obtained. Each looked for an easier triumph, both read the same Bible, and pray to the same God, and each invokes His aid against the other. And with that, Lincoln let his own feelings show through in that address as he spoke of how strange it was, and I quote, "that any men should dare to ask a just God's assistance in wringing their bread from the sweat of other men's faces." Great words.

Ultimately, as all of you know, slavery was abolished. As a matter of fact, it was legally abolished long before that inaugural address. It was the first of January, 1863, when the Emancipation Proclamation was legally adopted and set into motion. The headlines swept capital hill and down into the valleys of Virginia, and into the Carolinas, and across into the plantations of Georgia and Alabama and Mississippi and Louisiana. The headlines read—Slavery Legally Abolished. And yet, something strange, amazingly strange took place. Slaves, the great majority of the slaves in the south, who were legally freed continued to live on as slaves.

You read the history books for yourself. You will find that they continued to live virtually unchanged during the Reconstruction Period. Shelby Foote, in his monumental three volume work on the Civil War, verifies this surprising anomaly. As only he can write, "The negro remained locked in a cast system of race etiquette as rigid as any he had known in formal bondage. And that every slave could repeat with equal validity what an Alabama slave had said when asked what he thought about the great emancipator whose proclamation had gone into effect. He mumbled, "I don't know nothin' about Abraham Lincoln, 'cept they say he set us free. And I don't know nothin' about that neither."

How tragic. "I don't know nothin' about freedom and I don't know nothin' about a great emancipator. That's the way the plantation owner wanted it. Keep 'em ignorant and you keep them in the field. It's tragic. A war had been fought, a document had been signed, slaves were now legally set free. The word is emancipated, and yet most continued to live right on in fear—"I don't know nothin' about that neither."

Now if you think that's tragic, I can tell you one even worse. It has to do with Christians living today as slaves to sin. Even though our great Emancipator paid the ultimate price, not an assassin's bullet but a death on the cross to overthrow, listen to this, once for all slavery to sin. We act like we don't know nothin' about that. We act like we don't even know the Emancipator. In fact, strange, strange as it is, we seem to prefer the security of slavery to the risk of liberty. And our slave-master loves it so. Satan is delighted that we have bought into that lie and live in that ignorance. He sits like a fat cat saying, "Great, go right on living like a slave," even though he knows we are free. He knows it better than any of us.

Now before going any further, let me pause here and ask you to track with me as we review some thoughts on slavery, as it relates to spiritual slavery, okay? We're going to need the help of our Bibles. Romans chapter three will give us the first 3 facts that I want to lodge in your mind by way of review.

Stephen F. Olford "The Reality of the Hardened Heart"
(2 minutes 45 seconds)

Dr. Herbert Beeller, the author of *Food Is the Best Medicine*, tells us that the number one killing power in America today is the heart attack. In fact, one million people die every year in this country through heart disease. And that disease is started and accelerated and consummated by what is known in the medical world as arteriosclerosis. And every time we breathe somebody has a heart attack across this country. So that one of the greatest enemies of physical health in this land of ours today with all our civilization, with all our advances, and all our affluence is heart problems, heart troubles, heart disease.

But you know, this is just as true in the spiritual realm. And as a matter of fact the Holy Spirit uses a Greek term from which we get our modern term "sclerosis" to indicate what is true of Christian people all across America today and beyond America, not only among the unregenerate but among Christian people. And last night, I started by asking, "How many of you have come with a burdened heart?" How many of you as you drove up or flew through the air communicated with the other as those two on the way to Emmaus with sad hearts, dull hearts, and you've come longing that you may go away with burning hearts? I want to ask another question tonight, I wonder how many of you have come to be with us with hardened hearts?

You've become sophisticated, professional, calloused. You're affected by sclerosis in the spiritual life. This is a grim reality that we need to face. And tonight very, very simply I want to exegete this passage and discuss with you first of all what I am going to call the cause of a hardened heart, the curse of a hardened heart, and the cure of a hardened heart.

Appendix Four
Sample Conclusions

Tom Eliff "Living with God-Given Goals"
(2 minutes 30 seconds)

Why don't you get a God-given goal for your life? Ah, I wish I had the opportunity to tell you the consequences. I'll do that next time. I just want to challenge you to get God's goals for your life. By His Spirit, through His Word, you find what God will give to you.

There was a young man going through college. He had a terrible time. There was a time when, in a fleeting moment of anger, he said, "I believe that that college professor has no more grace than a chair." The result of that was that they threw him out of school. They thought, "We're not missing much, he's not a good student any way." They threw him out of school. They said, "We're not going to teach you anything about mission work. We're not going to teach you how to be an evangelist. We don't have much hope for you at all. It's over. Finis. Curtains. We're through with you."

That young man took his belongings and said, "But I have a goal. I have a goal. God has burdened my heart with the lost souls of those Indians on the eastern seaboard of this continent." "Too bad, son. You're not a good student. You're not a good man. We don't even think you're a very good Christian." "But I have a goal."

Packing his belongings he set out to minister to the Indians. And when, scarcely past his thirtieth birthday, David Brainerd died it was said of him, "On that man's prayers and work God brought the greatest single revival movement in the history of this nation." He had a God-given goal. Do you? Do you? What is it? Where did you lose it? What are you doing about it, that God-given goal?

**John MacArthur "Marks of the Faithful Preacher
(1 minute 22 seconds)**

Excellence. Not success. Excellence. Not, "How do I stack up with others in my culture?" but "How do I stack up with God?" Not, "Am I better than someone else?" but "Am I the best I can be?" That's the issue. Always.

Paul is calling Timothy to excellence and calling me to excellence and calling you to excellence. And so we need to look at our lives, don't we? All you can be is all you can be. And if you try to be more you'll be a pocket watch hanging in front of Big Ben and nobody will know you're there and your elevation will be your annihilation. And if you pursue success you'll compromise. But if you pursue excellence you can't compromise. Excellence doesn't have any room for compromise. You can go to the cheap route to success but it will cost you everything to go the route of excellence. You can get your success here and now or you can have excellence reward you for ever and ever and ever.

The choice is yours and it's yours everyday, every hour of every day. It comes down to that.

Let's pray together.

Chuck Swindoll "Squaring Off Against Legalism"
(3 minutes 25 seconds)

How do I take a strong defense against legalism? Let me suggest you keep standing firm in your freedom.

Let me suggest, secondly, you stop seeking the favor of everyone. If you're in a group where you have to do certain things that are against your conscience, or they're requiring things that are not your convictions, get out of the group. You're a fool to stay in a place where your conscience tells you it's not right. You're serving men not God. I don't care how spiritually sounding they are. Stop seeking the favor of everybody.

Third, start refusing to submit to bondage. Call it what it is. It's slavery. It's spiritually on the basis of pleasing your neighbor. And, by the way, don't remind me of all the rights being taken advantage of. We'll get to that. I'm up to here with being reminded about how liberty needs to be restricted. I've got those rules down pat. Every time I speak on grace I get on onslaught of mail that says, "Remember now, you got to warn them about taking their liberty to extreme." I will. I will. Just let 'em fly a little, okay? Let 'em fly. Let 'em fly. We're so good at clipping wings and clipping wings that we don't even know how to fly. Some of you have never been free! Never! Fly a little. Learn what it's like to soar. Stop looking for folks with the scissors. They're always around. They keep 'em sharp.

Fourth, continue being straight-forward about the truth. Continue being straight-forward about the truth. That means live honestly. When you blow it, say "I blew it," even to your kids. When you were a hypocrite say, "You know what kids, I got to tell you, I was a first class hypocrite last week. What you saw and pointed out was exactly right." Tell 'em that. It will be embarrassing to you now but they will love you forever and they won't grow up damaged. They won't have to cover up for you because you're phony bologna and you won't admit it.

Pray for every pastor there is in the country. It's an enormous responsibility to preach truth and then to live up to it. And we don't do it. Pray that we'll have courage to be straight-forward about it when we don't.

Paul Tournier, in his best book, *Guilt and Grace* and I close with his words, "In all fields, even those of culture and art," get this, "other people's judgment exercises a paralyzing effect. Fear of criticism kills spontaneity. It prevents men from showing themselves and expressing themselves freely as they are. Much courage is needed to paint a picture, to write a book, to erect a building designed along new architectural lines, or to formulate an independent opinion or an original idea." Ummh, great stuff!

Richard Mayhue "Truth for Sheep"
(1 minute 5 seconds)

It's hard to believe that anything but a bright future is in store for you as a church but just knowing that things don't always go as planned, if the day ever comes that you think that Ben ought to go, let me make for suggestions as to how to get rid of him.

Number one, look him straight in the eye while he's preaching and say, "Amen!" and he'll preach himself to death.

Number two, pat him on the back and brag about his good points and he'll probably work himself to death.

Number three rededicate your life to Christ and ask the preacher for some job to do, preferably some lost person who needs to hear the gospel, and he'll probably die of heart failure.

And four, get the Church to unite in prayer for Ben Awbrey and soon become so effective that some larger Church will want to take him off of your hands. Let's pray.

Chuck Swindoll "The Grace to Let Others Be"
(4 minutes 15 seconds)

So much for the guidelines. I want to close quickly with a couple, or three, four, maybe four action steps. You say, "I've heard enough Chuck. You've convinced me. I need to do something about my attitude in this area. I need to bring it under the cross. I need to bring it before Christ. I need to come to terms with some stuff that is way out of line, my attitude toward those who don't feel freedom." Yours may be in that area. My attitude toward those who live much freer than I am comfortable with. Okay, here's some action steps.

Number one. Pursue things that encourage peace and build up others. Pursue things that encourage peace and build up one another. See the way he puts it? Verse nineteen, "Let us pursue the things that make for peace." Check what you are going to say through the grid of, "Is this going to encourage peace? Is this going to build up my brother or sister?" Pursue that. Let me give you a tip along this line. Spend less time talking about people in your groups. Spend more time talking about things, events, significant truths. I challenge you in your gatherings, spend an evening without once mentioning a person. The evening will probably end early. Deal with truths. Deal with events. Deal with convictions. Keep people out of it. It'll help.

Second. Remember, sabotaging saints hurts the work of God. Sabotaging fellow saints hurts the work of God. Verse twenty, "don't tear down the work of God for the sake of food." You sabotage the saints when you flaunt your liberty and you rub people's noses in it, knowing they have convictions against it. That's not fair. That's fighting dirty.

Third, exercise your liberty only with those who can enjoy it with you. That means keep it private. Exercise your liberty with those who can enjoy it with you. That's restraining because of love.

And finally, determine where you stand and refuse to play God in anyone else's life. The great J. Gresham Machen once said, as he counseled with Christians regarding their consciences, "To keep themselves free from the tyranny of experts."

May I close with a quote from C.S. Lewis, whom all of us appreciate. "Either we give up trying to be good or else we become very unhappy indeed. For make no mistake, if you are really going to try to meet all the demands made on the natural self it will not have enough left over to live on. The more you obey your conscience, the more your conscience will demand of you. And your natural self which is thus being starved and hampered and worried at every turn will get angrier and angrier. In the end you will give up trying to be "good" or else become one of those people who, as they say, live for others but always in a discontented, grumbling way, always making a martyr out of yourself. And once you have become that you will become a far greater pest to anyone who has to live with you than you would if you would have remained frankly selfish."

Appendix Five

Reviewing the Process

- I. Exegesis
 - A. Identify the passage
 - B. Survey the context
 - C. Identify the theme
 - D. Analyze the syntax (block diagram)
 - E. Survey the historical context
 - F. Analyze the key words
 - G. Establish the theological context
 - H. Consult the commentaries
 - I. Meditate on the passage

- II. Expository Message
 - A. Proposition
 - B. Expository outline
 - C. Building the body of the message
 - 1. Explanation
 - 2. Argumentation
 - 3. Illustration
 - 4. Application
 - 5. Creating a logical flow with transitions
 - 6. Writing introductions and conclusions
 - 7. Formatting your notes
 - 8. Pre-teaching ritual

Appendix Six **Evaluating Your Delivery**

As you review your lesson, assess the following areas:

Content	Poor	Fair	Good	Excellent
The theme was easily discernable				
The proposition was clear and recognizable				
Listeners could easily identify your main divisions				
Listeners could easily identify your subordinate divisions				

Style	Poor	Fair	Good	Excellent
Your teaching style was a natural enlargement of your conversational style				
Passion and energy were reflected in your delivery				

Presentation	Poor	Fair	Good	Excellent
Your posture				
Your gestures				
Your facial expressions				
The intensity of your voice				
The correctness of your grammar				
The variety of vocal pitch				
The rate of speech				
Appropriate, informed, but understandable word choice				

What one change would make the greatest improvement in your teaching?

In a local church the pastor's habit was to spend the first half of each weekday in study and prayer for the coming week's sermon preparation. One morning he decided to break the routine and go make a hospital visit to a close friend and leader in the church who was having surgery. Upon arriving at the hospital he found the man's SS teacher, department directors, and a deacon were already there. But he became very anxious when upon his arrival the deacon got up and move aggressively toward him looking very stern. The deacon got right in the pastor's face and said, "What are you doing here?" The pastor's first thought was, Well, I am the pastor and pastor do things like this. But before he could say anything the deacon said, "We've got plenty of people to handle things here. You're supposed to be in your study praying and preparing to bring us the Word of God on Sunday."

The word used most often to describe a pastor is shepherd. Whatever this idea may mean for us today, the biblical picture is clear that the primary responsibility of the shepherd certainly is not to pet the sheep! With all else it entails, shepherding primarily involves feeding and protecting the sheep. And both of these responsibilities are carried out in the same activities—the preaching and teaching of God's Word! When the minister goes to the pulpit, he is the shepherd in the act of feeding.

Taken from the Passion Driven Sermon by Jim Shaddix.