EQUIPPING MEN TO BE EXPOSITORY PREACHERS AT

EMMANUEL BAPTIST CHURCH IN BRYAN, TEXAS

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A Project

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by

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APPROVAL SHEET

EQUIPPING MEN TO BE EXPOSITORY PREACHERS AT

EMMANUEL BAPTIST CHURCH IN BRYAN, TEXAS

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TABLE OF CONTENTS

Chapter

LIST OF TABLES

LIST OF FIGURES

Figure   Page

PREFACE

The impetus for this project came to me while reading David Helm's essay "Few are Not Enough: Training a Generation of Preachers," which first introduced me to the preaching workshops of the early Puritans. I had long been involved in training men to preach God's Word in a similar home workshop setting, affectionately nicknamed "sermon junkies" by the participants. Helm's essay set me on a path to learn more about the Puritan workshops of old and the incredible impact they had on the world.

I would like to thank the many professors who taught me during my seminary years both at The Master's Seminary and The Southern Baptist Theological Seminary. I am thankful for Dr. Terry J. Betts, who served as my faculty supervisor, walked me through this project step-by-step, and provided numerous reviews and critiques along the way. Thanks to Dr. William F. Cook for his valuable input and Marsha Omanson for her meticulous style review.

I would also like to thank the many "sermon junkies" who participated in this project, and Emmanuel Baptist Church for its love of the truth and support of my doctoral studies. Finally, I extend a special thank you to my wife, Nancy, for her ministry partnership and encouragement. She has made the journey a joy.

Thomas James Baber

Louisville, Kentucky

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CHAPTER 1

INTRODUCTION

Purpose

The purpose of this project was to equip qualified men to be expository

preachers at Emmanuel Baptist Church (EBC) in Bryan, Texas.

Goals

The first goal for this project was to identify biblically qualified men to be

expository preachers at EBC. The measurement of this goal was a rubric based on 1

Timothy 3:1-7 and Titus 1:6-9 (see appendix 1). Each elder completed the rubric in

evaluating the candidate in question. Successful identification of a candidate was measured

by unanimous agreement of the elders on all of the twenty qualifications listed in the

rubric. In other words, a candidate would have been disqualified if just one elder disagreed,

even somewhat, on any one qualification. The first goal was achieved when a minimum

of four qualified candidates were identified.

The second goal for this project was to enlist the biblically qualified men to

participate in a preaching workshop. The workshop emulated the teaching method used

by the early Puritans to train their preachers.[1] This goal was measured by having the

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[1]The method referred to is that of the early "prophesying" meetings in places like Norwich and Northhampton of Elizabethan England (1558-1603). Due to the Queen's efforts to suppress these "nurseries of puritanism" as she deemed them, very little is known about these meetings. However, enough information exists to determine the general order and methods used in these meetings. For instance, M. M. Knappen cites John Strype as documenting the protocol for the meetings in Northampton. The prophesying meetings were conducted "each Saturday morning from nine to eleven. Each of the clergy in turn was assigned a passage of scripture. When his day came he expounded it for three-quarters of an hour, correcting any false interpretations of which he knew, but not digressing

qualified men sign a participation agreement (see appendix 2). The second goal was achieved when four qualified candidates enlisted.

The third goal for this project was to *improve* the enlisted men's ability to exposit God's Word. This was accomplished by means of a preaching workshop similar to those used by the early Puritans to train their preachers. Each participant preached four sermons in the workshop and again to the church congregation during the project period. Selected workshop evaluators measured the participants' improvement over the course of the project using a rubric especially designed for the workshop (see appendix 3).

Selected church members also measured the participants' improvement over the course of the project using a rubric especially designed for the congregational setting (see appendix 4). Such individuals included elders, deacons, teachers, key leaders, laity, and others. The intent was to receive a diverse range of feedback from those who listened to the trainees. Each mark given on the evaluation form corresponded to a numerical value ranging from "strongly disagree" to "strongly agree." Each sermon had a numeric value that was analyzed using a t-test for dependent samples. This goal was achieved when a t-test showed a positive statistical difference between the first and last sermon.

Ministry Context

Emmanuel Baptist Church (EBC) was chartered in the mid-1950s and has had a total of four senior pastors, including me. The longest of these was the forty-year tenure of Clyde Wilton. When he first took the church in the 1960s, services were full and the membership roll was well over three hundred.

beyond the limit of what was considered the true meaning of the passage in question. He was followed by several of his brethren who criticized his performance and added further thoughts on the same theme. The learned ministers present were allowed a final judgment on the performance and provision was made for answering questions from the audience. . . . It is obvious that such exercises must not only have instructed the laity but also have been a powerful stimulus to the rank and file of the clergy to continue their studies and perfect themselves in the preaching art." M. M. Knappen, *Tudor Puritanism: A Chapter in the History of Idealism* (Chicago: The University of Chicago Press, 1939), 255.

Due to several church splits over theological issues, the church declined through the 1970s and 1980s until only three members showed up for the morning service. Soon afterward, EBC no longer held services but rented the facility to another church. Though many factors were involved in EBC's decline, it is evident that the theological division was due to an absence of those who were able to exhort in sound doctrine and refute those who contradict it (Titus 1:9). The following decades were lean and heartbreaking years for EBC and her lamp was nearly extinguished. Such is the effect when there is a shortage of biblically qualified men who have been equipped to preach God's Word.

When I accepted the call to pastor EBC, three other pastors served on staff and thirty to forty members attended. The pastoral leadership represented a broad theological spectrum that still reflected the theological disagreement that had previously split the church. The preaching ministry was inconsistent, oftentimes contradictory, and the leading cause for division in the body. The need for biblically qualified men to faithfully preach God's Word was as great as ever.

The purpose for relaying the history of EBC in this manner is to underscore the theological division that has historically characterized the church and the need to have a more consistent preaching program. During the first five years of my pastoral ministry, I was bi-vocational and had to be absent from the pulpit on a regular basis. On numerous occasions, I returned to find strife in the church due to a mishandling of the pulpit in my absence. Additionally, I often had to deal with similar issues arising from other teaching venues of the church, including Sunday school, Bible studies, evangelism efforts, and others.

The need for doctrinal unity based upon the true exposition of God's Word was necessary for the sake of EBC. The only hope for EBC was a return to the main principle of the reformation: *Sola Scriptura*. Such a return manifests itself as a firm commitment to expository preaching, not just from the pulpit but in every venue where the Word of God is taught.

Only through such ministry over a long period of time can unity of faith and fellowship at EBC occur. Such a preaching ministry cannot be done by the pastor alone. Therefore, I had to be involved in equipping qualified men to assist in the task of preaching and teaching the church.

Rationale

Four basic needs of Emmanuel Baptist Church propelled this project. The first was the need for doctrinal unity. Biblical theology would only come about by consistent biblical preaching. This reality meant that EBC had to orient its corporate life around consistent exposition of the Scriptures. Such exposition was needed in all preaching and teaching ministries of the church, including the regular pulpit ministry, guest pulpit supply, all Sunday school classes, small groups, outreach efforts, and home groups. However, it had to start in the pulpit.

The second need was pastoral assistance. With very few competent men to occupy the pulpit in my absence, more qualified preachers and teachers were needed to assist in preaching and teaching duties. Unity of faith cannot be sustained by the work of one man. Continuity in the pulpit in my absence and continuity between my preaching and the other preaching venues help me be successful in fulfilling duties in the church.

The third need was equipping the laity. As pastor of EBC I have the responsibility to entrust the words of the faith to faithful men (2 Tim 2:2). The men of EBC need to be equipped for pastoral ministry in order to better serve EBC with their time and gifts. One of the greatest resources for expository preachers at EBC today is the laity. There is an abundance of passionate, truth loving, Christ-like individuals at EBC that need to be trained and exhorted to exercise their gifts for the building up of the whole body of Christ.

The fourth need was for area-wide church revitalization. At any given time there are several pastorless churches in EBC's association and numerous needs for pulpit

supply. For area-wide church revitalization to occur there must be a ready supply of trained preachers who can minister God's Word effectively. EBC's ongoing effort to train preachers could help meet this need and, in time, one of the trained lay ministers could duplicate the experience at another church within EBC's association.

Without doctrinal unity there is no hope for a unified faith. Without an increasing number of qualified men who can adequately preach the Scriptures there will be no hope for doctrinal unity. In order for there to be a growing number of competent expositors at EBC the laity must be recruited and trained. For these reasons it was critical that this project be implemented at EBC.

Definitions

For the purposes of this project, key terms and phrases are as follows:

Biblically qualified men. For the purposes of this project, "biblically qualified men" references men whose character reflects the qualifications that Paul outlined in Timothy 3:1-7 and Titus 1:6-9, enumerated below. The only omission from the passages just cited is the ability to teach. In other words, a candidate does not have to possess a refined ability to teach because one of the goals of this project is to teach such men. It is necessary, however, that they show an aptitude to teach and be teachable themselves. These are the qualifications Paul details:

1. A lover of good men and things (Titus 1:8)
2. Blameless as a steward of God; above reproach (1 Tim 3:2; Titus 1:6-7)
3. Given to hospitality, including the love of strangers (1 Tim 3:2; Titus 1:8)
4. Has a good report or reputation with outsiders (1 Tim 3:7)
5. Holy, devout (Titus 1:8)
6. Husband of one wife; a one-woman man (1 Tim 3:2; Titus 1:6)
7. Just, fair (Titus 1:8)
8. Not a brawler; uncontentious; not quick-tempered (1 Tim 3:3; Titus 1:7)

9. Not a novice; not a new convert (1 Tim 3:6)

10. Not covetous; not a lover of money; not greedy of base gain (1 Tim 3:3; Titus 1:7)

11. Not addicted to wine (1 Tim 3:3; Titus 1:7)

12. Not self-willed (Titus 1:7)

13. Not violent; not pugnacious (1 Tim 3:3; Titus 1:7)

14. Of good behavior; orderly, respectable (1 Tim 3:2)

15. Patient, moderate, forbearing, gentle (1 Tim 3:3)

16. Rules well his own house; his children are faithful, not accused of rebellion to God (1 Tim 3:4; Titus 1:7)

17. Self-controlled (Titus 1:8)

18. Sober-minded, prudent (1 Tim 3:2; Titus 1:8)

19. Temperate, sober, vigilant (1 Tim 3:2)

Expository preaching. For the purposes of this project, "expository preaching" is consistent with Albert Mohler's definition:

> Expository preaching is that mode of Christian preaching that takes as its central purpose the presentation and application of the text of the Bible. All other issues and concerns are subordinated to the central task of presenting the biblical text. As the Word of God, the text of Scripture has the right to establish both the substance and the structure of the sermon. Genuine exposition takes place when the preacher sets forth the meaning and message of the biblical text and makes clear how the Word of God establishes the identity and world-view of the church as the people of God.[2]

Genre. A kind or type of literary composition.[3]

Narrative. A literary form which is a story or a record of a series of events.[4]

Parable. As Osborne notes, forms of composition that use every day

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[2]R. Albert Mohler, Jr., *He Is Not Silent: Preaching in a Postmodern World* (Chicago: Moody, 2008), 65.

[3]D. Brent Sandy and Ronald L. Giese, Jr., eds., *Cracking Old Testament Codes: A Guide to Interpreting the Literary Genres of the Old Testament* (Nashville: Broadman and Holman, 1995), 300.

[4]Ibid., 301.

experiences to draw a comparison with kingdom truths.[5] Although there are other parabolic forms of composition in the Scriptures, the term "parable" for this project is limited to those that Jesus told in the gospels.

  Poetry. For the purposes of the project "poetry" refers to the Psalms, Proverbs, and other literary compositions written using semantic parallelism as one of its major devices.[6]

Limitations and Delimitations

  The primary limitation of this project was its length. The project was scheduled to be eight and a half months beginning January 1, 2015, and ending August 16, 2015.

  This project had three delimitations. The first was the focal group. The study only included four male members of EBC. Furthermore, the men had to meet the biblical qualifications of an elder as outlined in Scripture. Therefore, the focal group was composed of only four biblically qualified men from EBC.

  The second delimitation was the subject matter. This project focused on training men to be expository preachers at EBC. The scope of the training was limited to four genres of the Bible: narrative, poetic, parabolic, and epistolary literature. I provided each man with four sermon workshop time slots evenly spaced over the project duration. They received instruction, sermon critiques, and an opportunity to preach to the congregation and receive congregational feedback.

Research Methodology

  To obtain data for the first goal, identifying biblically qualified men to be expository preachers at EBC, the elders evaluated the biblical qualifications of each

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  [5]Grant R. Osborne, *The Hermeneutical Spiral: A Comprehensive Introduction to Biblical Interpretation* (Downers Grove, IL: InterVarsity, 2006), 292.

  [6]Walter C. Kaiser, Jr., *Toward an Exegetical Theology* (Grand Rapids: Baker, 1981), 92.

candidate prior to the start of the project period. I held a meeting with the elders during which time we identified and discussed potential candidates. I distributed the Biblical Qualifications Survey (see appendix 1) and asked the elders to complete the survey for each candidate. For a candidate to be considered qualified he had to receive the mark of "strongly agree," "agree," or "somewhat agree" on every trait mentioned in the survey. Once four biblically qualified men were identified, I invited them to participate in the study. The elders identified four qualified candidates, and thus the first goal was met.

To obtain data for the second goal of the project, enlisting the biblically qualified men to participate in the preaching workshop project, I sought a personal commitment from each candidate prior to the start of the project period. I held a private meeting with each potential candidate and gave him the Information and Participation Agreement (see appendix 2) and discussed its contents. We reviewed the project objectives, details, and expectations, and I answered any questions a candidate had during this time. Those wishing to participate in the project signed the participation agreement. This goal was met when four qualified candidates signed the participation agreement.

Once the four biblically qualified men had been identified and enlisted, data for the third goal of the project, improving the enlisted men's ability to exposit God's Word, could be obtained. Each participant was required to prepare four sermons over the course of the project. The participant selected his text for each sermon from one of the four literary genres of the Bible specifically chosen for this project: narrative, poetic, parabolic, and epistolary literature. The participants preached each sermon twice; first in the workshop setting where elders and peers evaluated his performance, and second, once the participant had revised his sermon according to the comments made in the workshop, he preached it to the congregation of EBC at one of its regularly scheduled services. A selected number of congregants evaluated each participant's performance in the congregational setting. Each participant preached four sermons twice; once in the workshop and once to the congregation.

Data for the third goal was obtained by two separate instruments over the course of the project. The first instrument was a workshop peer and elder evaluation based upon a rubric especially designed for this project (see appendix 3). The purpose of this instrument was to highlight each participant's strengths and weaknesses, make suggestions for improvement, and monitor progress.

The second instrument was an abbreviated version of the first, but selected individuals from the congregation used it to evaluate the sermon preached to the assembly (see appendix 4). The evaluation forms are designed to measure the content and delivery of each sermon. The purpose of this evaluation was to give each participant a congregational view of his sermon and provide a tool to measure progress over the course of the project. Each sermon had a minimum of four evaluators in the workshop and four in the congregation.[7]

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[7]The use of all instruments was in strict conformance to all SBTS ethics protocols.

CHAPTER 2

BIBLICAL AND THEOLOGICAL SUPPORT

Introduction

The primary responsibility of a pastor is to preach the Word and train others to do the same. This responsibility is evident in the shepherding imagery often used in Scripture to describe God's care for His people (e.g., Ps 21, Ezek 34:14-15, John 10:14-15) and those that God raises up to care for His people (Jer 23:4; 1 Pet 5:2). Not surprisingly, the primary duty of a shepherd is to feed the sheep. What is surprising, however, is the complexity of this task. In his insightful study of the practices of Bedouin sheepherders, Timothy Laniak provides a detailed look at just how much thought, energy, and attention goes into feeding sheep:

> One thing I learned during my experience out on the range was that if you care for sheep, you feed them *all the time*. I was surprised when we moved three or four times throughout the day to make sure that the flocks got the right mix and variety. The obvious concern was providing the flocks with adequate, balance nutrition. When we came in at dusk, their grazing intake was supplemented again, this time with a meal of enriched grain. Feeding is the only way to secure healthy production. Without it, there is less milk and fiber, and fewer healthy births. But of course, *proper* feeding is the issue. The animals get into poisonous plants, eat weeds that provide only empty calories, and kill themselves eating trash. I couldn't tell the difference between one form of vegetation an another, but soon discovered that shepherds have a sophisticated knowledge about their animals' consumption. Every region has its own combination of soil, climate, land formation and plant communities. Each is a mosaic of micro-environments that the shepherd must master.[1]

Laniak's years spent with the sheepherders of Israel, Jordan, and the Sinai Peninsula greatly illuminate the biblical imagery of a shepherd feeding his sheep. It involved planning, attention, effort, time, and a high degree of knowledge that could only

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[1]Timothy S. Laniak, *While Shepherds Watch Their Flocks*: *Forty Daily Reflections on Biblical Leadership* (China: Everbest through Four Colour, 2013), 59.

be learned from another shepherd. The same is true in a spiritual sense for those that God

calls to shepherd His people. Just as real sheep need real food, so Christ's sheep need

spiritual food.

This "spiritual food" is the pure teaching of God's Word. In commenting on

Peter's exhortation to the scattered elders in 1 Peter 5, John Calvin asserts that the term of

translated as presbyter or elder "includes the office of feeding . . . the flock of Christ

cannot be fed except with pure doctrine, which alone is our spiritual food."[2] Preaching

the pure doctrines of the Word of God is as fundamental to the spiritual life of the church

as food is to physical life. Just as sheep without food die, so also a church without

biblical nourishment dies. Proper biblical nourishment of the church is the paramount

task of those God calls to pastor His people.

Furthermore, Laniak clearly shows that sheep must be fed *nourishing* food.

Likewise, spiritual sheep must be nourished through the regular systematic exposition of

the Scriptures. Timothy Witmer writes,

> The Word of God is the food that will nourish and encourage the sheep. The elders
> of the church must assure that the public "Word" ministry of the church provides a
> healthy, well-balanced spiritual diet for the flock. The wise pastor will depend on
> *sola scriptura* as the food that is fed to the flock. It is only through God's Word that
> the flock will be able to withstand the attacks of the enemy of their souls. As many
> shepherds have drifted away from the staple of God's Word, their flocks have been
> malnourished, becoming gaunt and weak in their faith. The pastor should also be
> concerned to represent *scriptura tota* (the whole counsel of God) in his preaching
> ministry. The best way to provide this balanced diet is through the systematic
> expository preaching of the Scriptures.[3]

The Bible affirms Witmer's statement. By God's design, one of the primary

forms of biblical nourishment is expository preaching through biblically-qualified and

divinely-called men. God expects pastors to be expository preachers. Additionally, God

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[2]John Calvin, *Commentaries on the Catholic Epistles*, vol. 22, trans. John
Owen (Grand Rapids: Baker, 1996), 144.

[3]Timothy Z. Witmer, *The Shepherd Leader: Achieving Effective Shepherding
in Your Church* (Phillipsburg, NJ: P & R, 2010), 142.

expects pastors to recognize and equip future pastors to be expository preachers. Expository preaching is the means by which God has ordained that His people will be spiritually nourished from generation to generation. This chapter discusses several key scriptures that provide a biblical theology for this primary responsibility of a pastor to preach the Word and to train others to do likewise.

<div align="center">

Second Timothy 1:13; 2:1-7; 3:14-4:2

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The expository preacher must pass on the sound words of the Christian faith to the next generation. The sound words are the doctrines of Scripture, which must be embraced by the preacher and then systematically proclaimed. According to Paul's second letter to Timothy, this is the only way the Christian faith can be passed on to the next generation. Second Timothy delineates three key exhortations: retain (1:13), entrust (2:2), and preach (4:2). These three directives adequately summarize the primary pastoral duty of an expository preacher.

Retain! 2 Timothy 1:13

The year of this writing is around 67 AD during Nero's persecution.[4] Paul is awaiting his martyrdom in prison. Paul, at the end of his life as 2 Timothy 4:6-8 indicates, keenly feels his isolation (4:10; 16). Yet even in the twilight of his life, he still pours himself out for the gospel. His mind focuses on encouraging Timothy[5] to continue in the faith.

Due to the persecutions, many had deserted Paul and abandoned his teaching.

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[4]For a good defense of this date, see J. J. van Oosterzee, *The Two Epistles of Paul to Timothy: A Commentary on the Holy Scriptures*, trans. E. A. Washburn and E. Harwood (1863; Bellingham, WA: Logos Bible Software, 2008), 77.

[5]For a good biographical summary of Timothy's life and the historical occasion for Paul's letter to him, see George. W. Knight III, *The Pastoral Epistles*, New International Greek Testament Commentary (Grand Rapids: W. B. Eerdmans, 1992), 6-10.

Evidently, Paul fears for Timothy's resolve as well. This concern explains Paul's strong exhortation: "Do not be ashamed of the testimony of our Lord or of me" (1:8). In 1:13, Paul issues Timothy a forceful command: "Retain the standard of sound words which you have heard from me, in the faith and love which are in Christ Jesus."

The imperative command in this verse is "retain" The word means "to hold to or grip"[6] as if Timothy was in danger of letting go. "Sound" conveys the idea of "being in a state of good health."[7] In the context of this verse, "sound words" refer to the doctrinal purity and error free teachings of Paul, which stand in contrast to the sickly teachings of immoral men (1 Tim 1:8), the morbid interests of depraved minds who think that godliness is a means of financial gain (1 Tim 6:3), and the gangrenous teachings of Hymenaeus and Philetus (2 Tim 2:16).

By the end of the book, "sound words" encompass the gospel (1:10), Paul's apostolic teaching (1:13), the Old Testament (3:15, most writers are convinced that the sacred writings of 3:15 are a reference to the Hebrew Scriptures which now constitute the Old Testament),[8] and *all* Scripture (3:16, which include the entire canon of Old and New Testament Scripture). Paul exhorts Timothy to embrace the sound words that were passed on to him, hold on to them, continue in them, and then entrust them to faithful men.

Entrust! 2 Timothy 2:2-7

In 2 Timothy 2:2-7, Paul says,

The things which you have heard from me in the presence of many witnesses, entrust these to faithful men who will be able to teach others also. Suffer hardship with *me*,

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[6]W. Arndt, F. W. Danker, and W. Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (Chicago: University of Chicago Press, 2000), 420.

[7]Ibid.

[8]For this discussion, see W. D. Mounce, *Pastoral Epistles*, Word Biblical Commentary, vol. 46 (Dallas: Word, 2000), 563; and W. L. Liefeld, *1 and 2 Timothy, Titus*, The NIV Application Commentary (Grand Rapids: Zondervan, 1999), 279.

as a good soldier of Christ Jesus. No soldier in active service entangles himself in the affairs of everyday life, so that he may please the one who enlisted him as a soldier. Also if anyone competes as an athlete, he does not win the prize unless he competes according to the rules. The hard-working farmer ought to be the first to receive his share of the crops. Consider what I say, for the Lord will give you understanding in everything.

In 2 Timothy 2:3, Paul issues a strong imperative command to Timothy to join him in suffering for the sake of gospel work. Unlike Paul's call to suffering in 1:8, in the context of persecution, the call to suffer in 2:2-7 is in the context of entrusting the sound words of Paul to faithful men who will pass them along to others.

The task of entrusting the sound words of apostolic teaching was going to take an unusual amount of effort. Paul urged Timothy to "Consider what I say" (2:7), that is to give careful thought, because he needs God-given "understanding" to comprehend the depth of these teachings. A quick gloss or mere superficial assent would not be sufficient. Paul wants to make sure Timothy understands the task set before him and the suffering involved.

The task set before Timothy (v. 2). "The things which you have heard from me in the presence of many witnesses, entrust these to faithful men who will be able to teach others also." Essentially, Timothy's ministry was an entrusting ministry. Entrust comes from παρατίθημι (paratithēmi), which carries the idea to set before,[9] as in Mark 6:41: "And He took the five loaves and the two fish, and looking up toward heaven, He blessed the food and broke the loaves and He kept giving them to the disciples to set before them." It also carries the idea of committing something into the care of another for safe keeping[10] as in Luke 23:46: "And Jesus, crying out with a loud voice, said, 'Father, into your hands I commit my spirit.'"

Timothy was to entrust the things which he had heard from Paul "in the presence

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[9]Arndt, Danker, and Bauer, *A Greek-English Lexicon*, 772.

[10]Ibid.

of many witnesses." These witnesses would have included the other apostles whose witness affirmed the soundness of Paul's words. No secret knowledge between Paul and Timothy is in view but that which was widely affirmed by other apostolic witnesses. Timothy was to entrust the sound words of apostolic teaching that was in line with Hebrew Scriptures and the gospel of Jesus Christ. It is evident at this juncture in Paul's letter that the sound words mentioned in 1:13 include the apostolic teaching of Paul that was readily affirmed by other apostles.

Not only was Timothy's ministry to be an entrusting ministry but it was also to be a selective ministry. Timothy was to entrust the sound words of the apostolic faith only to πιστοῖς ἀνθρώποις (*pistos anthrōpois*), faithful men. Here the text emphasizes the trustworthiness of these men. These men had to be skilled in teaching and trustworthy. Timothy was to pour himself into those who show promise of being able to pass the faith on to others.

The transient nature of earthly existence dictates that church leaders multiply their replacements. In 4:9, Paul directs Timothy to leave Ephesus, even before his work is done, so Paul can see Timothy one last time. This trip would have taken months, if not a year. In order to continue the work that Timothy began, it was essential that men of character continue to teach the same gospel Timothy learned from Paul. This mantle goes beyond the basics of the gospel of salvation to include the careful, systematic teaching of sound doctrine, life discipline, and diligent care of the church of Christ. This particular ministry was selective. It was reserved for faithful men who would be able to teach others also. Paul directed Timothy to invest in the lives of spiritually devout men who were gifted to teach future pastors and evangelists.

An entrusting ministry is, by nature, selective. While the church is to scatter God's Word far and wide in the sense of evangelism, it must be more selective when it comes to pouring out its time, resources, prayers, and energies into future leaders. Pastors only shepherd for a season. Likewise, the tenures of Sunday school teachers, Bible study

leaders, ministry directors, small group leaders, etc., will come to an end. For this reason, it is the duty of the church to train its own replacements. Just as Paul trained his replacement, Timothy, so the church must be active in training its replacements. The sound words of faith must be entrusted to faithful individuals who will carry on the ministry of the church.

      The suffering involved in Timothy's task (vv. 3-6). "Suffer hardship with me." Συγκακοπαθέω (*synkakopatheō*) is a compound verb meaning to suffer hardship together with someone else.[11] Paul called on Timothy to suffer with him as a fellow comrade. Paul is not asking Timothy to make any sacrifices that he (Paul) had not already made or was willing to make. There is a communal call to this kind of suffering for the gospel. This imperative command is the same that Paul gave to Timothy at the beginning of the letter (v. 1:8). Passing on the standard of sound words to faithful men is going to be a difficult task; it will involve suffering. In verses 3-6, Paul gives Timothy three illustrations that describe the suffering: a soldier, athlete, and farmer.

      The imagery of a soldier (vv. 3-4) compares the suffering involved in entrusting the sound words of the faith to others to that of a soldier suffering in his duty. In verse 3, Paul not only calls on Timothy to be a soldier of Christ Jesus but to be a good soldier. The call is not to simply do the minimum duty, but to serve his Lord with everything he is and has. This standard of excellence is seen in what he does not do and why.

      A good soldier does not get entangled with the affairs of everyday life. The word entangled comes from ἐμπλέκω (*emplekō*), which means "to be interlaced to the point of immobility," like a sheep's wool in thorns.[12] It appears in the middle voice, indicating that a good soldier does not allow himself to get caught up and enmeshed in

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[11]Arndt, Danker, and Bauer, *A Greek-English Lexicon*, 951.

[12]Ibid., 324.

the affairs of everyday life. A soldier on the battlefield is not out bargain shopping, building model trains, looking for real-estate deals, or any other activities characteristic of civilian life. Suffering soldiers in active service hold on loosely to civilian life. They put their civilian lives on hold until war time has ended. Why do they do this? Simply because good soldiers aim to please their commanding officer. There is a single-mindedness of an active soldier such that he may please the one who enlisted him as a soldier (v. 4).

Paul is calling Timothy to suffer in a similar fashion, as well as those who will follow Paul's pattern of gospel ministry. The pastor is to be undistracted by the normal affairs of everyday life so that he can give himself wholeheartedly to Christ and carrying out His orders. Matthew 6:24 makes it abundantly clear that no one can serve two masters. This principle is especially true for the biblically faithful men of this world. They must be careful of their strong desire to please themselves. They are to avoid the pattern of Demas (v. 4:9) and embrace the pattern of Paul.

Paul uses another image (v. 5), a competitive athlete, to illustrate another aspect of the suffering necessary to entrust the sound words of truth to faithful men: "Also if anyone competes as an athlete, he does not win the prize unless he competes according to the rules." "Competes as an athlete" comes from the verb *athleō,* which means "to engage in a competition or conflict."[13] Athletes struggle and compete with the intention to win. But they must do so according to the rules, literally in accordance with the rules or laws of the athletic event, if they are going to win the prize. This condition has two implications.

First, this clause dictates that a competitor must complete according the actual contest rules. A second implication of this clause involves preparation. Mounce cites a number of sources that affirm competing according to the rules also included proper

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[13]Gerhard Kittel, Gerhard Friedrich, and Geoffrey W. Bromiley, eds., *Theological Dictionary of the New Testament* (Grand Rapids: Eerdmans, 1964), 167.

training.[14] He refers to a Greek rule "that called for ten months of preparation before the games, an oath to Zeus that the preparation was done properly, and punishment if one lied."[15] Similar rules apply to preachers today. They must prepare well and live well for the gospel's sake. They must be born again; they must be obedient students of God's Word; they must deny themselves; they must be men of prayer; and they must be true disciples of Christ themselves. Without such a lifestyle, pastors will be unable to pass the sound words of truth to the next generation because they will undo with their lives what they say with their mouths. Richard Baxter powerfully exhorted,

> Take heed to yourselves, lest your example contradict your doctrine, and lest you lay such stumbling-blocks before the blind, as may be the occasion of their ruin; lest you unsay with your lives, what you say with your tongues; and be the greatest hinderers of the success of your own labors.[16]

Paul continues with a third image of the suffering involved in passing on the truth to faithful men, that of a farmer (v. 6): "The hard-working farmer ought to be the first to receive his share of the crops." "Hard-working" comes from of the verb κοπιάω *kopiaō,* which means to exert oneself physically even to the point of becoming weary.[17] Such is a good description of farming.

Those who have had the experience of farm life can well attest that farming is a toilsome enterprise. A farmer does not determine his deadlines, they are given by nature: shredding, plowing, planting, weeding, and harvesting. A farmer works long hours. He is up early and works late. A farmer works in all climates and conditions: hot, cold, wet, dry, and even during allergy season. A farmer's work is repetitive, dull, monotonous,

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[14]Mounce cites Pausanius *Description of Greece*; references in Wettstein, *Novum Testamentum Graecum*; J. H. Krause, *Die Gymnastik und Agonistik der Hellenen*; Bernard; and Lock in Mounce, *Pastoral Epistles*, 510.

[15]Ibid.

[16]Richard Baxter, *The Reformed Pastor* (repr., Fearn, Scotland: Banner of Truth Trust, 2001), 63.

[17]Arndt, Danker, and Bauer, *A Greek-English Lexicon*, 558.

unexciting, and often lonely. Crops grow inch by inch; results take time. A farmer endures all these difficulties because of a love for the harvest. As Paul states in verse 6, the farmer looks forward to being the first to receive his share of the crops. Farming is an accurate analogy of Paul's ministry. He labored, planted, weeded, and harvested, and then he trained others to do the same. Such an enterprise involves suffering.

These three metaphors illustrate Timothy's need to suffer hardship with Paul in the ministry of entrusting the sound words of truth to the next generation. A soldier suffers by being forced to ignore civilian affairs. So will Timothy. An athlete suffers by training properly. So will Timothy. A farmer suffers by working hard. So will Timothy. However, each of Paul's metaphors also has its own reward that makes the suffering worthwhile. The soldier seeks the reward of pleasing his commander in chief, the athlete seeks the reward of a trophy, and the farmer seeks the reward of the first and best share of the crops. Paul wants Timothy to understand that the rewards of gospel ministry are worth the suffering.

Preach! 2 Timothy 3:14-4:2

> You, however, continue in the things you have learned and become convinced of, knowing from whom you have learned *them*, and that from childhood you have known the sacred writings which are able to give you the wisdom that leads to salvation through faith which is in Christ Jesus. (2 Tim 3:14-15)

In verse 14, Paul gives Timothy another imperative command to continue in the things he had learned. Timothy grew up in a Godly home. The sincere faith of his mother and grandmother played a role in laying a foundation for Timothy's faith. Timothy had also learned from Paul. Paul modeled a life of suffering for the sound words of the faith. Paul's life matched the message he proclaimed and he exhorted Timothy to the same standard. Timothy was to continue in the sound teaching he had come to believe and to remember the people in his life that had lived a life faithful to the sound words of the faith.

In verse 15, the sound words mentioned in 1:14 are more fully developed to include the Old Testament Scriptures. As Mounce points out, the reference to sacred

writings is best understood as a common way Greek-speaking Jews referred to the Hebrew Canon of Scriptures (Law, Prophets, Writings).[18] Two characteristics of the Old Testament need to be understood at this juncture. First, Old Testament Scriptures have the ability to impart wisdom. Paul declares, "Sacred writings . . . are able to give you . . . wisdom" (v. 15a). Second, the Old Testament points to Christ, leading to salvation through faith which is in Christ Jesus (v. 15b). The Old Testament leads a person to eternal life in Christ through faith.

In 3:16-17, Paul goes on to include all Scripture in the category of sound words and lays the theological foundation for his strong exhortation that will come in 4:2 to "preach the Word." These verses have profound impact on the understanding of the role of Scripture in the church: "All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; so that the man of God may be adequate, equipped for every good work" (2 Tim 3:16-17).

Several key doctrines regarding the nature of and purpose of Scripture emerge from these verses. The first deals with the inspiration of Scripture. B. B. Warfield aptly summarizes how the θεόπνευστος (*theopneustos*) is to be understood:

> The Greek term has . . . nothing to say of inspiring or of inspiration: It speaks only of a 'spiring' or 'spiration.' . . . What it says of Scripture is, not that it is 'breathed into by God' or is the product of Divine 'inbreathing' into its human authors, but that it is breathed out by God, 'God breathed,' the product of the creative breath of God.[19]

God did not simply inspire writers to come up with Scripture, but used writers to bring forth Scripture. Since the Scriptures are "breathed out" by God, they are also understood to be inerrant and authoritative because they originate from God himself. Another key doctrine that emerges from verse 16 involves the sufficiency of Scripture.

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[18]Mounce, *Pastoral Epistles*, 563.

[19]Benjamin B. Warfield, *The Inspiration and Authority of the Bible* (Philadelphia: Presbyterian and Reformed, 1970), 133.

The Greek word ὠφέλιμος (*ōphelimos*) translated as "profitable" includes the ideas of that which is useful and beneficial.[20]

The Scriptures, as Paul declares to Timothy, are sufficient for teaching (i.e., providing Godly instruction), reproof (i.e., rebuking those in sin), correction (i.e., correcting those in error), and training in righteousness (i.e., guiding people in God's ways). In verse 17, Paul goes on to tell Timothy that the Scriptures have made him adequate (that is complete, capable, proficient in the sense of being able to meet all demands)[21] and equipped (thoroughly furnished)[22] to meet every demand that gospel ministry will require. Having laid this theological basis, Paul goes on in 4:1-2 to issue Timothy one of the most forceful exhortations given to anyone in Scripture:

> I solemnly charge *you* in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom: preach the word; be ready in season *and* out of season; reprove, rebuke, exhort, with great patience and instruction.

The solemn charge of verse 4:1 is the emphatic command to "Preach the Word" in verse 4:2. The word used is *kērussō* (to make an official announcement, announce, make known, by an official herald or one who functions as such)[23] not *evangelizō* (to bring the good news, proclaim the divine message of salvation, proclaim the gospel).[24] Timothy is not merely to preach the "good news" of God's Word, although that is certainly demanded, but he is to be ready to declare the whole counsel of God on any topic, in any situation, and at any time. When reproof is needed, Timothy is to give it via the Word of God. Likewise,

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[20]Arndt, Danker, and Bauer, *A Greek-English Lexicon,* 1108.

[21]A. D. Litfin, *2 Timothy*, The Bible Knowledge Commentary, vol. 2 (Wheaton, IL: Victor, 1985), 757.

[22]Ibid.

[23]Arndt, Danker, and Bauer, *A Greek-English Lexicon*, 543.

[24]Ibid.

when a situation demands rebuke or exhortation, Timothy is to proclaim the truth of God to the people involved.

The Word that is to be preached in 4:2 corresponds to the Scripture mentioned in 3:16, which constitutes the full body of the sound words mentioned in 1:13 and for the church today, the only body of sound words. It is not merely the words of the Scriptures but the doctrines that they teach. Paul is not just telling Timothy to get copies of the Scriptures into the hands of people but to preach them. The words of Scripture, properly taught by a person who has completely embraced them, are the standard of sound words that Paul wants Timothy to retain and pass on. This charge is what Paul did and this is what today's shepherds are to do as well.

First Timothy 3:1-7

The task of entrusting the sound words of scriptural truth requires a selection process. Before Timothy was to invest the time, energy, and effort it takes to pass on the standard of sounds words to the next generation, he was to make sure he was investing in faithful men. When Paul commanded Timothy to entrust the sound words of the faith to faithful men in 2 Timothy 2:2, Timothy would have naturally thought of those men who met the qualifications Paul had already expressed in his previous letter (1 Tim).

Paul's commission to Timothy still stands today. Pastors are to select biblically-qualified men based on this list, train them to handle the Word accurately, and install them to the teaching posts of the church. First Timothy 3:1-7 provides a sound basis for identifying biblically-qualified men who are to be considered for a more formal process of training. Paul makes it clear in 3:1 that the qualifications he is about to outline apply specifically to those who aspire to be an overseer: "It is a trustworthy statement: if any man aspires to the office of overseer, it is a fine work he desires to do."

An overseer is from the word ἐπισκοπή (*episkopē*), which refers to the act of

watching over and implies a responsible position of oversight and supervision.[25] The term was used in the early church to describe the charge of a bishop.[26] This statement does not imply two different standards of holiness in the church. The holy standards given to the elders apply to the whole church. There are not two standards of morality being set forth but one. The list is required of elders, but the standards are for all.

Elders are to mirror the virtues God wants for all His people and are to be living examples to the church. Biblical doctrine is to be embraced, cherished, and taught by the men Christ calls to shepherd His church. The rest of this passage reveals that a faithful witness models Godly conduct in three areas: their personal life (vv. 2-3), their relationships with others (vv. 4-5), and their ability to avoid the pitfalls of the devil (vv. 6-7).

**An Elder Models Godly Conduct
in His Personal Life (3:2-3)**

In 1 Timothy 3:2-3 Paul says, "An overseer, then, must be above reproach, the husband of one wife, temperate, prudent, respectable, hospitable, able to teach, not addicted to wine or pugnacious, but gentle, peaceable, free from the love of money."

Twelve virtues characterize the personal life of those that God calls to be an overseer of His church. The first, and overarching, virtue applies to the remaining eleven. An overseer must be above reproach. The Greek word ἀνεπίλημπτος (*anepilēmptos*) conveys the ideas of being above criticism, above reproach, and not open to blame.[27] Such a person is blameless, without stain (as used in 6:14), and his conduct is above reproach so that no one can bring an accusation against him. An overseer's personal life

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[25]Arndt, Danker, and Bauer, *A Greek-English Lexicon*, 379.

[26]Knight notes that the word was found in a fourth-century Christian inscription from Lycaonia that described a bishop. Knight, *The Pastoral Epistles*, 1.

[27]J. Swanson, *Dictionary of Biblical Languages with Semantic Domains: Greek New Testament* (Oak Harbor, WA: Logos Research Systems, 1997), 455.

must be of such integrity and quality of character that no one will have grounds to slander him, or his message. This kind of blamelessness must be evident in the remaining eleven virtues.

The husband of one wife—is sexually pure. The literal word order in the Greek μιᾶς γυναικὸς ἄνδρα (*mias gynakios andra*) is "a one woman man" and describes a man who is devoted to one woman. As mentioned previously, the operative principle is "above reproach." He must have a reputation for upholding God's design for marriage. Sexual purity is in view. A faithful man is not a flirt. He is not caught up in the moral filth of the popular culture. Those called to follow Christ are to honor God's design for marriage whether single or married. They are to be sexually pure and those God calls to lead His people are to be exemplary in this regard.

Temperate—not given to excess. The Greek word νηφάλιος (*nēphalion*) often relates to a person who is not excessive in the use of alcoholic beverages.[28] It describes a sober, clearheaded, and self-controlled individual. This virtue applies not only to the excesses of alcohol or other intoxicating substances, but can include any other vice or passion. He is not a coarse person, nor an indulgent person, nor a rash person. Nothing about his tastes or his habits can give reason to be accused of excess. He is not a person given to his senses. He cannot be accused of flakiness, flightiness, shallowness, or instability. He is sound and balanced in judgment, and disciplined and controlled in temperament.

Prudent—self disciplined. This term comes from the word σώφρων (*sṓphrōn*), which means to be prudent, thoughtful, and self-controlled.[29] It applies to women in Titus

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[28]Arndt, Danker, and Bauer, *A Greek-English Lexicon*, 372.

[29]Ibid., 987.

2:5 and carries the idea of being sensible in a chaste and modest manner. A similar word is translated as "dignity" in 3:11, which describes how women ought to conduct themselves in the church.

Some antonyms include such words as reckless, careless, and hasty. This type of person will not be able to stay above reproach. Conversely, the person God calls to lead His church will be of sound mind, careful in his words, and careful in the way he lives his life. He is skilled in ordering his priorities. He manages himself well. A person who cannot manage himself will not be able to manage the church.

Respectable—appropriate. The root word, κόσμιος *(kosmios)*, describes a person who is respectable, of good behavior, and honorable.[30] He has a keen sense of appropriateness. The men that God desires to lead His church will have an inner moral excellence seen in outward orderly behavior. Their prudence naturally leads to appropriate behavior. Ruth, for example, was described as a woman of excellence (Ruth 3:11). She said and did that which was respectable before God and man. The same is true of the men called to lead the church; they must have the ability to speak and act respectably.

Hospitable—a lover of strangers. The Greek word φιλόξενος (*philoxenon*) often translated "hospitable" is made up of two words: *philos* and *xenos*, which together convey the idea of showing love to strangers. Strictly speaking it describes a *stranger-*loving person who is therefore hospitable, and kind to strangers.[31] Biblical hospitality is showing kindness to strangers and is necessary for at least two reasons. First, the great commission implies reaching out to strangers. Second, the great commission implies taking

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[30]Arndt, Danker, and Bauer, *A Greek-English Lexicon*, 561.

[31]Timothy Friberg, Barbara Friberg, and Neva F. Miller, *Analytical Lexicon of the Greek New Testament* (Grand Rapids: Baker, 2000), 400.

in fellow Christians whether they are proclaiming the gospel or fleeing persecution; both were common in Paul's day.

Able to teach—a skillful teacher. The Greek word διδακτικός (*didaktikos*) refers to someone who is skillful in teaching.[32] A skillful teacher is able to teach sound doctrine and refute false doctrine (Titus 1:9). Since feeding the sheep is a primary responsibility of a pastor, it follows that those God calls to pastor His flock will demonstrate a level of teaching ability. One will grow in his ability to preach and teach God's Word, but Timothy had to recognize those who showed promise before investing time in them. Those God calls to lead His church will manifest an aptness to teach to some degree.

Not addicted to wine—not a drinker. The Greek word πάροινος (*paroinos*) describes a person who habitually drinks too much.[33] However, the emphasis is not upon a drunken person. Timothy knew the town drunk was not a candidate for an elder in the Ephesian church. Paul is telling Timothy that known as drinkers are not candidates. The person God calls to lead His church does not frequent bars or involve himself in scenes associated with drinking.[34]

Proverbs 31:5 makes it clear that wine is not for those in positions of great responsibility: "For they will drink and forget what is decreed, and pervert the rights of all the afflicted." The sound words of the faith have not been committed to drunkards or those known as such. A herald of the gospel must be a person whose associations are

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[32]Arndt, Danker, and Bauer, *A Greek-English Lexicon*, 240.

[33]J. P. Louw and E. A. Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1996), 780.

[34]John MacArthur, *1 Timothy*, *The MacArthur New Testament Commentary* (Chicago: Moody, 1995), 109.

very different from those of the world and whose example leads others to righteous conduct, not sin.

Not pugnacious—not a fighter. The Greek word πλήκτης (*plēktēs*) describes someone who is ready to strike, a bully, or a quarrelsome person.[35] Such a person is a fighter, contentious, and combative. A pugnacious person is easily offended; little things set him off. He majors on the minors. He has a domineering personality. Such people are not teachable. A pugnacious person is not a good disciple of Christ and will not make good disciples of Christ.

Gentle. The Greek word ἐπιεικής (*epieikēs*) refers to a person who "is not insisting on every right of letter of law or custom." Such a person is "yielding, gentle, kind, courteous, and tolerant."[36] Contrary to being a fighter, a leader is to be gentle with people. This word describes a person who is considerate, kind, and congenial. A gentle person is focused on people more than tasks. He consistently spurs others on to good works without driving them to the breaking point. A leader is to be a reflection of Christ; gentle and lowly of heart. Christ's yoke is easy and His burden is light. A godly leader strives with people in a gentle and kind manner. Such are the men that God calls to lead His church.

Peaceable—not contentious. The Greek word ἄμαχος (*amachos*) describes a person who is not quarrelsome, and not contentious,[37] but rather a calmer; one who is skilled in diffusing tension and mediating hostility. Contrary to a fighter, he does not look

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[35]Friberg, Friberg, and Miller, *Analytical Lexicon*, 316.

[36]Arndt, Danker, and Bauer, *A Greek-English Lexicon*, 371.

[37]Louw and Nida, *Greek-English Lexicon*, 495.

for reasons to be offended but instead looks for reasons to be at peace. He looks for ways to quiet quarrels.

Free from the love of money—not covetous. The Greek word ἀφιλάργυρος (*aphilargyros*) refers to one who does not love money and is not greedy.[38] Such a person is not a pursuer of money and not covetous. A lover of money is typified by being stingy and not generous; he has his personal net worth rather than the souls of people on his mind. Such greed was true of the false teachers in Ephesus (1 Tim 6:5–10). A Christian infected with a love for money is a poor witness for the sound words of biblical truth.

Before Timothy was to invest his time, energy, and himself into passing on the sound words of the faith to the next generation of church leaders, he had to evaluate their personal life in light of these twelve virtues. An overseer must be above reproach in all aspects of his personal life. Paul knew from harsh personal experience the importance of this principle. Those who sought to destroy the gospel did so by trying to destroy Paul's reputation. Their plan was to discredit Paul on moral grounds and in so doing discredit the gospel he preached. An elder cannot give anyone any grounds to call into question the legitimacy of the gospel. Throughout his ministry Paul was constantly being accused of impure motives, yet he was able to refute his accusers because his personal life was above reproach.

An Elder Models Godly Conduct in His Relationships with Others (3:4-5)

Paul goes on to say in 1 Timothy 3:4-5, "He must be one who manages his own household well, keeping his children under control with all dignity (but if a man does not know how to manage his own household, how will he take care of the church of God?" The kind of man that God calls to lead His church is one who manages his own household well.

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[38]Arndt, Danker, and Bauer, *A Greek-English Lexicon*, 157.

To run a household well, one must be able to manage quite a number of tasks and, more importantly, effectively lead people. Specifically, this virtue is seen in the way he handles his children. Is he able to keep them under control with all dignity? It is one thing to keep his children under control; it is another thing to keep composure while doing so. The phrase "with all dignity" means maintaining control in a dignified manner.

A rhetorical question is asked in verse 5. The answer is simple, those who do not know how to manage their own households will not know how to take care of the church of God. A great indication of a man's leadership ability is seen in his home. This implies some level of maturity in the children and a fatherly time commitment to their training. An overseer holds a position of authority over other people. Therefore, men who lead their families well without resorting to tyranny and heavy-handedness are suitable candidates for church leadership. Modeling godly conduct involves managing relationships well.

**An Elder Models Godly Conduct
in His Ability to Avoid Pitfalls
of the Devil (3:6-7)**

Paul goes on to say in 1 Timothy 3:6-7, "and not a new convert, so that he will not become conceited and fall into the condemnation incurred by the devil. And he must have a good reputation with those outside the church, so that he will not fall into reproach and the snare of the devil." Pitfalls are a reality of life. A church leader must be able navigate through life without falling into them himself. These verses specifically address two major pitfalls.

First pitfall—the condemnation of the devil (v. 6). This pitfall is brought on by pride. The word conceited means puffed up.[39] It is the passive form and conveys the notion of one becoming overwhelmed by pride because of his high position. The devil

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[39]Arndt, Danker, and Bauer, *A Greek-English Lexicon*, 1021.

was removed from his place of authority because he thought too highly of himself. Likewise, those who are proud will fail to avoid the pitfall of God's judgment upon them. The goal is to rule out anyone who is susceptible to pride. A new convert is not the only person susceptible to pride. Vain people in love with their own beauty, talent, or position are also susceptible. Whether the person is an excellent teacher, a great spokesman, or a new convert, pride in a pastor/elder will be brought down by God Himself. It is just a matter of time.

As one grows and matures in Christ, the knowledge of the Scriptures, and the knowledge of his own heart, he realizes nothing within him is worthy of boasting. A new convert will not possess this time-honored maturity. Pride is odious to the teachings of grace. A conceited pastor mocks grace and so does anyone who will not walk in humility before God. God wants humble leaders that to model humility to His people.

Second pitfall—the snare of the devil (v. 7). The word for snare could also be translated as trap.[40] The devil is always looking to entrap the ministers of the gospel in a prison of disgrace. He wants to bring down the gospel by causing pastors/elders to fall into reproach. An elder must be able to avoid this pitfall, which devastates not only his life, but also the ministry of the church.

Jesus said, "This gospel . . . shall be preached in the whole world" (Matt 24:14), but the devil has purposed to stop it. One way is by disgracing the message bearers to such a degree that those outside the church will not listen to the message. For this reason an elder must have a good reputation with those outside the church. It does not mean that those outside the church will embrace his message. In fact, they may be very antagonistic to it. However, an elder's character should garner respect and admiration even if his message is rejected.

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[40]Arndt, Danker, and Bauer, *A Greek-English Lexicon*, 747.

Matthew 28:16-20

In Matthew 28:16-20 Matthew records the Great Commission:

> But the eleven disciples proceeded to Galilee, to the mountain which Jesus had designated. When they saw Him, they worshiped *Him*; but some were doubtful. And Jesus came up and spoke to them, saying, "All authority has been given to Me in heaven and on earth. "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age."

Parting words are always important. They emphasize that which is most pressing on the mind and heart of those who say them. Such is the case in the final words of Matthew's Gospel. The setting has abruptly changed from Jerusalem to Galilee where Jesus began His public ministry. Hagner notes that the consummation of the story takes place "where the ministry began: in 'Galilee of the Gentiles' the light dawns that overcomes the shadow of death (4:15–16) and makes possible the mission to the Gentiles (verse 19)."[41] What Jesus began in Israel will continue to the nations through those Jesus commissions here to take the news, which will serve as a light to the nations.

After all that has been said regarding the person and work of Jesus Christ, specifically in the blazing light of Jesus' resurrection, Matthew gives a summary statement about the life-mission of the church: who they are, what they are to do, and why they are to do it. In just five verses, Matthew sets forth the direction every follower of Christ is to take in life. This direction is for both the individual and corporate church. There is perhaps no clearer statement regarding the biblical mandate for God's people to be engaged in the task of proclaiming the words of Jesus Christ than those found in Matthew 28:16-20.

This familiar passage is often, and rightfully, referred to as the Great Commission; for in it Christ's method to make disciples of all the nations envisions that one generation will expound God's Word to the next. Four characteristics of the mission of the church can be drawn from this passage.

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[41]D. A. Hagner, *Matthew 14–28*, Word Biblical Commentary, vol. 33B (Dallas: Word, 1998), 883.

**The Church Is to Obey the
Commands of Jesus (v. 16)**

Matthew 28:16 says, "But the eleven disciples proceeded to Galilee, to the

mountain which Jesus had designated." For the first time in the Gospel of Matthew the

disciples are referred to as the eleven rather than the twelve. Judas is no longer among

them but Peter is with them. Jesus commanded the disciples to go to Galilee (vv. 7, 10)

where they would see Him. The text does not state where in Galilee they were to go, but

it is clear in verse 16 that Jesus had told them a specific mountain. Hagner notes that the

traditional site is Mount Tabor, but since Scripture does not affirm this there is no way to

be certain. What is certain is that the disciples obeyed Jesus and went to the place He

designated.[42]

Simple acts of obedience characterize Jesus' disciples. In fact, obedience to

Jesus is implied in the very definition of a being a disciple. Morris provides a good

summary of Matthew's use of the term: "In this gospel a disciple is both a learner and a

follower; a disciple takes Jesus as his teacher and learns from him, and a disciple also

follows Jesus."[43]

The sanctifying quality of these eleven was that they went where Jesus told

them to go. They were set apart by simple obedience. Thirty years later Peter refers to

scattered believers as those set apart by the "sanctifying work of the Spirit, to obey Jesus

Christ" (1 Pet 1:2). Simple obedience is a fundamental characteristic of being a disciple

and will prove to be a necessary characteristic in order to make disciples of others (v. 9).

It is through such people that Jesus intends to fulfill His task of proclaiming the gospel to

the ends of the earth.

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[42]Hagner, *Matthew 14–28*, 884.

[43]Leon Morris, *The Gospel according to Matthew*, The Pillar New Testament
Commentary (Grand Rapids: W. B. Eerdmans, 1992), 746.

The Church Is to Worship the
Person of Jesus (v. 17)

"When they saw Him, they worshiped *Him*; but some were doubtful" (Matt 28:17). The disciples worshipped Jesus in like manner as the women when Jesus met them as they left the tomb (v. 9). The NASB has the object stated correctly. The disciples did not merely worship God but Jesus, which was the proper response, as Wilkins aptly states,

> All along Jesus has been leading them to understand his true identity as the Son of God, a fact in his earthly ministry that was difficult for them to comprehend. But now that he has been raised, which is the declaration that he is indeed God's Son, and they have received at least two to three appearances from the risen Jesus prior to this in Jerusalem, they are prepared to give him the homage that is due him.[44]

Nolland echoes Wilkins: "By this stage in Matthew's story, the manner in which Jesus manifests God's presence is clearly such that the only proper response involves worship of Jesus."[45] The disciples worshipped Jesus and He clearly received their worship. All that the disciples had learned from Jesus and all that the disciples had learned about Jesus as eyewitnesses led them to one point: worshipping Him. It must be remembered that the original band of disciples whose proclamation gave rise to the vast numbers of the modern church were Jesus worshippers.

It is important to note the somewhat strange comment of Matthew that some were doubtful. This phrase has caused significant debate among commentators. Hagner provides some help here:

> The key to a proper understanding of the statement is the definition of the verb διστάζειν. To begin with, it must be stressed that the verb does not refer to unbelief, nor even perplexity. As I. P. Ellis has pointed out, the evangelist had available ἀπιστεῖν for "disbelieve" and ἀπορεῖν for "be perplexed." The word occurs in the New Testament only here and in 14:31. In the latter passage, Peter walks on the water until he sees the wind and becomes afraid. Then Jesus addresses him as

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[44]M. J. Wilkins, *Matthew*, The NIV Application Commentary (Grand Rapids: Zondervan, 2004), 948.

[45]John Nolland, *The Gospel of Matthew: A Commentary on the Greek Text* (Grand Rapids: W. B. Eerdmans, 2005), 1271.

ὀλιγόπιστε, "O little faith," and asks εἰς τί ἐδίστασας, "Why did you doubt?" The doubt here amounts to hesitation, indecision . . . and perhaps uncertainty. In Peter's case the doubt indicates a divided mind brought about by a lack of an adequate measure of faith, not a lack of faith altogether.[46]

The disciples had endured much in a short period of time; they had witnessed extraordinary things. Their thoughts and emotions ranged from severe distress to delirious joy. It is no surprise that some of disciples might be marked with a residue of hesitation and/or reluctance to unrestrained worship of Jesus. A desire to affirm the question, "Could this really be true?" may have been the gist of the hesitation. Nolland makes a valuable observation:

> It is no accident that προσεκύνησαν ("worshipped") also occurs in the context of Matthew's only other use of διστάζειν ("doubt"; 14:31, 33). Peter doubts; all worship. The challenges to the faith of the one who, in faith, walks on the water to Jesus do not go away in the postresurrection situation of the church. For Peter doubt gives way to worship; but amidst the challenges of life, both doubt and faith that leads to worship at times coexist. The possibility that one will prove to be 'of little faith' (14:31) remains.[47]

Even the eyewitnesses of Jesus' resurrected body were not completely free of the lingering hesitation to an unrestrained worship of Jesus. Yet, despite their reluctance they all did indeed worship. Worshipping Jesus, like obeying Jesus, is another fundamental characteristic of those God will use to spread salvation's light to the nations.

**The Church Is to Recognize the
Authority of Jesus (v. 18)**

"And Jesus came up and spoke to them, saying, 'All authority has been given to me in heaven and on earth'" (Matt 28:18). Here is a beautiful scene and a very touching moment in the Gospels. Jesus demonstrates His kindness by not forsaking His people even though they forsook and denied Him. He did not come to rebuke them for their faithlessness but to reestablish an intimate relationship with them. Jesus is now the possessor of *all* authority.

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[46]Hagner, *Matthew 14–28*, 885.

[47]Nolland, *The Gospel of Matthew*, 1263.

How should this be understood? Jesus had already demonstrated that He possessed divine authority; He taught as one having authority (7:29). In Chapter 9, He asserts His authority to forgive sins (vv. 6, 8). He had authority over unclean spirits and the human body (10:1, 8). In 11:27, Jesus made the incredible claim that "all things have been handed over to Me by My Father." Lange rightly understands this statement in an absolute sense, meaning that "everything was committed to His government by the Father." He goes on to state that this authority extended over His enemies:

> The main point lies in the idea, that not the saved only, but also the lost, are His. Their rejection of Christ might seem as if it arrested His arm and baffled His omnipotence. But even their unbelief becomes the occasion for a display of the full consciousness of His royal power. They also who rejected Him are subject to His power. Thus the gospel of Christ is absolute in its effects, and this fact is here clearly and pointedly brought out.[48]

If Jesus already possessed such authority, in what sense is He using the term in 28:18? The answer is best taken as an enlargement of Jesus' sphere of authority, as Carson takes it.

> It is not Jesus' authority per se that becomes more absolute. Rather, the spheres in which he now exercises absolute authority are enlarged to include all heaven and earth, i.e., the universe. This authority has been "given" him by the Father; and so, of course, the Father is exempt from the Son's authority (cf. 1 Cor 15:27–28). The Son becomes the one through whom *all* God's authority is mediated. He is, as it were, the mediatorial King.[49]

Jesus is communicating to His disciples that all authority in heaven and earth are being mediated solely through Him. He is the possessor of absolute and divine authority over every detail, small and large, in the physical and spiritual universe. Absolute sovereignty over all Creation! There is not a realm in which He is not supreme!

This reassurance, especially from the lips of the resurrected Jesus standing right before them, would have been a source of great comfort and strength. This

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[48]John Peter Lange, *The Gospel according to Matthew: A Commentary on the Holy Scriptures* (1857; Bellingham, WA: Logos Bible Software, 2008), 213.

[49]D. A. Carson, *Matthew*, in vol. 8 of *The Expositor's Bible Commentary*, ed. F. E. Gaebelein (Grand Rapids: Zondervan, 1984), 595.

affirmation also sets the stage for the gospel mission to the nations. As the Father

mediates His authority through the Son, so the Son mediates the gospel to the nations

through His disciples.

**The Church Is to Make Disciples of
Jesus from the Nations (vv. 19-20)**

"Go therefore and make disciples of all the nations, baptizing them in the name

of the Father and the Son and the Holy Spirit, teaching them to observe all that I

commanded you; and lo, I am with you always, even to the end of the age" (Matt 28:19-

20). As a natural consequence of His universal authority, Christ sent His disciples into

the world to make disciples from all the nations. They should go because of His authority.

Also, the nations should obey because of His authority.

The commission itself is given by one imperative verb with three subordinate

participles that, as Hagner stresses, "take on an imperatival force because of the main

verb."[50] The main verb is a command to make disciples. Proclamation of the gospel is no

longer restricted to Israel (see 10:5, 15:24), but has all the nations, including Israel, in view.

As stated, a disciple is both a learner and a follower of Jesus. Citing Broadus, Carson

gives an excellent summary of the goal of discipleship and the thrust of Jesus' command:

> To disciple a person to Christ is to bring him into the relation of pupil to teacher,
> "taking his yoke" of authoritative instruction (11:29), accepting what he says as true
> because he says it, and submitting to his requirements as right because he makes
> them" (Broadus). Disciples are those who hear, understand, and obey Jesus'
> teaching (12:46–50).[51]

In order to make the nations hear, understand, and obey Jesus, a process must

take place. The disciples are to be going to the nations, to be baptizing them, and to be

teaching them. Through these disciples' activities, the light of the gospel will shine forth

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[50]Hagner, *Matthew 14–28*, 886.

[51]Carson, *Matthew*, 596.

from Galilee to the nations. This goal and these activities are to characterize the mission of the church.

The going disciples are to baptize new disciples in the name of the Triune God. The emphasis, however, is upon the teaching element of the commission. Jesus Himself was a teacher (4:23; 5:2; 7:29; 9:35; 11:1; 13:34; 21:23; 26:55) and now He commissions His disciples to be teachers to the nations. Hagner's words are on the mark:

> The emphasis in the commission thus falls not on the initial proclamation of the gospel but more on the arduous task of nurturing into the experience of discipleship, an emphasis that is strengthened and explained by the instruction "teaching them to keep all that I have commanded" [52]

Morris adds that Jesus "is not giving a command that will merely secure nominal adherence to a group, but one that will secure wholehearted commitment to a person,"[53] namely Himself. A complete new way of life is in view where obedience to Jesus springs from a heart of love for Jesus. Morris goes on to state that such discipleship inevitably takes self-sacrifice:

> Jesus' disciples are people for whom a life has been given in ransom (20:28) and who are committed to the service of the Master, who not only took time to teach his disciples but who died for them and rose again. Those who are disciples of such a leader are committed people. And, of course, this is the kind of disciple that he looks for his followers to make.[54]

Jesus' sacrifice for His people was and is beyond His disciples' ability to fully comprehend. The cross was the ultimate expression of His sacrifice but not the sum total of it. His sacrifice for His people has to be seen in the time of His humiliation (His emptying of Himself and dwelling among men) and in His on-going priestly ministry. It also has to be seen in His teaching ministry while here on earth. He took time to teach His disciples. There was inevitably a sacrifice of time and energy in teaching. The disciples

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[52]Hagner, *Matthew 14–28*, 887.

[53]Morris, *The Gospel according to Matthew*, 746.

[54]Ibid.

were not always quick learners; in fact, oftentimes they appeared to be very dull.

Jesus commissioned His disciples to be teachers to the nations. He not only gave them the perfect model of a teacher in Himself, He also gave them the content of their teaching material. The phrase "all that I commended you" refers to the sum total of everything Jesus had taught them. They are not to include the teachings they preferred and omit the less desirable ones. Jesus' teachings are part of a unified whole to be left intact and passed on in their entirety to the next generation. Nolland words are appropriate:

> Throughout the gospel Jesus has been the teacher (he is referred to as teaching nine times), but now the disciples are to teach on his behalf. But though the disciples are now to do the teaching, the teacher-disciple relationship is with Jesus (cf. 23:8, 10): what the disciples are to teach is what they have in turn been taught by Jesus.[55]

The content of the disciples' message was given to them by Christ Himself. They were not at liberty to change it, add to it, or take away from it. Christ's message to the nations is sufficient for His purposes and always relevant to their needs. Carson states,

> Jesus does not foresee a time when any part of his teaching will be rightly judged needless, outmoded, superseded, or untrue: *everything* he has commanded must be passed on. . . . It then follows that by carefully passing on everything Jesus taught, the first disciples—themselves eyewitnesses—call into being new generations of "ear-witnesses" (O'Brien, pp. 264f.). These in turn pass on the truth they received. So a means is provided for successive generations to remain in contact with Jesus' teachings (cf. 2 Tim 2:2).[56]

As the disciples went forth, Jesus' promised to be with them: "And lo, I am with you always, even to the end of the age" (v. 20). His presence guarantees the success of the mission. The mission of the church is to pass on the words of Jesus from one generation to the next. Such a mission was commissioned by Jesus Himself and, by necessity, involves a systematic and expositional approach to teaching. Simply stated, the Great Commission envisions that one generation will expound God's Word to the next.

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[55]Nolland, *The Gospel of Matthew*, 1270.

[56]Carson, *Matthew*, 599.

Jesus is actively present with such ministry endeavors. Matthew's gospel ends where it

begins with the promise of *Immanuel*, "God with us" (Matt 1:23).

Romans 10:14-15

In his letter to the Romans, Paul writes,

> How then will they call on Him in whom they have not believed? How will they believe in Him whom they have not heard? And how will they hear without a preacher? How will they preach unless they are sent? Just as it is written, "How beautiful are the feet of those who bring good news of good things." (Rom 10:14-15)

This passage is often used as a text to stress the need and raise support for

sending out missionaries. However, that is not the issue Paul is dealing with here. Moo

points out that the emphasis of Romans 10 is not to send out missionaries. In referring to

this passage, he states,

> That text is not encouraging us to send out missionaries. Rather, it is asserting that God has already done so. He has sent out people like Paul and the other apostles to preach the good news. Israel has heard that good news but failed to believe it. This is the issue in Romans 10. [57]

He then goes on to acknowledge the importance these words have on the ongoing

ministry of the gospel,

> But this text still has important things to teach us about missions—and the message is one the church must pay close attention to in the new millennium. For, while Paul is not calling on the church to send out missionaries with the message of the gospel, he is nevertheless clearly assuming it needs to be done. [58]

Paul's logic in these verses is straightforward. After declaring the universal

invitation for all to call upon the name of the Lord in verse 12 ("for there is no distinction

between Jew and Greek; for the same Lord is Lord of all, abounding in riches for all who

call on Him"), Paul cites Joel 2:32 as his operational premise ("whoever will call on the

name of the Lord will be saved") in verse 13. Paul clearly understands that one must call

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[57]Douglas J. Moo, *Romans*, The NIV Application Commentary (Grand Rapids: Zondervan, 2000), 351.

[58]Ibid.

upon the Lord in order to be saved. Paul goes on to argue that not only preachers are necessary but those who will send them out are necessary.

If Paul's logic in Romans 8:28-30 can rightfully be called the golden chain of salvation[59] from the perspective of God's sovereignty, then Paul's logic in Romans 10:14-15 can be thought of as the golden chain of salvation from the perspective of human responsibility. The emphasis upon human responsibility in these verses does not negate Paul's previous emphasis upon God's sovereignty. Schreiner provides some helpful comments here:

> Upholding divine sovereignty . . . does not lead Paul to minimize human responsibility and the seriousness of human choices. All of Rom. 9:30–10:21 emphasizes that Israel *should* believe and is held responsible for not doing so. Human responsibility and divine sovereignty in Rom. 9 and 10 should not be played off against one another so that the former nullifies the latter. Instead, the former is subsidiary to the latter without thereby emptying human choices of their validity or responsibility. Finally, God's election of some for salvation does not exclude the notion that he genuinely invites all to be saved. The outstretched arms of God in Rom. 10:21 reveal a genuine longing on his part that all will respond in faith (cf. 1 Tim. 2:4). Some respond that such an idea is nonsense if he has determined that only some will be saved. Paul himself, however, was certainly well aware that his view of divine sovereignty seemed to cancel genuine human freedom and responsibility (see Rom. 9:6–23). Nonetheless, he continued to advance both divine sovereignty and human responsibility as true, without reconciling the tension between the two philosophically. . . . This does not mean that Paul is irrational. It simply means that some truths are suprarational.[60]

Paul's statements in Romans 10 do not contradict his statements in chapters 8 and 9. His logic is rational and crystal clear. Paul has made it clear that God's loving heart goes out to all people. He has made "no distinction between Jew and Greek and is abounding in riches for all who call upon Him" (v. 12). Paul quotes Joel 2:32 as scriptural evidence for the universal scope of God's call. The promise of verse 13 is that all who call upon the name of the Lord will be saved. While the invitation to call upon God may

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[59]Isaac Watts, *The Works of the Rev. Isaac Watts* (London: Edward Baines, 1812), 3:81; Thomas Brooks, *The Complete Works of Thomas Brooks*, ed. A. B. Grosart (Edinburgh: James Nichol, 1866), 3:484.

[60]T. R. Schreiner, *Romans*, Baker Exegetical Commentary on the New Testament, vol. 6 (Grand Rapids: Baker, 1998), 575.

extend to the whole world, Paul's thinking is that only those who actually call upon the Lord will be saved. A favorable human response to God's loving mercy is necessary for salvation. However, several things must take place in order for such a response.

Paul connects the promise of verse 13 to a series of rhetorical questions in verses 14-15 that logically form a chain of events that must occur for one to be saved. In order for one to be saved they must call (i.e., appeal for help)[61] upon Jesus to save them. But in order to call upon Jesus, they must believe upon Him. But in order to believe upon Him they must hear the message of Christ. But in order to hear the message of Christ, there must be a preacher. But in order for there to be a preacher, one has to be sent to preach.

Schreiner aptly states the order in its temporal sequence: (1) one must be sent; (2) the one sent must preach the good news; (3) those to whom he is sent and preaches must hear the message proclaimed; (4) the message heard must be believed; and (5) those who believe must call on the Lord for salvation.[62] Whichever way the order is stated Paul's conclusion is the same, a preacher is necessary for the conversion of the lost!

It is important to understand Paul's idea of preacher here. The word translated as preacher at the end of verse 14 comes from the word κηρύσσω, meaning "to announce, to make known by an official herald or one who functions as such."[63] As Morris rightly points out, it is not proper to limit Paul's idea of preaching here to a modern Sunday morning sermon. He goes on to describe the role Paul has in mind more specifically:

> His verb properly denotes the action of a herald, someone who was given a message and told to proclaim it. The notion of a higher authority is implicit in the concept: a self-appointed herald is a contradiction in terms. Paul is saying that the preaching of the Christian message is impossible without the divine commission. A herald can have nothing to say unless it be given him. The gospel is derivative. It does not originate with preachers, and the other side of that coin is that nobody can operate as

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[61]Arndt, Danker, and Bauer, *A Greek-English Lexicon*, 373.

[62]Schreiner, *Romans*, 564.

[63]Arndt, Danker, and Bauer, *A Greek-English Lexicon*, 543.

a preacher in the sense in which Paul is using the term here unless God has sent him. The words also point to a certain confidence. Paul is sure that those who proclaimed the gospel did so because God had sent them.[64]

God in His wisdom has ordained that biblical faith be passed on from one generation to the next by way of preachers. Faith comes by hearing. Paul describes the content of the message that must be heard (and hence proclaimed) as the word of Christ: ῥήματος Χριστου. Textual evidence supports the reading ῥήματος Χριστου over ῥήματος θεοῦ (Textus Receptus).[65] Schreiner provides a good explanation of what this means:

> The second part of verse 17 is more specific and narrows down the content of what must be heard: ῥήματος Χριστοῦ (*rhēmatos Christou*, the word about Christ; so Murray 1965: 61). The genitive Χριστοῦ is likely an objective genitive (so Fitzmyer 1993c: 598; Cranfield 1979: 537 takes it as subjective). The saving message cannot be confined to a general statement about the goodness of God and his salvific purposes. It centers on Jesus the Messiah and his saving work on the cross. The reference to the "word about Christ" provides a hint as to why verse 17 succeeds verse 16 rather than following verse 15 immediately, for verse 16 appeals to Isa. 53:1. The message about Christ centers on his death and resurrection, which are communicated in Isa. 53. The in-breaking eschatological salvation that is proclaimed by God's messengers (Rom. 10:15; Isa. 52:7) focuses on God's Son, who has inaugurated the age to come by virtue of his death and resurrection. Thus the saving proclamation of the gospel always involves the proclamation of Jesus as Lord, who died for our sins and was raised from the dead (cf. Rom. 4:25; 10:9–11; 1 Cor. 15:1–4).[66]

The message Paul exhorts his readers to proclaim is the sum total of Christ's redeeming work: His life, substitutionary death, burial, resurrection, ascension, and soon return. It is for this message that preachers are raised up and sent. The question becomes, where are these preachers going to come from? What institution has Christ left in the world to recognize, shepherd, and support those that God will send out to preach? There is, of course, only one institution: the church.

It is therefore necessary that church life be oriented to this on-going ministry of

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[64]L. Morris, *The Epistle to the Romans*, The Pillar New Testament Commentary (Grand Rapids: W. B. Eerdmans, 1998), 390.

[65]B. M. Metzger, *A Textual Commentary on the Greek New Testament*, 4th rev. ed. (London: United Bible Societies, 1994), 464.

[66]Schreiner, *Romans*, 567.

proclaiming the Word of Christ and teaching others to do the same. Paul has made it clear in Romans 10:14-15 that preaching is necessary for salvation and preachers are necessary to send out other preachers.

Conclusion

This chapter sought to establish a biblical and theological basis for training men to be expository preachers at Emmanuel Baptist Church in Bryan, Texas. Several lines of support have been drawn from a number of scriptures. Scriptures taken from 2 Timothy demonstrate that the words of Scripture, properly embraced, are the standard of sound words to be retained and passed on. However, before a pastor invests the time training and installing men to the teaching posts of the church, he must carefully consider the candidate's biblical qualifications (1 Tim 3:1-7).

Matthew 28:16-20 summarizes the mission of the church as commissioned by Jesus Himself and envisions that one generation will expound God's Word to the next. This method is the only way disciples can be made. Finally, Romans 10:14-15 makes it clear that preaching is necessary for salvation and preachers are necessary to send out other preachers. The church is the only institution Christ envisions that will recognize, shepherd, and support those God will send out to preach. Church life is to be oriented to the on-going ministry of preaching the Word and teaching others to do the same.

One of the key elements of the shepherding imagery often used in Scripture to describe God's care for His people is the feeding of His sheep. Without the spiritual nourishment of God's Word the church dies. Only a steady diet of regular, systematic, expository preaching can provide the variety of biblical nourishment the church needs for heathy growth. It naturally follows that one of the most important duties of a shepherd is to feed the sheep and teach others to do the same. For this reason Emmanuel Baptist Church in Bryan, Texas, needed to train faithful men to be expository preachers.

CHAPTER 3

THEORETICAL SUPPORT

Introduction

A pastor must have some settled convictions about that which constitutes an expository sermon before he can equip others to be expository preachers. He also needs to have a plan to train others in his method. This chapter sets forth the essentials of expository excellence and provides a historical investigation into the preaching workshops of the early Puritans that guided the training *process* used for this project.

Principles and Practices of Expository Excellence

A lot of things seem to be described in spectrums these days. For instance, today's political landscape is certainly a spectrum of political positions and thoughts. Though even within leftist and rightist ideologies there exists a spectrum. Some leftists are more *left* than others and some rightists are more *right* than others. The same is true with schools of theology such as Calvinism and Arminianism, Covenantalism and Dispensationalism, etc. The same can be said of expository preaching; it too comes as a spectrum. Expository preaching seems to be in vogue now. Many churches advertise expository preaching and many preachers champion themselves as expositors. However, just a casual hearing of many contemporary expositors demonstrates that there exists a wide spectrum of what qualifies as expository preaching.

One extreme, I describe as *expository excellence.* The other extreme, I describe as expository light, which can only marginally be termed *expository* at all. This work does not attempting to define or clarify the line between expository and non-expository preaching. Rather, this work explores true expository excellence and the principles and

practices men will need to excel as expository preachers.

In this section, a definition, model, and method of expository preaching are presented that guide the process to equip qualified men to be expository preachers at Emmanuel Baptist Church in Bryan, Texas. This section keys on some scriptures and authors that have shaped my current convictions about the characteristics of an expository *sermon* and the characteristics of an expository *preacher*. Some essentials focus on the sermon itself, some on the preacher himself, and some focus on both.

A Definition

My model and definition for expository preaching are based largely upon Ezra's example: "For Ezra had set his heart to study the law of the LORD and to practice *it*, and to teach *His* statutes and ordinances in Israel" (Ezra 7:10). Ezra studied Scripture with the intent to understand its meaning. He purposed to apply its meaning to his own life, and he purposed to teach its meaning to his generation. Based on this passage, I formed my own definition of expository preaching: Expository preaching is the communication of a principle of a portion of Scripture to a modern audience by one who understands and has embraced its truth.

My definition is relatively simple, containing four components that must be present in the preparation and delivery of an expository sermon. If any of these components is missing then the sermon cannot achieve *expository excellence*. The following discussion focuses on these components under the subheadings "The Scripture Itself," "Understanding the Text," "Embracing the Message of the Text," and "Communicating the Text to a Modern Audience."

The Scripture Itself

The first critical component of an expository message is the authoritative role of the Scripture itself. There must be a *master/servant* relationship between the Scripture

and the expositor. Anything else rivals the authority of Scripture. Albert Mohler's

definition of expository preaching states this master/servant relationship well:

> Expository preaching is that mode of Christian preaching that takes as its central purpose the presentation and application of the text of the Bible. All other issues and concerns are subordinated to the central task of presenting the biblical text. As the Word of God, the text of Scripture has the right to establish both the substance and the structure of the sermon. Genuine exposition takes place when the preacher sets forth the meaning and message of the biblical text and makes clear how the word of God establishes the identity and world view of the church as the people of God.[1]

Mohler's definition captures the practical impact of this master/servant relationship

between the text and the preacher: "As the Word of God, the text of Scripture has the

right to establish both the substance and the structure of the sermon."[2] The preacher is a

servant of the text and as such he is to form the sermon according to the substance and

structure that the text provides.

This master/servant relationship should be maintained from start to finish. The

Scripture, not the preacher, has the right to dictate the substance, content, form, structure,

purpose, intent, emphasis, and even the time necessary to preach the sermon. A true

expositor should want his listeners to be better acquainted with their Bibles and more

submissive to biblical truth when he is done.

Role of the expositor. This master/servant relationship defines the role of the

expositor. Peter teaches that God's word is permanent but this present life is not (1 Pet

1:22-25). To encourage believers who had been scattered by intense persecution, Peter

makes a comparison between the brevity of life in this world and the enduring nature of

the word of God:

> Since you have in obedience to the truth purified your souls for a sincere love of the brethren, fervently love one another from the heart, for you have been born again not of seed which is perishable but imperishable, *that is*, through the living and

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[1]R. Albert Mohler, Jr., *He Is Not Silent: Preaching in a Postmodern World* (Chicago: Moody, 2008), 65.

[2]Ibid.

enduring word of God. For, "All flesh is like grass, and all its glory like the flower of the grass. The grass withers, and the flower falls off, but the Word of the Lord endures forever." And this is the word which was preached to you. (1 Pet 1:22-25)

Much in this passage would be encouraging to a persecuted people. There is also an important lesson for preachers. The *preached* word of verse 25 is the *enduring* word of verse 23, which brought forth spiritual life in those who obeyed the truth (v. 22). This spiritual life will endure forever but this temporal life will soon be over. God's Word is permanent; preachers are not.

This conviction of mine has led me to view my role as an expository preacher as the role of an *introducer*; i.e., one who introduces parties to one another. For example, years ago my wife and I moved to California and found ourselves quite friendless. A couple who barely knew us felt compelled to introduce us to another couple in the church with whom they knew we would be good friends. After a wonderful meal and a great time of fellowship, my wife and I had a new set of life-long friends. In retrospect, my wife and I think often of our good friends, but our memory of the *introducers* has faded.

Such is the role of an expository preacher. An expository preacher is to introduce strangers to a friend like no other, God's Word. The relationship the church has with the Word of God through the ages is far more enduring than her relationship with individual preachers. Preachers come and go, nations come and go, but the Word of the Lord endures forever (1 Pet 1:24). This means that the expository preacher's primary job is to acquaint his audience with the Word of God. For the most part, the outlines, illustrations, clever stories, and personalities will not endure; their memories will fade from the consciousness of the church, but the Scriptures and doctrines they teach will abide forever.

Therefore, the aim of an expository preacher must be to teach a passage in such a way that the congregation will be more familiar with it. At the end of the day, parishioners leave with their Bibles and sometimes *only* their Bibles. Some may take sermon notes and some may even order or download a copy of the sermon, but only the

written words of the Bible are going to endure with them. Therefore, expository excellence aims to leave the listener more familiar with the actual text of their Bible. This principle sets limits on excessive homiletical license, clever pneumonic devices, catchy outlines, over-powering illustrations, extended stories, and anything else that might obscure the text or draw attention away from it.

Understanding the Text

The second critical component of an expository message from Ezra's example is that the preacher must understand the text itself before he can preach it. Reaching this understanding involves a strong desire, time, discipline, a teachable heart, and a weekly routine that is conducive to such study.

The principle of single meaning. Ezra studied Scripture with the intent to understand its meaning. He sought the meaning that was germane to the text. It is beyond the scope of this work to lay out a systematic defense of the principle of single meaning, However, this principle has been well defended through the years as the following quotations show:

> There is only one meaning for every place in Scripture. Otherwise, the meaning of Scripture would not only be unclear and uncertain but there would be no meaning at all - for anything which does not mean one thing surely means nothing.[3]

> A fundamental principle in grammatico-historical exposition is that the words and sentences can have but one significance in one and the same connection. The moment we neglect this principle we drift out upon a sea of uncertainty and conjecture.[4]

> We must remember the old adage: "Interpretation is one; application is many." This means that there is only one meaning to a passage of Scripture which is determined by careful study[5]

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[3]William Ames, cited in Walter C. Kaiser, *Toward an Exegetical Theology* (Grand Rapids: Baker, 1981), 24.

[4]Milton Terry, cited in Robert L. Thomas, *Evangelical Hermeneutics* (Grand Rapids: Kregel, 2002), 141.

[5]Bernard Ramm cited by Thomas, *Evangelical Hermeneutics*, 142.

The master/servant relationship demands that the expositor seek to understand the meaning in the text. This meaning must drive the expositor and the sermon. In *Religious Affections*, Jonathan Edwards makes a statement that helps me understand my role as an expositor as an instrument that God will use, in some capacity, to open the eyes of His people to understand the meaning of a text:

> When the mind is enlightened spiritually, and rightly understands the Scripture, it is enabled to see in the Scripture what was not seen before, because of blindness. But if it was because of blindness, that would be an evidence that the same meaning was in it *before*, otherwise it would not have been blindness not to see it—for it is not blindness to miss a meaning which is not there. Spiritually enlightening the eyes to understand the Scripture, is to open the eyes. Psa. 119:18, "Open my eyes, that I may behold wondrous things out of your law."[6]

Edwards' statement is correct. Meaning is germane to the text and, therefore, the boundaries of artistic license in a sermon (i.e., form, content, outlines, illustrations, etc.) are those that are most expedient for explaining the meaning *in* the text. The expositor's role as an introducer could also be described as that of an illuminator. A true expositor will have no desire to preach sermons that obscure what the text is saying. His job is to open up its meaning and, consequently, he must be careful not to inadvertently obscure its meaning with artistic license.

The expository routine. The master/servant relationship between the Scripture and the expositor drives not only the study routine but also the sermon preparation routine. An exceptional expositor will routinely begin his study of a text early in the week by translating it from the original language. By translating the original into modern English, the expositor becomes intimately acquainted with the text, its language, flow of thought, key words, main thrust, and textual support. The only sources of outside information that should be used at this juncture are language helps; no commentaries.

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[6]Jonathan Edwards, *A Treatise Concerning Religious Affections in Three Parts* (Ames, IA: International Outreach,), 96, accessed November 23, 2014, http://www.jonathan-edwards.org/ReligiousAffections.pdf.

This exciting first step is fundamental to the expositor's understanding of the text. Out of this exercise flows creativity and originality of thought. This step is where the expositor sees the divisions for himself, begins to frame his outline accordingly, and starts formulating his own text-driven opinions and convictions. However, there is more in this step than just a good sermon preparation practice; this is where the expositor meets the God of the text. Intrinsic in the call to preach is a call to know and understand God. The call to preach the Word is also a call to know the God of the Word.

Embracing the Message of the Text

The third critical component of an expository message is for the preacher to apply the message of the text to his own life. At this point, the message of a particular text should be embraced by the expositor. As Ezra sought to practice the Law of God in his own life, so the modern preacher must embrace the message of the text and seek to apply it in his own life. Failure to apply the text to his life will make true expository preaching impossible. This part of the expository process is God's personal invitation to the expositor to come more fully under His sovereign and benevolent dominion. His dominion brings about changes in thinking, feeling, and/or living in his own life as a result. The expositor must welcome and embrace these changes so that he can better preach the message of the text. If the expositor refuses to embrace the principles himself, his life and doctrine will not be consistent, and this inconsistency will affect the sermon. An excellent expositor must always lead by example, conforming his life to the Word of God immediately, fully, and regardless of hardship.

This step is also important because it helps guide the way the expositor will apply the text to the congregation. Answering several questions will help the expositor apply the text to his own life: "What is the principle being revealed?" "What effect is the author trying to accomplish in the original audience?" "What do I have in common with the original audience?" "What specific steps are needed for me to totally embrace this

principle?" etc. The call to understand a principle of Scripture is a call *to know* God and the call to embrace the message of a text as a call *to walk* with God. This knowledge and walk is the glorious by-product of being an expository preacher.

Communicating the Text to a
Modern Audience

The fourth critical component of an expository message is communicating the message of the text to a modern audience. Ezra sought to teach his audience and so must the modern expositor. There are two aspects of communicating a text to a modern audience: the content of the sermon and the delivery of the sermon.

Content of the sermon. The master/servant relationship between Scripture and the expositor drives the substance and structure of the sermon.[7] Several trends in some self-styled expository preaching circles violate this master/servant principle in the areas of sermon substance and structure. The first deals *with authorial intent*. Hershael York has the right commitment to authorial intent:

> This commitment means that we are never welcome to preach a meaning from a text other than the one the author had or that was shown elsewhere in Scripture that referred to that text. We limit ourselves to authorial intent because we believe that words have real meaning.[8]

Expository excellence involves framing the sermon around the author's intent. When the author's intent is not understood or not communicated, the sermon cannot truly be deemed expository at all. The authoritative role of Scripture drives the *emphasis* of a truly expository sermon. The sermon should be framed around the author's intent and emphasize the principle that he is emphasizing.

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[7]Mohler, *He Is Not Silent*, 65.

[8]Hershael W. York and Burt Decker, *Preaching with Bold Assurance: A Solid and Enduring Approach to Engaging Exposition* (Nashville: B & H, 2003), 28.

Substance not only involves emphasis but also the details of an expository sermon. Another disturbing practice deals with omitting one or more of the syntactical units in a passage. Expository preachers must pay attention to the small details of the text if they are going to excel as expositors. Routinely omitting one or more of the syntactical units in a passage is not within the spirit of Matthew 5:17-19:

> Do not think that I came to abolish the Law or the Prophets; I did not come to abolish but to fulfill. For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass from the Law until all is accomplished. Whoever then annuls one of the least of these commandments, and teaches others *to do* the same, shall be called least in the kingdom of heaven; but whoever keeps and teaches *them*, he shall be called great in the kingdom of heaven.

While recognizing that Jesus is referring to His unique role in fulfilling the Old Testament scriptures, one should not miss His emphasis upon the importance of every letter and stroke of Scripture. Fundamental to expository excellence is dealing with the details of a passage. The expositor must wrestle with the difficult issues, track closely with the author's flow of thought, and model a good hermeneutic in his preaching.

Another tendency that violates this master/servant relationship between the Scripture and the preacher is the length of time to adequately exposit a passage. Often the time allotted for a sermon is dictated by something or someone other than Scripture. The question of how much time is given to preach a text is settled before a text is even chosen. Generally speaking, congregations set aside anywhere from 15–60 minutes for a sermon. The trend seems to be toward the shorter side of this range.

If the Scripture is truly the master, then one must understand that certain passages dictate a minimum amount of time to adequately preach their content. This means that a preacher cannot fit a 40-minute passage into a 20-minute sermon and claim expository excellence. I realize that the sermon time is generally fixed for a number of good reasons. This implies that an expositor must be able to serve the Word in appropriate amounts. Too little is not excellence but neither is too much.

One of the expositor's first tasks is to select a portion of Scripture that he can preach in his regular time slot. This time window sets a limit on how much of a scripture the expositor should try to cover in one message. If the expositor picks too long of a passage, he will end up omitting some of its content, rushing through it, or going over his allotted time. If the expositor picks too short of a passage, he will end up filling the time with too much review, drawing in to many other scriptures, and/or drag out the time it takes to get through a book. Selecting the appropriate text is a critical yet difficult step since, oftentimes, the expositor has to make such determinations before he has actually completed his detailed exegesis. A skilled expositor will usually plan months in advance, but will know when to modify his text selection as the preaching date approaches.

Another practice in preaching that comes perilously close to violating this master/servant relationship deals with overpowering or misguided illustrations. A skillful use of illustrations will enhance the audience's ability to understand a text; a misuse of illustrations will keep the truth from the audience. Robinson states this tension well:

> According to its etymology, to illustrate means to "throw light on a subject." Illustrations resemble a row of foot lights that illuminate the actors and actresses on the stage. If a footlight shines into the eyes of the audience, it blinds them to what they ought to see. A story told for its own sake may entertain or amuse an audience, but it gets in the way of your sermon. An anecdote works in the service of truth only when it centers on the idea and not itself.[9]

Robinson maintains this master/servant relationship between the Scripture and the expositor; illustrations are to serve the text. Chapell also recognizes the blessings and dangers of illustrations. He stresses the importance of illustrations in an expository sermon: "In skilled hands, illustrations are among the most powerful preaching tools that preachers possess." He then goes on to caution against their misuse: "Preachers who illustrate

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[9]Hadden W. Robinson, *Biblical Preaching: The Development and Delivery of Expository Messages* (Grand Rapids: Baker, 2001), 155.

primarily to entertain ultimately destroy the foundation of their messages."[10] Illustrations are necessary to achieve expository excellence, but must play their role as servant in the master/servant relationship.

One example of illustration abuse involves the poor discretion of the expositor. Selecting appropriate illustrations and when to use them is a critical task. Inappropriate illustrations include anything off color, insensitive, or any which are so mind gripping that the listener cannot move on to the next thought in the sermon.

Another example of illustration abuse is shoehorning the text to fit a wonderful illustration. Oftentimes a preacher will come across an illustration that he cannot resist using in his next sermon even though it does not really fit, so he makes it fit, not by changing the illustration, but by leaving the main emphasis of the text.

For instance, a routine practice by many expositors is bracketing a text of Scripture with an illustration. They will start with an illustration to introduce a text and then conclude their sermon with the same illustration or a further extension of it. While such practice does not necessarily violate the master/servant relationship, one must be careful that he does not frame the sermon according to the illustration. That would be a violation. If anything should flank the sermon it should be the text, the main emphasis of the author, or an appeal to obey the main textual exhortation. If one really believes that text is master and the preacher is servant, then excellent preaching should draw one's focus to the text as the starting and ending points. Scripture should have the first and last word.

A final tendency that could violate this master/servant relationship deals with homiletics and misguided outlines. Some titles and outlines can make a sermon more captivating, engaging, memorable, and easier to follow than others but they might come

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[10]Bryan Chapell, *Christ-Centered Preaching: Redeeming the Expository Sermon* (Grand Rapids: Baker, 2004), 167.

at the cost of obscuring the text rather than illuminating it. A right use of homiletics and outlines are critical to expository excellence but they should never obscure the text. The expositor's role is to simply explain the meaning of a text and make relevant application to the audience. The role of the expositor as an "introducer" of the text demands that his outlines make a clear connection between the text and its message.

For instance, application-driven outlines, as those advocated by Michael Fabarez, may be used when they model a good hermeneutic and are the most expedient means to illumine the meaning of the text.[11] Memorable outlines, engaging pneumonic devices, and inductive methods should be used only when they are the best choice to help audiences understand the meaning of the text.

In summary, expository excellence demands that the expositor frame the content of his sermon around the author's intent, understand every syntactical detail in the passage, have allotted enough time to preach the text's message, is effective in his use of illustrations, and avoids misguided outlines. The expositor is a servant of the text seeking to communicate its truth.

Delivery of the sermon. Communication is more than the relaying of cold facts and running commentaries on verses. As D. Martyn Lloyd-Jones remarks,

> [Preaching] should always be a transaction between preacher and listener with
> something vital and living taking place. It is not the mere imparting of knowledge,

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[11]Michael Fabarez, *Preaching That Changes Lives* (Nashville: Thomas Nelson, 2002). *Application* drives the kind of preaching Fabarez advocates and he sees the responsibility of the preacher to do everything he can to assist people to be "doers of the word." Fabarez challenges his readers to reevaluate their preaching ministry "through the matrix of application" (xiv). The overall objective of the book is to assist preachers to understand, embrace, and implement life-changing principles into their sermons. The specific means to accomplishing this objective is by crafting a sermon outline that is driven by the applicational thrust of the passage. I think Fabarez' method is appropriate for a number of texts but should not be applied to all texts. The structure of the text should be authoritative. Applicational outlines should be used only when they serve to retain the structural integrity of the text and are the most expedient means of communicating its truth content.

there is something much bigger involved. The total person is engaged on both sides; and if we fail to realize this our preaching will be a failure. . . . Preaching is that which deals with the total person, the hearer becomes involved and knows that he has been dealt with and addressed by God through (the) preacher.[12]

Communication of this sort involves knowledge of the expositor's contemporary audience. He not only needs to know how the text applies to himself but also to his listeners. The original author knew something about his original audience and wrote in such a way as to *connect* them with God's revelation. A preacher must know his audience in order to connect with them.

Great Puritan pastor Richard Baxter is a good example of a preacher who sought to know his audience. He routinely met with the people of his parish to know them but also to discern their spiritual condition. Timothy Beougher remarks that Baxter saw this effort as being necessary to make his preaching ministry successful:

The key to Baxter's pastoral method was personal care of individuals, based upon intimate knowledge of their daily lives, prompted and sustained by an unaffected and impartial love for all. At first he was content to catechize only "in the Church," and to talk with individuals "now and then." He discovered, however, that for his preaching to be fruitful he must follow it up with direct personal discourse with every family in his parish. . . . Baxter had approximately eight hundred homes in his parish, and found that by visiting fifteen or sixteen families each week, each year he could discern the spiritual condition of each person in the community. He developed adult catechisms, basic material on Christian growth, to give to persons in various stages of spiritual development.[13]

Baxter's effort in pastoral care is remarkable, especially in light of the size of his parish. The more I pastor the more I appreciate this critical key to preaching. Without knowing the congregation the preacher cannot stress the right principles, speak the right tones, or emphasize and exhort in the most edifying manner. All this affects the sermon.

The task of the expositor is similar to that of the original author. As he was commissioned to connect his audience with God's revelation, so is the expositor. The

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[12]D. Martyn Lloyd-Jones, *Preaching & Preachers* (Grand Rapids: Zondervan, 1972), 54-55.

[13]Timothy K. Beougher, "Richard Baxter (1615-1691): A Model of Pastoral Ledership for Evangelism and Church Growth," *The Southern Baptist Journal of Theology* 6, no.4 (2002): 4.

expositor is not called to give *new* revelation but to connect his audience with the written revelation already given. Just as the original author knew his contemporary audience, so must today's expositor know his contemporary audience. Otherwise, expository excellence will be impossible.

Obtaining skill in anything takes time, study, effort, and a willing heart. The same is true for expository preaching. To understand Scripture takes time, study, effort, and a teachable heart. To embrace Scripture takes time, study, effort, and a submissive heart. To effectively communicate Scripture to a modern audience takes time, study, effort, and a loving heart. Ezra's example shows that expository preaching is the communication of biblical truth by a preacher who understands it, embraces it wholeheartedly, and is able to effectively communicate it to a modern audience.

Expository excellence will develop in those unique settings where the preacher can get to know and love the Word of God as well as the people of God. A call to be an expository preacher is more than simply a call to preach. It is a call to know God by understanding His Word, a call to walk with God by embracing His Word, and a call to share God's joy by communicating His Word to others. John Stott expressed this privilege well:

> The office of the Christian ministry, rightly understood, is the most honorable, and important, that any man in the whole world can ever sustain; and it will be one of the wonders and employments of eternity to consider the reasons why the wisdom and goodness of God assigned this office to imperfect and guilty man! . . . The great design and intention of the office of a Christian preacher are to restore the throne and dominion of God in the souls of men; to display in the most lively colors, and proclaim in the clearest language, the wonderful perfections, offices and grace of the Son of God; and to attract the souls of men into a state of everlasting friendship with him. . . . It is a work which an angel might wish for, as an honor to his character; yea, and office which every angel in heaven might covet to be employed in for a thousand years to come. It is such an honorable, important and useful office, that if a man be put into it by God, and made faithful and successful through life, he may look down with disdain upon a crown, and shed a tear of pity on the brightest monarch on earth.[14]

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[14]John Stott, *Between Two Worlds: The Challenge of Preaching Today* (Grand Rapids: Eerdmans, 1982), 31.

There is no better environment to achieve expository excellence than the local church. In order to accomplish the goal of pursuing expository excellence at EBC, a method for training expository preachers had to be implemented. The Puritan preaching workshops of the sixteenth century serve as one of the greatest examples of how EBC might accomplish this goal.

Puritan Preaching Workshops
of the Sixteenth Century

The dismal state of preaching in England at the beginning of the sixteenth century has been well-attested. Hughes states,

> The dawn of the Reformation in England found the church with a clergy that was largely untrained, incompetent, and unconcerned about the well-being, spiritual or material, of the congregations whose pastors they were supposed to be. Absentee rectors were well content to enjoy the income from the parishes that had been placed under their tender care, while paying a mean pittance to inconsequential substitutes as they themselves sought the distractions of this world or the favors of high society elsewhere. It is hardly surprising that the widespread ignorance of the clergy and with it the dearth of preaching in England had brought about a state of affairs in which the people were, to the extent they were religious, thoroughly superstitious and theologically . . . illiterate.[15]

Commissioned by Bishop John Longland in 1538, surviving visitation certificates sufficiently illustrate this "dearth" of preaching that Hughes mentions. Only 95 of the 300 parishes in Northampton heard 4 or more sermons preached that year, and 42 of the parishes heard none at all. The Leicester records show a similar pattern; only 18 out of 100 parishes heard 4 or more sermons that year and 30 heard none.[16] Susan Wabuda testifies that the "chronic difficulty" facing these parishes was the "lack of trained men. . . .

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[15]Philip Edgcumbe Hughes, "Preaching, Homilies, and Prophesyings in Sixteenth Century England," *The Churchman* 89, no.1 (1975): 7.

[16]Susan Wabuda, *Preaching during the English Reformation* (Cambridge: University Press, 2002), 37-38. Wabuda records that Margaret Bowker discovered the certificates among the Bishop's visitation records and subsequently published them in *The Henrician Reformation: the Diocese of Lincoln under John Longland 1521-1547* (Cambridge: University Press, 1981), 163-69, and table 24 in her book.

There is no reason to believe that the situation was much better in many other parts of the realm."[17] The problem was widespread. Gregory describes a similar situation:

> In Cornwall, about the year 1578, out of one hundred and forty clergymen not one was capable of preaching, only two in the whole diocese of Bangor. In the course of a sermon preached before the Queen, Sandys, bishop of Worcester, says: "Many there are that hear not a sermon in seven years; I might say in seventeen."[18]

It is difficult to imagine such a dearth of biblical teaching, but it is easy to understand that a lack trained preachers will lead to a theologically-illiterate people.

To address the crisis of an untrained clergy and biblically-illiterate populace, a zealous grassroots movement sought to train the clergy to adequately preach God's Word. Sometime in the late sixteenth century several bishops, mainly of the Puritan persuasion, commenced the exercises that later were called "prophesyings." [19] Hughes suggests that the term may have originated in Zwingli's Zurich and was brought back to England by the returning exiles from Mary's reign.[20]

The meetings were designed as practical workshops to give hands-on training to unskilled ministers and the laity.[21] These "prophesyings" or preaching workshops, as

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[17]Wabuda, *Preaching during the English Reformation*, 38-39.

[18]J. Gregory, *Puritanism: In the Old World and in the New* (London: James Clarke & Co, 1895), 85-86.

[19]Gregory records a beginning date of 1571 for the exercises in Northampton.

[20]Hughes, "Preaching, Homilies, and Prophesyings," 16.

[21]It is debatable as to what extent the laity was involved in the actual preaching at such meetings. The Queen and the established church of England were extremely opposed to such participation. Archbishop Grindal in his famous letter to Queen Elizabeth defending the meetings expressly stated that they were for the "ministers of the church" and"no layman be suffered to speak at any time." R. Tudor Jones, ed., *Protestant Nonconformist Texts: 1550 to 1700* (London: Ashgate, 2007), 1:49. However, Peter Kaufman records that in the deposition of a "born-again layman" named Thomas Settle who was apprehended for being one of those worshipping with those Christians "collected around pastor Francis Johnson," Settle expressly stated to his examiners that he had preached in the meetings. Peter Kaufman, "Prophesying Again," *Church History* 68, no. 2 (June 1999): 358. Though the express purpose of the meetings was to train the "uneducated ministers" of the church, it is certain that the lay members of the church

David Helm refers to them,[22] were very successful and fanned a spiritual flame that resulted in one of the greatest preaching movements in the history of the church.

Success of the Preaching Workshops

The enthusiasm for and success of the preaching workshops is apparent in John Strype's assessment of the meetings:

> Prophesyings . . . were much ushered now throughout most of the dioceses. Wherein the incumbents in livings and men in orders were employed in explaining certain passages of Holy Scripture in certain parish churches appointed by the bishop of the dioceses for that purpose. (These) were very acceptable to those . . . that favored the Protestant religion; and had also their good use, both for the improving of the clergy in their studies of the Word of God, and for the instruction of the laity in the right knowledge of religion.[23]

Strype referred to the preaching movement in Northampton as a "very commendable reformation"[24] and "well-minded and religiously disposed combination of . . . bishop, magistrate, and people."[25] Queen Elizabeth had a different opinion. She saw the workshops as "nurseries of Puritanism"[26] that threatened the Church of England; she quickly moved to suppress them.

Attempts to Suppress the Preaching Workshops

Queen Elizabeth was greatly troubled by the preaching workshops and had

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were educated not only in the knowledge of the Scriptures but also the ways and methods of expository preaching.

[22]David Helm, "Few Are Not Enough: Training a Generation of Preachers," in *Preach the Word: Essays on Expository Preaching: In Honor of R. Kent Hughes*, ed. Leland Ryken and Todd A. Wilson (Wheaton, IL: Crossway, 2007), 248.

[23]John Strype, quoted in Hughes, "Preaching, Homilies, and Prophesyings," 16.

[24]Gregory, *Puritanism*, 85.

[25]D. Neal, *The History of the Puritans*: *from the Reformation in 1517 to the Revolution in 1688* (London: Paternoster Row, 1822), 224.

[26]Ibid.

numerous complaints about the meetings and a very low view of preaching itself, as the following excerpt attests:

> The Queen was resolved to suppress them (prophesyings); and having sent for the archbishop (Grindal), told him, she was informed that the rites and ceremonies of the church were not duly observed in these prophesyings; that persons not lawfully called to be ministers exercised in them; that the assemblies themselves were illegal, not being allowed by public authority; that the laity neglected their secular affairs by repairing to these meetings, which filled their heads with notions, and might occasion disputes and seditions in the state; that it was good for the church to have but a few preachers, three or four in a county being sufficient.[27]

The Bible esteeming Puritans could hardly take the Queen seriously. Could she really think that three or four preachers were sufficient for a whole county? Many disagreed with the Queen's suppressive policies, among them was the Archbishop, Edmund Grindal. In a famous letter that ultimately cost him his position, Grindal defended the meetings, challenged the Queen's position, and gave the world a record of the order and progression of a Puritan sermon developed in the prophesying meetings. Excerpts from his letter to the Queen follow:

> Madam. First of all, I must and will, during my life, confess, that there is no earthly creature to whom I am so much bounden as to your Majesty; who, notwithstanding mine insufficiency . . . hath bestowed upon me so many and so great benefits, as I could never hope for, much less deserve. . . .

> I cannot marvel enough, how this strange opinion should once enter into your mind, that it should be good for the church to have few preachers. Alas, Madam! is the scripture more plain in any one thing, than that the gospel of Christ should be plentifully preached; and that plenty of labourers should be sent into the Lord's harvest; which, being great and large, standeth in need, not of a few, but many workmen? . . .

> Now . . . concerning the learned exercise and conference amongst the ministers of the church: I have consulted with divers of my brethren, the bishops, by letters; who think the same as I do, viz. a thing profitable to the church, and therefore expedient to be continued. And I trust your Majesty will think the like, when your Highness shall have been informed of the manner and order thereof; what authority it hath of the scriptures; what commodity it bringeth with it; and what incommodities will follow, if it be clean taken away.

> The authors of this exercise are the bishops of the diocese where the same is used; who both by the law of God, and by the canons and constitutions of the church now

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[27]Neal, *The History of the Puritans*, 284.

in force, have authority to appoint exercises to their inferior ministers, for increase of learning and knowledge in the scriptures, as to them seemeth most expedient. . . .

The times appointed for the assembly is once a month, or once in twelve or fifteen days, at the discretion of the ordinary. The time of the exercise is two hours: the place, the church of the town appointed for the assembly.

The matter entreated of is as followeth. Some text of scripture, before appointed to be spoken of is interpreted in this order: First, the occasion of the place is shewed. Secondly, the end. Thirdly, the proper sense of the place. Fourthly, the propriety of the words: and those that be learned in the tongues shewing the diversities of interpretations. Fifthly, where the like phrases are used in the scriptures. Sixthly, places in the scriptures, seeming to repugn, are reconciled. Seventhly, the arguments of the text are opened. Eighthly, it is also declared, what virtues and what vices are there touched; and to which the commandments pertain. Ninthly, how the text hath been wrested by the adversaries, if occasion so require. Tenthly, and last of all, what doctrine of faith or manners the text doth contain. The conclusion is, with the prayer for your Majesty and all estates, as is appointed by the Book of Common Prayer, and a psalm. . . .

And now being sorry, that I have been so long and tedious to your Majesty, I will draw to an end, most humbly praying the same well to consider these two short petitions following. The first is, that you would refer all these ecclesiastical matters which touch religion, or the doctrine and discipline of the church, unto the bishops and divines of your realm; according to the example of all godly Christian emperors and princes of all ages. . . .

The second petition I have to make to your Majesty is this: that, when you deal in matters of faith and religion, or matters that touch the church of Christ, which is his spouse, bought with so dear a price, you would not use to pronounce so resolutely and peremptorily . . . as ye may do in civil and extern matters; but always remember, that in God's causes the will of God, and not the will of any earthly creature, is to take place. . . . In God's matters all princes ought to bow their scepters to the Son of God, and to ask counsel of his mouth, what they ought to do. . . . Remember, Madam, that you are a mortal creature. . . . And although you are a mighty prince, yet remember that He which dwelleth in heaven is mightier. . . . Wherefore I do beseech you, Madam, when you deal in these religious causes, set the majesty of God before your eyes, laying all earthly majesty aside; determine with yourself to obey his voice, and with all humility. . . .

But I trust in God, your Majesty will always humble yourself under his mighty hand, and go forward in the zealous setting forth of God's true religion, always yielding due obedience and reverence to the word of God, the only rule of faith and religion. . . .

I beseech God, our heavenly Father, plentifully to pour his principal Spirit upon you, and always to direct your heart in his holy fear. Amen[28]

One cannot help but admire Grindal's gracious appeal, knowledge of the

scriptures, irrefutable logic, and bold confrontation of the Queen. However, Grindal's

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[28]Jones, *Protestant Nonconformist Texts*, 1:45-53.

courageous letter did not win the Queen's favor toward the prophesying meetings, or himself. The Queen moved with greater determination to suppress the meetings. In a strong move to suppress the preaching workshops, Queen Elizabeth sent letters to all the bishops of England to "put down" the exercises. Excerpts from her letter follow:

> ELIZABETH. We greet you well. We hear to our grief, that in sundry parts of our realm there are no small number of persons presuming to be preachers and teachers in the church, though neither lawfully called, nor yet meet for the same; who contrary to our laws established, for the public divine service of Almighty God, and the administration of his holy sacraments within this church of England, do daily devise, imagine, propound, and put in execution, sundry new rites and forms in the church, as well by the inordinate preaching, reading, and ministering, the sacraments, as by unlawfully procuring of assemblies, and great numbers of our people . . . to be hearers of their disputations, and newly devised opinions upon points of divinity, far unmeet for vulgar people; which manner of ministrations they in some places term prophesyings, and in other places exercises . . . these exercises cannot be but dangerous. . . .
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> We, therefore, according to the authority which we have, do charge and command you . . . with all manner of diligence to take order throughout your diocess . . . that any manner of person be suffered in your diocess to teach, preach, read, or exercise, any function in the church, but such as shall be lawfully approved and licensed . . . of this church of England. And where there shall not be sufficient able persons . . . to preach and instruct . . . then you shall limit the curates to read the public homilies. . . .
>
> And in these things we charge you to be so careful and vigilant, as by your negligence . . . we be not forced to make some example in reforming of you according to your deserts. Given under our signet at our manor of Greenwich, the 7th of May, 1577, and in the nineteenth year of our reign.[29]

Most of the bishops readily complied with Elizabeth's demand and threat of punishment, some put the exercises down with reluctance, and others put them down out of simple obedience. Elizabeth's suppression of the meetings was strong and fierce and quite effective. Grindal was suspended and sequestered.[30] Because of the Queen's attempts to suppress the meetings, relatively little information remains about the internal order and workings of the preaching workshops. However, sufficient documentation remains to readily understand the general requirements and proceedings that typified the workshops. The next section describes the order of the meetings that Elizabeth suppressed.

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[29]Jones, *Protestant Nonconformist Texts*, 1:45-53.

[30]Gregory, *Puritanism*, 91.

Order of the Preaching Workshops

The clergy called the preaching workshops *prophesyings* based on Paul's directive in 1 Corinthians 14:31: "For you can all prophesy one by one, so that all may learn and all may be exhorted."[31] The purpose of the workshops was "for the improving of the clergy in their studies of the word of God, and for the instruction of the laity in the right knowledge of religion."[32] The workshops were held periodically at the discretion of the clergy generally once or twice a month, although in Northampton, during the year 1571, the meetings were held every Saturday.[33] The meetings were typically 2 hours in length. The sermon was in English and the general public was welcome to attend the meetings.

Strype records the proceedings of the meetings at various locations, including Northampton, Bury St. Edmunds, Norwich, Hertfordshire, and Holt (in the diocese of Norwich).[34] Strype's records, Grindal's letter to the Queen (mentioned previously), Roger Morrice's *The Order of the Prophesy at Norwich in Anno 1575*, and records taken from the Northamptonshire Record Society[35] provide enough information to piece together a composite summary of the proceedings of a typical Puritan preaching workshop of the period.

Admission. Each speaking participant had to meet two criteria before being admitted to the exercises. First, each participant was required to sign a confession that

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[31]John Strype, *Annals of the Reformation and Establishment of Religion, and Other Various Occurrences in the Church of England During Elizabeth's Happy Reign: together with an Appendix of Original Papers of State, Records, and Letters* , vol. 2, pt. 1 (Oxford: Clarendon, 1824), 472.

[32]Ibid., 133.

[33]W. J. Sheils, *The Puritans in the Diocese of Peterborough: 1558-1610* (Delapre Abbey, Northampton: Northampton Record Society, 1979), 25.

[34]Strype, *Annals of the Reformation*, 473-76.

[35]Referenced in Helm, "Few Are Not Enough," 236; Sheils, *The Puritans*, 25.

elevated the scriptures alone above every other authority. Excerpts of the confession follow:

> We believe and hold, that the word of God, written in the canonical scriptures of the Old and New Testament . . . are and ought to be open, to be read and known of all sorts of men, both learned and unlearned. And we esteem this written word as the infallible truth of God, full of majesty and the authority thereof far to exceed all authority, not of the pope of Rome only . . . but of the church also, of councils, fathers, or others whosoever, either men or angels. . . .
>
> And we content ourselves with the simplicity of this pure word of God, and doctrine thereof. A summary abridgment of the which, we acknowledge to be contained in the confession of faith, used of all Christians, which is commonly called, the creed of the apostles: holding fast . . . that faithful word, which serveth to doctrine and instruction: and that both to edify our own consciences withal unto salvation in Christ Jesus, as the alone foundation, whereon Christ's true church is built . . . and also, to exhort others with the same sound and wholesome doctrine ; and to convince the gainsayers: finally, to try and examine, and also to judge thereby, as by a certain rule and perfect touchstone, all other doctrines whatsoever.
>
> And therefore to this word of God we humbly submit ourselves and all our doings; willing and ready to be judged, reformed, or further instructed thereby, in all points of religion.[36]

Those who preached in the workshops had to have a high view of the Scriptures before they could participate. This commitment was foundational for the kind of biblical expositions that the Puritans of this era produced. In reality, this commitment is foundational for any era of would-be expository preachers. True biblical exposition must flow from one who holds to a high view of the scriptures.

In addition to the signing the confession, each participant had to submit himself to the order and rule governing the meetings. This second requirement for admission was in place to keep the meetings from the "danger of degenerating into controversies and contentious disputings."[37]

General proceedings. The clergy designated the participants and their

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[36]Strype, *Annals of the Reformation*, 139-40.

[37]Ibid., 325.

corresponding texts prior to the meetings. No one was allowed to speak extempore.[38] The clergy posted a visible roster of the names of all speakers allowed to speak during the exercise. Only those on the roster could speak, and only in their proper order. After all speakers had finished, the clergy made the necessary arrangements for the following meeting, including selecting the next roster of speakers and the text(s) of Scripture.

Exposition and evaluation. The main portion of the workshops was the exposition of a text of Scripture and the subsequent evaluation of the presentation. I have summarized this exposition and evaluation into four phases. The first phase was the *primary exposition*, where the first designated speaker expounded the designated text for 45 minutes.[39] The order prescribed that the preacher pray before and after his sermon. It also prescribed the flow of his exposition. First, he read the text. Second, he explained its meaning. Next, he refuted any false interpretations as appropriate. Finally, he comforted and encouraged his audience as the text allowed.[40] The order allowed for no digression or

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[38]Sheils, *The Puritans*, 25.

[39]Helm, *Few Are Not Enough*, 258, cites a helpful portion from *The Order of the Prophesy at Norwich in Anno 1575*. Each "speaker was keenly aware that he must 'be careful to the text' and 'abstain from heaping up too many testimonies and annoying . . . diversions' which do not 'aptly grow out of the text.'"

[40]Grindal's previously mentioned letter provides a more detailed, ten-step progression of the sermon: "First, the occasion of the place is shewed. Secondly, the end. Thirdly, the proper sense of the place." These first three steps deal with the textual context and historical setting of the text. "Fourthly, the propriety of the words: and those that be learned in the tongues shewing the diversities of interpretations. Fifthly, where the like phrases are used in the scriptures." Steps four and five involve linguistic explanations of key words or phrases. "Sixthly, places in the scriptures, seeming to repugn, are reconciled." Step six focuses on reconciling apparent contradictions that may come to the mind of the listeners. "Seventhly, the arguments of the text are opened. Eighthly, it is also declared, what virtues and what vices are there touched; and to which the commandments pertain." Steps seven and eight explain the key arguments, moral issues, and scriptural mandates that are illuminated by the text. "Ninthly, how the text hath been wrested by the adversaries, if occasion so require." Step nine seeks to correct false teachers who have promoted wayward interpretations of the text involved. "Tenthly, and last of all, what doctrine of faith or manners the text doth contain." Step ten focuses on the application of

amplification farther than the meaning of the text.

The second phase was a *peer evaluation* by two participating speakers who were designated for the occasion. Each speaker was given 15 minutes to comment on matters lacking in the exposition without re-preaching the sermon or "impugning" the primary expositor, unless he had spoken contrary to the Scriptures. After both speakers had finished, the moderator concluded this portion of the meeting.

The third phase was the *senior evaluation* by the president and the learned members of the clergy. This evaluation appears to have been semi-private and may have taken place during a short recess. In Strype's own words,

> The president . . . shall call the learned brethren unto him, and shall ask for their judgment concerning the exposition of the text of scripture then expounded: and if any matter be then untouched, it shall be there declared. Also, if any of the speakers in this exercise be . . . convinced of any grievous crime, he shall be there and then reprehended.[41]

Though the consultation between the president and the learned members of the clergy appears to have been private, it is evident that their overall evaluation and other appropriate remarks were made public. After the moderator closed the peer evaluation part of the exercise, a "more restricted discussion among the learned members about the various expositions."[42] The Northampton record goes on to say that the senior ministers provided not only "intellectual criticism," but that they also "undertook to admonish any moral or spiritual failings of the clergy."[43] It appears that the clergy used discretion on what was said, to whom it was said, and how it was said, for the record goes on to say

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what must be believed about God, His purposes, and what His people must do in response. Jones, *Protestant Nonconformist Texts*, 1:45-53.

[41]Strype, *Annals of the Reformation*, 137.

[42]Sheils, *The Puritans*, 25.

[43]Ibid.

"care was taken to ensure that this part of the exercise did not degenerate into abuse."[44]

The end result of this phase of the workshop was that senior leadership provided a final and appropriate evaluation of the exposition and peer evaluations. They sought to give praise where it was due, correct that which was in error, complete that which was lacking, and to do so in a gracious manner that promoted the edification of all who attended. After the senior consultation and evaluation phase, if anyone had remaining doubts or questions about the exposition, or any of the evaluations, they were given the opportunity to submit them in writing to the president and the primary expositor.

The final phase of the workshop was a short exhortation aimed at encouraging the ministers. Strype records, "this consultation shall be ended with some short exhortation, to move each one to go forward in his office, to apply his study, and to increase in godliness of manners and newness of life."[45]

These preaching workshops proved to be a very effective tool for the spread of the reformed faith in Elizabethan England. It was in these preaching workshops that the Puritan sermon structure took root in the pulpits and populace of England. In commenting on the simplicity of the Puritan sermons of this era, Horton Davies remarks,

> The Puritan type sermon structure is simple because it draws its lessons as the narrative proceeds. It is amply illustrated by godly examples drawn from other parts of the Bible to supplement the text. It is easily remembered, because to reread the texts at home is to recall the preacher's commentary and application of the passage. It does not provide a vehicle for the richer resources of rhetoric, with set pieces of sustained eloquence, grandiose comparisons and contrasts, tirades, . . . such as can be found in the Catholic sermons of St. John Fisher or of Hugh Weston, the Marian Dean of Westminster. Nor does this sermon form lend itself to the brilliant word-analysis, patristic erudition, metaphysical and far-fetched conceits, and sheer sparkle of Lancelot Andrews. Such elaborate rhetoric, "taffeta terms," and ornate diction, were suitable for sermons on state occasions, but it meant that the word of God, which is sharper than any two-edged sword, and could pierce to the quick of the conscience, remained sheathed in a jeweled scabbard. The Puritan sermon was no

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[44]Sheils, *The Puritans*, 25.

[45]Strype, *Annals of the Reformation*, 138.

ceremonial sword; least of all was it like the painted, wooden sword of a homily officially prescribed. It was a lithe, lean, sharp structure, poised to strike the soul.[46]

It should not go unnoticed that the sermons that emerged from the preaching workshops affected more than just the local parishes. Sir Walter Mildmay, a strong defender of the prophesyings[47] and a leading Northampton resident and landowner[48] who had undoubtedly attended the workshops, founded Emmanuel College at Cambridge in 1584 "to supply a learned and godly ministry"[49] just seven years after the Queen's suppression of 1577. Emmanuel College grew so quickly that by the 1620s it was the largest college at Cambridge and served as a model for the first American university, Harvard.[50] Former librarian and fellow of Emmanuel College said, "The real interest of the history of Emmanuel is that it coincides with, and reflects, a great national movement.

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[46]Horton Davies, "Elizabethan Puritan Preaching I," *Worship* 44, no. 2 (1970): 107-8.

[47]See Strype, *Annals of the Reformation*, 477, where he references Sir Walter Mildmay as one of a three-member "privy council" to the Queen who adamantly defended the exercises being conducted in Norwich and wrote a letter to the bishop of Norwich "commending much those exercises used in his diocese; and advised that they might not be hindered or stayed, but might proceed and go forward, to God's glory, and edifying of the people." The letter perplexed the bishop who saw it as contradicting the Queen's order.

[48]Sheils, *The Puritans*, 3.

[49]Ibid., 97.

[50]Emmanuel College still exists today, and a brief history of the college is provided on their website: "Sir Walter was a Puritan and he intended his college to educate protestant preachers. Emmanuel was thus distinctive and grew rapidly so that by the 1620s it was the largest college in Cambridge. . . . Five Fellows and members of the College were involved in the new translation of the Authorised Version of the Bible, including the Master, Laurence Chaderton. . . . In the 1630s, many Puritan clergy went into exile to avoid persecution. Of the first 100 graduates who migrated to New England fully one third were Emmanuel men. Cambridge in Massachusetts was named in compliment to an Emmanuel preacher Thomas Shepherd; another, John Harvard (BA 1632), emigrated in 1637. He died the following year and left his books and half his estate to the new college that was thus to bear his name and become the first American University." Emmanuel College, "History of the College," accessed November 23, 2014, http://www.emma.cam.ac.uk/about/history/college/.

The College rose with the rising tide of Puritanism, declined with its decline."[51] It must not be forgotten that this great Puritan movement was first and foremost a preaching movement that was sponsored, administered, and nurtured by local churches.

A Model for Today

The Puritan preaching workshops of the past provide a model for training expository preachers today. Their admission requirements, general proceedings, exposition, and evaluation methods left the church a simple yet effective model for training expository preachers of any era. The meetings promoted biblical literacy among the participating speakers and all who heard them. They also promoted regular contact and fellowship among ministers that resulted in lasting friendships and comradery.

These meetings were not merely dry academics; souls were being fed, lives were being awakened, and there was a sense of the Spirit's presence and power. The famine of not hearing the words of the Lord was over, at least for a season. There was an energy about these meetings, an excitement, a joy; hearts burned with the truth of God and they set England ablaze with the Word of God.

A slightly modified form of this method was used to train men to be expository preachers at Emmanuel Baptist Church in Bryan, Texas. The meetings were held on Friday nights and generally kept to 2 hours, but involved two primary expositions rather than one. The first primary exposition was limited to 30 minutes. The peer evaluations that followed were limited to 10 minutes. The senior evaluation that followed was limited to 10 minutes, and concluded the first cycle of exposition and evaluation. After a 10 minute break, the second exposition started and was evaluated in the same manner as the first. A dessert fellowship followed.

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[51]E. S. Shuckburgh, *University of College Histories: Emmanuel College* (London: F. E. Robinson & Co., 1904), viii.

What could be a better occasion for lovers of truth than to gather together to listen to the Word preached, discuss the sermon, and engage in the godly conversation and fellowship that followed? A great blessing is held out for those pastors and churches who will once again return to the simple task of training men to be expository preachers in the fashion of the sixteenth-century Puritans.

Conclusion

In this chapter, I set forth my convictions of what constitutes expository excellence and a method that was used to the guide the process of equipping qualified men to be expository preachers at Emmanuel Baptist Church in Bryan, Texas. Expository excellence is like a plant; it needs the right environment to grow healthy. Expository excellence should not be thought of as a mere sermon but a process of continual improvement. Expository excellence engages more than just the preacher's study, but his whole being. Expository excellence involves a weekly routine that promotes continual growth in understanding and embracing the truth of Scripture, and then communicating it to a modern audience. Expository excellence involves joint participation between the church and preacher to diligently cultivate a weekly, monthly, and yearly routine for improvement.

CHAPTER 4

PROJECT IMPLEMENTATION

Introduction

This project was a preaching tutorial designed to equip men to be expository preachers. The project had three goals: (1) identify biblically-qualified men based upon 1 Timothy 3:1-7 and Titus 1:6-9 and invite them to participate in the preaching tutorial; (2) enlist four such biblically-qualified men to participate; and (3) improve the enlisted men's ability to exposit God's Word.

Project Schedule

The ministry research began on January 1, 2015, and was completed on August 16, 2015. A timeline for the elements of the research project consisted of the following:

1.   January 1 – Began recruiting participants

2.   January 7 – Collected elder evaluations of potential participants

3.   January 14 – Secured commitments from all participants

4.   January 15 – Finalized the preaching schedule and sent it to participants

5.   January 23 – Began the preaching phase of research project

6.   February 27 – Completed final pre-test sermon

7.   August 16 – Ended preaching phase of research project and final post-test sermon

Project Participants

Six men participated in the project. Two of them were current members and lay Bible teachers at Emmanuel Baptist Church, one was a member of EBC and had never preached a sermon, and a fourth was a regular attendee of EBC who joined during

the project period. In addition, two pastors from other churches in the area participated in the preaching exercises simply to improve their preaching skills. More than four participants were selected to ensure that at least four would complete the ministry project for analysis. Four of the six participants completed the project.

Recruiting Participants (Weeks 1-2)

The first task of the project was to select biblically-qualified men from within EBC to participate. Although I had informally mentioned the project to several potential candidates earlier, on January 1, 2015, I began formally inviting men from EBC to participate. Word spread outside the church and others wanted to participate as well. Seven men quickly came forward and more wanted to join. I limited the study to six, pending elder approval.

Once I had a list of men willing to participate, I gave the elders the Biblical Qualifications Survey (see appendix 1) and asked them to complete it for each of the six candidates. The elders regarded all six as biblically qualified. Next, I secured commitments from each candidate by having them sign the Information and Participation agreement (see appendix 2).

Preparing the Preaching
Schedule (Week 3)

After I secured commitments from the participants, I prepared a preaching schedule. Each participant had to preach four sermons in the workshop and four during a regular service at EBC. I coordinated with the participants and came up with a forty-eight sermon preaching plan that accommodated everyone's unique schedules.

Once completed, I sent the schedule to the participants and asked them to be flexible and to anticipate schedule changes for various reasons, although every attempt to avoid such changes had been made. Several revisions to the schedule occurred over the project period. The final schedule revision, dated April 24, 2015, is shown in table 1.

Table 1. Preaching schedule

Workshop Date	Genre	Preacher	Emmanuel Date
January 23, 2015	Old Testament Narrative	Russell M.	2/15/2015
		Sean W.	3/8/2015
February 13, 2015	Old Testament Narrative	James M.	3/15/2015
		Carl D.	3/22/2015
February 27, 2015	Old Testament Narrative	T G.	4/19/2015
		Jose M.	TBD
March 27, 2015	Old Testament Poetry	Russell M.	5/3/2015
		Carl D.	5/17/2015
April 10, 2015	Old Testament Poetry	James M.	5/24/2015
		Sean W.	8/30/2015
May 1, 2015	Old Testament Poetry	T G.	5/31/2015
		Jose M.	9/6/2015
May 29, 2015	NT Parable	James M.	6/7/2015
		Russell M.	6/21/2015
June 12, 2015	NT Parable	Carl D.	6/28/2015
		T G.	7/19/2015
June 26, 2015	NT Parable	Russell M.	7/5/2015
	NT Epistle	James M.	7/6/2105
July 24, 2015	NT Epistle	T G.	8/2/2015
		Carl D.	8/16/15

The Workshop Sermon

The Workshop Setting

My wife and I hosted the workshop meetings in our home on Friday nights. We positioned the pulpit on one side of the family room and arranged the furniture facing the pulpit to comfortably accommodate up to 14 people. The meeting started at 6 p.m. and generally ended by 8:45 p.m. We encouraged the participants to bring their wives and we provided child care for those with children. A dessert fellowship followed the preaching/ critique portion of the meeting. The meetings were well attended. Many non-participants enjoyed the meetings, and on several occasions over 20 people attended.

The Workshop Format

The workshop began at 6 p.m. with the arrival of the participants. I distributed

clipboards with the workshop sermon evaluation form attached and pens to every person designated to evaluate the sermon (see appendix 3). The evaluators included two pastors (myself included), two pastor wives (mine included), each participant, the speaker's wife, and other attendees that I felt were appropriate. At 6:10 p.m., I encouraged everyone to take their seats, made a few announcements, led a brief discussion on the genre being preached, introduced the first speaker, and opened with prayer. I placed the timer in view of the speaker and started the thirty-minute countdown, the time allotted for each workshop sermon.

When the first sermon was completed, the first critique period began. The critique period followed a general pattern of self-evaluation, pastoral evaluation, participant evaluation, and finally, anyone who wished to comment. The self-evaluation was generally two minutes, the pastoral evaluation up to four minutes each, and everyone else was expected to make their comments in less than two minutes. The time limits were put in place after week 12 because some critiques took longer than the sermon. Each evaluator was expected to comment on at least one positive aspect of the sermon and make some suggestions for improvement on at least one negative aspect.

I began each critique period with a question, "How do you think it went?" This question prompted the speaker to evaluate his own sermon before anyone else. Following the self-evaluation, I gave my pastoral critique. My critique was first and foremost directed at the exegetical merits of the sermon and then the delivery. After my evaluation, another pastoral evaluation was given in a similar fashion. Following the pastoral evaluations, the other participants offered their critiques. Afterward, I generally opened up the floor for anyone to comment with the question, "Does anyone else have anything to add?" Once all comments were heard, I announced a five-minute break concluding the first sermon/ evaluation cycle.

We reconvened after the break for the second sermon/evaluation cycle which followed in the same manner as the first. Afterward, we enjoyed a time of dessert and

fellowship for about thirty minutes. The fellowship time allowed an opportunity to discuss the sermons further and provide more feedback to the speakers. The evening was always a delight and provided a unique Bible-centered fellowship.

Post-Workshop Analysis

Following the workshop, I tallied the evaluations for each sermon and summarized the results on one table (see appendix 5). Based on the specific questions of the evaluation, five key aspects of the preacher and his sermon were measured: authenticity, love for people, sermon content and organization, ability to communicate, and audience response. The summary evaluation provided an overall score for each sermon and a score for each of the key aspects mentioned above. In addition to the calculated scores, evaluators provided comments in the margin of the evaluation forms. I sent some of the more helpful comments along with the calculated scores to each preacher and used them as a basis to suggest how the preacher could improve his sermon before preaching it to the congregation at EBC.

The Pre-Test Sermon

I used the first workshop sermon to provide the pre-test information for the project. Only the second page of the workshop evaluation form was used for measurable data. Twenty-seven statements, evaluated on a six-point Likert scale, measured each participant's incoming ability to preach. I used all twenty-seven statements on the workshop evaluation form to calculate the preacher's overall score. In addition to the overall score, I measured five key aspects of each sermon.

Authenticity. Nine statements, peppered throughout the workshop evaluation form, measured the preacher's authenticity:

1. His demeanor was appropriate to the text.
2. He believed there was a need for his sermon.

3. He was passionate about the truth of the text.

4. His humor was appropriate to the text.

5. The speaker believed his own message.

6. His countenance was appropriate to the text.

7. He loved the truth he was communicating.

8. His body language was consistent with his exhortation.

9. He was passionate about obeying the text.

Love for people. Three statements on the workshop evaluation form measured the preacher's love for people:

1. The tone of his exhortation was appropriate.

2. He communicated a love for the people.

3. The tone of the exhortation was perfect.

Sermon content and organization. Seven statements on the workshop evaluation form measured the preacher's sermon content and how he organized his material:

1. He refuted false teachings stemming from the misuse of his text.

2. I think the text was introduced very effectively.

3. I clearly understood the direction of the sermon.

4. I was excited to hear the sermon after the introduction.

5. He expounded the sermon very effectively.

6. The sermon was concluded very effectively.

7. The sermon easily held my attention.

Ability to communicate. Three statements on the workshop evaluation form measured the preacher's ability to communicate:

1. He captivated and engaged his audience.

2. His speech and pronunciation were proper.

3. He avoided all unnecessary distractions.

Audience response. Six statements on the workshop evaluation form measured the audience response to the preacher's sermon:

1. I was <u>thoroughly</u> convinced of the text's truth.

2. I know <u>exactly</u> how this text applies to my life.

3. I plan to act upon the exhortation <u>immediately</u>.

4. The sermon <u>greatly</u> encouraged my faith.

5. I love Jesus more after this sermon.

6. I want to glorify Jesus more after this sermon.

The Emmanuel Sermon

The Emmanuel sermon was preached during a regularly scheduled service at Emmanuel Baptist Church. Most of sermons were preached during the evening service. Before the service, I distributed clipboards with the Emmanuel sermon evaluation form attached and pens to every person designated to evaluate the sermon (see appendix 4). The evaluators included pastors, pastor wives, elders, project participants, the preacher's wife, and other appropriate attendees who were willing. I generally sought a minimum of ten evaluators. Unlike the workshop, there were no time constraints for the preacher and no verbal critiques that followed. The Emmanuel sermon evaluation form was identical to the second page of the workshop evaluation form.

Post-Emmanuel Sermon Analysis

Following the Emmanuel sermon, I tallied the evaluations for each sermon in the same manner as the workshop sermon. I calculated the overall score and a score for each of the five key aspects of the preacher and his sermon mentioned previously: authenticity, love for people, sermon content and organization, ability to communicate, and audience response. The Emmanuel sermon evaluation provided a way to measure any

improvements that were made to the workshop sermon. In every case, I calculated improvement from the workshop sermon to the Emmanuel sermon.

I sent the Emmanuel sermon summary evaluation and the previous workshop summary evaluation to each participant for comparison and discussion. We arranged a time to discuss the evaluations so that the preacher could know how to improve his sermon for the next genre of Scripture. This cycle of workshop and Emmanuel sermon analysis was repeated for each genre of Scripture: Old Testament narrative, Old Testament poetry, New Testament parable, and New Testament epistle.

The Post-Test Sermon

I used the last Emmanuel sermon to provide the post-test information for the project. The same twenty-eight statements, used on the pre-test and evaluated on a six-point Likert scale, measured each participant's outgoing ability to preach. I calculated the overall score and a score for each of five the key aspects mentioned above.

Conclusion

The project met its three goals: I identified and invited four biblically-qualified men to participate in the preaching tutorial. I enlisted such men to participate. Finally, as the next chapter demonstrates, the project exercise improved the men's ability to exposit God's Word.

CHAPTER 5

PROJECT EVALUATION

Introduction

The project was an eight and a half month (thirty-three week) preaching tutorial designed to equip men to be expository preachers. The tutorial, which was affectionately called "Sermon Junkies" by the attendees, involved 4 participants, 32 sermons, and over 300 sermon evaluations. An evaluation of the project's success follows.

Evaluation of the Project's Purpose

The ministry research began on January 1, 2015, and was completed on August 16, 2015. The project purposed to equip qualified men to be expository preachers at Emmanuel Baptist Church in Bryan, Texas. Having witnessed the cultural changes in society and further decline in our Baptist association just since this project began, I am more convinced than ever of the importance of such equipping efforts by local pastors. Preachers training preachers is a vital element lacking in many churches today.

During the eight and a half months since this project began, same sex marriage has been legalized in all fifty states, underscoring the desperate need for men to accurately communicate the truth and grace that is only found in God's revealed Word. Furthermore, during the course of this project, a struggling sister church in our association handed over their million dollar property and assets to the leadership of EBC with the hopes of seeing their church revitalized. I know of several other churches in our association that I expect will fold within the next few years unless significant revitalization occurs. I believe such revitalization must include a strong expository preaching ministry.

In addition to the need for expository preachers in our communities and church associations, there is an ongoing need at EBC for faithful men to constantly and accurately preach and teach God's Word week in and week out. As EBC continues on its 20 percent year over year growth trajectory, the demand for faithful and trained men to expound God's Word is only increasing. The need to sustain doctrinal unity and assist the pastoral staff in preaching and teaching duties can only be achieved by more faithful expositors of the Word.

In summary, the national needs of our society, the regional needs of our Baptist association, and the local needs of EBC validate the purpose of this project.

Evaluation of the Project's Goals

The project had three goals: (1) to identify biblically-qualified men, based upon 1 Timothy 3:1-7 and Titus 1:6-9, and invite to participate in the preaching tutorial; (2) to enlist four such biblically-qualified men to participate; and (3) to improve the enlisted men's ability to preach God's Word. All of these goals were achieved.

Evaluation of Goal 1

The first goal was to identify biblically-qualified participants. Four biblically qualified men, as defined by 1 Timothy 3:1-7 and Titus 1:6-9 and evaluated by the elders of EBC, were identified.[1] Originally seven candidates were identified, evaluated, and invited to participate in the study, but only four completed the project and are included in the results. This goal was achieved.

Evaluation of Goal 2

The second goal was to enlist the four biblically qualified men to participate in

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[1]See appendix 5 for the completed Biblical Qualifications Surveys for all four participants.

the preaching tutorial.[2] Initially six participants were enlisted, but due to a number of outside circumstances, two were unable to complete the project. This goal was achieved.

Evaluation of Goal 3

The third goal of this project was to improve the enlisted men's ability to exposit God's Word. In order to accomplish this goal, each participant preached on eight different occasions, four in the workshops and four to the EBC congregation, and was evaluated by pastors, elders, and peers. The first workshop sermon served as the pre-test sermon to measure the incoming preaching aptitude of each participant.[3]. Table 2 shows the pre-test results.

Table 2. Pre-test results

Participant	Authenticity	Love for People	Content/ Organization	Ability to Communicate	Audience Response	Overall Score
1	45.7	14.1	24.2	14.8	23.3	122.1
2	44.3	13.4	27.1	15.2	27.8	127.8
3	43.4	11.7	25.6	14.6	23.1	118.4
4	38.1	10.5	21.2	11.5	21.3	102.6

The last sermon preached in the congregational setting served as the post-test sermon, which measured the outgoing preaching aptitude of each participant.[4] Table 3 shows the post-test results.

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[2]See appendix 2 for the Participation Agreement.

[3]See appendix 6 for the Pre-Test Sermons of all the participants.

[4]See appendix 7 for the Post-Test Sermons of all the participants.

Table 3. Post-test results

Participant	Authenticity	Love for People	Content/ Organization	Ability to Communicate	Audience Response	Overall Score
1	50.9	16.4	32.9	16.3	32.3	148.6
2	51.0	16.4	31.4	16.7	31.4	146.9
3	45.7	13.7	29.1	15.0	31.0	134.6
4	49.1	14.9	30.6	15.5	31.0	141.1

I compared the pre-test and post-test sermons using a paired two sample test for means. The results of the t-test showed that the improvement seen in the participants' preaching ability was not due to random chance but can be attributed to the project itself. Thus, the project was successful. The participants' ability to preach God's Word improved.[5] For example, the individual improvement results for Participant 1 (P1) are shown in table 4.

Table 4. Improvement results for P1

Sermon	Overall %	Authentic %	Love %	Content %	Commun %	Response %
0	75.4	84.6	78.4	67.3	82.1	64.8
1	85.3	90.9	80.0	84.7	88.3	78.6
2	87.6	90.1	88.9	83.6	87.7	87.0
3	91.2	93.4	88.9	90.4	90.1	90.1
4	91.7	94.2	91.0	91.3	90.3	89.6

P1 had never preached in a church setting before. It is clear from the table that he improved in every category. A series of charts graphically depict these improvements and are discussed on the following pages.

Figure 1 provides a graphic summary of P1's overall improvement during the eight and a half month-period. The x-axis on figure 1 shows the initial workshop sermon

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[5]See appendix 8 for a complete result of the t-test. The improvement of each participant can also be seen in the Individual Improvement Charts of appendix 9.

(labeled "0") and the subsequent four sermons preached to the EBC congregation (labeled "1-4"). The y-axis shows the percentage of the total points possible on the evaluation form. The linear trend line shown was calculated using the method of least squares. The chart clearly shows a steady overall improvement for P1 during the course of the project.

It is also clear from table 4 that P1 also significantly improved in the way the audience responded to his sermons. Statistically speaking, P1 showed the greatest improvement in this aspect of his sermons. The following figures can be used to compare the effect that the various aspects of the sermon (i.e., authenticity, love for people. sermon content/organization, and ability to communicate) had upon audience response. For instance, as seen in figure 2, P1 had the least amount of improvement in his ability to communicate.
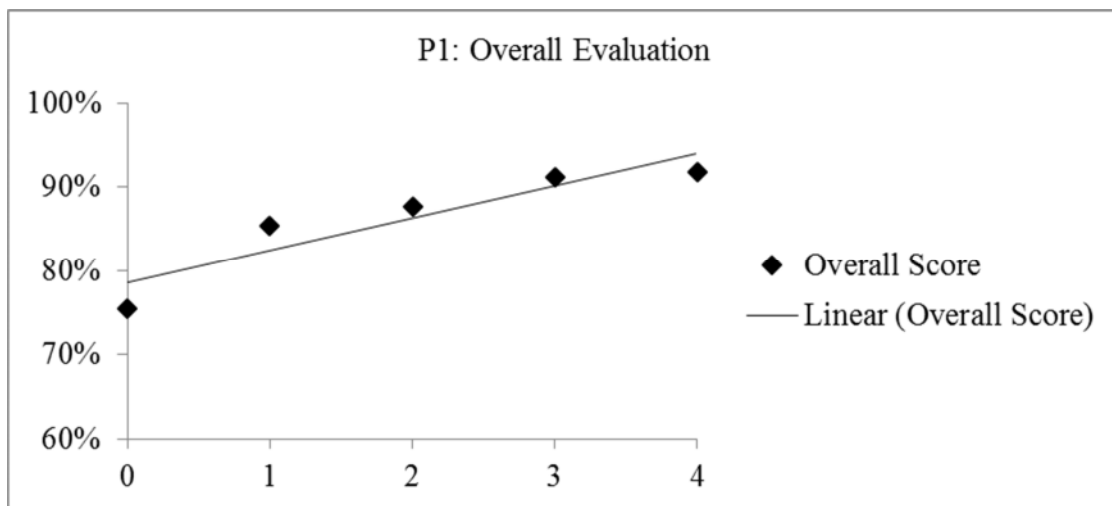
Figure 1. Overall evaluation for P1
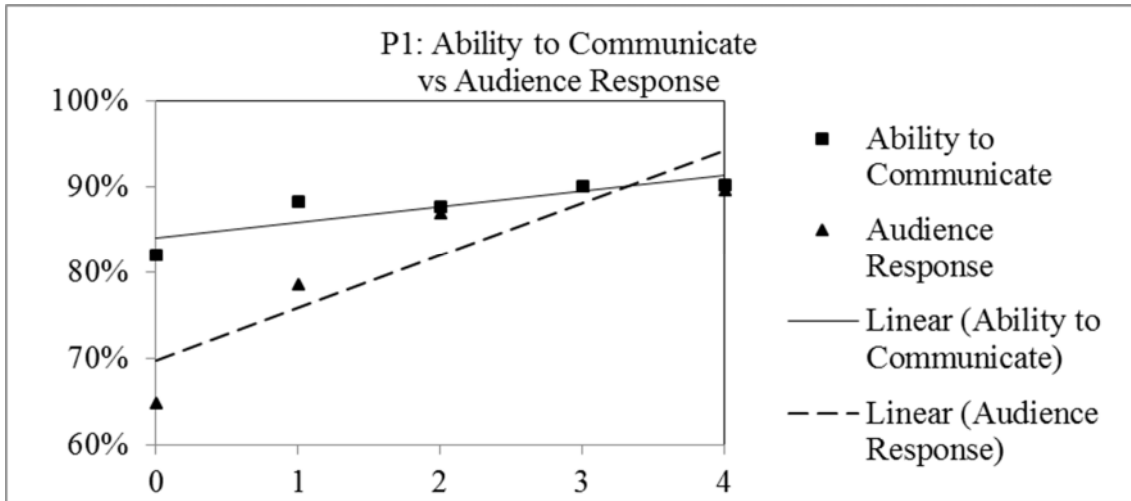
Figure 2. Ability to communicate vs. audience response for P1

The flatter the slope of the line, the less improvement the participant experienced over the course of the project. P1, a college professor, already possessed an ability to communicate well. Although he improved in his ability to communicate over the project period, his improvement does not account for the dramatic improvement in the audience's response to his sermons. P1 also saw significant improvement in the audience's perception of his authenticity and his love for the people, as figure 3 and 4 indicate.
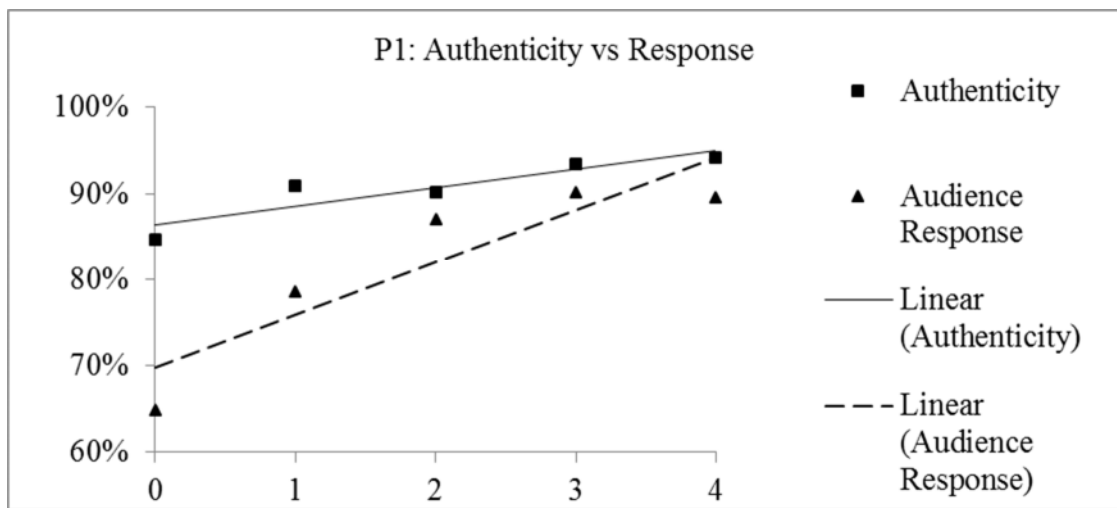
Figure 3. Authenticity vs. audience response for P1
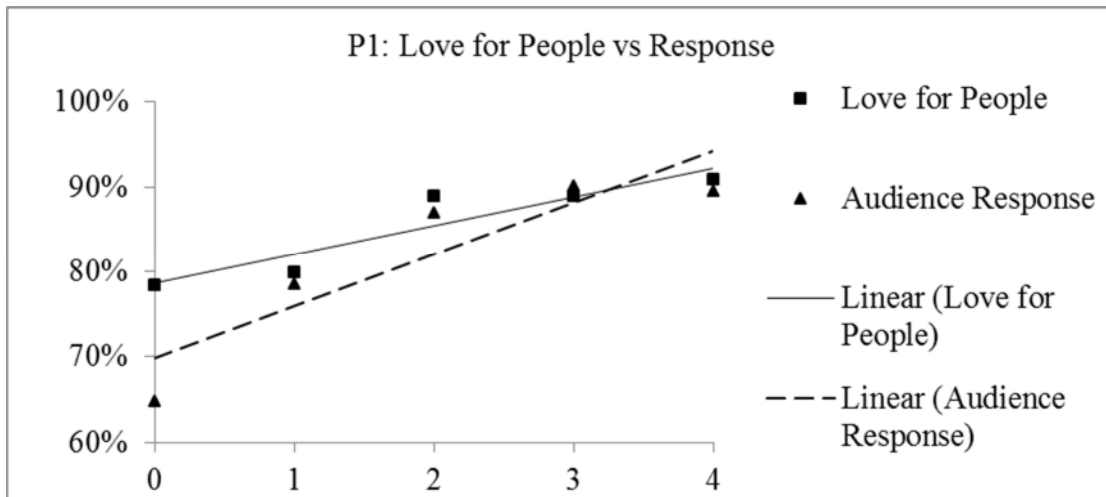
Figure 4. Love for people vs. audience response for P1

The slope of the "Love for People" line is slightly greater than the "Authenticity" line, but for all practical purposes are virtually the same. The improvement in each of these aspects of P1's sermons certainly contributed to the improvement in audience response. However, as seen in figure 5, P1's improvement in his sermon content and ability to organize his sermons appears to have had the largest impact upon audience response.
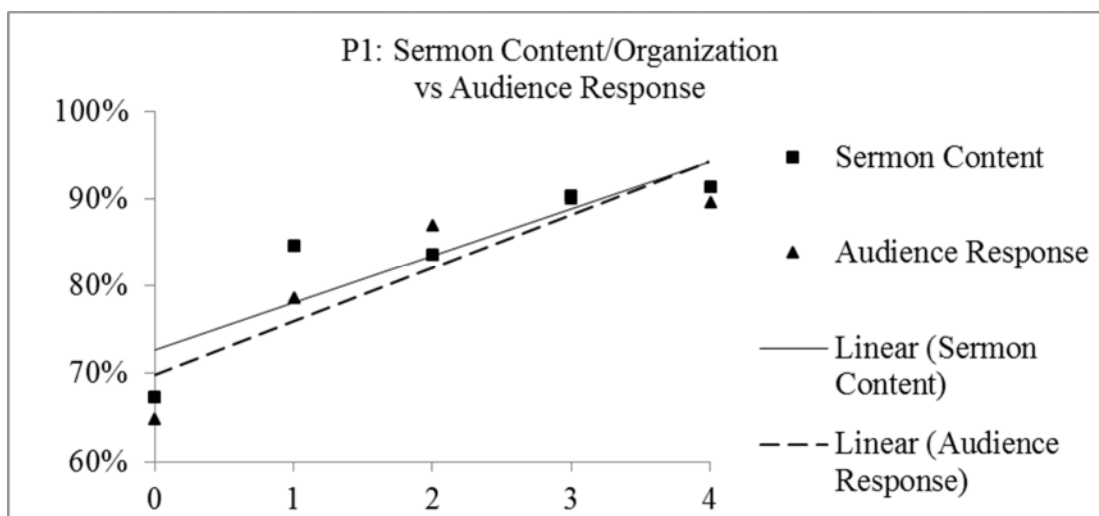
Figure 5. Sermon content/organization vs. audience response for P1

The similarity of the slope of the "Audience Response" line and the "Sermon Content/Organization" line indicates a close relationship. Intuitively this makes sense; as the preacher grows in his ability to deliver well-organized sermons with strong biblical content, the easier it is for his audience to understand and respond. The data gathered for the other participants show this strong correlation between sermon content/organization and audience response as well.

Although the improvement figures tell a unique story for each participant, as a general rule, sermon content/organization had the greatest impact on audience response. The preachers' ability to communicate a love for people had the second greatest impact upon audience response, followed by the preachers' authenticity and finally, his ability to communicate.

Participant 4 (P4) experienced the most dramatic improvement over the course of the project as the following table and figures demonstrate. His improvement in every category is noteworthy. P4 had never preached a sermon before this project. His learning curve surprised everyone, especially me. He has decided to pursue theological training and he begins his Masters of Divinity this fall at a well-respected seminary. The individual improvement tables and figures for all participants (see appendix 9), tell a unique story for each participant, however, it is clear that all participants improved significantly in every category. This improvement, as the t-test affirms, can be attributed to the efforts of the project. Thus, the third goal of this project was achieved.

Table 5. Improvement results for P4

Sermon	Overall %	Authentic %	Love %	Content %	Commun %	Response %
0	63.4	70.5	58.6	58.8	64.1	59.1
1	85.0	87.9	83.3	83.3	85.8	83.0
2	85.0	86.0	80.2	84.1	84.9	86.9
3	85.4	85.8	83.3	86.1	81.5	87.0
4	87.1	91.0	82.6	85.1	86.1	86.1
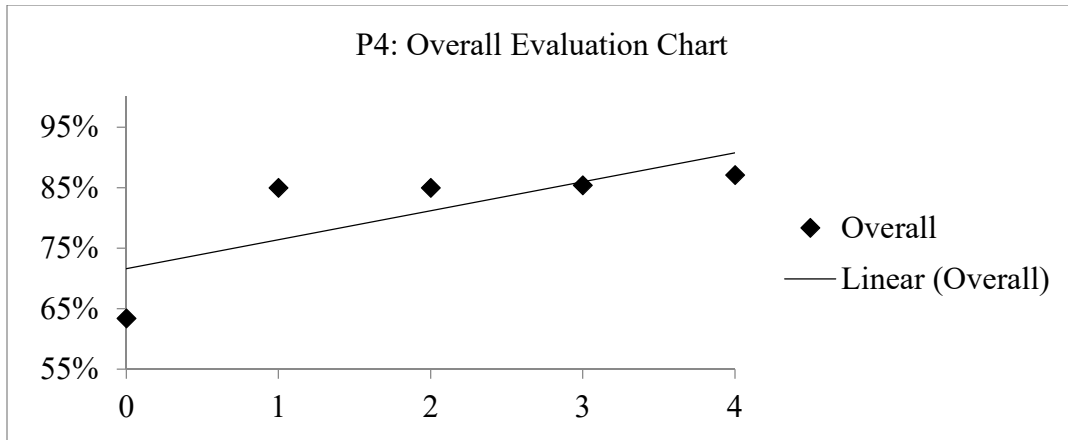
Figure 6. Overall evaluation for P4
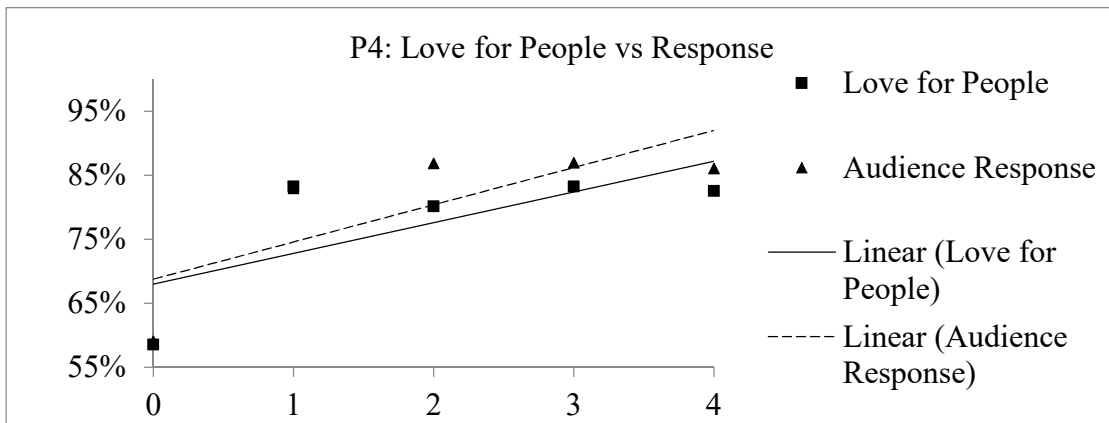
Figure 7. Love for people vs. audience response for P4
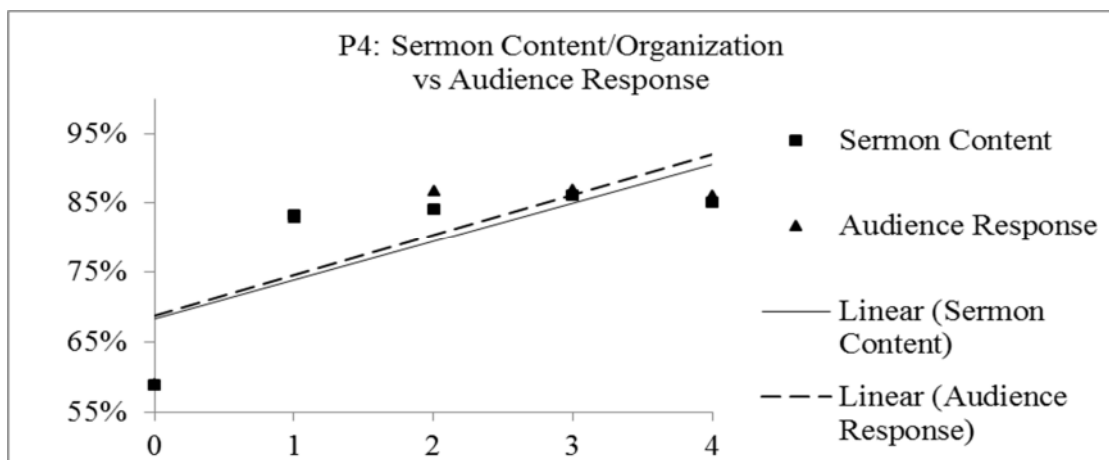
Figure 8. Sermon content/organization vs. audience response for P4
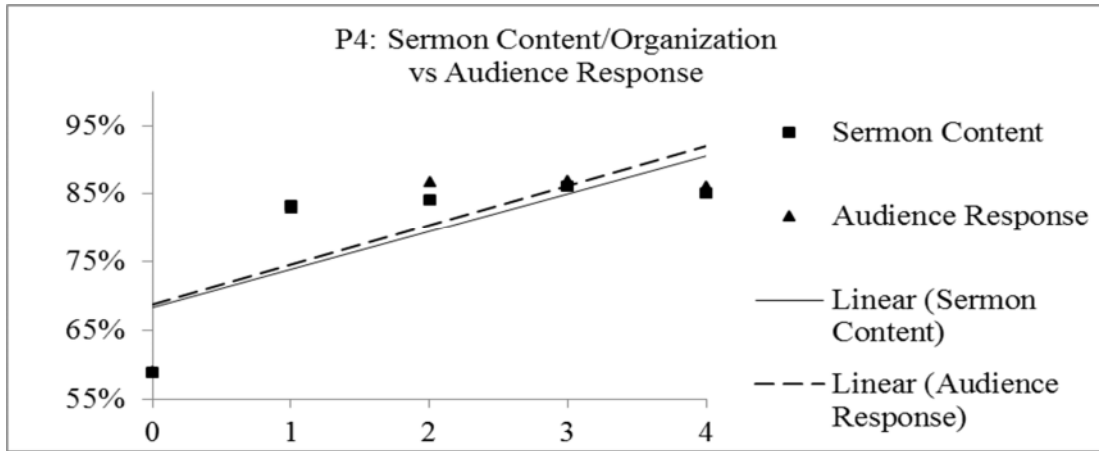
Figure 9. Ability to communicate vs. audience response for P4

Strengths of the Project

Six strengths of the project stood out to me. First, the study provided a unique opportunity for laymen to get involved in the preaching/teaching ministry of our church. Two of the participants had never preached a sermon in a congregational setting before, and both are now teaching classes at EBC. Another participant had been a pastor for over ten years, but due to a number of circumstances, had left ministry. Upon the conclusion of the project, EBC hired him as the pastor of student ministries. It is good to see him back in ministry. Prior to the project, only one of the participants was actually engaged in the teaching ministry of EBC; now all four are actively engaged. The project provided the unique opportunity for these men to explore, learn, and grow in expository methods of preaching and teaching.

Second, the project offered a multifaceted learning environment. The workshops produced a hands-on experience and practical guidelines specifically directed at improving sermons. The participants learned how to receive critiques, give critiques, and listen to the critiques of others. As a result, people learned how to critically listen to a sermon. The learning environment encouraged the participants to be teachable because it did not single anyone out; all were critiqued. Furthermore, the guidance was offered in a loving

and supportive context. Wives also learned how to critique their husbands' sermons. Although negative feedback can be hard to receive, some of the best sermon improvement advice comes in this form. This project trained the participants to appreciate such feedback.

A third strength of the learning environment was the rubric's ability to measure several different aspects of the participants' sermons. The feedback from the rubric allowed each participant to consider and gauge the various elements of his sermons and monitor his improvement efforts. For example, a participant could strive to improve his ability to communicate love for people and monitor his progress by the tallied scores of the rubric.

A fourth strength of the project was its public endorsement of the participants to the preaching and teaching ministry. The project involved a large part of the EBC body, both in the workshops and in the congregational setting. This public exposure served as a means for the leadership of EBC to endorse the participants in the eyes of the congregation. Just the presence of the participants in the pulpit sent a message to the congregation that these men were recognized as preachers and teachers by the elders.

The public endorsement did not end within the walls of EBC. News about the "Sermon Junkie Meetings" spread throughout our regional Baptist association and our participants were often requested to provide pulpit supply at numerous other churches. On one particular Sunday morning, two of our participants were absent from EBC because they were preaching at other churches.

A fifth strength of the project was the edifying atmosphere of the workshops. We learned the Bible as we learned how to teach the Bible. This Bible-centered fellowship provided an excellent occasion for the participants and attendees to grow closer to God and to one another. It also provided a great fellowship group for those who esteem God's Word and are serious about the Great Commission.

Finally, the workshops provided an opportunity for me on a pastoral level. One of the participants said that he had never been in any of his pastors' homes prior to the

project. The project compelled me to invest in these men's lives in an intense and particularly fruitful way.

Weaknesses of the Project

Three general weaknesses of the project are worth mentioning. The first deals with the length of the project caused by the number of participants. In order to make sure four participants completed the project, I enlisted six men to participate. Given the fact that the participants preached only on Sunday nights, there was a limited number of congregational preaching slots. This lack of preaching slots became the bottleneck for the project and caused it to go longer than I preferred. Two participants dropped out midway through the project which helped move the others through more effectively.

A second general weakness of the project was its limited involvement in the genres of Scripture. I exposed the participants to only four genres of Scripture and did not spend enough time in a New Testament epistle. The number of participants greatly impacted the number of sermons each can preach in a reasonable amount of time. I think a second sermon in the New Testament epistle genre would have provided the needed opportunity to instruct the participants on how to preach an expository series through a book.

A third general weakness of the project was the lack of text selection instruction. I did not provide much guidance on text selection before a participant preached a new genre of Scripture. On more than one occasion, a participant selected too much or too little text to be adequately preached in one sermon. This poor selection resulted in some extra re-tooling for the participant between the workshop sermon and the congregational sermon. Some texts are difficult to preach even if one is a master at preaching. I think more instruction on how to select a text would have been helpful.

What I Would Do Differently

I plan on repeating this project again and again as a routine element of my pastoral duties. In the future, I plan on limiting the project to four participants at the beginning and have them preach five sermons instead of four. These parameters will allow the participants to begin in January and end in May, eliminating the need to encroach into the summer months. These limits will also allow me the opportunity to instruct the participants on how to preach an expository series.

Furthermore, in the future I plan to modify the rubric slightly and report results as a single percentage rather than raw tally marks. I also plan to provide each participant a one-page instruction sheet introducing each genre of Scripture and pointers on how to preach it. I would limit the instructions to one page to preserve the workshop nature of the project.

Theological Reflections

This project caused me to reflect more deeply upon two aspects of preaching: its essence and purpose. What exactly is preaching? Many books deal with this question at length. However, an incident occurred during the project that helped many present in the workshop gain a fuller understanding of what preaching is.

The May 29, 2015,"Sermon Junkies" meeting surprised us all. The first workshop preacher had just finished a passionate and convincing sermon on The Parable of the Rich Fool from Luke 12:13-21. The second preacher took the pulpit and, after a brief lesson on the statistical improbability of two preachers choosing the very same parable, commenced to preach the same passage as the first preacher. I had purposefully sought to avoid such a disaster by having the participants send me their chosen texts weeks in advance. However, due to several abrupt schedule changes, I was not notified of the chosen texts in time.

The result was not a disaster at all but a very interesting teaching opportunity to illustrate the essence of preaching. Both preachers expounded the text well, both were

edifying, and yet the sermons were very different. Each preacher chose to emphasize different aspects of the text. Notable similarities but profound differences resulted from each preacher's unique personality and life experience. Each preacher taught the main theme beautifully yet emphasized different aspects of the text according to how it moved him. This experience is a good illustration of what preaching is: Truth conveyed through personality!

From this perspective of preaching it is evident that one cannot truly preach someone else's sermon. They may be able to reenact someone else's sermon, like an actor in a play, but they cannot preach a biblical truth unless it comes through them. The preacher's job is to let the text speak for itself through his unique perspective and personality. Preaching involves the communication of a biblical truth through the personality of the preacher.

This project also caused me to reflect more deeply upon the purpose of preaching. One of the most striking elements of the project was the unique and rich time we had around the preaching of God's Word. These meetings were some of the best fellowship times I can remember since coming to EBC; what a joyous occasion for God's people to come together! God has designed us for fellowship with Him and with others. I believe that God intends for the preaching and teaching of His Word to be one of the best occasions for His people to gather together. This perspective sheds a new light on Deuteronomy 6:4-9:

> Hear, O Israel! The LORD is our God, the LORD is one! You shall love the LORD your God with all your heart and with all your soul and with all your might. These words, which I am commanding you today, shall be on your heart. You shall teach them diligently to your sons and shall talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up. You shall bind them as a sign on your hand and they shall be as frontals on your forehead. You shall write them on the doorposts of your house and on your gates.

God's words were never meant to be a burden. They were an occasion for and the basis of fellowship in God's community. What sweeter way of life could there be than for a lover of God to be constantly thinking upon and discussing God's Word with those

who equally delight in it? God, as Spirit, communes with us through His Word. When believers truly gather around His Word with delight, He is Emmanuel, "God with us," and fellowship with one another is very special. This is the reason our preaching workshops were so enjoyable and edifying.

Personal Reflections

This project provided me an opportunity to reassess my pastoral responsibilities and sharpen my ministry focus. I have been acutely aware of my biblical responsibility to make disciples since I first sensed a call to pastoral ministry. The general call to make disciples is easy to grasp; it is the specifics of the call that I find more difficult to put into practice. With whom am I to meet with, specifically? When am I to meet with them and for how long? Where do we meet? What specific discipleship material do we study? How do I fit such personal discipleship activities into a very busy pastoral schedule? This project helped me answer these questions with heightened clarity and resolve.

It is clear in Scripture that Jesus taught scores of people at different times and places during His public ministry. However, it is equally clear that He made time to pour Himself into a relatively few men in a more private ministry setting. In many ways, Jesus' private ministry was more significant than His public ministry. Without Jesus' private ministry to His disciples, there would be no written witness to the significance of His public ministry.

Jesus passed on His love for God, His Word, and His church in relatively small and private settings. As a pastor, I am called to do the same. Sermon Junkies provided a brilliant answer to my previous questions of who I should be pouring my life into, when I should be doing it, and how I should be doing it. I plan to continue the pattern given in the Puritan workshops of old as a means to pour myself into faithful men and instruct the words of our faith to the next generation of preachers.

Conclusion

This project set forth a simple yet practical method for a pastor and a church to follow Paul's command in 2 Timothy 2:2 of entrusting the sound words of our faith "to faithful men who will be able to teach others also." Timothy would not have been faithful if he had simply preached a few sermons on the exegetical details of Paul's command, and neither would we be today. Paul's command to "entrust" implies imparting the specifics of doctrine, coaching in teaching methods, and personal mentoring. All this takes a good method, tenacity, and much time.

The method set forth was adopted from the Puritan prophesying meetings of the sixteenth century and is still valid today for any who wish to follow their lead. Their model elegantly accomplishes the strengthening of the local church while bearing fruit in individual men's lives through mentorship and fellowship.

APPENDIX 1

BIBLICAL QUALIFICATIONS SURVEY

This instrument was used by the elders of Emmanuel Baptist Church to assess the biblical qualifications for each candidate for the project according to 1 Timothy 3:1-7 and Titus 1:5-9.

BIBLICAL QUALIFICATIONS SURVEY

Instructions - Please fill in your initials and the initials of the candidate you are reviewing in the space provided. You are being asked to evaluate the candidate in light of 20 biblical qualifications from 1 Tim. 3 and Titus 1. Please mark your agreement or disagreement for each characteristic according to the following scale: **SD** = STRONGLY DISAGREE; **D** = DISAGREE; **SWD** = SOMEWHAT DISAGREE; **SWA** = SOMEWHAT AGREE; **A** = AGREE; **SA** = STRONGLY

Canidate's ID_____   Elder's ID_____

#	**BIBLICAL CHARACTER**	**SD**	**D**	**SWD**	**SWA**	**A**	**SA**
1	He is blameless as a steward of God.						
2	He is the husband of one wife.						
3	He is temperate and vigiliant.						
4	He is sober-minded and prudent.						
5	He is of good behavior, orderly.						
6	He is hospitable.						
7	He is able to teach.						
8	He is not given to wine.						
9	He is not violent and not pugnacious.						
10	He is patient, forbearing, and gentle.						
11	He is not a brawler or quick-tempered.						
12	He is not covetous or a lover of money.						
13	He rules his own house well.						
14	He is not a novice or a new convert.						
15	He has a good reputation w/ outsiders.						
16	He is not self-willed.						
17	He is a lover of good men and things.						
18	He is just and fair.						
19	He is holy and devout.						
20	He is self-controlled.						

APPENDIX 2

INFORMATION AND PARTICIPATION AGREEMENT

This instrument was used as a means to solicit a formal commitment from each candidate that was invited to participate in the project. Only those who met the biblical qualifications as outlined in appendix 1 were invited to participate. All participants signed the agreement.

Dear Prospective Candidate

Please consider this a formal invitation to participate in an upcoming expository preaching workshop that emulates the training practices of the early Puritans. Please take time to review the objectives of the workshop and the expectations of your participation. If you wish to participate and are willing to commit yourself to meeting the expectations then please sign at the bottom and return to me.

I look forward to our time together.

Pastor Thomas

Workshop Objectives

1. To equip qualified men to be expository preachers and teachers at EBC by employing similar methods used by the early Puritans in England.

2. To place these men in regular preaching and teaching positions at EBC.

Workshop Expectations

1. You will be expected to preach four (4) sermons twice in a five (5) month period. The first time will be in the workshop and the second will be to the congregation at EBC. Each of the sermons will be from a different genre of the Bible (OT Narrative, OT Poetry, NT Parable, and NT Epistle).

2. You will be expected to submit your text for each sermon at least two weeks prior your workshop preaching date. You will be expected to revise your sermon according to the feedback you receive in the workshop before preaching it to the congregation at EBC.

3. You will be expected to attend every workshop whether or not you are preaching. The workshops will be held on Friday evenings approximately twice a month. It is desirable for your wife to attend with you when possible. If unexpected circumstances necessitate an absence then advance notice is appreciated.

4. Upon completion of the training program, you will be expected to endeavor to exposit the scriptures at EBC on a regular basis, i.e. weekly, monthly, and/or quarterly, etc.

SIGNED BY_____DATE_____

APPENDIX 3

WORKSHOP SERMON EVALUATION FORM

This instrument was used during the sermon workshop by those evaluating the preacher and his sermon. Sermon content, delivery, and overall impression were measured.

WORKSHOP SERMON EVALUATION FORM

Instructions - Please fill in your I.D. and the initials of the preacher you are reviewing in the space provided. You are being asked to evaluate the sermon according to it's content, delivery, and your overall impression. Please mark your agreement or disagreement for each sermon characteristic according to the following scale: **SD** = STRONGLY DISAGREE; **D** = DISAGREE; **SWD** = SOMEWHAT DISAGREE; **SWA** = SOMEWHAT AGREE; **A** = AGREE; **SA** = STRONGLY AGREE.

Preacher's ID_____   Evaluator's ID_____

#	SERMON CONTENT	SD	D	SWD	SWA	A	SA
A	**INTRODUCTION**						
	1. The text was clearly stated.						
	2. The need for the sermon was clearly stated.						
	3. The goal of the sermon was clearly stated.						
	4. The introduction showed progression.						
	5. There was a smooth transition to the body.						
	6. The length was appropriate.						
B	**BODY**						
	1. Each point was cleary stated.						
	2. Each point was a true reflection of the text.						
	3. The text clearly drove the sermon outline.						
	4. The transitions were clear and easy to follow.						
	5. Main thrust of text & sermon were the same.						
	6. Time spent on each point was appropriate.						
	7. The body showed a clear progression.						
	8. He made direct and relevant application(s).						
	9. No omissions; the entire text was preached.						
	10. He refuted false teaching stemming from a misuse of this text.						
C	**CONCLUSION**						
	1. There was a smooth transition to conclusion.						
	2. The need of the sermon was re-stated.						
	3. The goal of the sermon was re-stated.						
	4. The major points were re-stated.						
	5. Strong exhortation to heed the text was given.						
	6. The length of the conclusion was appropriate.						

Please use back for additional comments regarding sermon content.

SD = STRONGLY DISAGREE; **D** = DISAGREE; **SWD** = SOMEWHAT DISAGREE; **SWA** = SOMEWHAT AGREE; **A** = AGREE; **SA** = STRONGLY AGREE

Preacher's ID_____   Evaluator's ID_____

#	SERMON DELIVERY & OVERALL IMPRESSION	SD	D	SWD	SWA	A	SA
D	**DELIVERY**						
	1. He captivated and engaged his audience.						
	2. His demanor was appropriate to the text.						
	3. He believed there was a need for his sermon.						
	4. He was passionate about the truth of the text.						
	5. His speech & pronunciation were proper.						
	6. He avoided all unnecessary distractions.						
	7. His humor was appropriate to the text.						
	8. The speaker believed his own message.						
	9. His countenance was appropriate to text.						
	10. He loved the truth he was communicating.						
	11. The tone of the exhortation was appropriate.						
	12. Body language was consistent w/ exhortation.						
	13. He was passionate about obeying the text.						
	14. He communicated a love for the people.						
E	**OVERALL IMPRESSION**						
	1. I think the text was introduced <u>very</u> effectively.						
	2. I <u>clearly</u> understood the direction of the sermon.						
	3. I was <u>excited</u> to hear the sermon after intro.						
	4. He expounded the text <u>very</u> effectively.						
	5. The sermon was concluded <u>very</u> effectively.						
	6. The sermon <u>easily</u> held my attention.						
	7. I was <u>thoroughly</u> convinced of the text's truth.						
	8. I know <u>exactly</u> how this text applies to my life.						
	9. The tone of the exhortation was <u>perfect</u>.						
	10. I plan to act upon the exhortation <u>immediately</u>.						
	11. The sermon <u>greatly</u> encouraged my faith.						
	12. I love Jesus more after this sermon.						
	13. I want to glorify Jesus more after this sermon.						

Please use back for additional comments regarding sermon delivery and overall impression.

APPENDIX 4

CONGREGATIONAL SERMON EVALUATION FORM

This instrument was used in the congregational sermon setting by those evaluating the preacher and his sermon. Only sermon delivery and overall impression were measured.

CONGREGATIONAL SERMON EVALUATION FORM

Instructions - Please fill in your I.D. and the initials of the preacher you are reviewing in the space provided. You are being asked to evaluate the sermon according to the preacher's delivery and your overall impression. Please mark your agreement or disagreement for each sermon characteristic according to the following scale: **SD** = STRONGLY DISAGREE; **D** = DISAGREE; **SWD** = SOMEWHAT DISAGREE; **SWA** = SOMEWHAT AGREE; **A** = AGREE; **SA** = STRONGLY AGREE.

Preacher's ID_____   Evaluator's ID_____

#	SERMON CHARACTERISTIC	SD	D	SWD	SWA	A	SA
D	**DELIVERY**						
	1. He captivated and engaged his audience.						
	2. His demanor was appropriate to the text.						
	3. He believed there was a need for his sermon.						
	4. He was passionate about the truth of the text.						
	5. His speech & pronunciation were proper.						
	6. He avoided all unnecessary distractions.						
	7. His humor was appropriate to the text.						
	8. The speaker believed his own message.						
	9. His countenance was appropriate to text.						
	10. He loved the truth he was communicating.						
	11. The tone of the exhortation was appropriate.						
	12. Body language was consistent w/ exhortation.						
	13. He was passionate about obeying the text.						
	14. He communicated a love for the people.						
E	**OVERALL IMPRESSION**						
	1. I think the text was introduced _very_ effectively.						
	2. I _clearly_ understood the direction of the sermon.						
	3. I was _excited_ to hear the sermon after intro.						
	4. He expounded the text _very_ effectively.						
	5. The sermon was concluded _very_ effectively.						
	6. The sermon _easily_ held my attention.						
	7. I was _thoroughly_ convinced of the text's truth.						
	8. I know _exactly_ how this text applies to my life.						
	9. The tone of the exhortation was _perfect_.						
	10. I plan to act upon the exhortation _immediately_.						
	11. The sermon _greatly_ encouraged my faith.						
	12. I love Jesus more after this sermon.						
	13. I want to glorify Jesus more after this sermon.						
Please use back for additional comments regarding sermon delivery and overall impression:							

104

APPENDIX 5

COMPLETED BIBLICAL QUALIFICATIONS SURVEYS

This instrument was used by the elders of Emmanuel Baptist Church to assess the biblical qualifications for each candidate for the project according to 1 Timothy 3:1-7 and Titus 1:5-9. Each of the four participants met the biblical qualifications.

BIBLICAL QUALIFICATIONS SURVEY

Instructions - Please fill in your initials and the initials of the candidate you are reviewing in the space provided. You are being asked to evaluate the candidate in light of 20 biblical qualifications from 1 Tim. 3 and Titus 1. Please mark your agreement or disagreement for each characteristic according to the following scale: **SD** = STRONGLY DISAGREE; **D** = DISAGREE; **SWD** = SOMEWHAT DISAGREE; **SWA** = SOMEWHAT AGREE; **A** = AGREE; **SA** = STRONGLY

PARTICIPANT #1   ELDER EVALUATION SUMMARY

#	BIBLICAL CHARACTER	SD	D	SWD	SWA	A	SA
1	He is blameless as a steward of God.					1	2
2	He is the husband of one wife.						3
3	He is temperate and vigiliant.					1	2
4	He is sober-minded and prudent.					2	1
5	He is of good behavior, orderly.					1	2
6	He is hospitable.						3
7	He is able to teach.					1	2
8	He is not given to wine.					1	2
9	He is not violent and not pugnacious.					2	1
10	He is patient, forbearing, and gentle.				1		2
11	He is not a brawler or quick-tempered.				1		2
12	He is not covetous or a lover of money.						3
13	He rules his own house well.						3
14	He is not a novice or a new convert.						3
15	He has a good reputation w/ outsiders.						3
16	He is not self-willed.					1	2
17	He is a lover of good men and things.						3
18	He is just and fair.						3
19	He is holy and devout.						3
20	He is self-controlled.					2	1

BIBLICAL QUALIFICATIONS SURVEY

Instructions - Please fill in your initials and the initials of the candidate you are reviewing in the space provided. You are being asked to evaluate the candidate in light of 20 biblical qualifications from 1 Tim. 3 and Titus 1. Please mark your agreement or disagreement for each characteristic according to the following scale: **SD** = STRONGLY DISAGREE; **D** = DISAGREE; **SWD** = SOMEWHAT DISAGREE; **SWA** = SOMEWHAT AGREE; **A** = AGREE; **SA** = STRONGLY

PARTICIPANT #2   ELDER EVALUATION SUMMARY

#	BIBLICAL CHARACTER	SD	D	SWD	SWA	A	SA
1	He is blameless as a steward of God.					1	2
2	He is the husband of one wife.						3
3	He is temperate and vigiliant.					1	2
4	He is sober-minded and prudent.					1	2
5	He is of good behavior, orderly.					1	2
6	He is hospitable.					1	2
7	He is able to teach.					1	2
8	He is not given to wine.					1	2
9	He is not violent and not pugnacious.					1	2
10	He is patient, forbearing, and gentle.					1	2
11	He is not a brawler or quick-tempered.					1	2
12	He is not covetous or a lover of money.					1	2
13	He rules his own house well.				1	1	1
14	He is not a novice or a new convert.						3
15	He has a good reputation w/ outsiders.					1	2
16	He is not self-willed.					1	2
17	He is a lover of good men and things.					1	2
18	He is just and fair.					1	2
19	He is holy and devout.					1	2
20	He is self-controlled.					1	2

BIBLICAL QUALIFICATIONS SURVEY

Instructions - Please fill in your initials and the initials of the candidate you are reviewing in the space provided. You are being asked to evaluate the candidate in light of 20 biblical qualifications from 1 Tim. 3 and Titus 1. Please mark your agreement or disagreement for each characteristic according to the following scale: **SD** = STRONGLY DISAGREE; **D** = DISAGREE; **SWD** = SOMEWHAT DISAGREE; **SWA** = SOMEWHAT AGREE; **A** = AGREE; **SA** = STRONGLY

PARTICIPANT #3   ELDER'S EVALUATION SUMMARY

#	BIBLICAL CHARACTER	SD	D	SWD	SWA	A	SA
1	He is blameless as a steward of God.					1	2
2	He is the husband of one wife.						3
3	He is temperate and vigiliant.					1	2
4	He is sober-minded and prudent.					2	1
5	He is of good behavior, orderly.						3
6	He is hospitable.						3
7	He is able to teach.					1	2
8	He is not given to wine.						3
9	He is not violent and not pugnacious.						3
10	He is patient, forbearing, and gentle.					2	1
11	He is not a brawler or quick-tempered.						3
12	He is not covetous or a lover of money.					2	1
13	He rules his own house well.					2	1
14	He is not a novice or a new convert.						3
15	He has a good reputation w/ outsiders.						3
16	He is not self-willed.					1	2
17	He is a lover of good men and things.						3
18	He is just and fair.						3
19	He is holy and devout.						3
20	He is self-controlled.					1	2

APPENDIX 6

PRE-TEST SERMONS

This instrument was used during the sermon workshops by those evaluating the preacher and his sermon. Sermon content, delivery, and overall impression were measured. The second page of this instrument was used during the first workshop as the pre-test sermon.

Instructions - Please fill in your I.D. and the initials of the preacher you are reviewing in the space provided. You are being asked to evaluate the sermon according to it's content, delivery, and your overall impression. Please mark your agreement or disagreement for each sermon characteristic according to the following scale: **SD** = STRONGLY DISAGREE; **D** = DISAGREE; **SWD** = SOMEWHAT DISAGREE; **SWA** = SOMEWHAT AGREE; **A** = AGREE; **SA** = STRONGLY AGREE.

Preacher's ID_____   Evaluator's ID_____

#	SERMON CONTENT	SD	D	SWD	SWA	A	SA
A	**INTRODUCTION**						
	1. The text was clearly stated.					6	4
	2. The need for the sermon was clearly stated.				2	3	5
	3. The goal of the sermon was clearly stated.					5	5
	4. The introduction showed progression.					7	3
	5. There was a smooth transition to the body.				1	5	4
	6. The length was appropriate.				1	8	1
B	**BODY**						
	1. Each point was cleary stated.					5	5
	2. Each point was a true reflection of the text.				1	5	4
	3. The text clearly drove the sermon outline.				1	7	2
	4. The transitions were clear and easy to follow.				1	6	3
	5. Main thrust of text & sermon were the same.			1		5	4
	6. Time spent on each point was appropriate.				3	7	
	7. The body showed a clear progression.				1	8	1
	8. He made direct and relevant application(s).				2	5	3
	9. No omissions; the entire text was preached.				1	8	1
	10. He refuted false teaching stemming from a misuse of this text.			3		6	1
C	**CONCLUSION**						
	1. There was a smooth transition to conclusion.				4	4	2
	2. The need of the sermon was re-stated.			1	3	4	2
	3. The goal of the sermon was re-stated.		1		2	5	2
	4. The major points were re-stated.		1	1	3	4	1
	5. Strong exhortation to heed the text was given.		1		5	4	
	6. The length of the conclusion was appropriate.			2	4	4	

Please use back for additional comments regarding sermon content.

SD = 1 point; **D** = 2 points; **SWD** = 3 points
SWA = 4 points; **A** = 5 points; **SA** = 6 points

REF	SERMON CHARACTERISTIC	SD	D	SWD	SWA	A	SA
D	**DELIVERY**						
	1. He captivated and engaged his audience.			1	5	1	2
	2. His demanor was appropriate to the text.				2	4	3
	3. He believed there was a need for his sermon.				1	4	4
	4. He was passionate about the truth of the text.			1	1	4	3
	5. His speech & pronunciation were proper.					3	6
	6. He avoided all unnecessary distractions.			2	2	2	3
	7. His humor was appropriate to the text.				1	4	3
	8. The speaker believed his own message.					5	4
	9. His countenance was appropriate to text.					4	5
	10. He loved the truth he was communicating.				2	4	3
	11. The tone of the exhortation was appropriate.			1		5	3
	12. Body language was consistent w/ exhortation.		1	2	1	3	2
	13. He was passionate about obeying the text.				3	2	4
	14. He communicated a love for the people.		1	1		3	4
E	**OVERALL IMPRESSION**						
	1. I think the text was introduced very effectively.		2		4		3
	2. I clearly understood the direction of the sermon.		2	1	2	2	2
	3. I was excited to hear the sermon after intro.		2	2	2	1	2
	4. He expounded the text very effectively.		1	1	4	1	2
	5. The sermon was concluded very effectively.	1	2	2	3	1	
	6. The sermon easily held my attention.			2	1	4	2
	7. I was thoroughly convinced of the text's truth.			1	4	2	2
	8. I know exactly how this text applies to my life.	1	1	2	2	2	1
	9. The tone of the exhortation was appropriate.		1	1	3	4	
	10. I plan to act upon the exhortation immediately.	1	2	1	1	4	
	11. The sermon greatly encouraged my faith.		3		2	3	1
	12. I love Jesus more after this sermon.		1	3	3	1	1
	13. I want to glorify Jesus more after this sermon.		1	3	2	2	1

	Overall Score =	122.1	75.4%	162
	Authenticity (D 2,3,4,7,8,9,10,12,13) =	45.7	84.6%	54
	Love for People (D 11,14, E 9) =	14.1	78.4%	18
	Sermon Content/Organization (E 1,2,3,4,5,6) =	24.2	67.3%	36
	Ability to Communicate (D 1,5,6) =	14.8	82.1%	18
	Audience Response (E 7,8,10,11,12,13) =	23.3	64.8%	36

Instructions - Please fill in your I.D. and the initials of the preacher you are reviewing in the space provided. You are being asked to evaluate the sermon according to it's content, delivery, and your overall impression. Please mark your agreement or disagreement for each sermon characteristic according to the following scale: **SD** = STRONGLY DISAGREE; **D** = DISAGREE; **SWD** = SOMEWHAT DISAGREE; **SWA** = SOMEWHAT AGREE; **A** = AGREE; **SA** = STRONGLY AGREE.

Preacher's ID_____   Evaluator's ID_____

#	**SERMON CONTENT**	**SD**	**D**	**SWD**	**SWA**	**A**	**SA**
A	**INTRODUCTION**						
	1. The text was clearly stated.			1		3	6
	2. The need for the sermon was clearly stated.			1	1	4	4
	3. The goal of the sermon was clearly stated.			1		5	4
	4. The introduction showed progression.			2		4	4
	5. There was a smooth transition to the body.		1	1	4	4	
	6. The length was appropriate.			2	1	5	2
B	**BODY**						
	1. Each point was cleary stated.					2	8
	2. Each point was a true reflection of the text.				2	4	4
	3. The text clearly drove the sermon outline.			1		4	5
	4. The transitions were clear and easy to follow.		1	1		4	4
	5. Main thrust of text & sermon were the same.			1	1	6	2
	6. Time spent on each point was appropriate.			2		6	2
	7. The body showed a clear progression.			2	2	2	4
	8. He made direct and relevant application(s).			2	1	1	6
	9. No omissions; the entire text was preached.		1	2	4	3	1
	10. He refuted false teaching stemming from a misuse of this text.		6	1	2	1	
C	**CONCLUSION**						
	1. There was a smooth transition to conclusion.		2	1	1	4	2
	2. The need of the sermon was re-stated.			2	3	2	3
	3. The goal of the sermon was re-stated.			2	3	3	2
	4. The major points were re-stated.		1	2		7	
	5. Strong exhortation to heed the text was given.			2	1	4	3
	6. The length of the conclusion was appropriate.		2	3	3	2	

Please use back for additional comments regarding sermon content.

SD = 1 point; **D** = 2 points; **SWD** = 3 points
SWA = 4 points; **A** = 5 points; **SA** = 6 points

REF	SERMON CHARACTERISTIC	SD	D	SWD	SWA	A	SA
D	**DELIVERY**						
	1. He captivated and engaged his audience.			1	1	8	1
	2. His demanor was appropriate to the text.			2	3	4	2
	3. He believed there was a need for his sermon.			1	1	3	6
	4. He was passionate about the truth of the text.			2	1	4	4
	5. His speech & pronunciation were proper.					6	5
	6. He avoided all unnecessary distractions.			2		6	3
	7. His humor was appropriate to the text.			1	1	8	1
	8. The speaker believed his own message.			1	1	3	6
	9. His countenance was appropriate to text.					10	1
	10. He loved the truth he was communicating.			2	1	5	3
	11. The tone of the exhortation was appropriate.		1	2	2	3	3
	12. Body language was consistent w/ exhortation.			3	1	2	5
	13. He was passionate about obeying the text.			3	1	3	4
	14. He communicated a love for the people.			2	4	3	2
E	**OVERALL IMPRESSION**						
	1. I think the text was introduced very effectively.			2	3	5	1
	2. I clearly understood the direction of the sermon.			2	2	5	2
	3. I was excited to hear the sermon after intro.			1	2	6	2
	4. He expounded the text very effectively.			1	3	5	2
	5. The sermon was concluded very effectively.		2	5	1	2	1
	6. The sermon easily held my attention.			1	1	6	3
	7. I was thoroughly convinced of the text's truth.			1	4	1	5
	8. I know exactly how this text applies to my life.		1	1	1	5	3
	9. The tone of the exhortation was appropriate.			2	3	5	1
	10. I plan to act upon the exhortation immediately.		1	1	1	5	3
	11. The sermon greatly encouraged my faith.			2	1	5	3
	12. I love Jesus more after this sermon.		1	2	2	5	1
	13. I want to glorify Jesus more after this sermon.			3	2	5	1

	Overall Score =	**127.8**	**78.9%**		162
	Authenticity (D 2,3,4,7,8,9,10,12,13) =	44.3	82.0%		54
	Love for People (D 11,14, E 9) =	13.4	74.2%		18
	Sermon Content/Organization (E 1,2,3,4,5,6) =	27.2	75.5%		36
	Ability to Communicate (D 1,5,6) =	15.2	84.3%		18
	Audience Response (E 7,8,10,11,12,13) =	27.8	77.3%		36

Instructions - Please fill in your I.D. and the initials of the preacher you are reviewing in the space provided. You are being asked to evaluate the sermon according to it's content, delivery, and your overall impression. Please mark your agreement or disagreement for each sermon characteristic according to the following scale:
SD = STRONGLY DISAGREE; **D** = DISAGREE; **SWD** = SOMEWHAT DISAGREE; **SWA** = SOMEWHAT AGREE; **A** = AGREE; **SA** = STRONGLY AGREE.

Preacher's ID_____   Evaluator's ID_____

#	SERMON CONTENT	SD	D	SWD	SWA	A	SA
A	**INTRODUCTION**						
	1. The text was clearly stated.			2		5	2
	2. The need for the sermon was clearly stated.		1	1	2	3	
	3. The goal of the sermon was clearly stated.			1	2	4	
	4. The introduction showed progression.				1	6	
	5. There was a smooth transition to the body.			2	3	2	
	6. The length was appropriate.		1			5	1
B	**BODY**						
	1. Each point was cleary stated.			1	1	4	1
	2. Each point was a true reflection of the text.			1	3	2	1
	3. The text clearly drove the sermon outline.		2	2	2	1	
	4. The transitions were clear and easy to follow.		1	1	4	1	
	5. Main thrust of text & sermon were the same.			4	2	1	
	6. Time spent on each point was appropriate.		1	1	1	4	
	7. The body showed a clear progression.			1	4	2	
	8. He made direct and relevant application(s).		1	3	3		
	9. No omissions; the entire text was preached.			5	1	1	
	10. He refuted false teaching stemming from a misuse of this text.			3	1	2	1
C	**CONCLUSION**						
	1. There was a smooth transition to conclusion.			3	1	3	
	2. The need of the sermon was re-stated.		1	2	2	2	
	3. The goal of the sermon was re-stated.			1	4	1	1
	4. The major points were re-stated.			3		4	
	5. Strong exhortation to heed the text was given.		1	1	3	2	
	6. The length of the conclusion was appropriate.			2	1	4	

Please use back for additional comments regarding sermon content.

SD = 1 point; D = 2 points; SWD = 3 points
SWA = 4 points; A = 5 points; SA = 6 points

REF	SERMON CHARACTERISTIC	SD	D	SWD	SWA	A	SA
D	DELIVERY						
	1. He captivated and engaged his audience.				4	3	
	2. His demanor was appropriate to the text.			1	4	2	
	3. He believed there was a need for his sermon.					5	2
	4. He was passionate about the truth of the text.				3	2	2
	5. His speech & pronunciation were proper.					5	2
	6. He avoided all unnecessary distractions.				3	2	2
	7. His humor was appropriate to the text.			2		5	
	8. The speaker believed his own message.					6	1
	9. His countenance was appropriate to text.					6	1
	10. He loved the truth he was communicating.					3	4
	11. The tone of the exhortation was appropriate.			2	3	1	1
	12. Body language was consistent w/ exhortation.		1	2		3	1
	13. He was passionate about obeying the text.			1	2	2	2
	14. He communicated a love for the people.		1	2	1	2	1
E	OVERALL IMPRESSION						
	1. I think the text was introduced very effectively.		1		2	4	
	2. I clearly understood the direction of the sermon.			1	1	5	
	3. I was excited to hear the sermon after intro.				2	5	
	4. He expounded the text very effectively.		1	3	2	1	
	5. The sermon was concluded very effectively.			2	1	3	1
	6. The sermon easily held my attention.			2	3	1	1
	7. I was thoroughly convinced of the text's truth.			2	2	3	
	8. I know exactly how this text applies to my life.		1	4	2		
	9. The tone of the exhortation was appropriate.			3	4		
	10. I plan to act upon the exhortation immediately.			4	3		
	11. The sermon greatly encouraged my faith.			2	3	2	
	12. I love Jesus more after this sermon.			1	4	2	
	13. I want to glorify Jesus more after this sermon.			1	3	3	

Overall Score =	118.4	73.1%	162
Authenticity (D 2,3,4,7,8,9,10,12,13) =	43.4	80.4%	54
Love for People (D 11,14, E 9) =	11.7	65.1%	18
Sermon Content/Organization (E 1,2,3,4,5,6) =	25.6	71.0%	36
Ability to Communicate (D 1,5,6) =	14.6	81.0%	18
Audience Response (E 7,8,10,11,12,13) =	23.1	64.3%	36

Instructions - Please fill in your I.D. and the initials of the preacher you are reviewing in the space provided. You are being asked to evaluate the sermon according to it's content, delivery, and your overall impression. Please mark your agreement or disagreement for each sermon characteristic according to the following scale:
SD = STRONGLY DISAGREE; **D** = DISAGREE; **SWD** = SOMEWHAT DISAGREE; **SWA** = SOMEWHAT AGREE; **A** = AGREE; **SA** = STRONGLY AGREE.

Preacher's ID_____   Evaluator's ID_____

#	SERMON CONTENT	SD	D	SWD	SWA	A	SA
A	**INTRODUCTION**						
	1. The text was clearly stated.			1	1	4	5
	2. The need for the sermon was clearly stated.		3	4	2	2	
	3. The goal of the sermon was clearly stated.		3	4	1	3	
	4. The introduction showed progression.	1	1	3	2	4	
	5. There was a smooth transition to the body.	1	3	4	2	1	
	6. The length was appropriate.	1	1	2	3	3	1
B	**BODY**						
	1. Each point was cleary stated.	1	3	3	3	1	
	2. Each point was a true reflection of the text.		3	3	2	2	1
	3. The text clearly drove the sermon outline.		1	5	2	2	1
	4. The transitions were clear and easy to follow.	2	2	3	3		1
	5. Main thrust of text & sermon were the same.	2	1	4	2	2	
	6. Time spent on each point was appropriate.		3	2	3	3	
	7. The body showed a clear progression.		2	6	2	1	
	8. He made direct and relevant application(s).	1	2	5	2	1	
	9. No omissions; the entire text was preached.		2	4	1	3	1
	10. He refuted false teaching stemming from a misuse of this text.	2		4	3	1	1
C	**CONCLUSION**						
	1. There was a smooth transition to conclusion.		2	6	2	1	
	2. The need of the sermon was re-stated.		3	3	3	2	
	3. The goal of the sermon was re-stated.		3	4	2	2	
	4. The major points were re-stated.		2	6	1	2	
	5. Strong exhortation to heed the text was given.		2	4	2	2	1
	6. The length of the conclusion was appropriate.		2	2	5	2	

Please use back for additional comments regarding sermon content.

SD = 1 point; **D** = 2 points; **SWD** = 3 points
SWA = 4 points; **A** = 5 points; **SA** = 6 points

REF	SERMON CHARACTERISTIC	SD	D	SWD	SWA	A	SA
D	**DELIVERY**						
	1. He captivated and engaged his audience.		2	2	5	2	
	2. His demanor was appropriate to the text.		1	3	3	3	1
	3. He believed there was a need for his sermon.			2	3	4	2
	4. He was passionate about the truth of the text.			1	6	1	3
	5. His speech & pronunciation were proper.			2	5	4	
	6. He avoided all unnecessary distractions.	1		4	2	4	
	7. His humor was appropriate to the text.			3	4	3	1
	8. The speaker believed his own message.			1	2	8	
	9. His countenance was appropriate to text.			1	5	5	
	10. He loved the truth he was communicating.			1	3	6	1
	11. The tone of the exhortation was appropriate.		1	4	4	2	
	12. Body language was consistent w/ exhortation.	2		3	3	3	
	13. He was passionate about obeying the text.	1		5	1	3	1
	14. He communicated a love for the people.	1		3	3	3	1
E	**OVERALL IMPRESSION**						
	1. I think the text was introduced very effectively.			3	4	2	2
	2. I clearly understood the direction of the sermon.	1		7	1	2	
	3. I was excited to hear the sermon after intro.		3	2	4	1	1
	4. He expounded the text very effectively.		2	6	2	1	
	5. The sermon was concluded very effectively.		2	6	1	2	
	6. The sermon easily held my attention.		3	2	3	2	1
	7. I was thoroughly convinced of the text's truth.		2	3	4	1	1
	8. I know exactly how this text applies to my life.		3	5	2	1	
	9. The tone of the exhortation was appropriate.		2	4	3	1	
	10. I plan to act upon the exhortation immediately.		2	5	2	2	
	11. The sermon greatly encouraged my faith.		2	3	2	3	1
	12. I love Jesus more after this sermon.		2	3	3	2	1
	13. I want to glorify Jesus more after this sermon.		2	3	4	1	1

Overall Score =	**102.6**	**63.4%**	162
Authenticity (D 2,3,4,7,8,9,10,12,13) =	38.1	70.5%	54
Love for People (D 11,14, E 9) =	10.5	58.6%	18
Sermon Content/Organization (E 1,2,3,4,5,6) =	21.2	58.8%	36
Ability to Communicate (D 1,5,6) =	11.5	64.1%	18
Audience Response (E 7,8,10,11,12,13) =	21.3	59.1%	36

APPENDIX 7

POST-TEST SERMONS

This instrument was used to evaluate the congregational sermons. It is identical to the second page of the workshop evaluation form. Sermon content, delivery, and overall impression were measured. The last sermon preached in the congregational setting was used as the post-test sermon.

SD = 1 point; D = 2 points; SWD = 3 points   Page 1 of 1
SWA = 4 points; A = 5 points; SA = 6 points

REF	SERMON CHARACTERISTIC	SD	D	SWD	SWA	A	SA
D	**DELIVERY**						
	1. He captivated and engaged his audience.				1	3	4
	2. His demanor was appropriate to the text.					4	4
	3. He believed there was a need for his sermon.					3	5
	4. He was passionate about the truth of the text.					2	6
	5. His speech & pronunciation were proper.					3	5
	6. He avoided all unnecessary distractions.			1		3	4
	7. His humor was appropriate to the text.				1	1	6
	8. The speaker believed his own message.					2	6
	9. His countenance was appropriate to text.					4	4
	10. He loved the truth he was communicating.					2	6
	11. The tone of the exhortation was appropriate.					3	5
	12. Body language was consistent w/ exhortation.				1	1	6
	13. He was passionate about obeying the text.					2	6
	14. He communicated a love for the people.					3	5
E	**OVERALL IMPRESSION**						
	1. I think the text was introduced very effectively.			1	1	2	4
	2. I clearly understood the direction of the sermon.				1	2	5
	3. I was excited to hear the sermon after intro.				1	2	5
	4. He expounded the text very effectively.					5	3
	5. The sermon was concluded very effectively.					1	7
	6. The sermon easily held my attention.					4	4
	7. I was thoroughly convinced of the text's truth.				1	1	6
	8. I know exactly how this text applies to my life.					5	3
	9. The tone of the exhortation was appropriate.				1	5	2
	10. I plan to act upon the exhortation immediately.				1	1	6
	11. The sermon greatly encouraged my faith.				1	5	2
	12. I love Jesus more after this sermon.				1	5	2
	13. I want to glorify Jesus more after this sermon.				1	3	4

Overall Score =	**148.6**	**91.7%**		162
Authenticity (D 2,3,4,7,8,9,10,12,13) =	50.9	94.2%		54
Love for People (D 11,14, E 9) =	16.4	91.0%		18
Sermon Content/Organization (E 1,2,3,4,5,6) =	32.9	91.3%		36
Ability to Communicate (D 1,5,6) =	16.3	90.3%		18
Audience Response (E 7,8,10,11,12,13) =	32.3	89.6%		36

SD = 1 point; D = 2 points; SWD = 3 points

SWA = 4 points; A = 5 points; SA = 6 points

REF	SERMON CHARACTERISTIC	SD	D	SWD	SWA	A	SA
D	**DELIVERY**						
	1. He captivated and engaged his audience.					2	5
	2. His demanor was appropriate to the text.					3	4
	3. He believed there was a need for his sermon.					2	5
	4. He was passionate about the truth of the text.					1	6
	5. His speech & pronunciation were proper.					3	4
	6. He avoided all unnecessary distractions.					4	3
	7. His humor was appropriate to the text.					4	3
	8. The speaker believed his own message.					2	5
	9. His countenance was appropriate to text.					3	4
	10. He loved the truth he was communicating.					2	5
	11. The tone of the exhortation was appropriate.					3	4
	12. Body language was consistent w/ exhortation.					3	4
	13. He was passionate about obeying the text.					1	6
	14. He communicated a love for the people.				1	2	4
E	**OVERALL IMPRESSION**						
	1. I think the text was introduced very effectively.			1			6
	2. I clearly understood the direction of the sermon.				1	5	1
	3. I was excited to hear the sermon after intro.				1	2	4
	4. He expounded the text very effectively.				2	4	1
	5. The sermon was concluded very effectively.					4	3
	6. The sermon easily held my attention.				1	4	2
	7. I was thoroughly convinced of the text's truth.					5	2
	8. I know exactly how this text applies to my life.			1		4	2
	9. The tone of the exhortation was appropriate.					4	3
	10. I plan to act upon the exhortation immediately.				1	3	3
	11. The sermon greatly encouraged my faith.					5	2
	12. I love Jesus more after this sermon.					5	2
	13. I want to glorify Jesus more after this sermon.					5	2

Overall Score =	**147.0**	**90.7%**	162
Authenticity (D 2,3,4,7,8,9,10,12,13) =	51.0	94.4%	54
Love for People (D 11,14, E 9) =	16.4	91.3%	18
Sermon Content/Organization (E 1,2,3,4,5,6) =	31.4	87.3%	36
Ability to Communicate (D 1,5,6) =	16.7	92.9%	18
Audience Response (E 7,8,10,11,12,13) =	31.4	87.3%	36

SD = 1 point; **D** = 2 points; **SWD** = 3 points

SWA = 4 points; **A** = 5 points; **SA** = 6 points

REF	SERMON CHARACTERISTIC	SD	D	SWD	SWA	A	SA
D	**DELIVERY**						
	1. He captivated and engaged his audience.				3	3	1
	2. His demanor was appropriate to the text.				2	4	1
	3. He believed there was a need for his sermon.					4	3
	4. He was passionate about the truth of the text.					6	1
	5. His speech & pronunciation were proper.					7	
	6. He avoided all unnecessary distractions.					5	2
	7. His humor was appropriate to the text.					6	1
	8. The speaker believed his own message.					5	2
	9. His countenance was appropriate to text.				1	5	1
	10. He loved the truth he was communicating.					6	1
	11. The tone of the exhortation was appropriate.				4	3	
	12. Body language was consistent w/ exhortation.				3	3	1
	13. He was passionate about obeying the text.				1	5	1
	14. He communicated a love for the people.					7	
E	**OVERALL IMPRESSION**						
	1. I think the text was introduced very effectively.					6	1
	2. I clearly understood the direction of the sermon.				1	3	3
	3. I was excited to hear the sermon after intro.					7	
	4. He expounded the text very effectively.				5	2	
	5. The sermon was concluded very effectively.				1	6	
	6. The sermon easily held my attention.				3	4	
	7. I was thoroughly convinced of the text's truth.					5	2
	8. I know exactly how this text applies to my life.					7	
	9. The tone of the exhortation was appropriate.				5	2	
	10. I plan to act upon the exhortation immediately.					5	2
	11. The sermon greatly encouraged my faith.					6	1
	12. I love Jesus more after this sermon.					6	1
	13. I want to glorify Jesus more after this sermon.					6	1

Overall Score =	**134.6**	**83.1%**	162
Authenticity (D 2,3,4,7,8,9,10,12,13) =	45.7	84.7%	54
Love for People (D 11,14, E 9) =	13.7	76.2%	18
Sermon Content/Organization (E 1,2,3,4,5,6) =	29.1	81.0%	36
Ability to Communicate (D 1,5,6) =	15.0	83.3%	18
Audience Response (E 7,8,10,11,12,13) =	31.0	86.1%	36

REF	SERMON CHARACTERISTIC	SD	D	SWD	SWA	A	SA
D	**DELIVERY**						
	1. He captivated and engaged his audience.				2	3	3
	2. His demanor was appropriate to the text.				1	3	4
	3. He believed there was a need for his sermon.					1	7
	4. He was passionate about the truth of the text.				1	2	5
	5. His speech & pronunciation were proper.				1	5	2
	6. He avoided all unnecessary distractions.				1	4	3
	7. His humor was appropriate to the text.				1	5	2
	8. The speaker believed his own message.					3	5
	9. His countenance was appropriate to text.				1	4	3
	10. He loved the truth he was communicating.				1	2	5
	11. The tone of the exhortation was appropriate.				2	2	4
	12. Body language was consistent w/ exhortation.			1		2	5
	13. He was passionate about obeying the text.				1	2	5
	14. He communicated a love for the people.			1	1	4	2
E	**OVERALL IMPRESSION**						
	1. I think the text was introduced very effectively.				2	1	5
	2. I clearly understood the direction of the sermon.				2	1	5
	3. I was excited to hear the sermon after intro.				1	3	4
	4. He expounded the text very effectively.			1	2	4	1
	5. The sermon was concluded very effectively.			1	1	5	1
	6. The sermon easily held my attention.				2	3	3
	7. I was thoroughly convinced of the text's truth.			1	1	4	2
	8. I know exactly how this text applies to my life.				1	3	4
	9. The tone of the exhortation was appropriate.				3	4	1
	10. I plan to act upon the exhortation immediately.				1	3	4
	11. The sermon greatly encouraged my faith.				1	4	3
	12. I love Jesus more after this sermon.				1	6	1
	13. I want to glorify Jesus more after this sermon.				1	5	2

Overall Score =	**141.1**	**87.1%**	162
Authenticity (D 2,3,4,7,8,9,10,12,13) =	49.1	91.0%	54
Love for People (D 11,14, E 9) =	14.9	82.6%	18
Sermon Content/Organization (E 1,2,3,4,5,6) =	30.6	85.1%	36
Ability to Communicate (D 1,5,6) =	15.5	86.1%	18
Audience Response (E 7,8,10,11,12,13) =	31.0	86.1%	36

APPENDIX 8

T-TEST RESULTS FOR GROUP

This t-test analysis was performed to evaluate the success of the project based on the entire group of participants. The overall scores for the pre-test and post-test were compared.

Table A1. Pre-test results

Participant	Authenticity	Love for People	Content/ Organization	Ability to Communicate	Audience Response	Overall Score
1	45.7	14.1	24.2	14.8	23.3	122.1
2	44.3	13.4	27.1	15.2	27.8	127.8
3	43.4	11.7	25.6	14.6	23.1	118.4
4	38.1	10.5	21.2	11.5	21.3	102.6

Table A2. Post-test results

Participant	Authenticity	Love for People	Content/ Organization	Ability to Communicate	Audience Response	Overall Score
1	50.9	16.4	32.9	16.3	32.3	148.6
2	51.0	16.4	31.4	16.7	31.4	146.9
3	45.7	13.7	29.1	15.0	31.0	134.6
4	49.1	14.9	30.6	15.5	31.0	141.1

1. Null Hypothesis = the difference between the pre-test average and the post-test average is zero
2. Alpha = 0.05
3. Degrees of freedom = 4 – 1 = 3.
4. Decision rule = $t_{stat} < -3.182$ OR $t_{stat} > 3.182$
5. Calculate t_{stat} (paired two sample for means)

Table A3. T-test results

	Pre-test	Post-test
Mean	117.725	142.8
Variance	116.6225	40.19333333
Observations	4	4
Pearson Correlation	0.422892891	
Hypothesized Mean Difference	0	
df	3	
t Stat	-5.042578478	
P(T<=t) one-tail	0.007519264	
t Critical one-tail	2.353363435	
P(T<=t) two-tail	0.015038528	
t Critical two-tail	3.182446305	

6. Results: -5.043 < -3.182; Reject null hypothesis
7. Conclusion: Project was successful!

APPENDIX 9

INDIVIDUAL IMPROVEMENT CHARTS

A graphic summary of each participant's improvement over the course of the project is represented. A comparison of the various aspects of the sermon and their effect upon the audience's response is also shown. The linear trend lines shown were calculated using the method of least squares.

Participant 1

Table A4. Improvement results for P1

| Sermon	Overall %	Authentic %	Love %	Content %	Commun %	Response %
0	75.4	84.6	78.4	67.3	82.1	64.8
1	85.3	90.9	80.0	84.7	88.3	78.6
2	87.6	90.1	88.9	83.6	87.7	87.0
3	91.2	93.4	88.9	90.4	90.1	90.1
4	91.7	94.2	91.0	91.3	90.3	89.6
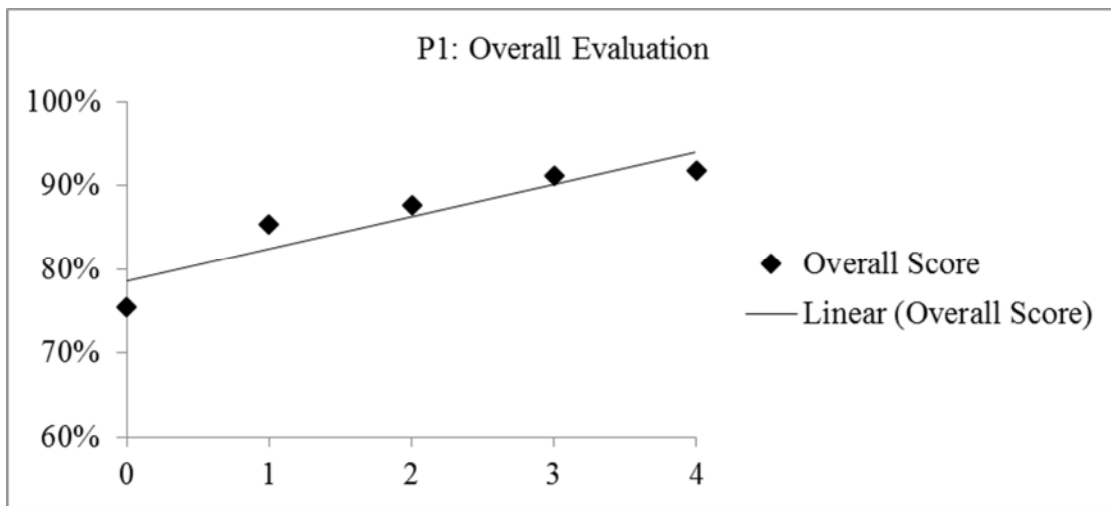
Figure A1. Overall evaluation for P1
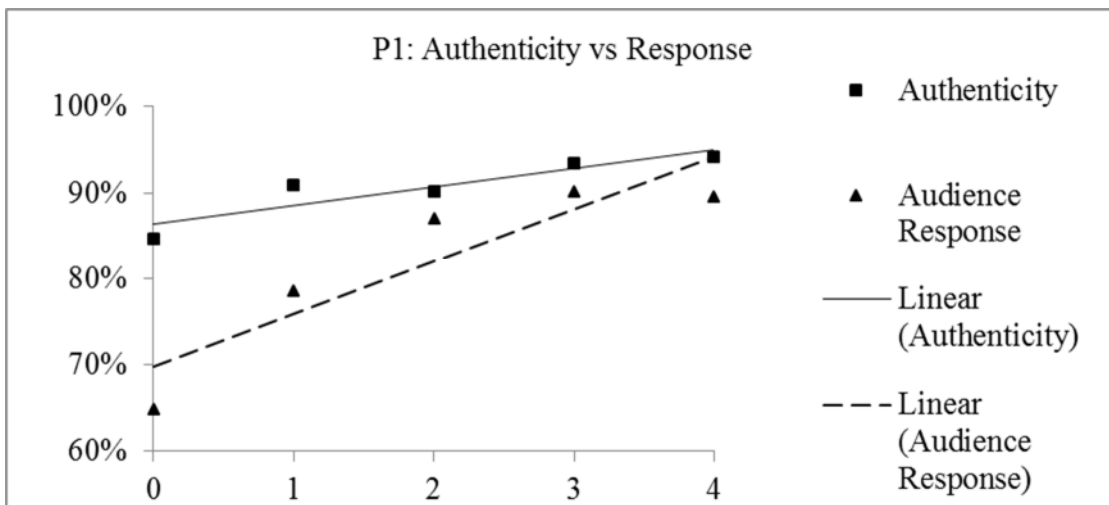
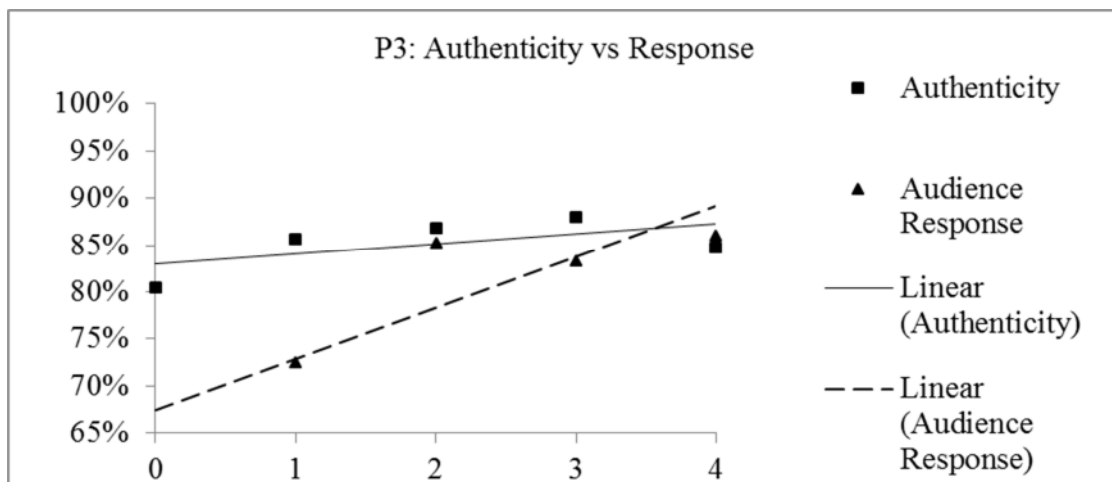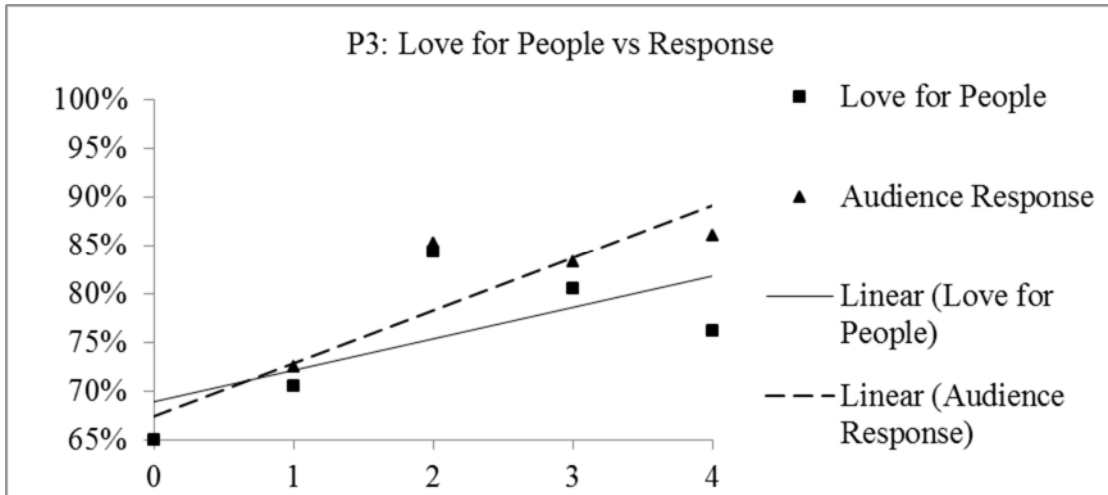

Figure A2. Authenticity vs. audience response for P1
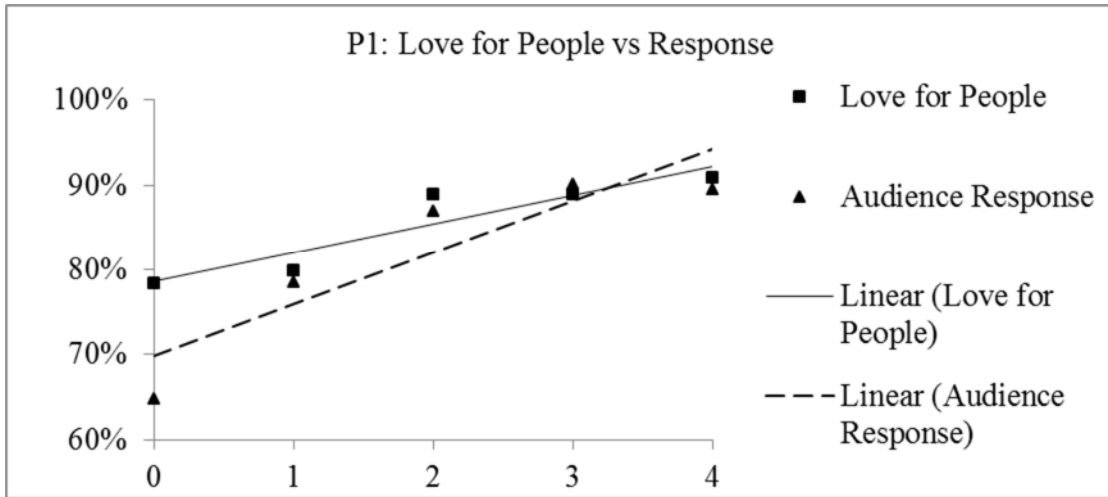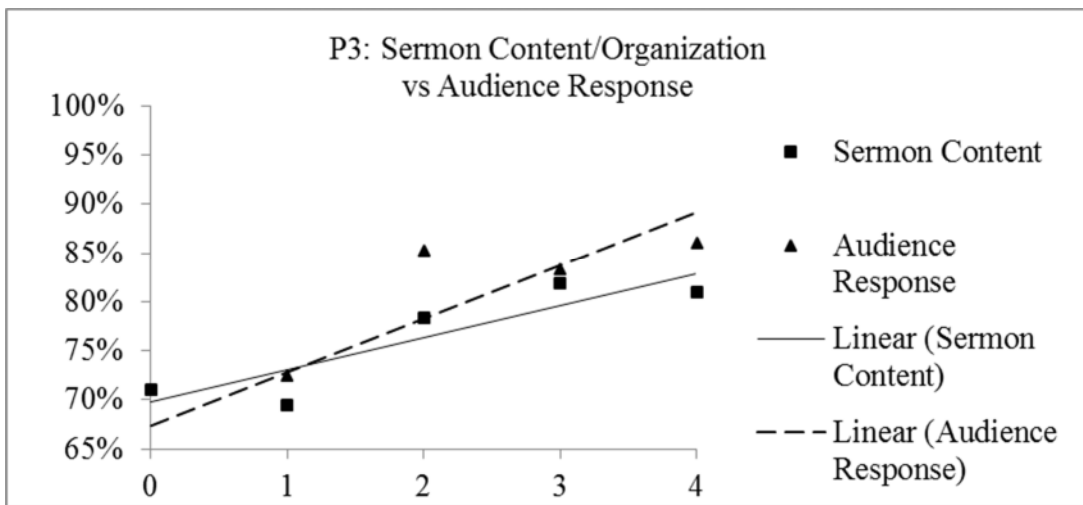
Figure A3. Love for people vs. audience response for P1
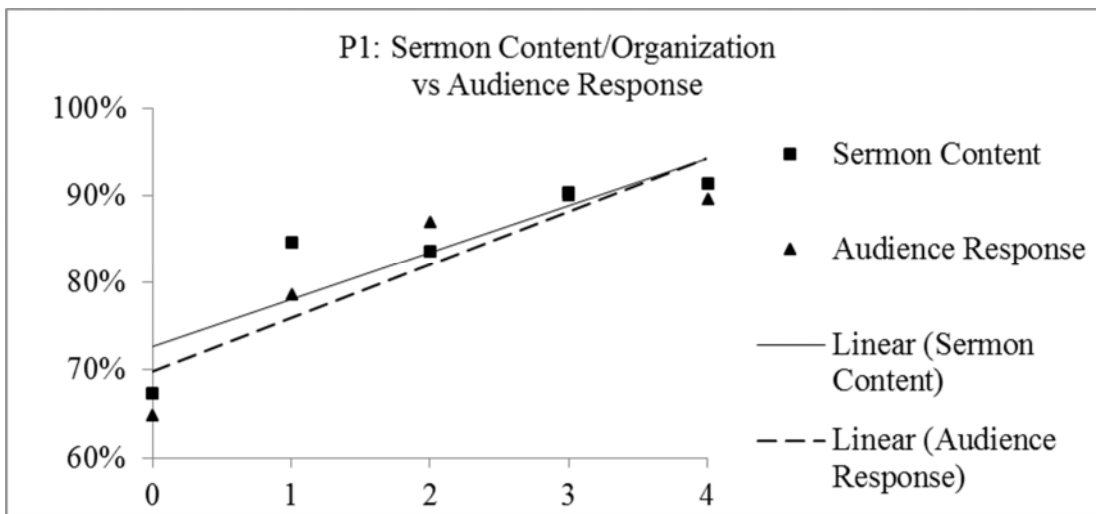
Figure A4. Sermon content/organization vs. audience response for P1
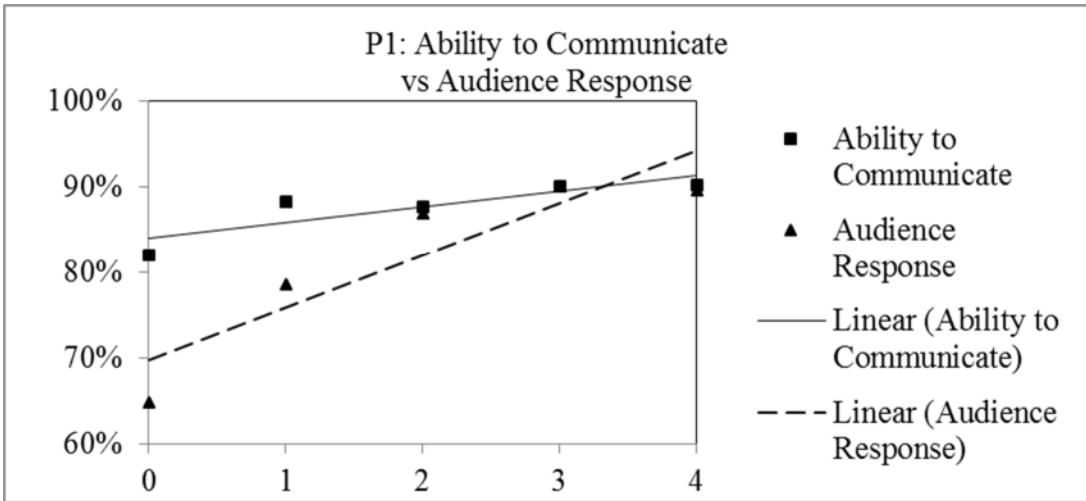
Figure A5. Ability to communicate vs. audience response for P1

Participant 2

Table A5. Improvement results for P2

Sermon	Overall %	Authentic %	Love %	Content %	Commun %	Response %
0	78.9	82.0	74.2	75.5	84.3	77.3
1	80.4	83.3	79.4	76.4	80.6	80.6
2	82.0	84.7	81.9	78.5	83.3	80.9
3	84.3	83.6	84.7	84.0	81.9	86.8
4	90.7	94.4	91.3	87.3	92.9	87.3
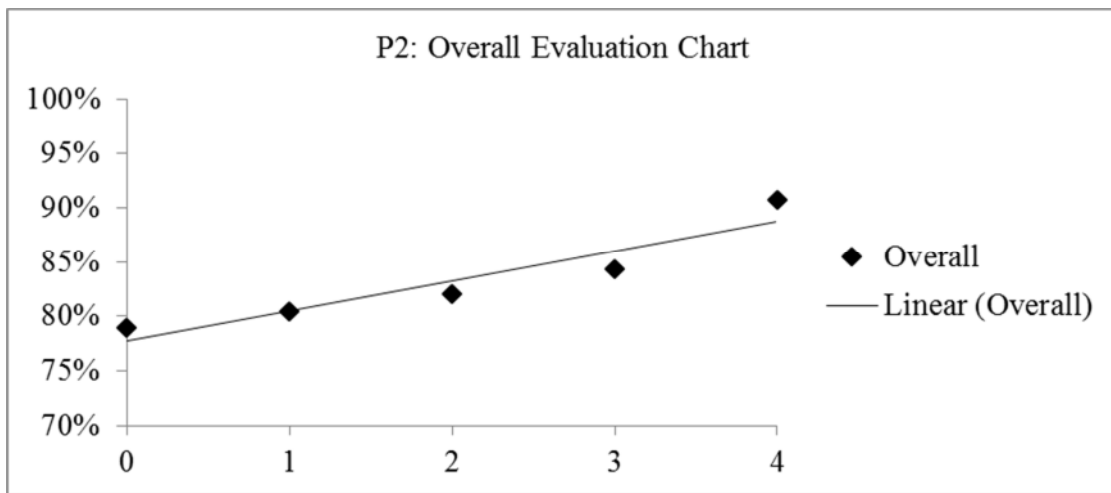
Figure A6. Overall evaluation for P2
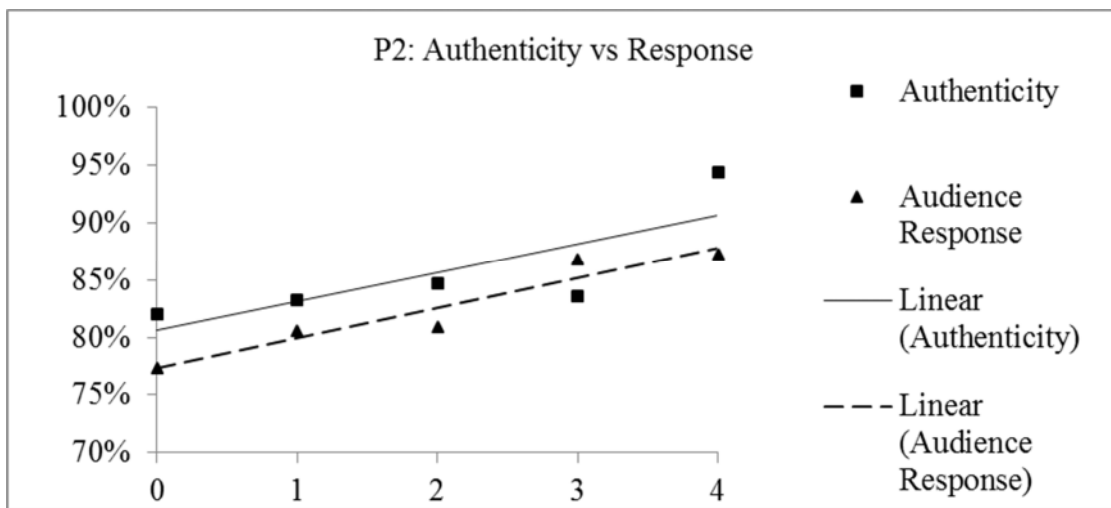
Figure A7. Authenticity vs. audience response for P2
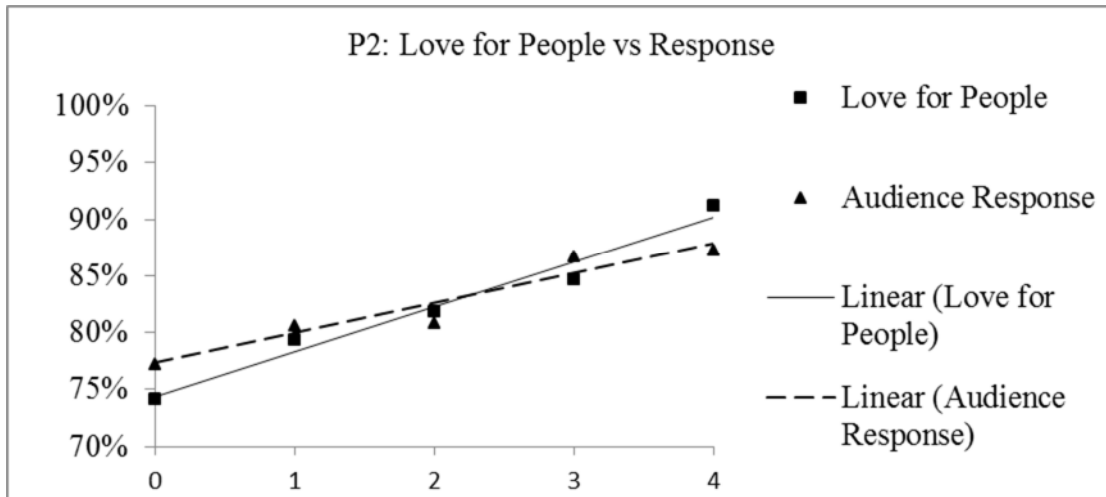
Figure A8. Love for people vs. audience response for P2
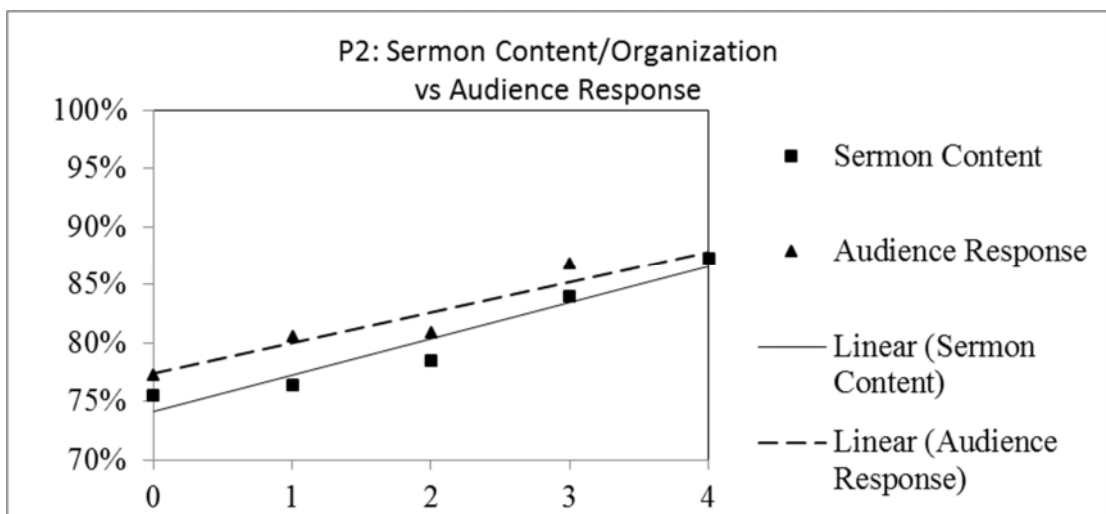
Figure A9. Sermon content/organization vs. audience response for P2
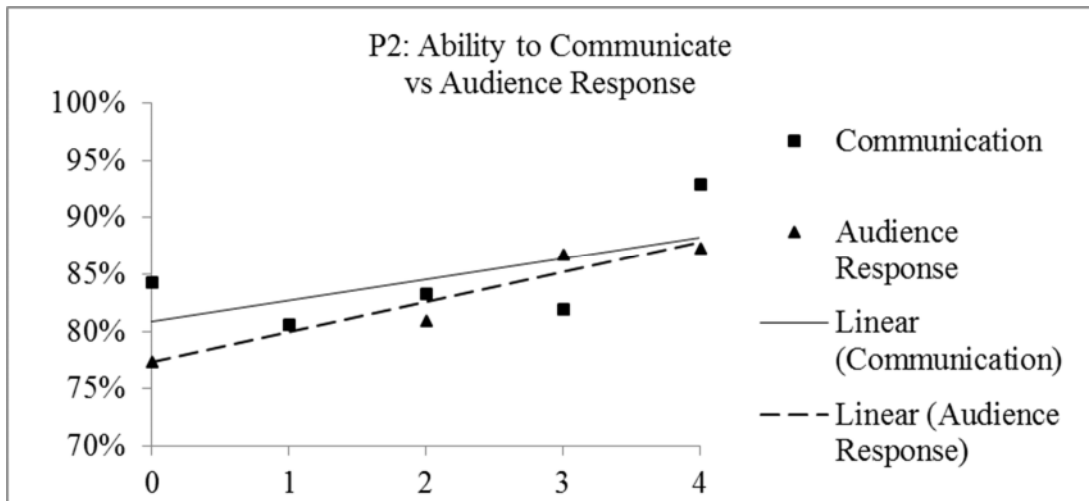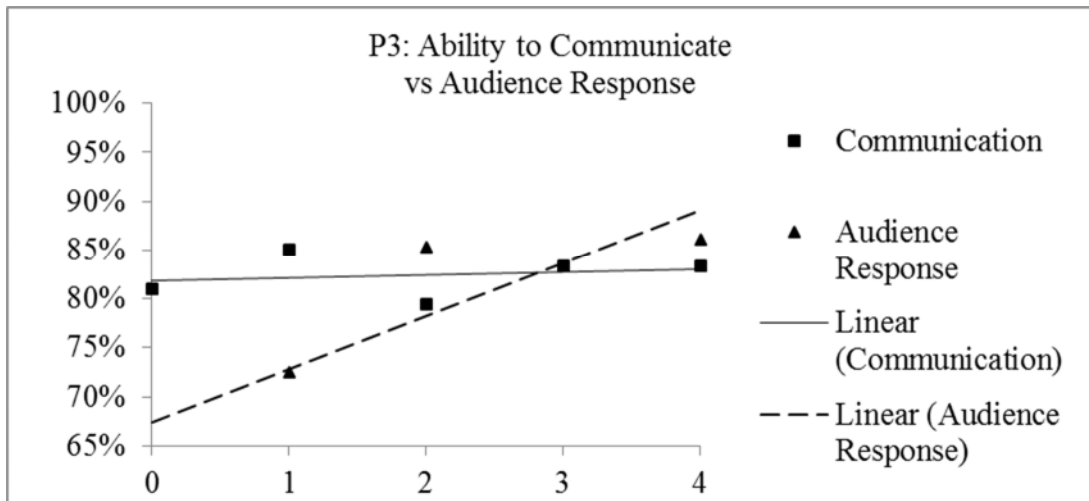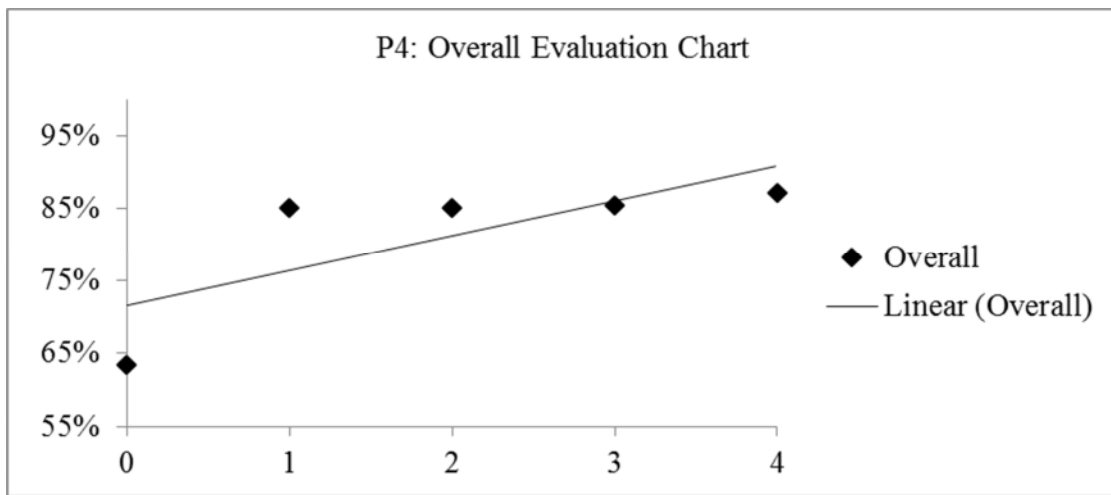
Figure A10. Ability to communicate vs. audience response for P2

Participant 3

Table A6. Improvement results for P3

Sermon	Overall %	Authentic %	Love %	Content %	Commun %	Response %
0	73.1	80.4	65.1	71.0	81.0	64.3
1	77.4	85.7	70.6	69.4	85.0	72.5
2	83.5	86.9	84.4	78.3	79.4	85.3
3	84.3	88.0	80.6	81.9	83.3	83.3
4	83.1	84.7	76.2	81.0	83.3	86.1
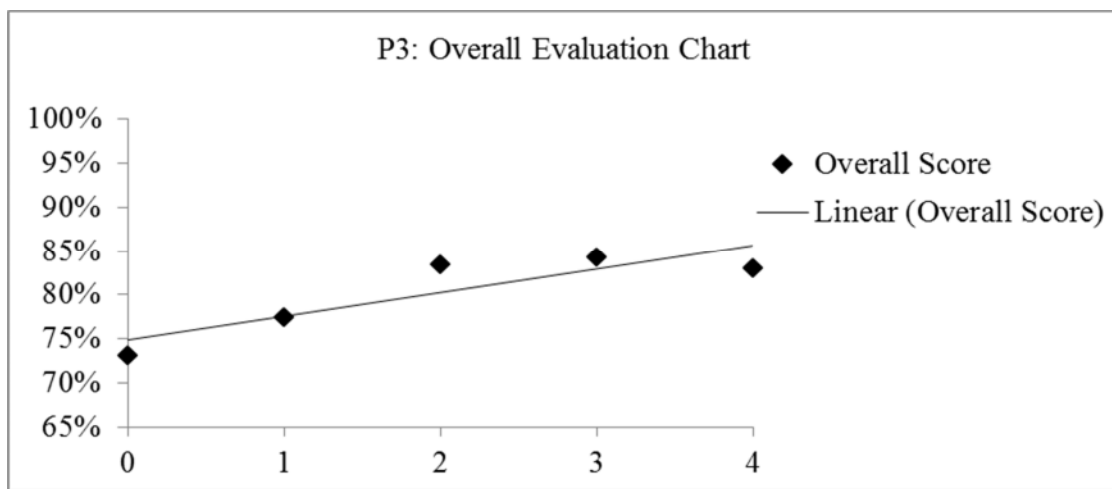
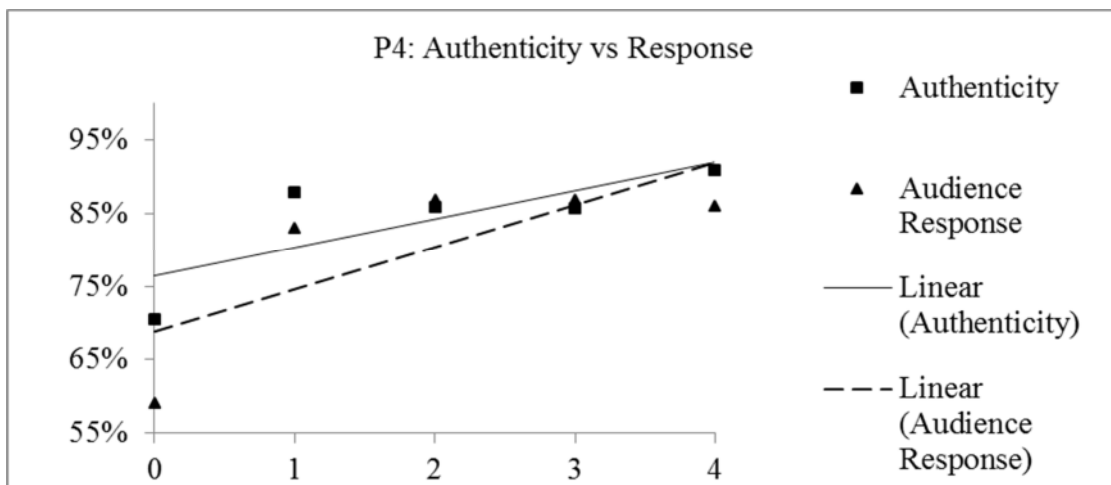Figure A11. Overall evaluation for P3

Figure A12. Authenticity vs. audience response for P3
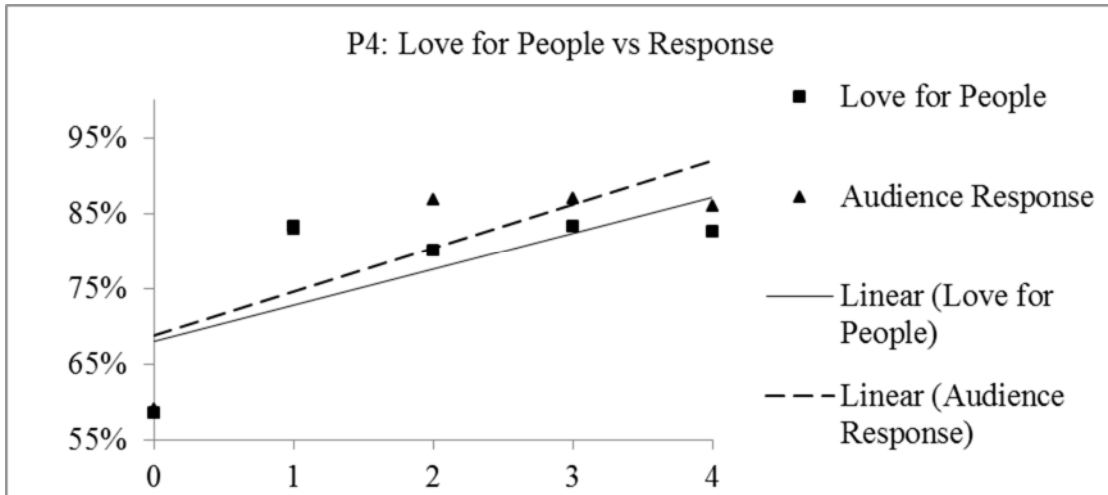
132

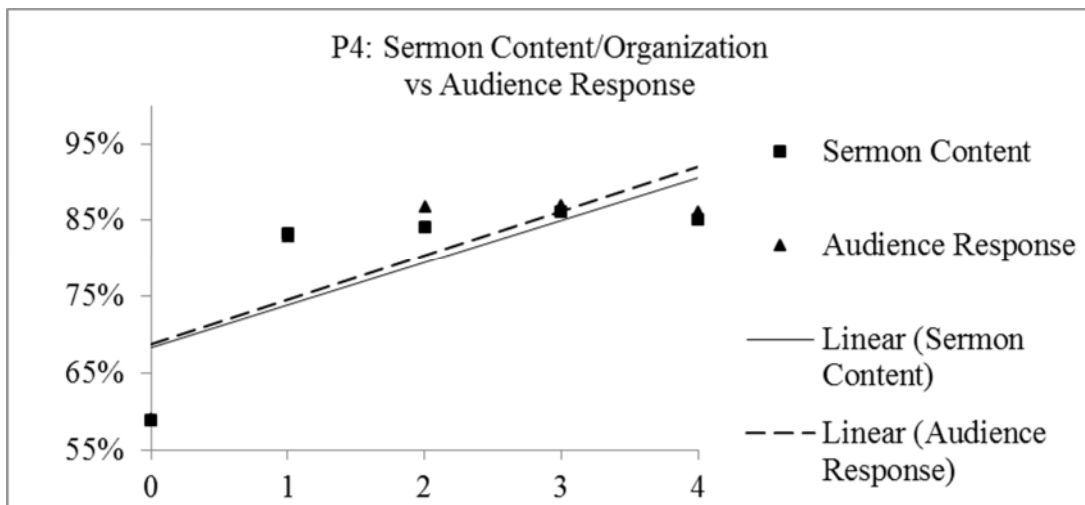Figure A13. Love for people vs. audience response for P3

Figure A14. Sermon content/organization vs. audience response for P3

Figure A15. Ability to communicate vs. audience response for P3

Participant 4

Table A7. Improvement results for P4

Sermon	Overall %	Authentic %	Love %	Content %	Commun %	Response %
0	63.4	70.5	58.6	58.8	64.1	59.1
1	85.0	87.9	83.3	83.3	85.8	83.0
2	85.0	86.0	80.2	84.1	84.9	86.9
3	85.4	85.8	83.3	86.1	81.5	87.0
4	87.1	91.0	82.6	85.1	86.1	86.1

Figure A16. Overall evaluation for P4

Figure A17. Authenticity vs. audience response for P4

Figure A18. Love for people vs. audience response for P4

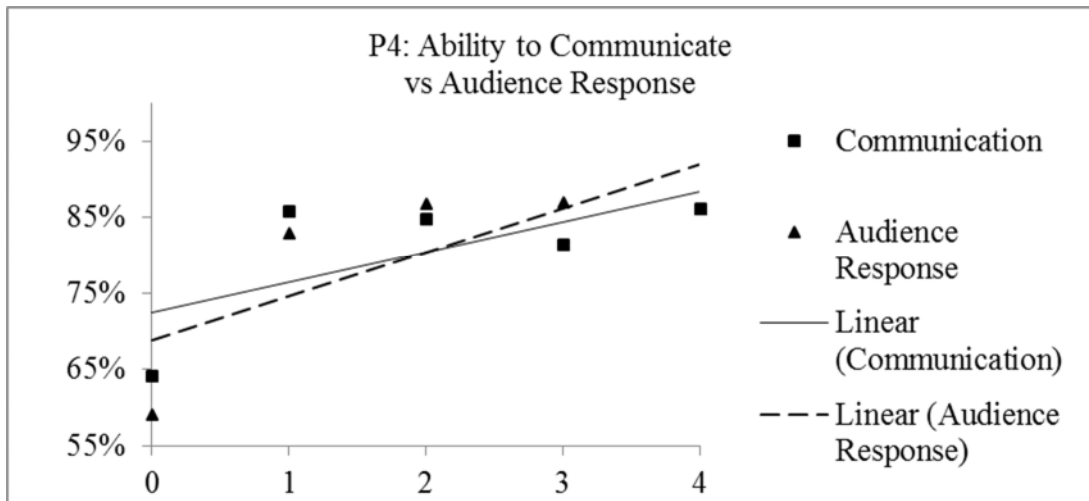Figure A19. Sermon content/organization vs. audience response for P4

Figure A20. Ability to communicate vs. audience response for P4

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ABSTRACT

EQUIPPING MEN TO BE EXPOSITORY PREACHERS AT
EMMANUEL BAPTIST CHURCH IN BRYAN, TEXAS

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This project emulates the sixteenth-century practices of the early Puritan prophesying meetings to equip preachers to be faithful expositors of the Bible. A definition of expository preaching is provided and a process is presented to instill this method and manner of preaching in several key lay individuals at Emmanuel Baptist Church in Bryan, Texas.

Chapter 1 describes the ministry context at Emmanuel Baptist Church and briefly explains the project's goals, rationale, key definitions, and research methodology.

Chapter 2 provides the biblical and theological support for the project. First Timothy 3:1-7 sets the biblical qualifications for an overseer. Second Timothy 1:13, 2:1-7, and 3:14-4:2 set forth Paul's mandate to Timothy to preach the Scriptures and entrust the preaching ministry to others. Matthew 28:16-20 demonstrates that the Great Commission envisions that one generation will expound God's Word to the next. Romans 10:14-15 shows that the church is the only institution that Christ expects will recognize, train, and send out subsequent generations of preachers.

Chapter 3 provides the theoretical support for the project. First, the principles and practices of expository excellence are set forth. Second, the Puritan preaching workshops of the sixteenth century are described, which were used as a model for Emmanuel Baptist Church.

Chapter 4 provides the details of the project, and chapter 5 discusses its success and gives an overall evaluation.

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