

Expository Preaching & Teaching



The Foundational Presuppositions

- Revelation
- Inspiration
- Objectivity
- Rationality
- Simplicity
- Truth
- Authority
- Sufficiency



The Primary Arguments for Expository Preaching & Teaching



1. The Nature of Inspiration
2. The Role of the One Who Speaks for God
3. The Examples of Scripture

The Basic Definitions

1. Topical
2. Textual
3. Expository



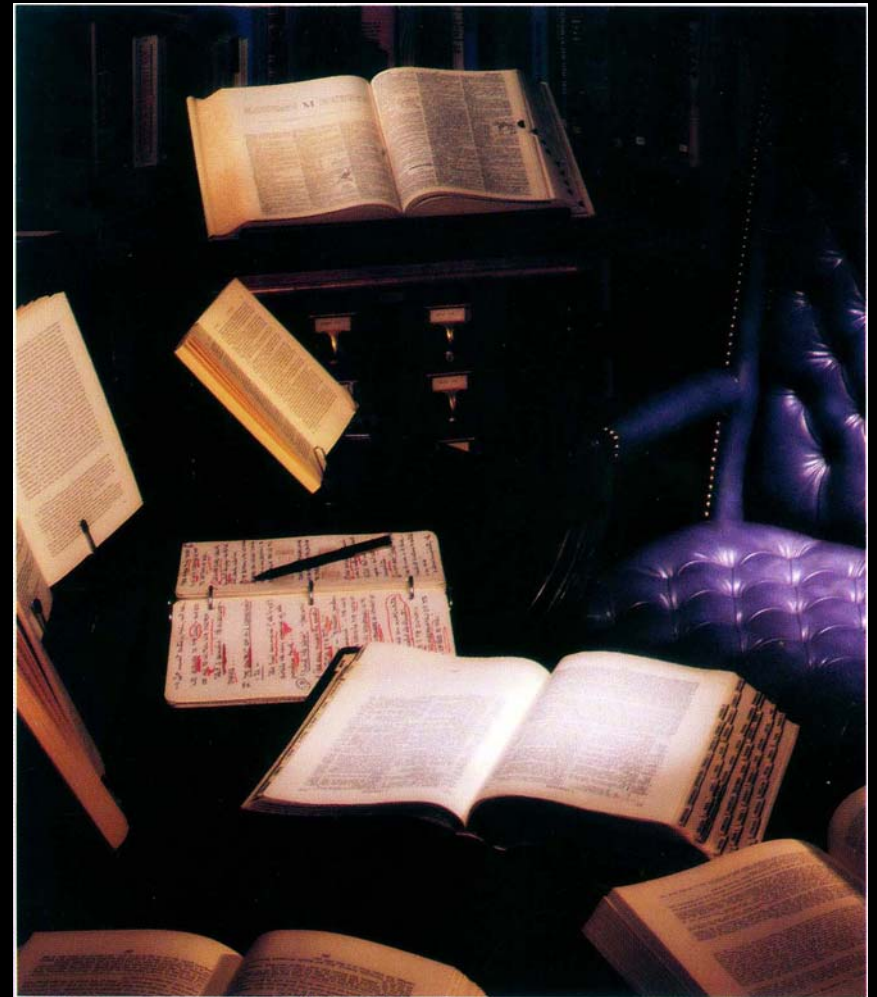
Expository Teaching: the Essential Elements

- Biblical text
- Careful
exegesis → author's
original intent
- Literal, contextual
interpretation
- Clear, orderly
presentation of original
intent & application



The Process of Expository Preaching & Teaching

- Exegesis – studying the text of Scripture
- Exposition – preparing an expository message



Exegesis

- Identify the Passage
- Survey the Context
- Identify the Theme
- Analyze the Syntax
- Survey the Historical Context
- Analyze the Key Words
- Establish the Theological Context
- Consult the Commentaries
- Meditate on the Passage

Identify the Passage

“One unit of thought”

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



Survey the Context

- Read the book
- Research the background
- Immerse in the paragraph
- Goals:
 - Author & audience
 - Book's theme/purpose
 - Immediate context



Identify the Theme

- Foundational
- Tentative
- Only one!
- How?
 - Directly Stated
 - Words/concepts repeated
 - Context
- Write it out!



Analyze the Syntax

- The relationship of clauses, phrases, & words
- Syntactical display or block diagramming
 - Shows flow of paragraph
 - Highlights author's primary points



1 Peter 5:5-7 (NAS)

be subject
likewise
you younger men
to your elders

clothe yourselves
all of you
with humility
toward one another

for

God is opposed
to the proud
[God] gives grace
to the humble

therefore
humble yourselves
under the mighty hand of God
that He may exalt you
at the proper time
casting all your anxiety
upon Him
because He cares for you.

Romans 3:21-24

But now

the righteousness of God has been manifested

apart from the Law

being witnessed by the Law and the Prophets

even *the* righteousness of God

through faith in Jesus Christ

for all those who believe

for there is no distinction

for all have sinned

and fall short of the glory of God

being justified

as a gift

by His grace

through the redemption

which is in Christ Jesus

Survey Historical Context

- Deals with the historical circumstances, either:
 - Author's
 - Narrative's
- Sources
 - Outside the Bible
 - Encyclopedias
 - Bible dictionaries
 - Other history texts
 - Internet
 - The Bible Itself



Analyze the Key Words

- Identify significant words
 - Key in the passage
 - Frequent in the book or author
 - Major biblical word
- Determine their meaning
 - Other biblical uses
 - Greek/Hebrew Dictionaries
 - Theological Wordbooks
 - Synonyms, related words in context, antonyms



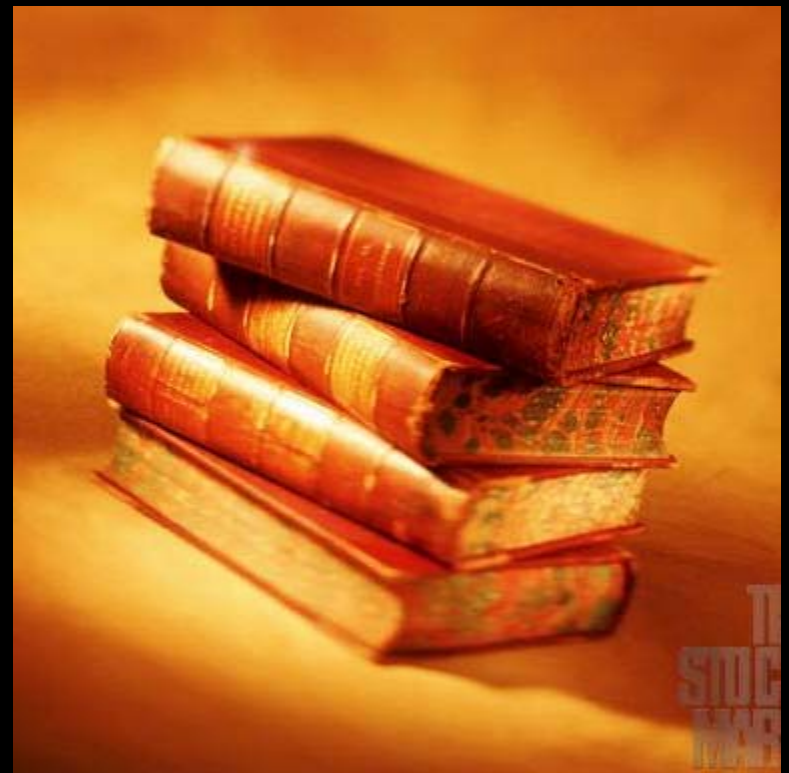
Establish Theological Context

- Identify theological issues in the passage
- Study that concept in Scripture/other sources
- Determine what must be explained for the passage to be clear



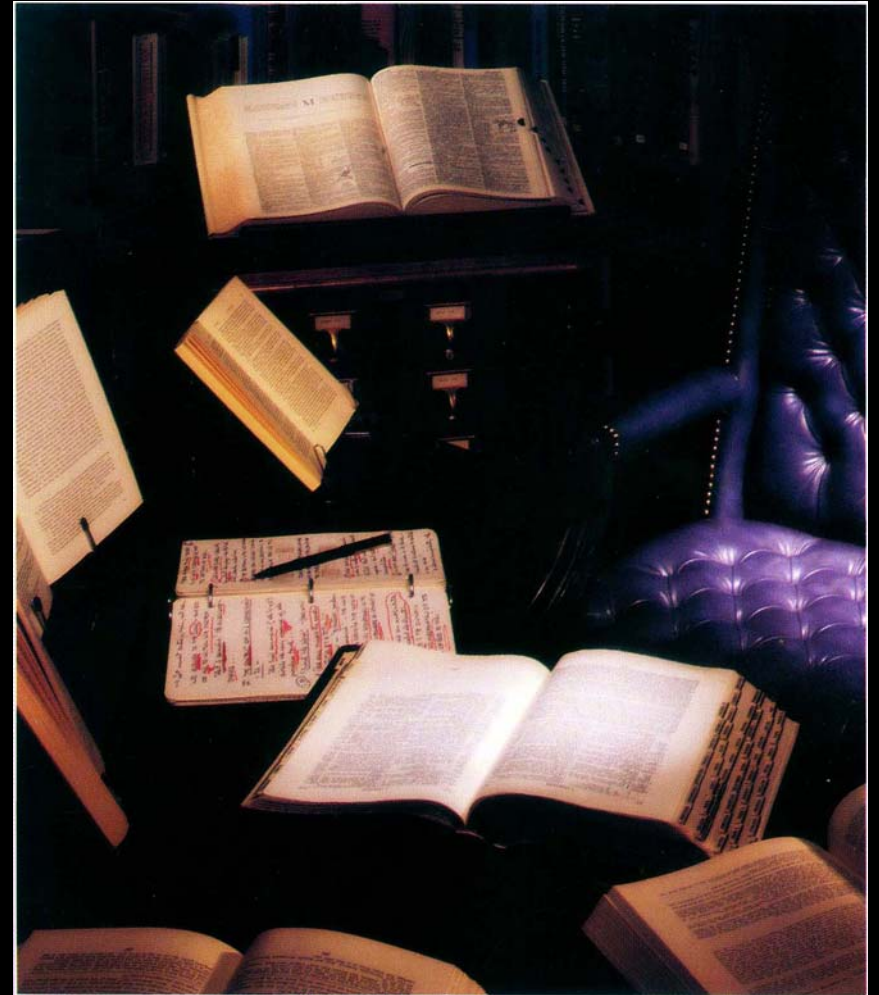
Consult the Commentaries

- Proper Use
 - Models
 - Difficult passages
 - Protection from error
- Warnings
 - No substitute for study
 - Not final authority
 - Choose carefully
 - Ignore conjectures



Exposition:

Creating an
Expository
Message



Understanding the Role of Exegesis

Exegesis is never an end in itself. Its purposes are never fully realized until it begins to take into account the problems of transferring what has been learned from the text over to the waiting Church. To put it more bluntly, exegesis must come to terms with the audience as well as with what the author meant by the words he used.

Walter C. Kaiser

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.

John MacArthur

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

A Summary of the Process

- Writing the proposition
- Structuring the message
- Building the body
- Creating logical flow
- Writing Intros and Conclusions
- Formatting your notes

Exegesis to Expository Message

Exegesis

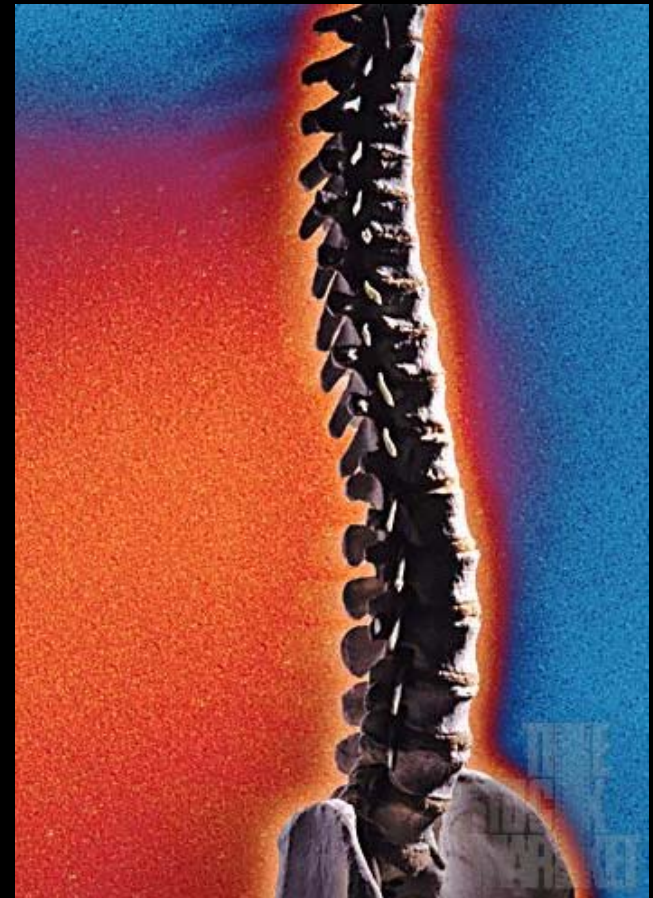
- Theme
- Syntactical Structure
- Historical, grammatical detail

Expository Message

- Proposition
- Outline
- The Body of the Message

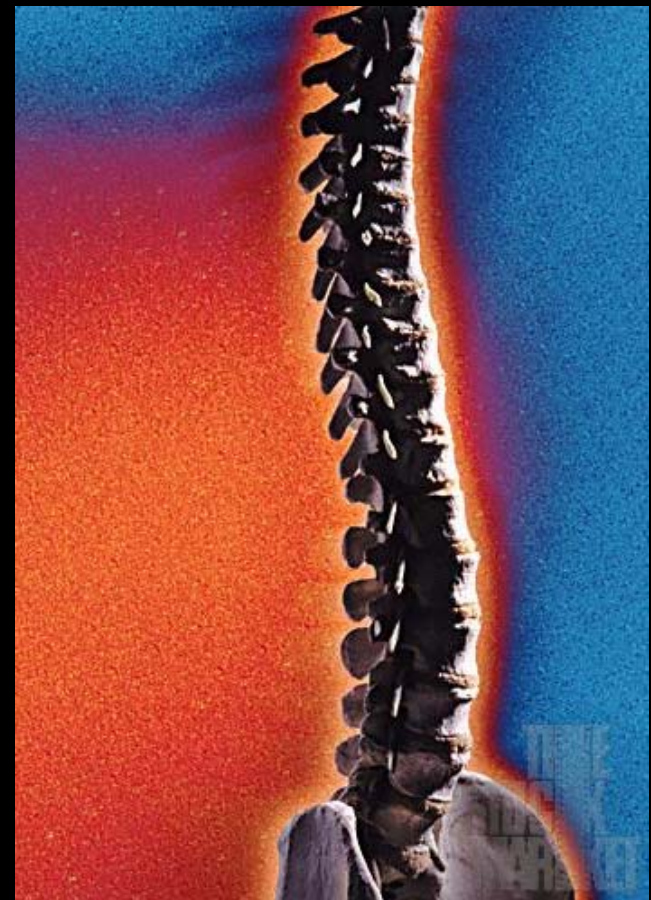
Writing the Proposition

- Sermon reduced to one sentence
- Theme of passage
- Form: timeless truth
- Concise & clear



The Necessary Components of a Proposition

- A Concise statement of the timeless truth of the passage
- An interrogative
- A transitional sentence
 - Links the proposition & the main points
 - Includes a key word—a plural noun



Structuring the Lesson: the Main Divisions

- Principles for creating
 - Reflect syntactical analysis
 - Have a textual basis
 - Grow out of the proposition
 - Define the key word
 - Contain no overlap
 - Show progression
 - Be limited in number
 - Parallel
 - Timeless principle form
 - Reflect syntactical display
- Process
 - Identify grammatical divisions
 - Summarize main sections
 - Reword exegetical outline



Structuring the Lesson: the Types of Outlines

- Directives – imperative
- Statements/questions – indicative
- Markers of the text
- Plain style



Building the Body of the Message

- Explanation
- Argumentation
- Illustration
- Application



Explanation

“this is what it says & what it means”

- From context
- From syntax
- From word studies
- From historical data
- From theological issues



Argumentation

“this is why you should believe it”

- Primary tools
 - Scripture
 - Exegetical detail
 - Parallel passages
 - Supporting passages
 - Logic
 - Authorities
 - Commentaries
 - Systematic Theologies
 - Church History
 - Quotations from Expositors



Illustration

“this is what it looks like”

“Only a combination of vanity and blasphemy could convince a man that the matter [of illustrating the truth] was beneath his notice”

W. E. Sangster

The Misuse of Illustrations

- Manipulate the emotions
- Relate an interesting story
- Pad a poorly prepared message
- Get a laugh



The Legitimate Use of Illustrations

Illustrate—comes from a Latin word meaning “to let the light in”

- Clarify the truth
- Humanize the truth
- Emphasize the truth



The Presentation of an Illustration

- Make the point
- Transition to illustration
- Illustrate
- Transition to audience
- Restate or review the point



The Best Source of Illustrations

Scripture Itself

- The teaching text itself
- Cross references
 - NASB
 - Treasury of Scripture Knowledge
 - Torrey's Topical Textbook



The Pitfalls of Illustrations

- Using the same kind
- Announcing the illustration
- Undermining your credibility
- Using yourself constantly
- Appearing to reveal confidences
- Embarrassing others
- Presenting inaccurate information



Application

“this is what you should do with it”

Preaching is essentially a personal encounter, in which the preacher's will is making a claim through the truth upon the will of the hearer. If there is no summons, there is no sermon.

John A. Broadus

The Guiding Principles of Application

- Flow from authorial intent
- Suited to the audience
- Placed where best suited to text



The Definition of Application

(from John Broadus)

- Focusing the claims of truth
- Suggesting ways and means
- Persuading to vital response



Sources for Application

- The text itself
- Your own spiritual experiences
- Observation of the culture
Observation of your people
- Commentaries and other resources



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

The Purposes of a Transition

- Emphasis
- Movement
- Logic
- Introduction



The Components of a Transition

- A brief review statement
- A transition word
- A question or statement
re: next point
- The key plural noun



The Introduction

- Must be designed to:
 1. Secure interest
 2. Create a need
 3. Introduce the theme
- Should be written out



The Conclusion

- Objectives
 1. To summarize the message; review passage theme and major divisions
 2. To apply the truth; aimed at the will of the listener



The Conclusion

- Other Issues:
 - Written out
 - Unannounced
 - No new material
 - An appeal to unbelievers to repent



Formatting Your Notes

- Form
- Volume
- Paper Size
- Highlighting/underlining

"What then will this child
turn out to be?" — (12)

→ ACTION WHO WAS THE RESULT
OF GOD'S PROMISE, DESTINED FOR
GOD'S PURPOSE & PLAN OF GOD'S
POWER!

→ What was to be His destiny?

NOTE: Q. MARY - 2:19, 51 (3:15;
5:22).

"The hand of the Lord was outside,
within" — And isn't that the
point I have been making —
GOD IS AN ISRAELI IN ALL
OF THIS MIRACULOUS HISTORY!

NOTE: This expression is common
in the OT, indicating God's
mighty, holy presence

EX 13:13; 14:8; 41:20; Ezek 1:7;
3:14, 22 | Ac. 11:21; 13:11

✓ ALL THESE EVENTS LEAD TO THE
INESCAPABLE CONCLUSION THAT
A MIGHTY MOVEMENT OF GOD

"What then will this child
turn out to be?" — (12)

— ACTION WHO WAS THE RESULT
OF GOD'S PROMISE, DESTINIES FOR
GOD'S PURPOSE & BORN UP GOD'S
POWER!

→ What was to be His destiny?

NOTE: 6. MARY — 2:19, 51 (3:15;
5:22).

"By the hand of the Lord was certainly,
w/ Him" — And isn't that the

KEY point I have been making —
GOD IS AN OVERSEER IN ALL
OF THIS MIRACULOUS HISTORY!

NOTE: This expression is common
in the OT: indicating God's
mighty, holy presence

W Ex 13:13; 14:8; 41:20; Ezek 1:7;
3:14, 22 | Ac. 11:21; 13:11

✓ ALL THESE EVENTS GO TO THE
INESCAPABLE CONCLUSION THAT
A MIGHTY MIGHTY GOD

John
MacArthur

II. THE INVITATION HE ISSUED (19, 21d)

Thus invitation begins w/ the call to follow Him —

19 And He said to them, "Follow Me."

These are the most repeated words of Christ in the N.T. — 13X.

He said this more than anything else He ever said.

Of all the things Jesus said, this is the most repeated statement of all.

In this call, Jesus is wanting them to lay aside their other concerns to leave behind their nets & activities — and to physically go w/ Him as He moved about from place to place.

It was a call to go w/ Him in order to learn from Him & to sit at His feet to observe Him & to be trained & equipped for ministry.

So it was more than a call to physically go, but to spiritually learn & be spiritually transformed.

= Cause your life to follow Me!
= Obey Me, I command Me!
Learn from Me!

We can't understand the heart of what I want to say in this message. I want to give you some things that will be what it means to follow Christ.

So what all is involved w/ this invitation?

Several things — Jesus is saying...

1. Follow Him Personally — emphasis on "Me" / Follow Me.
 - Notice Jesus does not say "Follow Church" nor "Follow others"
 - He says follow Me — the person of Christ.
 - Not follow a cause, creed, code
 - But follow Christ.

Heb 12:1-2

not following a group, denomination, ever did for my sin

Steve Lawson

moralistic

Then in Romans 2:3 Paul shows the form this pride takes in the morally vigilant: "Do you suppose this, O man, when you pass judgment on those who practice such things and do the same yourself, that you will escape the judgment of God?" There is such a thing as the pride of the lecherous and there is also the pride of the legally careful moral person.

religious

There is even the pride of the religious person who uses his knowledge of God to exalt himself. Romans 2:17, "If you bear the name 'Jew' and rely upon the Law and *boast* in

God..." and then he goes on to warn them against hypocrisy. *And the same could be true of any religious group. We are all tempted to make God himself a means of our own self-exaltation.*

END of 1:18-3:20

And when Paul comes to the end of his long indictment of the human race as all being

no fear

under sin (3:9) he says, in climax, in 3:18, "There is no fear of God before their eyes."

They don't ~~need to~~ tremble before God. They have exchanged the glory of God for other things. And they have such an overweening sense of their own significance in the world that they can't even imagine trembling before their Maker and Judge.

oo

conclusion

Answer to Q

So boasting matters to Paul because boasting is the outward form of the deep, root-problem of the human race, pride. This moral corruption lies behind all the evils and miseries of the world. And, worst of all, this pride has put us at odds with God so that, as Romans 3:19b says, "Every mouth is stopped and all the world has become accountable to God." We are under his judgment because of our pride and all the sin that flows from it.

John
Piper

Jerry
Vines

THE CHURCH TRIUMPHANT

INTRODUCTION

1. THE GRANDEST ORGANIZATION AND ORGANISM IN THIS WORLD IS THE CHURCH OF OUR LORD JESUS CHRIST. THE CHURCH IS MORE THAN AN ORGANIZATION. IT IS NOT A CORPORATION WITH CHRIST AS THE PRESIDENT. IT IS A BODY WITH CHRIST AS THE HEAD.
2. THERE ARE SOME WHO SAY THAT THE CHURCH IS ON ITS WAY OUT. IT IS - BUT NOT THE WAY THEY THINK.
 - A. JESUS HAS CALLED THE CHURCH OUT.
 - B. JESUS HAS SENT THE CHURCH OUT.
 - C. AND ONE DAY SOON HE IS COMING TO TAKE THE CHURCH OUT.
3. THIS EPISODE TOOK PLACE SIX MONTHS BEFORE JESUS WAS CRUCIFIED. JESUS IS GIVING HIS DISCIPLES THEIR FINAL EXAMINATION.

I. THE SAVING FAITH OF THE CHURCH

Matthew 16:13-18

1. JESUS IS NOT MERELY ANOTHER GREAT MAN. NEVER SAY JESUS THE GREAT. HE IS IN A CATEGORY ALL BY HIMSELF. H. G. WELLS LISTED THE TEN GREATEST MEN OF HISTORY.
2. THIS SHOULD BE THE BELIEF AND CONFESSION OF EVERY TRUE BELIEVER IN JESUS.
3. WHAT IS SAVING FAITH IN JESUS?
 - A. A PERSONAL CONVICTION ABOUT CHRIST.

Adrian
Rogers

Transition: So the proper attitude toward your spiritual gift is one of humility. You are the manager of the resources God sovereignly chose to give you, in the specific ministry God chose, and with the results God chose. That brings us to Peter's next perspective...

IV. The Legitimate Exercise of Spiritual Gifts (4:11a)

"whoever speaks...whoever serves..."

- Peter ^{condenses} reduces all the possible gifts to two categories:
 - 1) Speaking 2) Serving; and then he explains how to exercise them

A. Speaking gifts

- "Speaks" – often refers to public speaking, but can refer to private conversation; all speaking gifts, from preaching to exhortation
- If you have a speaking gift, how should you exercise it?
- "as one who is speaking the utterances of God"
- "utterances" classical = word of a deity
 LXX = Word of the Lord *Stephen → ref to 10 Commandments*
 NT = OT Scripture (Acts 7:38; Rom. 3:2) *Jews were entrusted with the oracles of God*
- So speak as one who is speaking the very Words of God; this command has two applications for everyone who teaches:
 1. Limits your content
 - it's impossible to speak with that kind of authority unless your message is built on God's actual Word
 - this is really a call for an expository ministry
 2. Defines your authority
 - if your message is simply an exposition of God's Word, then when you speak, you are God's mouthpiece; be conscious that you are delivering God's Word
 - you are never on trial; it is your hearers that are on trial *before the Lord & God*

B. Serving gifts

- "Serves" = verb form of deacon; refers to every gift that isn't speaking
- Serve as one who is serving by the strength which God supplies
- Application: *Do what you do confident that God will empower you; depend on Him to give you exchange His strength for your weakness.*

Transition: So you have received a special spiritual ability that allows you to fill your role in this body. You are responsible to use that gift in serving your fellow believers, speaking as the utterances of God, or serving in God's strength with the attitude of a steward or manager. And when you do that, you will realize Peter's final perspective...

V. The Ultimate Goal of Spiritual Gifts (4:11b)

"so that" = goal or purpose
"God may be glorified"

Tom
Pennington

Just between us..

7

- "Did you know that..."
- "You know, I heard that..."
- "You are not going to believe this, but..."
- ➔ ➤ "Can you keep a secret?..." (Just say NO...)
- "Listen, I'm only telling you this because I trust you and I know that it won't go any farther..."
- "I don't that it is true, but did you hear..."
- "Just between you and me..."
- "If I tell you this, you have got to promise me you won't tell anyone..."

Don't make yourself out to be God by passing out judgement as if it were yours to pass out!!!

don't be standers to others
don't be arrogant

{not only are you not GOD THE RIGHTEOUS JUDGE, but secondly...}

2. YOU ARE NOT GOD THE SOVEREIGN KING (vv. 13-17)

When we judge others we are attempting to be God the RIGHTEOUS JUDGE, but when we approach our own lives and our future without reference to God, we are attempting to be God the SOVEREIGN KING. But as all of us would affirm, we are not God the King... (so what?)

3 Applications

• SO DON'T PLAN YOUR FUTURE WITH PRESUMPTION (v.13)

v.13 Come now, you who say, "Today or tomorrow, we shall go to such and such a city, and spend a year there and engage in business and make a profit."

"come now" = lit.- come here and sit down and listen up!

Ⓢ Luke - "look at me!!"

James attack is aimed at materialistic merchants who had mapped out their lives according to profitability, rather than the will of God.

Rick
Holland

Delivery



Delivery Defined

- In *Lectures on Preaching* Phillips Brooks defined preaching as the communication of divine truth through human personality.
- Martin Lloyd-Jones defined preaching as "a proclamation of the truth of God as mediated through the preacher."

The Primary Principles

A. Clarity

- Single theme
- Simple Outline
- Transitional Statements
- Clear Words & Plain Grammar

B. Enlargement

C. Passion

D. Authority

- Godly Character
- Authorial Intent
- Second-Person
- Supporting Passages



Delivery: The Specific Components

- Voice – variety in pitch, volume, and intensity
- Gestures – natural and enlarged
- Eye contact – balanced view of audience
- Appearance – clean, appropriate, undistracting
- Audience participation—varies by venue



A Summary of Delivery

"Be natural; forget yourself; be so absorbed in what you are doing and in the realization of the presence of God, and in the glory and the greatness of the Truth that you are preaching . . . that you forget yourself completely Self is the greatest enemy of the preacher, more so than the case of any other man in society. And the only way to deal with self is to be so taken up with, and so enraptured by, the glory of what you are doing, that you forget yourself altogether."

Lloyd-Jones

Reviewing the Process



Exegesis

- Identify the passage
- Survey the context
- Identify the theme
- Analyze the syntax (block diagram)
- Survey the historical context
- Analyze the key words
- Establish the theological context
- Consult the commentaries
- Meditate on the passage

Expository Message

- Proposition
- Expository outline
- Building the body of the message
 - Explanation
 - Argumentation
 - Illustration
 - Application
- Creating a logical flow with transitions
- Writing introductions and conclusions
- Formatting your pulpit notes

1Pet 5:5-7 (GNT)

υποταγη
Ομοιως
νεωτεροι
πρεσβυτεροις
δε
εγκομβωσασθε
την ταπεινοφροσυνην
παντες
αλληλοις
οτι

Ο θεος αντιτασσεται
υπερηφανοις
δε[Ο θεος] διδωσιν
ταπεινοις
χαριν
ουν
Ταπεινωθητε
υπο την κραταιαν χειρα του θεου
ινα υμας υψωση
εν καιρω
επιριψαντες
πασαν την μεριμναν υμων
επ αυτον
οτι αυτω μελει περι υμων

1 Peter 5:5-7 (NAS)

be subject
likewise
you younger men
to your elders

clothe yourselves
all of you
with humility
toward one another

for

God is opposed
to the proud
[God] gives grace
to the humble

therefore
humble yourselves
under the mighty hand of God
that He may exalt you
at the proper time
casting all your anxiety
upon Him
because He cares for you.

The Deadliest Sin

1 Peter 5:5-7

Introduction:

Lesson:

Three practical admonitions in this paragraph:

1. Younger men be subject to your elders
2. Clothe yourselves with humility toward one another
3. Humble yourselves under the mighty hand of God

All find their basis or reason in the biblical argument in the LXX translation of Prov. 3:34—note connectors: “for” (v. 5); “therefore” (v. 6)

God responds to us based on the presence or absence of this attitude

Pride

Define:

Ways pride expresses itself:

[note: briefly give the biblical perspective that erases pride with each point]

Toward man:

1. Class distinctions and appearance (Jam. 2)
2. Spiritual gifts, responsibilities, privileges - Dan 2:17 ante 12:3
3. Accomplishments (2 Chron. 27) Dan 4; 2 Kings 14:10
4. One's convictions (1 Cor. 4) 26:16 - 5:20
5. Position; status (Dan. 4) 1 Tim 3:6

Toward God:

1. Denying His existence (“fool”→no god”) Luke 1:51
2. Open rebellion Mal 4:1
3. Indifference Jer 49:26; 50:29-32
4. Disobedience Is 24:1-23; 13:11
5. Independent spirit Prov. 16:5, 18:21:4
6. Questioning His providence Ps. 101:5

God's attitude: Show verses that prove how much God hates this sin

God's response: “resists” = *what can man do to resist? Dan 4:37*

Humble—opposite of the description of the proud—*defined by the practical admonitions in this paragraph*

God's attitude: (Isa—“will dwell with the humble and lowly)

God's response: “gives grace”

* Show how important grace is for the Christian

Search MSB notes for examples & refs.

Note: either proud or humble

no twinning: cont. "in mind they find" - submission to proper human authority - mutual deference to one another - cf. Phil 2
- contrary to propriety: e.g. from Phil 2
- Christ to Peter - even to him
- mutual deference to one another - cf. Phil 2
- quite categorical
- contrast - eyes (Blaum)

1) "I have been as a man" - not a little bit, as a man
2) "I have been as a man" - not a little bit, as a man
3) "I have been as a man" - not a little bit, as a man

External Lightbearers (see ThruVerse in Luke 11)

2 Kings 20:13 Possessions & wealth

Knowledge affords us 1 Cor 8:1

Mal 4:1
Jer 49:26; 50:29-32
Is 24:1-23; 13:11
Prov. 16:5, 18:21:4
Ps. 101:5
Rom. 12:16
Job 40:11-12

God seemed to least & then responds to what He finds

Grace's Deadliest ^{Enemy} Sin and Greatest Ally

1 Peter 5:5-7

Add page number

Introduction:
tie in to new year

Lesson:

- Brief book intro. for context (MSB)
- "Likewise" = "in the same way" – transition to a new series of ^{command} exhortations (cf. 3:1); from the leaders (5:1-4) to the members (5:5-9)
- Three practical ^{instructions} admonitions in this paragraph:
 - Younger men be subject to your elders (v. 5)
 - Clothe yourselves with humility toward one another (v. 5)
 - Humble yourselves under the mighty hand of God (v. 6)
- All find their basis or reason in the ^{quotation of} biblical argument in the LXX translation of Prov. 3:34—note connectors: "for" (v. 5); "therefore" (v. 6)

Peter wrote probably from Rome half around AD 65 when the persecution of Christians was increasing. Peter was accused of being a blasphemer. To churches in Asia that are today in weak condition. Response: how to live victoriously in the midst of that hostility. Chapter 5 = etc.

I. The Case for Humility (5:5b)

- LXX translation of Prov. 3:34; exact words in Jam. 4:6 but different setting; probably familiar quotation in early church
- Aimed at Xns
- Important: either proud or humble
- Pride – contemporary illust.
 - Today's virtue – ^{attitudes, character traits} ~~attitudes~~ politicians; children
 - Comes naturally—sin nature (cf. 1 John 2:16) – Strong quotes ^{from} ~~from~~ sanctuaries used as a description of all the wicked
- Pride = lit. "to see above"; *
 - ← Ways pride expresses itself:
 - Toward man: haughty superiority; see oneself as the standard against which others should be measured
 - Class distinctions and appearance (??; 2 Cor. 5:12)
 - Spiritual gifts, responsibilities, privileges (Rom. 2:17 (see note); 11:18; 12:3)
 - Absence of gross sin (Luke 18:11)
 - Spiritual activities (Luke 18:12; Matt. 6:1-6; 23:5)
 - Accomplishments (2 Chron. 26:16; Dan. 4; 5:20; 2 Kings 14:10)
 - Position; status (Dan. 4; Matt. 23:6-7)
 - Possessions & wealth (2 Kings 20:13)
 - Knowledge (1 Cor. 8:1)
 - One's convictions (1 Cor. 4:6)
 - Note: 4:7 answers all pride shown toward other people
 - Toward God: ~~see oneself as~~ self-sufficient, independent
 - Denying His existence (Ps. 10:4)

Have James spelled out on separate card? Under first sentence

Potential titles:

Grace's Greatest Enemy

Grace's Greatest Ally

The Deadliest Sin

The Enemy of Grace

Grace's Deadliest Enemy

Grace's Deadliest Enemy and Greatest Ally

From Pride to Humility

A Proverb of Pride

Pride's Promise

The Case for Humility

The Path from Pride to Humility

The Means of Grace

The Gift of Grace

Killing Grace

Quenching Grace

God's Argument for Humility

Grace for the Humble

An attitude of Grace

Clothes for the Soul

New Clothes for the Soul

The Soul's Only Clothes

The Soul's Apron

A Robe for the Soul

The Right Clothes for the Soul

A Suit for the Soul

Fitting Clothes for the Soul

Grace's Deadliest Enemy and Greatest Ally

1 Peter 5:5-7

Introduction:

MTV -- "The Seven Deadly Sins" (pride; covetousness; lust; anger; envy; gluttony; sloth; not biblical list; from medieval theology)

- collection of sound bites summarizing our culture's attitudes about those sins
- none defended more than pride
- One rap star: "Pride is a sin? I wasn't aware of that."
- Another popular musician, Ice T: "Pride is mandatory. That's one of the problems of the inner city—kids don't have enough pride. I got into a gang because of pride."
- Actress Kirstie Alley: "I don't think pride is a sin, and I think some idiot made that up."
- To our self-esteem-drunk culture: pride is a friend of the soul, not its enemy.
- Paul warns us not to allow our thinking to be pushed into the world's mould but to allow God's Word to renew our minds (Rom. 12:2).

1 Peter ^{speaks to} will renew our thinking on the crucial issue of pride vs. humility:

- From Rome, c. AD 64-65 to churches in the area of modern Turkey (1:1). Purpose: teach how to live victoriously in the midst of escalating Roman hostility. *how to suffer for doing right not wrong*
- Ch. 5:1-4 – addresses issue of leadership
- Ch. 5:5 – "Likewise" = "in the same way" – transition to a new series of commands (cf. 3:1); from the leaders (5:1-4) to the entire congregation (5:5-11); crucial message for every season in church's life

Lesson:

■ Read 5:5-7

- Theme = humility
- Three practical instructions in this paragraph:
 1. Younger men be subject to your elders (v. 5)
 2. Clothe yourselves with humility toward one another (v. 5)
 3. Humble yourselves under the mighty hand of God (v. 6)
- All find their basis or reason in the quotation of Prov. 3:34—note connectors: "for" (v. 5); "therefore" (v. 6); so the proverb becomes...

I. The Case for Humility (5:5b)

- LXX translation of Prov. 3:34; here clearly aimed at Xns
- A timeless principle:
 - A. "God ^{is opposed to} resists the proud."
 - Proud = lit. "to show oneself above"; 3x translated "proud"; 2x translated "arrogant"; a haughty superiority; to see oneself as the standard against which others should be measured; self-sufficiency toward God

- 1st sin in universe (cf. Satan's sin); part of first human sin (the essence of the first sin?); comes naturally—sin nature (cf. Rom. 1:30; 2 Tim. 3:2; same Grk. word)

"Pride is the worst viper in the heart; it is the first sin that ever entered the universe, lies lowest of all in the foundation of the whole building of sin, and is the most secret, deceitful, and unsearchable in its ways of working, of any lusts whatever. It is ready to mix with everything; and nothing is so hateful to God, contrary to the spirit of the gospel, or of so dangerous consequence; and there is no one sin that does so much let in the devil into the hearts of the saints, and expose them to his delusions." J. Edwards

- "Deceitful" so we don't recognize it.
- **Illust:** *The Ten Most Humble People in the World: How I Taught the Other Nine.*
- Let's examine a handful of the ways pride expresses itself:

a) Toward man:

1. Accomplishments & wealth (Dan. 4:30; cf. 5:20)
2. Position; status (Matt. 23:6-7)
3. Spiritual activities (Matt. 23:5) *cf. Matt. 6 about prayers*
4. Spiritual gifts, responsibilities, privileges (Rom. 2:17, see note; 12:3)
5. Knowledge (1 Cor. 8:1) *mention*
6. One's *convictions* (1 Cor. 4:6) *person or spiritual leader*

Note: 4:7 answers all pride shown toward other people

b) Toward God:

1. Denial of His existence (Ps. 10:4)
"The wicked, in the haughtiness of his countenance, does not seek Him. All his thoughts are, there is no God."
2. Disobedience (Neh. 9:16, 29)
3. Failure to give God glory and thanks (2 Chr. 32:25); an unthankful heart is a proud heart *mention*
Hosea 13:8 gave no return for the benefit he received because his heart was proud
4. Independent, self-sufficient attitude (Hos. 13:5-6) - *Israel*
"I cared for you in the wilderness, in the land of drought. As they had their pasture, they became satisfied, and being satisfied, their heart became proud; therefore, they forgot Me."

Application: Are you characterized by any of those attitudes? Do you see yourself as a cut above others? As independent & self-sufficient? What is God's perspective?

- Prov. 16:5 – "Every one who is proud in heart is an abomination to the Lord; assuredly, he will not be unpunished."
- God *is opposed to* "resists" = lit., "is continually doing battle against"
= battlefield images; surrounding to conquer
= this is God's nature (cf. Job 40:11-12) - *look on everyone who is proud & make him low*
= what weapons does God use? Cf. Dan. 4:37—"He is able to humble those who walk in pride"; implies God knows just the right weapon for each person

"See Nebuchadnezzar, the mighty builder of Babylon, creeping on the earth, devouring grass like oxen, until his nails had grown like a bird's claws, and his hair like eagle's feathers. Pride made the boaster a beast, as once before it made an angel a devil. God

hates high looks, and never fails to bring them down. All the arrows of God are aimed at proud hearts." Spurgeon

B. "He gives grace to the humble"

- lit. "is giving grace"
- "grace" = very important to Peter (9x): 1:2, 10, 13; 3:7; 4:10; 5:10, 12; 2 Pet. 1:2; 3:18
 = "the merciful kindness by which God, exerting his holy influence upon souls, turns them to Christ, keeps, strengthens, increases them in Christian faith, knowledge, affection, and kindles them to the exercise of the Christian virtues" Thayer
- And God gives it to the "humble"
 [Note: the humble don't merit grace; no one deserves it. But God chooses to grant it only to the humble.]

1) Election 3) Sanctification
 2) Salvation 4) Revealed even greater at Christ's coming

Transition: that Proverb should serve as our motivation for change. But how do we change? What does it mean to be humble? It is defined in the three practical commands in this paragraph; they provide ...

II. The Path from Pride to Humility (5:5a, 6-7)

A. Be Subject to Your Elders (5:5a)

- "younger men" and "elders" = vague; no article; so some see a lesson about honoring age; but...
 - elder in verse one has no article, but clearly refers to church leaders
 - subject of 5:1-4 is the office of elder
 - "be subject" -- Peter uses it 6x; every other time referring to a position of authority (2:13, 18; 3:1, 5, 22; 5:5)
- "elders" = those in position of authority in the church
- "younger men" -- by Jewish reckoning about 30 and under; often used of both men and women; command addressed to those who most need the reminder; but by implication, everyone.
- "be subject to" -- "to place or rank under"; military overtones; "to place oneself under the authority of another"; limits of: the clear teaching of God's Word
- Specific command regards church leaders; general principle is:
 submit yourself to proper human authority → 1st step to humility
- Cf., today's cultural prophets: John Cougar Mellencamp
 "They like to get you in a compromising position. They like to get you there and smile in your face; They think they're so cute when they got you in that condition. Well, I think it's a total disgrace. I fight authority, authority always wins. I fight authority, authority always wins. I been doing it since I was a young kid, I come out grinnin'. I fight authority, authority always wins."
- God has established authority (Rom. 13:1) and to rebel against it is to rebel against God (Rom. 13:2)
- Not mindless conformity (cf. Acts 4:19; 5:29); not an excuse for oppressive leaders (cf. 5:3—"not lording it over")

But submission to authority is

“Whoever speaks,
let him speak, as it were,
the utterances of God”

(1 Peter 4:11).