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TRAINING PREACHERS IN THE ELLIS COUNTY BAPTIST
MISSIONARY ASSOCIATION OF TEXAS IN THE BASICS
OF EXPOSITORY PREACHING

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TRAINING PREACHERS IN THE ELLIS COUNTY BAPTIST
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To my wife, Julie,
and our children, Hannah, Abram, Callie, and Hudson,
thank you for your love, encouragement,
and perseverance

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PREFACE

This project has been the outworking of my heart's desire for over ten years. In 2001, I became the pastor of Heritage Baptist Church, which is a member of the Baptist Missionary Association of America (BMAA). As I participated in national meetings, state meetings, and preaching events within the association, my heart burned within me to witness more of our pastor leaders committed to expository preaching. My desire was to be a part of a group who believed in a commitment to the simple exposition of the Word in hopes that the Lord would be pleased with it. This broad goal led me to pursue further training in expository preaching. My hope is that I will continue to glorify God by being a trustworthy student and preacher of His Word. Furthermore, my deep desire is to impact as many pastors in my circle of influence as possible so that the church may truly speak God's Word faithfully to this world.

Certain people have been of great personal help; without them, this project would never have been completed. I want to thank my family—my wife, Julie, for spurring me on when I lacked perseverance, and our four precious children who encouraged me all along the way. For the people at Heritage Baptist Church, my first pastorate, I pray that this endeavor has brought them many spiritual blessings. For my students, I pray that the lessons and time spent together will forever challenge them to

preach faithfully the Word. Last, to Rex Blankenship, my first pastor, whose faithful exposition of Scripture still resounds in my mind, I am indebted.

Timothy Darryle Gibson

Waxahachie, Texas

December 2011

CHAPTER 1

INTRODUCTION

The purpose of the ministry project was to train active and potential preachers in the Ellis County Baptist Missionary Association of Texas in the basics of expository preaching.

This project had four goals, which provided a criterion by which to evaluate the success of this project. The first goal was to persuade Heritage Baptist Church, a church within the Ellis County Baptist Missionary Association of Texas of the need, the responsibility, and the privilege of the local church in training preachers in expository preaching. The church often shifts responsibility to those who are “professionally” trained, believing that the church has no real place in the training process of future ministry leaders. Through a four-week preaching series, Heritage Baptist Church examined the church’s responsibility of training leaders, both young and old, who are qualified to preach the Word of God. This goal attempted to change the church’s attitude about their mission to be a training center for future preachers and to move them to embrace a more proactive approach in the training process of preachers. Furthermore, the aim of this series was to lay a foundation for the responsibilities of the preacher, hopefully changing the church’s attitude toward his main role in the church.

A second goal was to enlist a group of active and potential preachers from the churches within the Ellis County Baptist Missionary Association of Texas in a class

designed to train them in the methods of expository preaching. This group consisted of both young aspiring preachers, as well as older experienced preachers. Many younger pastors from this group did not possess any training at all in expository preaching and could not afford seminary training. The older preachers were encouraged to continue in their training by coming to this class. This entire group served as the focus group of the project.

A third goal was to develop and teach a curriculum designed to equip preachers in the basic skills of expository preaching needed for a successful ministry of God's Word, namely the basics of hermeneutics, homiletics and delivery, and other crucial aspects. The main goal of the class was designed to give each preacher an easy step-by-step model for expository sermon preparation. In addition to methodology, the class focused on improving skills better to interpret Scripture and discern the authorial intent of scriptural passages in the different genres of the Bible. Additionally, the class addressed the all-important aspect of contextualizing the meaning into appropriate application. Finally, the class was designed to address other important issues pertinent to preaching, such as delivery, the integrity of the preacher, and the role of the Holy Spirit.

A final goal of this project was to increase my own personal level of skill in expository preaching. Members of the congregation and the focus group were asked to evaluate a four-part sermon series. The members of Heritage Baptist Church listened to the sermons live, while the members of the seminar class were given DVDs of the sermons for evaluation. The goal of these evaluations was to help me improve my preaching skills and keep me accountable in my calling as an expository preacher.

Ministry Context

Heritage Baptist Church is located in Waxahachie, Texas, in a rural area about twenty-five miles south of Dallas, in Ellis County. The name of the town derives from an Indian word meaning “cow” or “buffalo,” and is also the name of a local creek. Named the county seat in 1850, and known as one of the most historic towns in Texas, the town is quite famous. Twenty percent (227 properties) of the Texas entries in the National Register of Historic Places are located in Waxahachie.¹ The most well-known historic markers are the many gingerbread-style plantation homes and the famous restored courthouse. Because the town is known for its elaborate early architectural styles, many movies have been filmed in Waxahachie, including the Academy Award-winning films “Places in the Heart” and “Tender Mercies.”

The town has experienced a growth trend common to the North Texas area. The 2000 census recorded over 21,000 in the city. Since then, Waxahachie has experienced an explosive 25 percent growth over the last six years.² The town has been known as a farming community, but that is quickly changing into a fast-paced suburb of Dallas. While the city has some industry, which is located on major Interstate I-35, the town is largely becoming a bedroom community. Planned communities are springing up all over the city. The median income per family is approximately \$50,000. The racial make-up of the city is 61 percent white, 17 percent African American, and 20 percent

¹TexasEscapes.com [on-line]; accessed 8 May 2010; available from <http://www.texasescapes.com/TOWNS/Waxahachie/waxahachie.htm>; Internet.

²Sperling’s BestPlaces [on-line]; accessed 8 May 2010; available from http://www.bestplaces.net/city/profile.aspx?city_Waxahachie_TX; Internet.

Latino.³ The town boasts two colleges. Southwestern Assembly of God University (SAGU) is both a university and a seminary enrolling over one hundred students each semester. Additionally, Navarro College, located in Corsicana, Texas, has a satellite campus in Waxahachie.

Heritage Baptist Church is a mission church started by Farley Street Baptist Church located in Waxahachie, Texas. They belong to the Baptist Missionary Association of America (BMAA). The vision of the church plant began in 1972. Under the direction of Pastor Jack McDaniel, Farley Street Baptist Church raised \$45,000, and purchased three and a half acres on Butcher Road north of Waxahachie in a rural area in anticipation that the city would grow northward. It was not until the fall, of 1985, that the church began construction on a new sanctuary.

Forty adults and children from Farley Street committed to beginning the mission. They met for the first time on February 16, 1986, in Dan and Fannie Mae Stanley's home just east of the mission location. The first pastor of the church, Roy McLaughlin, preached his first message that morning. The church building was completed and grew during the next eight months to more than 165 people. The church experienced tremendous growth as they reached out to the fast-growing community of Waxahachie. In 1990, the church expanded by building a \$400,000 education wing. In 1992, J. D. Courtney became the second pastor of the church. During his eight-year pastorate, the church grew to over 200, and all debt was retired.

³Muni NetGuide [on-line]; accessed 8 May 2010; available from www.muninetguide.com/states/texas/municipality/Waxahachie.php; Internet.

In the summer of 2000, I was asked to become the third pastor of Heritage Baptist Church. Over the last eight years of my pastorate, the church has experienced unique growth. The church has grown to over 230, peaking at times over 250. However, the membership is almost a totally new congregation. Many of the original founding members returned to Farley Street Baptist Church, which moved within a couple of miles of Heritage. While tremendous growth occurred at the beginning of my pastorate, a tremendous turnover in people also occurred. About 60 percent of the congregation is new since the beginning of my pastorate.

The reason for such turnover can be attributed to several aspects. A change in ministry philosophy was the initial reason for drastic turnover. In the late 1990s, Reverend Courtney had adopted a “seeker-sensitive,” “purpose-driven” approach to church growth. Because many of the church members still held to those ministry philosophies and preaching styles, it upset them when I no longer desired to adopt that vision. My vision was to build a strong preaching ministry of the Word of God at Heritage Baptist Church where the saints were equipped and the lost were evangelized week-after-week with substantive preaching.

While evangelism was important, my primary goal was to lead the congregation to appreciate and demand preaching that elevated the authority and supremacy of God’s Word. Several in the church demanded a more seeker-sensitive approach, and—as a result—left, supposing that I did not have a heart for evangelism. However, what seemed to be a reason for an initial decline in the church’s attendance quickly became the reason for its growth. Many came to Heritage Baptist Church seeking a place where they could hear the Word of God preached on a regular basis.

A second reason for the turnover in the congregation was the leadership style. In principle, the previous pastor's model of leadership was good. His purpose-driven model of leadership tried to integrate as many people as possible in leadership roles. He had established many committees, which provided the direction of the church. However, over my ministry, I did away with the majority of the committees and moved to an elder and staff approach to church leadership. This approach was not completely accepted with those who still held to the former pastor's philosophical approach.

One last reason for the loss of several members was the release of a youth pastor in 2005. Because of family and marriage struggles, the youth pastor resigned. Though the youth pastor resigned of his own will, he and his wife and family who were members of the church felt mistreated. They felt like the leadership forced him to resign. As a result, they had a following from several members who were confused and upset and left the church. Other than this one incident, the church has been unified since the beginning of my pastorate in 2001.

The growth of the church reached a plateau in 2005, most likely due to the lack of space. This lack of space led to a vision to build a 22,000 square-foot family life center, which would serve as a multifunctional building by adding a full-size gym and sixteen classrooms. The church has attempted to build in a debt-free manner. In September of 2005, construction began with approximately \$420,000 raised. To date, approximately \$500,000 has been raised. In 2008, the church voted to secure a \$130,000 loan to finish the gymnasium portion of the building, leaving the upstairs unfinished. With this portion of the gym completed, Sunday morning worship was moved into the

building on March 22, increasing seating capacity from about 250 to 450. Since that move, attendance has increased approximately 25 percent.

The congregation is made up of all age groups. Based on a survey conducted in 2007, 30 percent of the congregation is 20 years old or younger. Twenty-five percent is 20 to 40 years. Forty-five percent of the people are over 40. All but a handful of people are Caucasian. Most of the congregation is made up of blue-collar workers. The church currently runs about 180 in Sunday school each week. Weekly worship attendance is approximately 230. Heritage has six children's classes, a youth department, and six adult classes. The church budget for 2007 was approximately \$420,000. In 2007, Heritage gave over \$44,000 to missions. In 2007, over \$60,000 was donated to the building fund. The worship style of the church has been a blend over the last five years of both hymns and contemporary-style songs. The church still has two services on Sunday and a Bible study and prayer meeting on Wednesday nights.

Ministry demographics have remained consistent since the beginning of the my pastorate in 2001. On average, 42 people have been added to the congregation each year. On average, the ministry is experiencing over 10 professions of faith annually. Most of the church growth is attributed to the moving of membership from other Baptist churches, with over 220 transferring their membership since 2001. The year 2004 was a big year, with over 60 letters transferred and 10 baptisms. The year 2007 was considerably down with only 21 new members and 2 baptisms. The year 2009 had 68 new additions.

Overall, the church is governed like a traditional Baptist church, by congregational rule with the leadership of the senior pastor and staff. The deacons do not run the church. They do provide guidance and leadership for the pastor and the

congregation. Only big decisions, especially those including money, are brought before the congregation for a vote of approval. Ministry decisions are left up to the pastoral staff. Most committees have been dissolved (except for Budget and Finance), and the approach to leadership has been assumed by those men who are “called” into ministry, namely the staff.

Through my leadership, the church was able to transition from a congregational model government to an elder-rule government. The teaching of Scripture concerning this matter was brought before the deacons and many of the leaders in the congregation. Most, if not all of them, agreed that the Scripture supports a plurality of elders who lead the congregation. I preached a sermon series on the biblical model of eldership in September of 2009, which facilitated spiritual growth in this area of church government. Overall, the church strongly embraced the elder model of church leadership. A year-long weekly leadership class, designed to discover potential elders and deacons, began in November 2009, enlisting almost 30 men. In May of 2010, the church adopted a new constitution, which implemented the new elder-led form of government. Six new elders were approved and ordained by the congregation in October of 2010.

Overall, the church is a traditional Baptist church. Its people are very relaxed and wear casual clothes. Usually, I am the only one wearing a suit, though a few of the men wear sport coats and ties. The worship time is a blend of hymns and contemporary songs. Because preaching is highly valued, the church still has two services on Sunday. Typically over 50 percent of the congregation attends on Sunday night, usually over 120. Adult Bible study is taught on Wednesday night, along with the AWANA program for the 60 to 80 children that attend.

The church staff is made up of four men. I have been the senior pastor for 7 years. I hold a Master of Theology degree from Dallas Theological Seminary. My associate pastor is Roy Brashear, who is 67, and has been in ministry for over 50 years, mostly as a senior pastor. He has no seminary training. Working only part-time, Brashear brings wisdom and experience to the church's local ministry. Scott McDonald, the worship leader and children's minister, is currently working on his Master's degree in biblical theology. Matt Shackelford, the youth pastor, finished his Master of Theology degree from Dallas Theological Seminary and began full-time in 2010. All of the staff has been added since the commencement of my pastorate. For the most part, they all have the same philosophical and theological approach to ministry. The staff experience wonderful mutual working relationships.

As quickly as Waxahachie is growing, I am hoping that future plans include finishing the family life center. Furthermore, I hope that the church will purchase eleven acres to the west and south of the church, increasing its property to about 20 acres. This property will enable them to build a baseball, soccer, and football field. This property would enable the church to increase its options with the potential to lease some of its facility and grounds to a private Christian school located in town. Additionally, this property will enable the church to have more parking and room for building if they desire. As the church grows, the long-range plan is to build a twelve-hundred-seat sanctuary and convert the old sanctuary into offices and classrooms.

Rationale

Both interrelated cultural and scriptural rationales exist for doing this project. First, the cultural rationale is based on the devaluation of preaching in the twenty-first

century. In 2 Timothy 4:1-3, the apostle Paul exhorted Timothy to preach the Word of God, because he said that a day was coming when people “will not endure sound doctrine; but [wanting] to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires; and will turn away their ears from the truth, and will turn aside to myths.” Every culture of every age has been tempted to devalue the expositional preaching of the text of Scripture. Men who have a pulse on the culture have seen that trend in its current cultural setting. Topical sermons are more and more common. For example, Al Mohler states,

Numerous influential voices within evangelicalism suggest that the age of the expository sermon is now past. In its place, some contemporary preachers now substitute messages intentionally designed to reach secular or superficial congregations—messages which avoid preaching a biblical text, and thus avoid a potentially embarrassing confrontation with biblical truth. A subtle shift visible at the onset of the twentieth century has become a great divide as the century ends. The shift from expository preaching to more topical and human-centered approaches has grown into a debate over the place of Scripture in preaching, and the nature of preaching itself.⁴

One of the reasons for an abandonment of the text of Scripture is a modern philosophy of preaching promoted by Harry Emerson Fosdick, pastor of the Riverside Church in New York City. Fosdick’s twentieth-century philosophy of preaching was that preaching was “personal counseling on a group basis.”⁵ Mohler discerns that many preachers of this current culture have adopted Fosdick’s philosophy:

Urged on by devotees of “needs-based preaching,” many evangelicals have abandoned the text without recognizing that they have done so. These preachers may eventually get to the text in the course of the sermon, but the text does not set the agenda or establish the shape of the message. Focusing on so-called “perceived

⁴Albert Mohler, “The Urgency of Preaching” (16 July 2009) [on-line]; accessed 28 April 2010; available from www.albertmohler.com/2009/07/16/the-urgency-of-preaching-2/; Internet.

⁵“Harry Emerson Fosdyke” [on-line]; accessed 28 May 2010; available from http://en.wikiquote.org/wiki/Harry_Emerson_Fosdick; Internet.

needs” and allowing these needs to set the preaching agenda inevitably leads to a loss of biblical authority and biblical content in the sermon. Yet, this pattern is increasingly the norm in many evangelical pulpits.⁶

This problem has arisen for many reasons. Martin Lloyd-Jones identifies several noteworthy problems in his book *Preaching and Preachers*.⁷ First, biblical preaching is lost when the church fails to believe in the authority of the Scriptures. When men called of God believe that the Word of God is authoritative, they preach it not as an ethical address, moral uplift, homily, or socio-political talk, but rather as the very Word of God. Second, biblical preaching is lost when eloquence and entertainment become more important than the communication of truth. This century is driven by entertainment. When preaching is viewed as an oratory event rather than a communication-of-truth event, preaching is diminished and devalued. Third, when the preacher fails to understand what preaching is, biblical preaching is lost. Preaching is not an address, lecture, quiet talk, fireside chat, and so forth; rather, preaching is the authoritative proclamation of God’s Word. Thus, this project is desperately needed to awaken both aspiring and experienced preachers to what God has called them. The underlying aspiration of this project is to change the mentality of the contemporary church’s leaders by convincing them of the importance of expository preaching.

A second rationale for this project lies in the scriptural mandate to preach. The New Testament is full of exhortations to preach the truth in fulfillment of God’s will. Matthew 28:19-20 commands the church, “Go therefore and make disciples of all

⁶Mohler, “Urgency of Preaching.”

⁷Martin Lloyd Jones, *Preaching and Preachers* (Grand Rapids: Zondervan Publishing House, 1971), 13.

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.” The church is called not only to make converts, but to teach them. God commands the church to preach, and throughout the first century, the Apostles responded (Acts 6:4). In Acts 8:4, after being persecuted and scattered, the church “went about preaching the word.”

A second passage is found in 1 Timothy 4:13, where Paul commands Timothy, “Until I come, give attention to the public reading of Scripture, to exhortation and teaching.” Here, Paul commands Timothy to exhort the people of God with the Word of God. A third is found in 2 Timothy 2:2. There Paul commands Timothy, “And the things which you have heard from me in the presence of many witnesses, these entrust to faithful men, who will be able to teach others also.” That Timothy invest himself into other men who would be faithful teachers and preachers of the Word of God was important. They had to be taught and prepared to teach and preach. The most compelling passage is found in 2 Timothy 4:2, “Preach the word; be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction.” No doubt exists here that the Word of God must be preached.

Not only does Scripture command preaching, but the nature of Scripture demands an expositional method of preaching. John MacArthur is correct when he says, “The only logical response to inerrant Scripture, then, is to preach it expositionally. By expositionally, I mean preaching in such a way that the meaning of the Bible passage is presented entirely and exactly as it was intended by God.”⁸ Since God has spoken only

⁸John MacArthur, *Rediscovering Expository Preaching* (Dallas: Word Publishing, 1992), 24.

truth in his Word, his Word demands to be communicated entirely and exactly in the way that he gave it. This demands being faithful to the text of Scripture and communicating its original meaning. Haddon Robinson says, “The preacher is only the messenger of what God has communicated. The preacher is only the sower and not the source. He is only the herald, not the authority. He is only a steward, not the owner. He is the guide and not the author.”⁹ This truth demands that preachers be trained in expository preaching.

It is my desire in this project is to motivate and inspire the church to a proactive ministry in developing an expository preaching ministry both locally and abroad. Having a church that envisions the need and the benefits of a strong preaching ministry would greatly further the kingdom of Christ. Additionally, this church would provide a strong example and resources to other churches extending the Great Commission of Christ to preach the Word faithfully, ultimately changing lives. Furthermore, it would facilitate the training of both young and old men in the basics of expository preaching.

Definitions and Limitations

This project uses the following definition of expository preaching from Haddon Robinson’s book *Biblical Preaching*:

Expository preaching is the communication of a biblical concept, derived from and transmitted through a historical, grammatical, and literary study of a passage in its context, which the Holy Spirit first applies to the personality and experience of the preacher, then through him to his hearers.¹⁰

⁹Ibid., 26.

¹⁰Haddon Robinson, *Biblical Preaching* (Grand Rapids: Baker Books, 1980), 20.

The project was completed over a period of sixteen weeks. Initially a four-week sermon series was preached to the congregation on the urgency and responsibility of the church to raise up and train men who are committed to expository preaching. This series developed the proper foundation and expectations of what Scripture demands in order for the preacher to implement his calling and duty.

This series was followed up with a ten-week seminar on the basics of expository preaching. The goal of this seminar was to provide necessary tools and a systematic strategy to equip men for the construction of expository messages. A theological foundation was laid in this seminar, but the majority of the classes were practical in nature. Additionally, delivery and preaching skills were discussed.

My first desire of the seminar was to convince the students participating of the superiority of the expository preaching model and help them discover Scripture's expectation of their high calling. My second desire was to train the students in the most fundamental aspects of expository preaching so that they could strengthen their own ministries and their local churches. Third, my goal was to create an accountability group within Ellis County Association that would hopefully spread to other associations and improve their preaching for the glory of God and the good of his church. My hope was to encourage these men to pursue further training in expository preaching.

The second limitation was who would be allowed to participate in the focus group and seminar. The seminar was limited exclusively to men who felt a calling into the preaching ministry—either in a vocational setting or in a lay-minister capacity. The seminar was not limited only to the novice, but was also available to seasoned ministers who needed to sharpen their preaching skills or provide skills that they never received.

The goal of this seminar was to aid these ministers in equipping them for a life-long ministry of biblical exposition.

Research Methodology

The main purpose of this project was to train preachers in the basics of expository preaching. The first goal of the project was to persuade the congregation of Heritage Baptist Church of the responsibility of training preachers in expository preaching and to lay a foundation for the minister's duty in preaching. Through a four-week preaching series, the responsibilities of church leaders—especially the pastor—was highlighted. The first sermon highlighted the positive example of Ezra as a faithful leader who modeled strong leadership in Bible exposition from Ezra 7:10 and Nehemiah 8:1-8. The second sermon was derived from Paul's exhortation to Timothy in 1 Timothy 4:13-16 and 2 Timothy 2:1-2. The theme of this sermon focused on the preacher's duty to fulfill his calling and the church's responsibility to help him fulfill that duty. The third sermon was from the life of Jesus and his command of Bible exposition from Matthew 28:18-20, and an example gleaned from Luke 24:27. The fourth sermon was developed from Paul's exhortation to Timothy in 2 Timothy 3:16-4:5, where Paul exhorts and mentors Timothy to preach the Word faithfully.

The second goal was to enlist a group of active and potential preachers from the churches within the Ellis County Baptist Missionary Association of Texas in a class designed to train them in the basics of expository preaching. The focus group consisted of ten men. The men were gathered from both aspiring preachers and men who are actively serving as preachers. An invitation with all the information concerning the seminar was sent to each of the churches in the association. A pre-seminar questionnaire was handed

out to help evaluate each student's level of understanding concerning expository preaching. This information was designed to help evaluate the effectiveness of the class. A post-seminar evaluation form was also administered at the end of the seminar for comparison.

The third goal was to develop a ten-week curriculum that would educate preachers in the basics of expository preaching. The first eight weeks focused on the step-by-step process for the development of an expository sermon. These sessions covered basic hermeneutics, sermon preparation, organization, and delivery. As a guide, the class used Haddon Robinson's classic book *Biblical Preaching* and the ten steps that he introduced. The last two sessions were used to evaluate sermons that the students preached at their own churches. Each student was asked to apply the principles of the class to a sermon and to bring a DVD recording of that sermon for examination. The last two sessions of the seminar were reserved for listening to those sermons. Each sermon was evaluated by the students in the focus group using a sermon evaluation form designed around the principles of the seminar. Additionally, those sermons were used to evaluate the effectiveness of the seminar.

The fourth goal was to increase my own personal ability in expository preaching. During the initial four-week sermon series to the congregation, eight members from different backgrounds from within the congregation were asked to evaluate my preaching using a survey provided for them. They were asked to evaluate key issues in expository preaching, such as how well the main idea of the text was communicated, delivery style, organization, and so forth. In addition to the written form, these evaluators were asked to provide verbal feedback each week following the service. I met with these

evaluators every Sunday evening to discuss my preaching in more depth. Furthermore, a DVD copy of each sermon was given to the focus group for their personal evaluation each week. This was designed to help give me feedback and to solidify the principles being presented in the seminar.

Summary

The underlying motivation for this project was to strengthen the church for the glory of God by increasing an awareness of the importance of expository preaching as well as equipping men in the basic techniques of expository preaching. Overall, the project was a great success. The goals set forth for the project were accomplished successfully. The short sermon series preached to Heritage Baptist Church was effective in two ways. The series intensified the urgency of the church's mission to be an integral part in raising up men who faithfully preach messages that are expository in nature. Furthermore, the series was greatly used to help improve my own preaching skills. The most significant success of the project was the development of the ten-week curriculum used to train men in the basics of expository preaching. The focus group of men faithfully attended the seminar each week. During those weeks, a ten-step method for the development of expository sermons was given to them. At the end of the seminar each student presented a sermon on DVD, which they developed using the ten step method. The entire class evaluated their sermons. Overall, it was obvious that they truly attempted to incorporate what they had learned in the seminar. The analysis of the pre- and post-survey results revealed the success of the seminar, demonstrating tangible results. The results reflected an increase in conviction, knowledge, and skill of the students regarding expository preaching. Overall, every goal was accomplished.

CHAPTER 2

A BIBLICAL AND THEOLOGICAL FOUNDATION FOR TRAINING PREACHERS IN THE LOCAL CHURCH

A strong theological and biblical foundation must be the basis for training expository preachers in the local church. This chapter examines biblical evidence that demonstrates God's desire for a ministry which propagates an expository method of preaching. Three areas will be examined in order to build this foundation. First, Old Testament examples—both negative and positive—will be considered in order to demonstrate that leaders who are called to proclaim God's Word must faithfully expound Scripture according to the will of God. Second, this chapter evaluates the ministry of Jesus and his commands to the apostles in order to prove that an expository ministry of the Word of God must be a priority of the church. Third, the Apostle Paul and his instruction will be considered, giving further proof that the church is to maintain an expositional ministry of the Word of God.

The Old Testament Models the Necessity of Leaders in the Church Who Are Committed to Faithful Exposition of God's Word

This section of the dissertation examines negative and positive examples from the Old Testament for the purpose of discovering God's heart in relationship to the propagation of his Word. First, the section examines negative models from Hosea and Jeremiah. Positive models of biblical exposition from the life of Ezra are examined.

Hosea 4:4-10: Negative OT Example of the Wicked Priests of Israel

Hosea 4 is the beginning of a section commonly known as Hosea's prophecies, particularly judgment oracles against Israel and her leaders.¹ The nation of Israel and its sins are addressed in verses 1-3, while an abrupt narrowing of focus toward the priests and their sins exists in verses 4-10.² A repetitious pattern gives clear structure to verses 4-11. This pattern is that Yahweh accuses the priesthood, and then announces appropriate punishment. Following are the details of those verses.³

- A Guilt: Religious leaders are really to blame for moral decline (4:4)
- B Punishment: Leadership "stumbles"; "I will destroy" (4:5)
- A' Guilt: People are not instructed, because leadership rejects Torah (4:6a)
- B' Punishment: "I will reject" priesthood (4:6bc)
- A'' Guilt: Increased influence of priests leads to more sin in the nation (4:7a)
- B'' Punishment: loss of all prestige (4:7b)
- A''' Guilt: Priests use position for greed (4:8)
- B1''' Punishment: They shall share the fate of commoners (4:9), and
- B2''' Punishment: Frustration and fruitlessness (4:10ab)
- A'''' Concluding statement of guilt: Apostasy of religious leaders (4:10c)
- A'''' Proverb on debauchery [inclusion with "stumbling" in B] (4:11)

Garrett recognizes, "The evidence will show that the priests, the spiritual leaders of the community, are guilty."⁴

¹Unless noted otherwise, all Scripture will be taken from the New American Standard Bible.

²Francis I. Andersen and David Noel Freedman, *Hosea* (Garden City, NY: Doubleday, 1980), 321. This whole section is related to the priests, and is usually confirmed by the use of the singular pronouns and the plural pronouns for the children and the people.

³Duane A. Garrett, *Hosea, Joel*, New American Commentary, vol. 19A (Nashville: Broadman & Holman, 1997), 114-15.

⁴Gary V. Smith, *Hosea, Amos, Micah*, NIV Application Commentary (Grand Rapids: Zondervan, 2001), 85.

Because of the poor leadership of the priests, the people have rejected Yahweh. They are guilty of abandoning the duty of giving instruction of the Torah to the people of God, and they are guilty of not living that teaching before the people. Verse 5 reports that the priests “stumbled by day, and the prophet also will stumble with you by night.” Their stumbling is identified in verse 6 as having “rejected knowledge” and having “forgotten the law of your God.” This abandonment of the law of God inevitably led the people to be “destroyed for lack of knowledge” (v. 6).

Yahweh’s principle is presented in verse 9: “And it will be, like people, like priest, so I will punish them for their ways, and repay them for their deeds.” The people of God would only rise as high as the leadership. Because the priests abandoned the Torah, consequently, the people abandoned the Torah. Ultimately, God’s report is found in verse 10 where the priests were guilty of total apostasy, “because they have stopped giving heed to the Lord.” The consequence of this stumbling by the priests led Yahweh to bring about severe punishment on both the priests and the people. Smith rightly identifies the problem.

The priests have destroyed the people by failing to instruct the people concerning God’s divine revelation in the Torah. How can they ever know God’s character or ways if the priest never explains the ‘Bible’ of that day? How can they distinguish God from Baal if the people are not taught the differences from the holy scrolls? How can the people have an intimate relationship with their covenant God and acknowledge him as their Lord if the priest never describes from Deuteronomy the close covenant relationship God desires?⁵

The priests’ abandonment of God’s law only increased their own sinfulness and the propagation of the people’s sins. As the priests multiplied, their sin increased before the

⁵Ibid.

Lord, and verse 8 reports that they “feed on the sin of my people and direct their desire toward their iniquity.” Their abandonment of the law of God not only increased the people’s sinfulness against God, but led to an increased sinfulness in the life of the priests.

Though this passage does not directly address the exposition of Scripture, the passage is clear that the priest’s role was to give instruction to the people from the law of God. The inevitable result of abandoning the teaching of the law of God was that the people of God deteriorated along with the priests. Yahweh was displeased with the priests ignoring the Scripture and, as a consequence, brought harsh punishment on them as well as on the people. Yahweh’s rejection of the unfaithful priests and the people reveal that he is deeply concerned that his servants give special attention to his Word. Furthermore, the rejection of God’s Word is seen as the root of all Israel’s sinful tendencies. Overall, these priests serve as an Old Testament antitype of leadership for the contemporary church. Even though no direct mention is made of expository teaching in this passage, clearly the Lord expected his priests to convey the truths of his Word to his people, which is the very heart of expository preaching.

Jeremiah 2: Negative OT Example of Wicked Priests of Judah

Jeremiah 2:1-3:5 is a typical divine lament by the prophet Jeremiah.⁶ The first three verses of chapter 2 begin with a strong marriage metaphor between Yahweh and Israel, specifically with Yahweh remembering his “honeymoon” with Israel. What

⁶Terence E. Fretheim, *Jeremiah*, Smyth & Helwys Bible Commentary (Macon, GA: Smyth & Helwys Publishing, 2002), 60.

follows in verse 4 is an explosion of the marriage metaphor with many accusations about Israel's forsaking of Yahweh. Fretheim acknowledges that "the indictment focuses on the breaking of this commitment by Israel by having intimate relations with other gods."⁷

The people of God had forgotten the Lord.

One underlying reason for this abandonment was Israel's poor leadership. Israel's leaders were no different than the people. Their abandonment of Yahweh is singled out in verse 8. The priests did not inquire of the Lord (also v. 6a). The scribes ("those who handle the law") did not know the Lord. The rulers (or political leaders/Shepherds) did not rule effectively. Furthermore, the prophets were prophesying the word of Baal, instead of the Word of God.⁸

All of these leaders serve as an antitypical model for expository preaching, but the priests are especially noted. The priests had abandoned the Scripture. Allen notes,

Those priests responsible for giving the inquiring people instruction based on torah traditions had misrepresented the divine will. Judah's kings, here called 'shepherds' also set a bad example, while some prophets had even turned openly to Baal for inspiration. This failure of the leadership to propagate Yahwistic ideals was evidence of an underlying tendency to demote Yahweh in the interests of a rival faith.⁹

One of the primary functions of the priests was to transmit and interpret the law (Deut 33:10, Jer 18:18, 2 Chr 15:3). The priests had the "sacred task of interpreting God's

⁷Ibid., 61.

⁸J. A. Thompson, *The Book of Jeremiah*, New International Commentary on the Old Testament (Grand Rapids: Eerdmans Publishing, 1980), 168-69.

⁹Leslie C. Allen, *Jeremiah*, Old Testament Library (London: Westminster/John Knox, 2008), 41.

presence and will among the people and having facility with Torah.”¹⁰ These priests had abandoned their calling to explain the Torah to the people of God, resulting in mass apostasy. They had no deep commitment to Yahweh. God’s indictment against them was that they “did not know Me” (v. 8). This abandonment of God’s Word was a great cause for God’s lament, and possibly the root of all the trouble in Israel. Furthermore, the prophets prophesied by Baal rather than by the Word of God. Bruggemann rightly assesses that “the community . . . [had] lost its foundational point of reference.”¹¹ All the leaders had abandoned God and his Word. This abandonment created an incredible upheaval in the entire society.

Though nothing in this particular text directly concerns the model of expository preaching, the heart behind the exposition of God’s Word is evident. Evidence is seen in chapter 3:11-15 in the promise that Yahweh makes to Israel if they truly repent. Specifically, Yahweh says that if they repent, he will “give [Israel] shepherds after my own heart, who will feed you on knowledge and understanding” (Jer 3:15). Here it is clear that the heart of God is that his people have shepherds who feed them his Word. Every leader, especially the priests, had fallen short in their God-given task to teach the Word of God. As a result, Yahweh lamented, and the people fell into apostasy.

¹⁰J. Andrew Dearman, *Jeremiah and Lamentations*, NIV Application Commentary (Grand Rapids: Zondervan, 2002), 59.

¹¹Walter Brueggemann, *A Commentary on Jeremiah: Exile and Homecoming* (Grand Rapids: Eerdmans, 1998), 35.

Ezra 7:10: Positive OT Example of an Expositor's Commitment

Ezra serves as a positive example for expositors of all ages. Though Scripture never explicitly affirms Ezra as an expositor, his life does provide an Old Testament pattern for an expositor's commitment (Ezra 7:10) and a pattern of an expositor's task (Neh 8:1-8).¹² Ezra is a positive example of a leader who was committed to the teaching and exposition of God's Word. After Israel had returned from exile in Babylon, Ezra, who was "a scribe skilled in the law of Moses," began teaching the law of the Lord (Ezra 7:6). Because the Lord's hand was on Ezra, King Artaxerxes paved the way for Ezra to develop his skill as a scribe while in Babylonian exile. Additionally, Ezra was a priest who focused his life on studying the law of Moses and especially the legal parts of the Pentateuch.¹³ According to Fensham, Ezra "must be regarded as the founder of Jewish exegesis on the method of *midrash halakha*. He was thus an interpreter par excellence."¹⁴

What makes Ezra so striking is that the "good hand of his God was upon him" (Ezra 7:9). The reason the Lord's hand was on him is explained specifically in the subsequent verse. Verse 10 begins with the conjunction *ki* (כִּי) connecting it to the preceding phrase. The favor of God was with Ezra, because according to verse 10, 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." This explanation makes clear that God has an interest in his

¹²David C. Deuel, "An Old Testament Pattern for Expository Preaching," *Master's Seminary Journal* [on-line]; accessed 10 June 2010; available from <http://www.tmsj.edu/tmsj/tmsj2f.pdf>; Internet.

¹³F. Charles Fensham, *The Books of Ezra and Nehemiah* (Grand Rapids: Eerdmans, 1982), 99.

¹⁴*Ibid.*

own Word. God is interested and blesses those who choose to devote their lives to his Word. Those who are faithful to understand and proclaim God's Word with integrity will inevitably receive God's favor.

Ezra 7:10 explains four features which describe Ezra's commitment as an expositor and why he was so successful in the eyes of the Lord. These four features provide "an unusually clear and inspiring pattern of expository preaching in his ministry to the people of Judah at the outset of the postexilic period."¹⁵ First, "Ezra had set his heart." As a leader, Ezra had his heart intensely focused in the right place. The word "heart" (לֵב) is a word that describes the inner man and connotes the whole of one's being.¹⁶

Ezra was fully committed in his heart to the ministry of the Word of God, and devoted his whole life to the study, practice, and teaching of it. "Ezra constantly directed the core of his being toward the task of Bible exposition. One might say that it was his life, his all-consuming passion."¹⁷ This was the foundation of Ezra's greatness and the reason for God's favor. This disposition of Ezra's heart sets the standard for all expositors of the Word of God for all time. Expositors who have not set their hearts with intensity on the Word of God should never expect the favor of God. The heart of every preacher must be consumed with what God has prioritized.

¹⁵Deuel, "Old Testament Pattern," 125. Deuel does admit that "the term 'expositor' in some respects affords too much latitude of definition. By 'expositor' [he] has in mind one who uses exegesis to determine the normal meaning of a text" (125 n. 1).

¹⁶Fensham, *Ezra and Nehemiah*, 99.

¹⁷Deuel, "Old Testament Pattern," 131.

A second feature of Ezra's commitment was his effort to "study the law of the Lord" (Ezra 7:10). The man who is called to preach is one who is called to study the text of Scripture in order to discover its true meaning. Only the true meaning of the text of Scripture conveys the true message of God to his people. The authority of the preacher is derived alone from the authority of the text of Scripture. Ezra's commitment to study the Word is a second foundational stone for preachers. In order to preach the Word of God, the preacher must understand the Word of God, which comes only through the intense study of the text of Scripture.¹⁸ John Stott has it right when he says,

Since the Christian pastor is primarily called to the ministry of the Word, the study of Scripture is one of his foremost responsibilities, to which he commits himself at his ordination. . . . The higher our view of the Bible, the more painstaking and conscientious our study of it should be. If this book is indeed the Word of God, then away with slovenly, slipshod exegesis! We have to make time to penetrate the text until it yields up its treasures. Only when we have ourselves absorbed its message, can we confidently share it with others.¹⁹

A third feature of Ezra's commitment to exposition was his effort to "practice it" (Ezra 7:10). Ezra was not satisfied with information about God's law alone, but had a commitment to live out the theological principles he learned from the study of Scripture. The true test of whether something is believed is whether or not it is practiced. Ezra was no hireling or charlatan. Ezra was not in the speaking business for the goal of self-praise. His integrity is seen in his intense effort to practice what he preached. The effectiveness of any communicator is that he truly believes what he preaches and, therefore, practices what he preaches.

¹⁸The correct method of study is crucial for the preacher. The proper hermeneutical process would include a literal, grammatical, and historical interpretation of the Scripture text.

¹⁹John Stott, *Between Two Worlds* (Grand Rapids: Eerdmans, 1982), 181-82.

The fourth and last feature of Ezra's commitment to exposition is directly evident in that he sought "to teach [God's] statutes and ordinances in Israel" (Ezra 7:10). For Ezra to simply know the truth of God's Word was not enough. Ezra was committed to passing on that information to God's people. Ezra's desire was for the people of God to know what God said. With the favor of God on his life, he became the mouthpiece of God. Ezra's desire was for the people to have the favor of God on their lives as they came to understand and practice what God was saying to them.

Nehemiah 8:1-8: Positive OT Example of an Expositor's Task

Whereas Ezra 7:10 records an expositor's commitment, Nehemiah 8:1-8 records Ezra's positive example of an expositor's task. This passage reveals that Ezra's practice harmonized with his four-fold commitment to Scripture: heart, study, practice, and teach. Ezra was committed to the reading and the explanation of God's Word to God's people.

Israel was in captivity for seventy years, and Nehemiah had finished the building of the Jerusalem wall. Approximately 42,360 people (Neh 7:66) gathered in front of the Water Gate, which was located in the actual wall of Jerusalem. Unlike the Temple, this gate was a place where both men and women could gather. The first day of the seventh month, a holy day at the beginning of Israel's most important festival month, was an important time in the life of Israel.²⁰ The gathered Israelites asked Ezra to "bring the book of the law of Moses which the Lord had given to Israel" (Neh 8:1). Ezra

²⁰D. J. Clines, *Ezra, Nehemiah, Esther*, New Century Bible Commentary (Grand Rapids: Eerdmans, 1994), 182.

responded by bringing the law before the entire assembly of men, women, and all who could listen with understanding. On that day, Ezra simply executed his God-given task to the people as a priest. His commitment to the Word of God was evident in two ways. Ezra read and explained the Word of God to the people, so that they could understand it clearly.

Reading of God's Word

Nehemiah 8:3 records that Ezra began to read from the law to the people who were attentive from early morning until midday. Verse 4 records that Ezra's reading took place from a wooden podium made by the people for that very purpose. The hearts of Israel were unlike their forefathers who had no desire to listen or obey the Word of God. Rather, they had a great hunger for a word from God. A great revival had broken out in the hearts of the people, and now they were anxious to hear what God had told them. They were so anxious to hear God's Word that, when it was read, they honored the Lord by standing for hours. Further, the priority of this reading is seen in the worship of the people. According to verse 6, prior to the reading, Ezra gave a blessing to the Lord, and all the people answered with an "Amen, Amen!" Furthermore, they lifted their hands, bowed low, and worshiped the Lord with their faces to the ground. This moment was greatly anticipated by the people of God, as they waited eagerly to hear what God had told them.

Ezra recognized the importance of simply reading the Word of God. He was not speaking to the people with any authority of his own. He was speaking the very words of God to the people. They needed to hear what God had said, not what he had said. Therefore, the reading of the text of Scripture was vital.

Explanation of God’s Word

Not only did Ezra read the law of God to the people, but he explained it to them (v. 7). Along with thirteen listed men and the Levites, the law of God was explained to the people while they remained in their place. The law of God was read, and then the men began translating to give the sense so that [the people] understood the reading. It is possible that the captivity of Israel for over seventy years had created a linguistic barrier preventing the Israelites from understanding. Since the Scripture was written in Hebrew, and most of the people had lived in a foreign land all of their lives, they possibly had lost some of their abilities to understand Hebrew.²¹

Furthermore, cultural barriers were present. Breneman notes that “[Ezra and the Levites] were helping them bridge the cultural gap between the last seventy years in Babylonia with the cultural heritage, as found in Scripture, which could not have been easy. Although God’s Word is authoritative for life and faith and all matters of knowing God, it frequently takes hard work to understand the message of God written in a foreign language in a distant time and place.”²²

Ezra’s intent was to give an explanation to the people. Emphasis was given to explanation so that the hearts of the people could receive, understand, and obey what they were hearing. Kidner highlights the emphasis on “understanding” throughout the passage (vv. 2-3, 7-8, 12). He says, “The law had always envisaged ‘a wise and understanding people’, taught from childhood not only the words of God but what the words and rituals

²¹Mervin Breneman, *Ezra, Nehemiah, Esther*, New American Commentary, vol. 10. (Nashville: Broadman & Holman, 1993), 225.

²²Ibid. This interpretation does not limit the possibility that the explanation given was more than linguistic.

meant.”²³ Truly, the intent of the leaders was to help the people understand what they were hearing. Verse 12 highlights that the people did understand what they heard. They went away celebrating, because the law of God had been “made known to them.”

This preaching model, presented by Ezra, often has been noted as having the elements of expository preaching. An emphasis is on the authority of Scripture in the reading of the text, and then the explanation of the text, so that the people may understand it fully. These two elements are the heart and soul of expository preaching.

Deuel notes,

Few other passages in either the OT or the NT depict expositional preaching in such detail for what it truly is, i.e., “exposing” the written Word of God to the community of faith so that the people hear with a view to learning, learn with a view to fearing, and fear with a view to practicing godliness, as Moses had instructed (Deut 31:12).²⁴

Ezra’s practice was consistent with his commitment to study, practice, and teach. He serves as a positive model for all who claim to be spokesmen for God and his Word. Mohler observes that Ezra serves as a prototype for expository preaching,

Interestingly, the text explains that Ezra and those assisting him “read from the book, from the law of God, translating to give the sense so that they understood the reading” (Neh. 8:8). This remarkable text presents a portrait of expository preaching. Once the text was read, it was carefully explained to the congregation. Ezra did not stage an event or orchestrate a spectacle—he simply and carefully proclaimed the word of God.²⁵

²³Derek Kidner, *Ezra and Nehemiah* (Downers Grove, IL: InterVarsity, 1979), 105.

²⁴Deuel, “Old Testament Pattern,” 138.

²⁵Al Mohler, “Expository Preaching and the Recovery of Christian Worship (Part One)” [online]; accessed August 9, 2005; available from http://www.ralbertmohler.net/commentary_read.php?cdate=2005-08-09; Internet.

**The Ministry of Jesus and His Commands to the
Apostles Reveals that an Expository Ministry
of the Word of God Must Be the
Priority of the Church**

Three illustrations from the ministry of Jesus will be used as a basis for an expository ministry of the Word of God: (1) the teaching ministry of Jesus from the Sermon on the Mount, (2) the commission of Jesus to his followers to “teach” from Matthew 28:19-20, and (3) the post-resurrection teaching ministry of Jesus. One illustration will be used from Peter’s first sermon from Acts 2:14-42. Each of these will be used to show a strong support for a ministry that supports an expository method of preaching and teaching.

**Matthew 5:21-48: Jesus Exposit Scripture
in the Sermon on the Mount**

In his Sermon on the Mount, Jesus established that he had come, not to abolish the Law or the Prophets, but rather to fulfill them. In Matthew 5:17-19, Jesus upheld the Old Testament Law by saying,

For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass away from the Law, until all is accomplished. Whoever then annuls one of the least of these commandments, and so teaches others, 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.

With this statement, Jesus affirmed the authority and perfection of the Old Testament Law. His ministry and teaching was not to overturn or even correct the Law that had been revealed to Moses and the Prophets, but to uphold it in all its perfection and glory.

Everything Jesus taught subsequently in the Sermon on the Mount was a fulfillment and upholding of the Law.

Matthew 5:21-48 is commonly called “the antitheses,” because in this section of the Sermon on the Mount, Jesus makes six declarations that are the antithesis of what had been stated previously. The formula used by Jesus is, “You have heard it said . . . but I say to you” (Matt 5:21, 27, 31, 33, 38, 43). At first glance, it might appear that these statements prove that Jesus was in opposition to the teaching of the Old Testament and brought an innovative teaching. However, proper exegesis, in light of Matthew 5:17-19, forces a more accurate interpretation that Jesus was simply correcting faulty interpretations and applications, which the religious leaders—namely the Pharisees and teachers (Matt 5:20)—had incorrectly taught. Carson notes that “Jesus appears to be concerned with two things: (1) overthrowing erroneous traditions, and (2) indicating authoritatively the real direction toward which the OT Scriptures point.”²⁶

Jesus was interested in correcting what the religious leaders had erroneously “said” or “told” (vv. 21, 27, 31, 33, 38, 43). When Jesus introduced six antithetical illustrations in Matthew 5:21-48, he “was contrasting his teaching and the true teaching of the Old Testament Scriptures themselves with the Jewish written and oral traditions that had accumulated over the previous several hundred years and that had so terribly perverted God’s revelation.”²⁷ Jesus was simply bringing the full intent of the Old Testament Scriptures to light. He was truly expositing the Scripture.

What makes this section of Scripture so valuable is the heart and mission of Jesus as a preacher. Jesus reveals to all who teach and preach the importance of the

²⁶D. A. Carson, *Sermon on the Mount* (Grand Rapids: Baker, 2004), 40.

²⁷John MacArthur, *Matthew*, in *MacArthur New Testament Commentary* (Chicago: Moody, 1985), 285.

accurate handling of Scripture and proclaiming it according to its proper meaning. This section of Scripture provides a model for anyone who would teach Scripture. Unlike the Jewish religious leaders of Jesus' day, teachers must be diligent to uphold the authorial intent of Scripture. The tendency to distort the Scripture for personal benefit must be avoided at all cost. A lazy approach to the study and teaching of a text of Scripture is unacceptable. Proper exegesis and hermeneutics is absolutely necessary for all preachers who preach the Word of God in a way that upholds the true meaning of any text of Scripture.

Upholding the true intent of Scripture is the hallmark of expository preaching. In that sense, Jesus was simply expositing Scripture in order to convey its true meaning to his listeners by exposing the false teachings of the religious leaders. "In each antithesis, Jesus demonstrates how the Old Testament is to be properly interpreted and applied and, thus, how the Law and the Prophets are fulfilled. This elevates Jesus above all interpreters, making his pronouncements equivalent with Scripture itself."²⁸

Matthew 28:19-20: Jesus Commands a Teaching Ministry

Matthew 28:19-20 gives a second illustration from the ministry of Jesus that promotes a faithful exposition of Scripture. This passage is crucial, because it reveals the last words that Jesus spoke to his disciples, and is particularly important because the instructions given set a foundation for the church and its ministry to the world. Jesus tells his disciples, "Go therefore and make disciples of all the nations, baptizing them in the

²⁸Michael J. Wilkins, *Matthew*, NIV Application Commentary Series (Grand Rapids: Zondervan, 2004), 240.

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.” This profound statement comes on the heels of a most important previous verse.

In verse 18, Jesus tells his disciples that “all authority has been given to Me in heaven and on earth.” Jesus makes it clear to his disciples that he has “received the fullest possible authority, for it is authority in heaven and on earth. He is making clear that the limitations that applied throughout the incarnation no longer apply to him. He has supreme authority throughout the universe.”²⁹ Instead of revealing ways that his authority would be exercised in the universe, Jesus immediately reveals the implications of that authority for those who follow him. This authority is the ground for the commission of verses 19-20.³⁰

Only one command is found in these verses,³¹ the command to “μαθητεύσατε (make disciples).” A disciple is a wholehearted, committed follower of Jesus. Jesus commissions his disciples to make followers who were just like themselves in the sense that they had committed their lives fully to him. “The disciples’ central responsibility is to reproduce themselves. A disciple is literally one who follows an itinerant master, as

²⁹Leon Morris, *Gospel According to Matthew* (Grand Rapids: Eerdmans, 1992), 745-46.

³⁰This is based on the conjunction “therefore (οὖν),” which begins the sentence. This is a consequential conjunction. Because of who Jesus is and the full authority He has, He commissions His disciples to “make disciples.”

³¹Daniel Wallace, *Greek Grammar beyond the Basics* (Grand Rapids: Zondervan, 1996), 64-45. While one grammatical imperative is present in these verses, three participle phrases modify that imperative. To make disciples requires (1) “πορευθέντε (going),” (2) “βαπτίζοντε (baptizing),” and (3) “διδάσκοντε (teaching).” According to Wallace, these participles may be understood as expressing attendant circumstances and thus translated as imperatives or as modal, explaining how disciples are made.

have Jesus' disciples."³² Jesus was their master, and they were to make disciples from all the nations who were committed to the service of a new master. This newly commissioned mission describes the worldwide focus to which the disciples were to devote their lives.

The procedure for making disciples is described in the three participles that modify the imperative. First, disciples are made as one "goes" through this life. As followers of Christ travel through life, they are to duplicate themselves wherever they may roam. Often, too much emphasis is on the idea of "going away." Craig Blomberg notes, "This participle does not require many people to leave their homelands, but Jesus' main focus remains on the task of all believers to duplicate themselves wherever they may be."³³

The second participle ("baptizing") describes the initiation or enrollment into discipleship.³⁴ When a person repents, believes, and decides to become a follower of Jesus, baptism is necessary. The act of baptism implies three things about the true follower of Christ: (1) the follower has repented of his sins and is consequently forgiven,

³²David L. Turner, *Matthew*, Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker Academic, 2008), 689.

³³Craig L. Blomberg, *Matthew*, New American Commentary, vol. 22 (Nashville: Broadman, 1992), 431.

³⁴R. T. France, *Matthew*, New International Commentary on the New Testament (Grand Rapids: Eerdmans, 2007), 1116. France makes a strong point that the order of Matthew's participles is meant to be noticed. Often the disciple is not baptized until he has learned the basics, thereby making baptism a sort of ceremony of graduation rather than an initiation. If Matthew's order is important, "he is presenting a different model whereby baptism is the point of enrollment into a process of learning which is never complete; the Christian community is a school of learners at various stages of development rather than divided into the baptized (who have "arrived"), and those who are "not yet ready."

(2) the follower has placed belief in Christ and is consequently regenerate, and (3) the follower has become a disciple being “in Christ.”³⁵

The third participle, found in verse 20 and most pertinent for the purpose of this paper, is the task of “teaching.” Up to this point, Jesus has been the teacher, but is now commissioning his disciples and the church to take on the ministry of teaching. The instruction of Jesus is to make disciples by “teaching them to observe all that I commanded you.” This is the ongoing task of training the disciple. It is most important to notice that the eleven disciples were

not called to proclaim the “gospel” or “repentance for the forgiveness of sins.” They are not to be “witnesses of the resurrection” or with Paul to proclaim the lordship of the *Kyrios* over the whole world. They are rather “to teach what I have commanded you.” Thus the “teaching” with which they are charged is none other than the teaching of Jesus.³⁶

It is important to note that what is to be taught is “all that I [Jesus] commanded (ἐντέλλομαι) you,” so that new disciples may increasingly become like Jesus. The difficult point is determining what ἐντέλλομαι includes. Wilkins makes it clear that this word is an all-inclusive description of Jesus’ teaching:

This verb in Matthew and in the New Testament generally can refer to a general commission (Matt. 4:6; Mark 11:6, 13:34; Heb 11:22), the commands of God from the Old Testament (Matt. 4:6 with Luke 4:10; Heb 9:20), and the command of Moses (Matt. 19:7, Mark 10:3; John 8:5). Its most distinctive use is found in the present context, where it has a more all-inclusive sense. Jesus is not pointing to particular commands but rather to the full explication in his life and ministry for disciples. All that Jesus communicated by word of mouth is included in his commands, whether they are teachings, proverbs, blessings, parables or prophecies. . . . The verb *entellomai* and the noun *entole* have a summarizing effect in other contexts as well. Thus in the expression “teaching them to obey all I have

³⁵Willoughby C. Allen, *Gospel According to S. Matthew* (London: T. & T. Clark, 1912), 305-06.

³⁶Ulrich Luz, *Matthew 21-28* (Minneapolis: Fortress, 1989), 633.

commanded you,” the content of “commanded” is the complete expression of all that Jesus said and did.³⁷

The implications of this for expository preaching are broad. Jesus expects those who have devoted their lives to him to be faithful to his teaching. Faithful teaching must be the hallmark of any ministry that intends to “make disciples.” Blomberg rightly notes,

If new converts are not faithfully and lovingly nurtured in the whole counsel of God’s revelation, then the church has disobeyed the other part [of the Great Commission]. Key implications for preaching appear here. There must be a balance between evangelistic proclamation and relevant exposition of all parts of God’s Word, including the more difficult material best reserved for the mature.³⁸

As opposed to the religious leaders of Jesus’ day who distorted the Scripture, Jesus expects his followers to be faithful to the true intent of his teaching.

Thus, that men be trained to handle the Word of God accurately is vital. The need for training in Bible exposition is needed if this commission by Jesus is to be obeyed. Disciples who are made must be taught the accurate content of Jesus’ teaching. Thus, the commission of Jesus to the church is the basis for providing a training course that would equip men to preach and teach the Word of God accurately.

Luke 24:25-27: The Post Resurrection Ministry of Jesus as a Model of Expository Preaching

The post-resurrection ministry of Jesus is a profound model of Jesus’ use of Scripture in an expository way. In Luke 24, two disciples of Jesus, only three days after the resurrection, were traveling on the road to Emmaus, which was only about seven miles from Jerusalem (v. 13). While they were traveling, Jesus began traveling with

³⁷Wilkins, *Matthew*, 957.

³⁸Blomberg, *Matthew*, 433.

them. However, these disciples did not recognize him, and began to tell of their great disappointment about the death of Jesus who they deemed as a “prophet mighty in deed and word in the sight of God and all the people” (v. 19).

They told Jesus about the suffering and the crucifixion of who they thought was going to be Israel’s redeemer. In the midst of this discouraging conversation, Luke records what Jesus said and did, “O foolish men and slow of heart to believe in all that the prophets have spoken! Was it not necessary for the Christ to suffer these things and to enter into his glory? And beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the Scriptures” (Luke 24:25-27).

What Jesus did with these two unbelieving and confused disciples “is a great description of the expository preacher’s task: to explain to our audience what is said in all the Scriptures about Jesus.”³⁹ Jesus simply “explained (διερμηνεύω, or interpreted)” to these disciples the Old Testament Scripture and how they pointed to him—from Moses to the prophets. In turn, they marveled that he “explained” the Scriptures to them (v. 32). Which Scriptures Jesus used to make explanation is uncertain, but great implication is that it was comprehensive. The word Luke uses to describe which Scripture is “πάντων (all)” the prophets. Jesus starts with Moses and goes through all the teaching of the prophets. The implication is that Jesus “went through the entire Scripture, from front to back.”⁴⁰

³⁹Greg Heilser, *Spirit-Led Preaching* (Nashville: B & H, 2007), 26.

⁴⁰Darrell Bock, *Luke*, Baker Exegetical Commentary on the New Testament, (Grand Rapids: Baker, 1996), 1917.

This ministry of Jesus to his disciples serves as a description of the task of expository preaching. Again and again, Jesus is committed to the authorial intent of Scripture, and simply explains it in a way that his audience can have a clear understanding of it. This task is the heart of expository preaching.

Acts 2:14-42: Peter’s Teaching at Pentecost Serves as a Model of Scripture Exposition

On the day of Pentecost, after the Holy Spirit had filled the followers of Jesus, many of the pilgrims present were hearing of the “mighty deeds of God” in their own tongues (Acts 2:11). They were all amazed and bewildered, “because they were each one hearing [the disciples] speak in his own language” (Acts 2:6). Many were confused, and asked a significant question, “What does this mean?” Others mocked those filled with the Spirit saying, “They are full of sweet wine.”

This significant event was the fulfillment of the promise of the resurrected Jesus to his disciples in the Upper Room (Acts 1:5-8). Most importantly for the intent of this chapter, these devout Jews who were present would never have known the significance of this event had it not been for the powerful expositional preaching of the Apostle Peter, as recorded in Acts 2:14-42. Peter preached a message that was a simple explanation of all the strange events (death of Christ to the coming of the Holy Spirit) from the Old Testament Scripture. Peter’s sermon explained pertinent Scriptures to the crowd in order to (1) identify the true person of Jesus; (2) to show how the events

surrounding Jesus, his death, and his resurrection were prophesied in the Scripture; and (3) to preach the Good News of the Gospel demanding them to repent.⁴¹

The purpose of this section of the chapter is not to examine the content of Peter's sermon, but rather to acknowledge the methodology and argumentation of his sermon. The Apostle Peter opens his sermon in verse 14 with two important phrases, "let this be known to you, and give heed to my words." Peter speaks authoritatively with the use of the imperative, correcting the crowd's misunderstanding (v. 15),⁴² and then gives explanation with the use of Scripture (vv. 16-36).

The explanation section of Peter's sermon begins in verse 16 with a phrase that connects what is said in Scripture with the explanation of the Pentecost event.⁴³ From beginning to end, Peter explains the events of Pentecost through the use of three Old Testament passages: Joel 2:28-32, Psalm 16:8-11, and Psalm 110:1. Peter's sermon can be divided into three main divisions. The first section (2:14-21) includes the citation of Joel 2:28-32, which served as a text to explain the immediate occasion of the Spirit-filled Christians. The middle section (2:22-36) of the sermon uses Psalm 16:8-11 to explain the identity of Jesus as the Messiah and the prophecy of his resurrection, and Psalm 110:1 to explain Christ's exaltation. The last section of Peter's sermon (2:37-41) includes a

⁴¹Darrell Bock, *Acts*, Baker Exegetical Commentary on the New Testament, (Grand Rapids: Baker Academic, 2007), 111-12.

⁴²Peter corrects the misunderstanding that to think that these men were drunk was not realistic. Peter uses an explanatory conjunction (γάρ) to explain that it was too early in the morning for these men to be drunk.

⁴³Bock, *Acts*, 111-12. Bock notes that the phrase "ἀλλὰ τοῦτό ἐστι," used by Peter in v. 16, is important as Peter begins his explanation. Peter's scriptural defense is laid out in a "this-is-that" form. Though this idiomatic expression is rare in connecting Scripture in the New Testament, Peter uses it here to connect the events of Pentecost with the words of Joel 2:28-32. Peter is simply explaining what Scripture prophesied.

concluding application by Peter, demanding the crowd to respond to what God spoke through Scripture.⁴⁴

The significance of Peter's first sermon to the crowd in the book of Acts is his argumentation and explanation. Peter's method of defense for what was happening on the day of Pentecost was nothing less than the simple explanation of Scripture. Peter's sermon illustrates three important foundational truths for the basis of preaching and serves as a model for expository preaching. First, Peter's authority for preaching was the Scripture itself. Peter could have used his authoritative position as an apostle, but would surely have failed. Instead, Peter uses the only valid authority by referencing the written Scripture of the Old Testament.

This method alone is what caused Peter's message to be so well received by the Jews. The Jews understood the Scripture to be the written Word of God. As Peter remained faithful to the Holy Spirit's inspired Word, power was unleashed through his preaching. Luke says, "when they heard [Peter's explanation], they were pierced to the heart" (Acts 2:37). The power came not from his oratory ability, but rather in the power of the truth of Scripture applied to the hearts of people through the Holy Spirit's work. Peter did not preach his own message, but faithfully expounded God's message. This principle is the foundation of expository preaching. The sole authority of the preacher is the Scripture.

Second, Peter uses Scripture to explain the events of Pentecost. The main question that the crowds had was "What does this mean?" Peter explains what is

⁴⁴John B. Polhill, *Acts*, New American Commentary, vol. 26 (Nashville: Broadman, 1992), 107.

happening through the use of Scripture. Peter quotes three passages, and uses them to explain to the people the message of God, namely that (1) Jesus was the messiah “delivered up by the predetermined plan and foreknowledge of God” (v. 23), (2) that Jesus was “raised up” according to Scripture (vv. 29-32), and (3) that Jesus was “exalted to the right hand of God” (vv. 33-36), according to Scripture. The content of Peter’s message was simply the content of Scripture. In a magnificent way, Peter explained what God had already said in such a way that the people could understand. Peter’s deductions and application for the people came directly from the content of these passages. Marshall notes, “the heart of the speech is built around the exposition of Old Testament prophecy. . . .”⁴⁵

Third, Peter’s sermon was not academic alone, but also demanded a response from his listeners. Peter’s explanation of Scripture was intended to make a change in the lives of the Jews. Throughout the sermon, Peter directly referred to the actions of those who were listening.⁴⁶ He directly challenged their actions, rebellion, and belief system with what Scripture said. Again, this is the heart of expository preaching. Expository preaching is not simply the regurgitation of information, but the proclamation of God’s Word for the purpose of heart change. The clear conclusion from Peter’s sermon is that

⁴⁵I. Howard Marshall, *Acts*, Tyndale New Testament Commentaries (Grand Rapids: Eerdmans, 1980), 72.

⁴⁶In v. 14, Peter calls them “Men of Judea.” In v. 22, he addresses them as “Men of Israel.” Furthermore, in v. 22, Peter draws attention to the fact that it was “you” (ὁμα’—plural) who Jesus was attested with miracles and wonders and signs, and it was “you” who delivered Jesus up to be nailed to a cross. Again in v. 36, Peter addresses “all the house of Israel,” telling them that they ought to “know for certain that God has made [Jesus] both Lord and Christ—this Jesus whom you crucified.” Peter’s approach was specifically directed to his listeners.

when intent of Scripture proves to be the content of the message, the Holy Spirit works more freely and more powerfully in the hearts of people.

The Apostle Paul Models the Importance of Passing on Strong Convictions Concerning the Word of God and Its Faithful Proclamation

The writings of the Apostle Paul lay a strong foundation for an expository preaching ministry in the church. This section examines four passages. First, the last words of Paul to the Ephesian elders, in Acts 20:18-27, describe Paul’s ministry and his exhortation as he leaves them. Second, Paul’s exhortation to Timothy, in 2 Timothy 2:1-2, outlines a process for essential training. Third, 2 Timothy 2:15 exhorts young Timothy to handle the Word accurately. Fourth, in 2 Timothy 3:16-4:5, Paul lays a foundational truth to Timothy and all future preachers to “preach the Word.”

Acts 20:18-27: Paul’s Ministry as a Model for an Expository Ministry

Acts 20:18-35 is a farewell speech that the Apostle Paul makes to the elders of Ephesus. This speech is important, because Paul’s life and ministry act as a model for all leaders who desire to pass on a foundation for ministry, namely strong convictions concerning the Word of God and its faithful proclamation.⁴⁷ Paul reminds the elders of his own ministry to them and how he was a man of integrity, “serving the Lord with all humility and with tears and with trials.” Most importantly, in verse 20, Paul reminds them that they themselves knew firsthand that he “did not shrink from declaring to [them]

⁴⁷Paul is speaking directly to the elders of Ephesus who he is leaving and will probably see no more. In the first half of his speech (vv. 18-21), he directs their attention specifically to how he lived his life and fulfilled his duty to them. This reminiscence about his ministry is intended to be an exhortation, and acts as a model for the Ephesian elders and for all who follow.

anything that was profitable, and teaching [them] publicly and from house to house” (Acts 20:20).

Unlike charlatans, who often are driven to do ministry for the purpose of personal gain, Paul did not hesitate to fulfill his calling to the flock to which the Lord had entrusted him. Peterson notes that the verb “ὑπεστειλόμην (“shrink” in the NASB),” sometimes translated “hesitated,” could “have the sense of ‘shrink back in fear’ (cf. Heb 10:38), but the context rather suggests no withholding of the truth. Use of the same verb twice in this speech suggests that some of the elders may have faced the temptation to water down the message.”⁴⁸ Paul models for all ministers an unwavering commitment to the Word of God, regardless of any pain (both emotional and physical) that might result.

Paul’s priority is seen in the words he uses to describe his ministry: “declaring” and “teaching” (Acts 20:20). Paul was interested in declaring and teaching the full truth from house to house, and to both Jews and Greeks. In verse 25, Paul says that he “went about preaching the kingdom” among them. This was the priority of Paul’s life, a life of preaching the truth, withholding nothing from his listeners. Bock notes that Paul “risked much for them but has simply been carrying out his duty before the Lord he serves. Paul’s primary obligation is to the Lord. So his message also is faithful as he did not shrink from declaring to them what is profitable, both in public and from house to house.”⁴⁹

⁴⁸David G. Peterson, *The Acts of the Apostles*, Pillar New Testament Commentary (Grand Rapids: Eerdmans, 2009), 564.

⁴⁹Bock, *Acts*, 627.

Furthermore, in verses 26-27, Paul tells the elders why he is confident in leaving: “I am innocent of the blood of all men. For I did not shrink from declaring to you the whole purpose of God.” With great confidence, Paul testifies that he has fulfilled his God-given responsibility to proclaim God’s message faithfully to them. Again Paul uses the word “ὑπεστειλάμην,” implying that he had withheld no truth from them. Like the prophet Ezekiel, Paul declares confidently that he is innocent of the blood of all men.⁵⁰ Paul’s mission was tied to his proper response to the whole purpose of God. He had been faithful to declare that message to all who would listen.⁵¹ Polhill notes,

The watchman fulfills his task when he blows the warning trumpet in the face of danger. Once he has sounded his warning, he is no longer responsible for the lives of those he is appointed to warn. Paul had preached the full gospel, the whole will of God. . . . Again this remark is not to be seen so much as Paul’s defense of himself as an example to the Ephesian leaders. They were to do what Paul had done before them, herald the gospel and call to repentance. This is the task of a Christian witness, to proclaim the full will of God.⁵²

Paul models for all ministers the urgency of the faithful proclamation of God’s message, and his ministry exists as a foundational model for an expository preaching ministry. The heart of expository preaching is to expound faithfully what God has said in his Word. As watchmen, all ministers of the Word of God have an enormous responsibility to be faithful to the message that God has delivered. Though nothing in this particular passage focuses on expository preaching, other exhortations that Paul makes to

⁵⁰In Ezek 33:1-9, God appoints Ezekiel as a watchman for the house of Israel. Ezekiel will be innocent of the blood of the wicked as long as he faithfully proclaims the message of God to Israel. However, if Ezekiel does not speak the truth on behalf of God, two times God tells Ezekiel that their blood will be required from the watchman’s hand.

⁵¹The whole purpose of God is certainly seen in Paul’s message, which, according to v. 21, was one of “repentance toward God and faith in our Lord Jesus Christ.” The good news of salvation in Christ was the content of His message.

Timothy clearly imply that it is the Word of God, which is to be proclaimed to the church (2 Tim 4:2). If ministers of the Word are to be “innocent of the blood” (Acts 20:26) of those to whom they minister, it is urgent that their ministries be characterized by a faithful proclamation of the Word of God.

2 Timothy 2:1-2: Training Others Who Will Train Others

Ministry only continues successfully from one generation to the next, as ministers are trained properly. The nature of the Gospel of God necessitates that others be trained to carry on the Gospel ministry. The Apostle Paul poured his life into his protégé Timothy in order that the ministry of the Word would continue. In 2 Timothy 2:1-2, Paul outlines a process to Timothy, whereby the passing on of the spiritual baton would continue. Paul tells Timothy “the things which you have heard from me in the presence of many witnesses, these entrust to faithful men, who will be able to teach others also.” Paul notes the importance of training others who, in turn, will be faithful to pass their learning to others for the strength of the church and generations to come.⁵³

Timothy was to take what he had learned from Paul and “entrust” those teachings to faithful men. The process that Paul suggests here is nothing less than the beginning of a theological school, whether formal or informal.⁵⁴ Barclay understands this process to be an exhortation where “some men are to be specially chosen and equipped to

⁵²Polhill, *Acts*, 426.

⁵³Donald Guthrie, *The Pastoral Epistles* (Grand Rapids: Eerdmans, 1990), 151. Guthrie makes a strong point that “it is evident that Paul recognized that the manner in which he himself had forged out the doctrines would not continue in the next generation, and that more normal methods of transmission would not only be resorted to, but would be essential.”

teach others. These men would certainly include the elders who shepherd and rule the churches, as well as other future ministers who would function in a similar way to Timothy himself.”⁵⁵

The word “μαρτύρων (entrust)” is repeated from 1 Timothy 1:18 where Paul had committed a charge to Timothy to keep the faith and fight the good fight. Paul entrusted the teaching to Timothy, and now it is his task to commit it to others. That “the true teaching is preserved and spread by passing it to responsible people who will preserve it unchanged is important. The choice of appropriate people is important. They must obviously be πιστοι’, “in the sense of reliable, trustworthy.”⁵⁶ This section of Scripture is truly a foundational passage, exhorting all ministers to be involved actively in passing down truth to future leaders. Responsibility includes developing a ministry whereby men can be taught and prepared to teach others.

2 Timothy 2:15: Accurately Handling the Word of Truth

Throughout the book of 2 Timothy, Paul exhorts young Timothy with the critical aspects of ministry. Particularly in 2 Timothy 2:15, Paul exhorts Timothy to “be diligent to present [himself] approved to God as a workman who does not need to be ashamed, handling accurately the word of truth.” This exhortation possesses profound implications for all would-be ministers of the Word of God. First, this passage gives

⁵⁴Homer A. Kent, *The Pastoral Epistles* (Winona Lake, IN: BMH, 1995), 259.

⁵⁵William B. Barclay, *1 & 2 Timothy*, EP Study Commentary (Webster, NY: Evangelical, 2005), 241.

⁵⁶I. Howard Marshall, *A Critical & Exegetical Commentary on the Pastoral Epistles* (Edinburgh: T. & T. Clark, 1999), 726.

special strength to the argument that the greatest part of the ministry of the Word of God should be an expository ministry. Second, in light of the passage in 2 Timothy 2:2, the practice of the accurate handling of the Word of God must be entrusted to faithful men who will teach others the same.

In this verse, Paul gives Timothy two approaches for preventing false teaching from expanding in the church: the minister's conduct and the minister's skill in dispensing the truth of God's Word. Ministers must do the following: (1) show themselves worthy of God's approval as a workman who has no need to be ashamed, and (2) to dispense the Word of God with great accuracy.⁵⁷ For the purpose of this thesis, only the last requirement will receive focus.

Paul tells Timothy that he must accurately handle the Word of Truth. This is the heart of expository preaching. Because of the nature of the Word of God, all ministers are obligated to handle it with great care and to preach it accurately.⁵⁸ The verb Paul uses here to describe the work of the preacher is the word “ὀρθοτομέω,” which means literally “to cut a path in a straight direction.”⁵⁹ The imagery that Paul uses is that of a

⁵⁷John MacArthur, *2 Timothy*, in *MacArthur New Testament Commentary* (Chicago: Moody, 1995), 75-76.

⁵⁸John MacArthur, *Rediscovering Expository Preaching* (Dallas: Word Publishing, 1992), 25-30. This is John MacArthur's argument based on the nature of Scripture itself. Since Scripture is inspired and inerrant in every way, it demands proper exposition. Since the Word is God's Word, the preacher must simply proclaim it. The preacher is never called to preach new revelation. He is only called to preach the Word of God.

⁵⁹W. Bauer, “ὀρθοτομέω,” in *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, ed. W. F. Arndt, F. W. Gingrich, and F. W. Danker (Chicago: University of Chicago Press, 1979), 580.

worker working with his materials. In the case of the minister, the material is the Word of Truth. Only when he handles it correctly,⁶⁰ will he be an unashamed workman. Knight says “to handle this word correctly is to handle it in accord with its intention and to communicate properly its meaning.”⁶¹ Paul contrasts this idea in 2 Corinthians 2:17 when he says that the true minister is “not like many, peddling the word of God, but as from sincerity, but as from God, we speak in Christ in the sight of God.” Out of greed, the false teacher is characterized as preaching the Scripture for the sake of making money. On the other hand, the true minister’s motivation is the proper understanding and dispensing of God’s actual words.

This passage strengthens the argument that ministers of the Word must make exposition the greatest percentage of their teaching ministry. The minister who simply finds texts to prove his point rather than explaining the original intent of a given passage is in danger of becoming a man of shame. For ministers to avoid the vast procedures necessary to find the meaning of a given passage in order to proclaim it accurately is shameful. Laziness often drives a minister to a preaching regime that is more topical than expository. The expository ministry of the Word requires diligent study with proper exegesis of a given text.⁶² MacArthur rightly notes that “God will judge every preacher

⁶⁰The NASB translates “ὀρθοτομου’ντα,” handling “accurately.” The NIV translates it “correctly.” The RSV says “rightly.” All of these give the right sense to the word. The Word of God must be handled in all of these ways.

⁶¹George W. Knight, *Pastoral Epistles*, New International Greek Testament Commentary (Grand Rapids: Eerdmans, 1992), 412.

⁶²Exegesis is the “skillful application of sound hermeneutical principles to the biblical text in the original language with a view to understanding and declaring the author’s intended meaning both to the immediate and subsequent audiences. In tandem, hermeneutics and exegesis focus on the biblical text to determine what it said and what it meant originally. Thus, exegesis in its broadest sense will include the various disciplines of literary criticism, historical studies, grammatical exegesis, historical theology,

on the truthfulness and accuracy of his preaching. Any failure as a spokesman for God brings not only shame but judgment. The Holy Spirit has written that all who pastor God's flock must 'give an account' (Heb 13:17). There will be a day of reckoning for the preacher."⁶³

In light of the passage in 2 Timothy 2:2, it is vital that the method of biblical exposition be passed on from generation to generation. An assumption cannot be made that the minister will inherently know how to put an expository method into practice. The minister must be taught correct principles on the accurate handling of the Word of Truth. This current passage demands that ministers be trained in the handling process. The church's responsibility is to develop both seasoned ministers and future ministers in the basics of expository preaching.

2 Timothy 3:16-4:5: A Solemn Charge to Preach the Word

After reminding Timothy that it was the Holy Scriptures that brought salvation to himself (2 Tim 3:14-15), in chapter 4:2, Paul commands him to "preach the Word." This is the commission of every minister. Paul's emphasis to Timothy is that of being a herald.⁶⁴ The preacher is not to develop his own message; rather, he is commissioned as a

biblical theology, and systematic theology. Proper exegesis will tell the student what the text says and what the text means, guiding him to make a proper personal application of it." MacArthur, *Rediscovering*, 29.

⁶³Ibid., xiii.

⁶⁴The word for preach is "κηρύσσω," which means "to announce, make known by a herald." (W. Bauer, W. F. Arndt, F. W. Gingrich, and F. W. Danker, *Greek-English Lexicon of the New Testament*, 431). Paul uses it this way in many verses: Rom 2:21, 10:8, 14-15; 1 Cor 1:23, 9:27, 15:11-12; 2 Cor 1:19, 4:5, 11:4; Gal 2:2, 5; 11; Phil 1:15; Col 1:23; 1 Thess 2:9; and 1 Tim 3:16. A herald was never commissioned to proclaim his own message, but the message of the one who sent him.

proclaimer of God’s message found only in his “Word.”⁶⁵ The faithful and full proclamation of the Word is the only right way to preach.

MacArthur identifies seven reasons why the Word must be preached. First, preaching the Word allows God to speak, rather than man. Second, preaching the Word allows the preacher to be in direct contact with the Holy Spirit’s inspiration as the author of the Word. Third, preaching the Word is the only way to proclaim fully all of God’s revelation. Fourth, preaching the Word promotes biblical literacy in the church. Fifth, preaching the Word ultimately carries authority. Sixth, preaching the Word is the only way to effect true transformation of the listeners. Seventh, preaching the Word is the only commission of the true preacher.⁶⁶

The command to “preach the Word” alone should be sufficient reasoning for all ministers to develop a ministry focused on faithful exposition of Scripture. However, surrounding this command, Paul gives Timothy five strong arguments for a focused ministry of preaching. These five reasons make up the basis for every preaching ministry, and strengthen the reasoning for every ministry to be characterized by a faithful exposition of the Scripture. Furthermore, these reasons give the churches every basis for insisting that their preachers be trained in the basics of expository preaching.

The first reason Paul gives Timothy is found in 2 Timothy 3:16. In this verse, Paul tells Timothy that Scripture should be preached faithfully, because “all Scripture is

⁶⁵By the “Word,” Paul means all of written Scripture. The previous verses in 3:15-16 identify what the Apostle Paul is referring to when he references “the sacred writings” and the “Scripture.”

⁶⁶MacArthur, *2 Timothy*, 174-75.

inspired by God.” Literally, Paul tells Timothy that Scripture is “θεόπνευστο (God-breathed).” The word “θεόπνευστο”

indicates that “all scripture” owes its origin and contents to the divine breath, the Spirit of God. The human authors were powerfully guided and directed by the Holy Spirit. As a result, what they wrote is not only without error but of supreme value for man. It is all that God wanted it to be. It constitutes the infallible rule of faith and practice for mankind.⁶⁷

Since Scripture is God-breathed, it deserves proclamation. The very nature of Scripture demands accurate exposition and preaching. MacArthur notes,

The mandate then is clear. Expository preaching is the declarative genre in which inerrancy finds its logical expression and the church has its life and power. Stated simply, inerrancy demands exposition as the only method of preaching that preserves the purity of Scripture and accomplishes the purpose for which God gave us his Word.⁶⁸

The second reason that demands faithful preaching is that Scripture is “profitable for teaching, for reproof, for correction, for training in righteousness; that the man of God may be adequate, equipped for every good work” (v. 16).⁶⁹ Scripture alone is profitable for the preaching ministry. The benefits of such a ministry are incredibly wonderful. When the Word is preached, the congregation is taught, reproofed, corrected, and trained. Every believer is adequately equipped for every good work. These benefits alone are sufficient reason for a ministry which focuses on the clear exposition of

⁶⁷William Hendriksen and Simon J. Kistemaker, *Exposition of Thessalonians, the Pastorals, and Hebrews*, New Testament Commentary (Grand Rapids: Baker, 2002), 302.

⁶⁸MacArthur, *Rediscovering*, 24.

⁶⁹The word “ωφέλιμο (profitable)” is used by Paul here (also used in 1 Tim 4:8, Titus 3:8). The explanation of this profitableness is seen in four phrases beginning with “πρὸ (for).” Following the four phrases is a purpose clause beginning with ἵνα. All Scripture is profitable for teaching, reproof, correction and training. The purpose of Scripture is “that the man of God may be equipped for every good work.”

Scripture. No other ministerial method proves as beneficial as the simple preaching of the Word of God.

The third reason that demands faithful preaching is the preacher's accountability before God, both a present accountability and a future judgment before Christ. In verse 1, Paul says, "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." This accountability has three aspects. First, Paul reminds Timothy that, as he performs his duties as a minister, he is doing so "in the presence of God and of Christ Jesus" (2 Tim 4:1). Both God the Father and the Lord Jesus are present, closely watching the ministry discharged by every minister. Second, a future accountability will occur, because it is Jesus "who is to judge the living and the dead" (2 Tim 4:1). Timothy and all ministers of the Word—whether living or dead—will be judged personally by Christ Himself. Christ will evaluate the minister's works, and he will distribute rewards with righteous judgment (1 Cor 3:11-15; 4:1-4; 2 Cor 5:10). The third aspect of this accountability is "his appearing and his kingdom" (2 Tim 4:1). This refers to Christ's second coming and the inauguration of his kingdom at that time.⁷⁰ Overall, the minister of the Word of God will be held to much accountability.

The fourth reason that demands faithful preaching is the nature of the times. In verses 3-4, Paul reminds Timothy that he must be "ready in season and out of season," because "the time will come when they will not endure sound doctrine; but [wanting] to have their ears tickled, they will accumulate for themselves teachers in accordance to

⁷⁰Knight, *Pastoral Epistles*, 452.

their own desires; and will turn away their ears from the truth, and will turn aside to myths” (2 Tim 4:3-4). The reason for preaching the Word faithfully is “because sound doctrine is going to be rejected.”⁷¹ Congregations will have no stomach for “sound doctrine” (2 Tim 4:3). They will turn away from the truth and listen to myths. The preacher’s responsibility is to be faithful to the Scripture and to the doctrines taught.

The fifth reason that demands faithful preaching is the nature of ministry. In verse 5, Paul gives Timothy four instructions concerning his ministry. He must be sober, endure hardship, be an evangelist, and fulfill his ministry. Paul warns Timothy that he will experience difficulties in ministry. In spite of the movement away from the truth, preachers must be sober in all things. Fee says that the minister must “keep [his] head in all situations.”⁷² The minister must not follow the way of the crowd, but remain faithful to his task. Furthermore, the minister is to endure hardship. Being the one who is continually faithful is difficult. Additional focus is required so that the minister will be an evangelist and fulfill his duties as a minister. This last statement summarizes everything that Paul stated previously. The minister of the Word must be faithful to fulfill all of his duties out of which the faithful preaching of the Scriptures is most important.

Summary and Conclusion

The biblical examples demonstrate clearly the biblical and theological foundation for training preachers in the local church. The Old Testament provides both

⁷¹Walter L. Liefeld, *1 & 2 Timothy, Titus*, NIV Application Commentary (Grand Rapids: Zondervan, 1999), 288.

⁷²Gordon D. Fee, *1 & 2 Timothy, Titus*, New International Biblical Commentary (Peabody, MA: Hendrickson, 1988), 286.

negative and positive examples, demonstrating that the exposition of God's Word is crucial to the heart of God for ministry. Additionally, the ministry of Jesus and his apostles provides expository preaching models for those who minister by proclaiming the Word of God. Last, Paul's instruction directly commands all ministers of the Word to be faithful to Scripture and its authorial intent. These presented models not only provide a foundation for the church for the promotion of an expository method of preaching, but also should motivate the church toward an active support of a process which ensures the success and growth of an expository preaching model.

CHAPTER 3

ANALYSIS OF LEARNING STYLES AND IMPLEMENTATION OF METHODS FOR THE EFFECTIVE TRAINING OF ASPIRING MINISTERS IN THE BASICS OF EXPOSITORY PREACHING

Learning styles refers to various approaches or ways of learning. Learning theories promote the idea that individuals learn in different ways and that optimum education styles enable individuals to learn in the most efficient manners. These theories teach that for the education process to be most effective, educators would do well to develop their curriculums and styles of teaching around those methods which best suit the learning style of their students. For the purpose of this chapter, four types of learning styles are analyzed. Their strengths and weaknesses are examined. The results of the analysis are implemented for the effective training of aspiring ministers in the basics of expository preaching.

The Analysis of Learning Styles

Four types of learning styles are analyzed: Neil Fleming's theory of learning by sensory modalities (VARK), Howard Gardner's theory of multiple intelligences, David Kolb's theory of experiential learning, and the brain dominance theory of learning.

Learning by Sensory Modalities: VARK

Sensory modalities are a God-given grace among every individual who has been created in the image of God. VARK learning styles theory was designed to highlight the way individuals learn based on those God-given senses. According to Neil Fleming who pioneered the development of this theory in 1987, individuals are predisposed to a certain way of learning based on their preferred sensory modality.¹ The theory promotes four preferred ways of learning: visual, audio, reading/writing, and kinetic (VARK). While the theory does promote that a preferred dominant modality exists, the theory does not teach that an individual is necessarily limited to one way of learning. Furthermore, the sensory modalities may overlap within an individual making the use of all sensory modalities essential. Fleming developed a test that students can take in order to discover which sensory modality is their preferred way of learning.²

Many criticisms of this theory have been offered, particularly that the test questionnaire has not been scientifically proven. Fleming quotes Marilla Svinicki who is a professor and Area Chair of the Department of Psychology at the University of Texas. Svinicki recognizes the scientific deficiency of the test, but still finds the test and the results helpful to the individual who seeks to discover his/her learning preference.

Svinicki writes:

We found that VARK was hard to validate statistically, including with several modifications we tried and several statistical strategies such as multidimensional

¹Abby Hassler, "Retaining Students through Individualized Study Skill Training," *Inquiry* 10, no. 1 (Spring 2005): 5-13, Virginia Community College System [on-line]; accessed 27 August 2010; available at <http://www.vccaedu.org/inquiry/inquiry-spring2005/i-10-1-Hassler.html>; Internet.

²The questionnaire is available at Neil Fleming, "VARK: A Guide to Learning Styles" (2010) [on-line]; accessed 27 August 2010; available at <http://www.vark-learn.com/english/index.asp>; Internet.

scaling. We just couldn't get a good fit with the data. This does not mean that the instrument itself is not valid or desirable, but it shouldn't be used in research; that is not its strength. Its strength lies in its educational value for helping people think about their learning in multiple ways and giving them options they might not have considered. The statistical properties are not stable enough to satisfy the requirements of research, but then, one of our findings is that no one has been able to design an instrument along these lines that does. So VARK is in good company. Everyone who uses the VARK loves it, and that's a great thing to be able to say. So it is obviously striking a chord with almost everyone who uses it. We just have to recognize that the constructs of learning style are too varied to pin down accurately and every instrument I've ever considered suffers from this same issue.³

According to Fleming, the VARK theory is valuable to both teacher and student. For the teacher, Fleming teaches that the questionnaire is “not intended to ‘box’ respondents into a mindset that they have been ‘diagnosed’ or ‘labeled’. Rather, it is designed to initiate discussion about and reflection upon learning preferences.”⁴ To the student, Fleming notes

Your VARK preferences can be used to help you develop additional, effective strategies for learning and for improving your communication skills. From the choices below, select your particular preference(s) to understand how you should: (1) take in information; (2) use information for effective learning; (3) communicate more effectively; (4) perform well in tests and examinations.⁵

According to the theory, visual learners (V) find it easiest to learn through the use of visual aids, and conversely find it difficult to learn most effectively through other styles such as lectures. “Lectures, activities and verbal instructions that do not include a visual element can create learning roadblocks for visual learners. Excessive noise can

³Neil Fleming and D. Baume, “Learning Styles Again: VARKing up the Right Tree!,” *Educational Developments*, SEDA 7, no. 4 (November 2006): 4-7 [on-line]; accessed 27 August 2010; available at <http://www.vark-learn.com/documents/Educational%20Developments.pdf>; Internet.

⁴Neil Fleming and Charles C. Bonwell, “VARK—Advice to Users of the Questionnaire” [on-line]; accessed 27 August 2010; available at <http://www.ntlf.com/html/lib/suppmat/74vark2.htm>; Internet.

⁵Neil Fleming, “VARK Helpsheets Study Practices Keyed to VARK Preferences” (2010) [on-line]; accessed 27 August 2010; available at <http://www.vark-learn.com/english/page.asp?p=help sheets>; Internet.

also be a hindrance to the learning process.”⁶ Strategies to help students who prefer visual learning are numerous. Following is a list of suggestions, which aid in the learning of a predominantly visual learner:

1. Include one or two visual learning aids such as a chart, graph or a video clip.
2. Supplement a lecture with a handout and diagrams.
3. Demonstrations that show the learner how to complete a required task or assignment.⁷

Auditory learners (A) are individuals who learn best through the sense of hearing.

An auditory learner is an individual who has the ability to retain and learn new information through the process of listening and discussing. These individuals do not necessarily take notes in the classroom, but rather prefer to engage in discussion about a topic and enjoy asking questions as part of the learning process.⁸

Auditory learners are challenged when the classroom setting prevents the student from asking questions and engaging in dialogue. Individual projects that are assigned also prevent the interaction necessary for auditory learning to succeed. Following is a list of suggestions, which might aid in the learning of a predominantly audio learner:

1. Instructors who verbally explain to the students what they will be learning at the beginning of each class.
2. Instructors who provide an opportunity for review using a variety of methods including question and answer sessions, discussions, debates and group presentations.

⁶Krista Tannahill, “Visual Learning Style: Strategies for Teaching Visual Learners in the Classroom” (October 21, 2009) [on-line]; accessed August 27, 2010; available at <http://www.suite101.com/content/visual-learning-style-a161350>; Internet.

⁷Ibid.

⁸Krista Tannahill, “Auditory Learning Style: Strategies for Teaching Verbal Learners in the Classroom” (October 24, 2009) [on-line]; accessed 27 August 2010; available at <http://www.suite101.com/content/auditory-learning-style-a162112>; Internet.

3. Lectures or presentations that contain a variety of real life stories, anecdotes or examples.
4. Instructions or directions that are provided verbally.⁹

The third sensory modality that this theory presents is the reading/ writing (R) sensory modality. According to Fleming's theory, some individuals learn best through printed words, and therefore prefer the learning style that promotes reading and writing. Fleming writes, "This preference emphasizes text-based input and output-reading and writing in all its forms. People who prefer this modality are often addicted to PowerPoint, the internet, lists, filofaxes, dictionaries, thesauri, quotations and words, words, words. . . ." ¹⁰ Aids for this type of learner might include the following suggestions:

1. Instruction through the use of textbooks and intense reading
2. Instruction that is supplemented with handouts, lists, and so forth
3. Instruction that is turned into essays, outlines (verbatim), and so forth

The last sensory modality in the Fleming model is Kinesthetic (K). Kinesthetic learners prefer hands-on activity. Kinesthetic learners process and retain information through doing and touching. It may be difficult for these learners to sit still for long periods, and they may become distracted if not touching or moving. They learn best with the use of aids like the following: Touching and feeling materials, moving around while

⁹Ibid.

¹⁰Neil Fleming, "VARK Categories" (2010) [on-line]; accessed 27 August 2010; available at <http://www.vark-learn.com/english/page.asp?p=categories>; Internet.

receiving information, scientific or lab-type experiments, gesturing when speaking, take frequent study breaks, snack or chew gum while studying/listening to lectures.¹¹

Learning by Intelligences: Howard Gardner's Multiple Intelligences Theory

Howard Gardner made a significant impact on how learning is understood. In his book *Frames of Mind*, Gardner introduced a new theory of multiple intelligences challenging the classical view, which had pervaded the centuries. Gardner's theory of multiple intelligences confronts the idea that knowledge and the process of the mind are simply one-dimensional. The theory of multiple intelligences understands cognitive development as an enhancement of parts rather than the whole. With the use of a broad group of sources (studies of prodigies, gifted individuals, brain-damaged patients, idiots savants, normal children, normal adults, experts in different lines of work, and individuals from diverse cultures), Gardner concluded that independent intelligences exist that develop within the mind of each human being.¹² Gardner argues,

. . . for the existence of several relatively autonomous human intellectual competences, abbreviate as 'human intelligences.' These are the 'frames of mind' of my title. The exact nature and breadth of each intellectual 'frame' has not so far been satisfactorily established, nor has the precise number of intelligences been fixed. But the conviction that there exists at least some intelligences, that these are relatively independent of one another, and that they can be fashioned and combined in a multiplicity of adaptive ways by individuals and cultures, seems to me to be increasingly difficult to deny.¹³

¹¹Amanda-Makenzie Braedyn Svecz, "Learning Styles—Visual, Auditory, Kinesthetic: Use a Needs Analysis to Maximize Understanding and Optimize Training" (14 December 2009) [on-line]; accessed 27 August 2010; available at <http://www.suite101.com/content/learning-styles-visual-auditory-kinesthetic-a179701>; Internet.

¹²Howard Gardner, *Frames of Mind: The Theory of Multiple Intelligences* (New York: Basic, 1993), 3-11.

¹³*Ibid.*, 8-9.

According to Gardner, intelligences are

intellectual strengths, or competences, each of which may have its own developmental history. The review of recent work in neurobiology has again suggested the presence of areas in the brain that correspond, at least roughly, to certain forms of cognition; and these same studies imply a neural organization that proves hospitable to the notion of different modes of information processing.¹⁴

Gardner identifies seven different intelligences: linguistic, logical-mathematical, musical, spatial, bodily kinesthetic, intrapersonal, and interpersonal. Following is a description of each intelligence.

Linguistic intelligence: A poet best illustrates linguistic intelligence. Someone who has a highly developed linguistic intelligence has a deep grasp and handle of language. Not only do they have a skill for writing, but potentially also for speaking. Overall this intelligence is a development of the use of words.

Logical-mathematical intelligence: This intelligence is a developed competency in the use of numbers and logic. Logicians, mathematicians, and scientists have this form of intelligence. Albert Einstein would be an example of someone with this kind of intelligence.

Musical intelligence: Talent in the field of music describes this intelligence. According to Gardner, this is the intelligence that often emerges earlier than any other. This intelligence has a competency to develop the different aspects of music such as pitch, rhythm, and timber, which are the cores of music. Mozart would be an example of someone with a high musical intelligence.

¹⁴Ibid., 59.

Spatial intelligence: This intelligence gives an individual the ability to form a representation of the spatial world. Examples of such intelligence would include painters, sculptors, architects, engineers, geometers, surgeons, and sailors.

Bodily kinesthetic intelligence: This intelligence is a development of bodily competency, having the ability to use the body or parts of the body to solve problems or fashion a product. Examples of this intelligence competency would include dancers, choreographers, athletes, mimes, surgeons, crafty people, and people who use their hands and bodies in a problem-solving kind of way.

Interpersonal intelligence: This intelligence gives a person the ability to understand other people, what motivates them, how they work, and how to work practically with them. Examples of high interpersonal intelligence would include salesman, politicians, teachers, and religious leaders.

Intrapersonal intelligence: This intelligence is the ability to know and understand oneself. The person with this intelligence has a keen sense of personal reflection and personal awareness.

According to Gardner's multiple intelligence theory, all individuals possess several intellectual languages. Furthermore, not all individuals share the same intelligences. This is the basis for learning capabilities. Reid summarizes Gardner's findings.

The key point about Gardner's approach is that it recognizes the diversity of [individuals] and appreciates that ability and intelligence should not be dominated by language skills. This encourages teachers to be adaptable to ensure that all intelligences are catered for in the development of class materials and in the assessment of students' work.¹⁵

¹⁵Gavin Reid, *Learning Styles and Inclusion* (London: Paul Chapman, 2005), 59.

The benefit of Gardner's theory of intelligences is to provide a framework that can be applied to any educational situation and give those opportunities a chance for success.

Learning by Experience: Kolb's Four-Cycle Experiential Learning Theory

In 1984, David Kolb published his research on experiential learning.¹⁶ While Fleming based his learning model on sensual modalities, and Gardner on multiple intelligences, Kolb understands learning as an experience. His theory promotes the idea that a person learns holistically with an "integrative perspective on learning that combines experience, perception, cognition and behavior."¹⁷ To Kolb, learning is "the process whereby knowledge is created through the transformation of experience. Knowledge results from the combination of grasping experience and transforming it."¹⁸

Six main characteristics of Kolb's experiential learning provide the foundation of his model.¹⁹ First, learning is best conceived as a process, not in terms of outcomes. Concepts are derived from and are always modified by experience. Kolb's theory teaches that "ideas are not fixed and immutable elements of thought but are formed and re-formed through experience."²⁰ Second, learning is a continuous process grounded in experience. Learning is a process whereby the individual continuously derives from and

¹⁶David A. Kolb, *Experiential Learning: Experience as the Source of Learning and Development* (Upper Saddle River, NJ: Prentice-Hall, 1984).

¹⁷Ibid., 21.

¹⁸Ibid., 41.

¹⁹Ibid., 25-38. These propositions are derived from the three major traditions of experiential learning proposed by the experiential models of Lewin, Dewey, and Piaget.

²⁰Ibid., 26.

tests out different experiences. Third, learning requires the resolution of conflicts between dialectically opposed modes of adaptation to the world. Learning happens through confrontation, which is by its very nature full of tension. According to Kolb, there are two lines of choice that an individual makes. These choices are “conflicting” modes. Those modes are feeling versus thinking, and doing versus watching. When an individual is in the process of learning, a choice is made, and that choice determines that individual’s preference of learning. Fourth, learning is a holistic process of adaptation to the world. Humans learn by adapting to their social and physical environments. The holistic process involves the integrated functioning of the total organism—thinking, feeling, perceiving, and behaving. Fifth, learning involves transactions between the person and the environment. Learning is not just limited to a small environment, which consists of the classroom, books, and the teacher. However, a wider “real-world” environment dramatically impacts the learner. Sixth, learning is the process of creating knowledge. Knowledge results from the transaction between objective and subjective experiences.

Kolb’s model of learning works at two different levels. First, the model identifies a four-stage learning cycle describing an individual’s cycle of learning.

Kolb includes this “cycle of learning” as a central principle of his experiential learning theory, typically expressed as four-stage cycle of learning, in which “immediate or concrete experiences” provide a basis for “observations and reflections.” These “observations and reflections” are assimilated and distilled into “abstract concepts” producing new implications for action which can be “actively tested” in turn creating new experiences.²¹

²¹David Kolb, “Learning Styles Model and Experiential Learning Theory (ELT)” (2010) [online]; accessed 27 August 2010; available at <http://www.businessballs.com/kolblearningstyles.htm>; Internet.

Following is a simple diagram of the model (Figure 1).²²

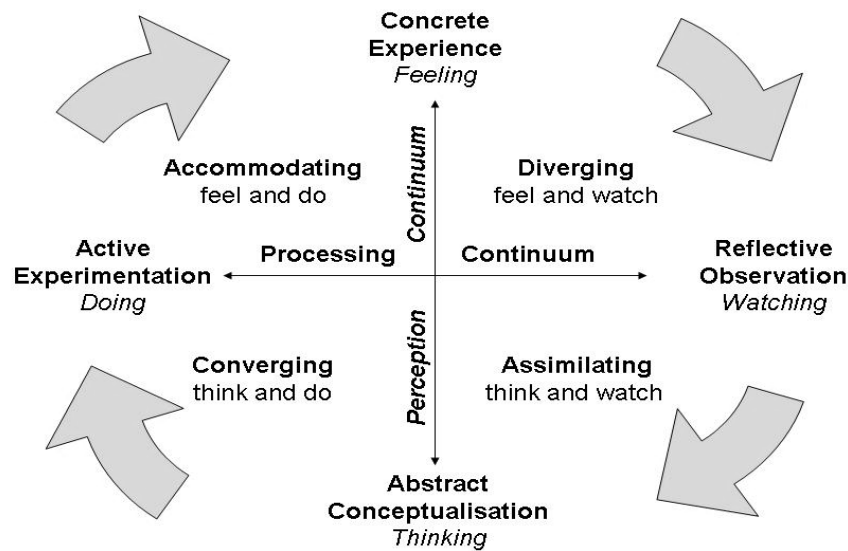


Figure 1. Kolb's cycle of learning

The learning process first begins with a concrete experience (CE).²³ This is the “feeling” of life. A person begins to learn by feeling some sort of activity or experience and how he or she relates to people. This concrete experience provides the basis for reflective observation (RE), the second stage in the cycle. The individual begins to reflect back on the experience. This is the “watching” of life where the individual views life from different perspectives and searches for the meaning of things.

²²David Kolb, “Learning Styles and Experiential Learning Model” [on-line]; accessed 27 August 2010; available at <http://www.nwlink.com/~donclark/hrd/styles/kolb.html>; Internet.

²³The learning cycle does not necessarily always begin with an experience. Realistically, the learning could begin at any level in the cycle.

The next stage is abstract conceptualization (AC) in which the learner attempts to conceptualize a theory or model of what is observed. This is the “thinking” of life, where logical analysis of a situation occurs. The last stage in the cycle is active experimentation (AE). In this stage, the learner begins to “do” life. The learner at this stage plans and begins to implement and test what was learned.

The second level of the model identifies the learning-style preference of an individual, which is the product of two pairs of variables or two separate choices that a learner makes. These choices are at either end of the lines of axis, and are conflicting. The north-south axis is called the perception continuum and describes how a person feels and thinks emotionally about a particular experience. The east-west axis is called the processing continuum and describes how a person approaches a task, either by watching or doing. Kolb theorized that

the four combinations of perceiving and processing determine one of four learning styles of how people prefer to learn. Kolb believes that learning styles are not fixed personality traits, but relatively stable patterns of behavior that is based on their background and experiences. Thus, they can be thought of more as learning preferences, rather than styles.²⁴

Following are the four learning preferences Kolb identifies:

Divergers: This type of learner prefers concrete experience (feeling) and reflective observation (watching). Through imaginative ability and awareness of values, this learner is able to adapt and diverge. “This style is called diverger because a person of this type performs better in situations that call for generation of alternative ideas and implications, such as a ‘brainstorming’ idea session. Those oriented toward divergence

²⁴Kolb, “Learning Styles and Experiential Learning Model.”

are interested in people and tend to be imaginative and feeling-oriented.”²⁵ The diverger tends to think deeply about an experience and asks the question “why?” in order to discover meaning.

Assimilators: These are individuals who are dominated by abstract conceptualization (thinking) and reflective observation (watching). “The greatest strength of this orientation lies in inductive reasoning and the ability to create theoretical models, in assimilating disparate observations into an integrated explanation.”²⁶ These types of individuals are interested mostly in ideas and abstract concepts, which can be proven to be logically sound and precise. The assimilator often asks the question “what is there I can know?” Assimilators learn through conversations that take logical and thoughtful approaches. These people thrive on lectures for learning and usually respect the knowledge of experts.

Convergers: These individuals rely primarily on abstract conceptualization (thinking) and active experimentation (doing). This type of individual is a problem solver, decision maker, and can make practical application of ideas. “In this learning style, knowledge is organized in such a way that through hypothetical-deductive reasoning, it can be focused on specific problems.” They often ask the question “how?” about a situation and try to understand how things work in practice.

Accommodators: This type of learner prefers concrete experience (feeling) and active experimentation (doing).

The greatest strength of this orientation lies in doing things, in carrying out plans and tasks and getting involved in new experiences. The adaptive emphasis of this

²⁵Kolb, *Experiential Learning*, 78.

²⁶Ibid.

orientation is on opportunity seeking, risk taking and action. This style is called accommodation because it is best suited for those situations where one must adapt oneself to changing immediate circumstances. In situations where the theory or plans do not fit the facts, those with an accommodative style will most likely discard the plan or theory.²⁷

The accommodators like to ask the question “what if?” or “why not?” They like hands-on and practical learning rather than lectures.

Kolb’s model has several implications to the learning process within education. His model is an underlying assumption that every individual learns by way of a cycle of four modes. However, the application is that an individual may have a preference and may feel most comfortable in one of the four modes based on his/her personal preference. More specifically, studies have revealed “evidence that male and female students are differentially attuned to the four different learning styles identified by this model. Researchers have found that in a sample of adults, nearly half of the male respondents preferred the assimilator mode, whereas only 20 percent of the women did.”²⁸ This equates to male students being more likely to feel comfortable with a teacher who adopts the role of an expert, giving them opportunities to think and watch. While every effort will be made to teach the class on expository preaching by going through the entire learning cycle, concentration will be given to strategies that focus on the assimilation preference.

²⁷Ibid.

²⁸Susan M. Montgomery and Linda N. Groat, “Student Learning Styles and Their Implication for Teaching,” 3 [on-line]; accessed 9 December 2010; available at http://www.crlt.umich.edu/publinks/CRLT_no10.pdf; Internet.

Learning by Brain Dominance: Analytic (Left) or Holistic (Right) Brain Reasoning

As a result of the study of Roger W. Sperry, who was awarded the Nobel Prize in 1981, the theory of brain dominance was highly developed.²⁹ While studying the effects of epilepsy, Sperry discovered that severing the *corpus callosum* (the structure that connects the two hemispheres of the brain) could reduce or eliminate seizures.³⁰ The results of Sperry's pioneering research resulted in more specific information about how the brain operates. Raina notes the importance of Sperry's discovery.

By working with patients who have had the two hemispheres (right and left: which are intimately related to the consciousness of the person) of their brains surgically separated in an attempt to stay the spread of malepileptic seizures, Roger Sperry (1975) of the California Institute of Technology and Joseph Bogen (1969) of the Ross Loss Medical Group and their associates have confirmed what John Hughlings Jackson asserted in 1878 that our brain consists of two distinctive but anatomically symmetrical units, the right and the left hemispheres.³¹

Sperry's research revealed that the left and right sides of the brain operate different functions. Sperry discovered that when the *corpus callosum* was severed in patients,

²⁹Sperry was not the first to discover this brain dominance. Earlier scientists had begun to notice the association of the loss of certain functions when a particular side of the brain had been damaged. For example, in 1836, Marc Dax, a French scientist, noticed a persistent association of aphasia (speech loss) with damage to the left side of the brain. He was unable to find a single case which involved damage to the right side alone. His early conclusion was that each half of the brain controls different functions. Speech was controlled by the left half. Sally P. Springer and Georg Deutsch, *Left Brain, Right Brain* (New York: W. H. Freeman, 1993), 1-2.

³⁰Kendra Cherry, "Left Brain vs. Right Brain: Understanding the Myth and Reality of Left Brain and Right Brain Dominance" [on-line]; accessed 10 June 2010; available at <http://psychology.about.com/od/cognitivepsychology/a/left-brain-right-brain.htm>; Internet.

³¹M. K. Raina, *Education of the Left and the Right, Implications of Hemispheric Specialization* (Atlantic Highlands, NJ: Humanities, 1984), 8-9.

causing each hemisphere to be isolated, the brain possessed distinctly different functions and processed information in its own distinct way.³²

Scientific research has given credence to the brain-dominance theory.³³

Barbara Vitale summarizes the implications of scientific discovery.

While researchers disagree as to the age that specialization of brain function occurs they do not dispute the fact that specialization does occur. They also agree that most people have a dominant hemisphere. As the brain specializes, the left hemisphere becomes better at certain skills and the right becomes better at a different set of skills. Between five years of age and puberty, humans develop a dominant hemisphere. Although we have two hemispheres, we tend to use one—the dominant one—more than the other.³⁴

What is important in this research is that the skills of each side of the brain have been identified and isolated. Each side of the brain has been characterized.

The left-brain is typically known as the logical side. It is the controlling source for speech, data processing, evaluation and analysis, is structured, and utilizes time and measures. The left hemisphere is used when a person talks, set goals, plans, measures, and sees differences. The right brain is often known as the intuitive side of the brain. The right brain is responsible for creating images, processing senses, symbolizing, seeking

³²Marlane Miller, *Brain Styles: Change Your Life without Changing Who You Are* (New York: Simon & Schuster, 1997), 38.

³³Most of the research has been developed from intellectual disorders discovered from unilateral brain damage. Through the study of patients whose brain damage was isolated to one side of the brain, it has become evident that the hemispheres of the brain are specialized. In a specialized chapter of his book, titled "Evidence from the Clinic," Segalowitz summarizes that many of the disorders are due to isolated brain damage. In this chapter, Segalowitz summarizes that the left hemisphere of the brain is mainly involved with language skills, while the right hemisphere is involved in visual-spatial and melodic skills. His review of intellectual disorders due to brain damage is that when the right hemisphere is damaged, the patient is dramatically impaired in the area of emotion, feelings, inference of the feelings of others and motivations and a sense of humor. If the left hemisphere is damaged, the patient is impaired in the area of speech and analysis. Sid J. Segalowitz, *Two Sides of the Brain* (Englewood Cliffs, NJ: Prentice-Hall, 1983), 19-44.

³⁴Barbara Meister Vitale, *Free Flight* (Rolling Hills Estates, CA: Jalmar, 1986), 23-24.

similarities, is spatial, spontaneous, and has no time or measures. Individuals use the right hemisphere when they feel, speculate, visualize, empathize, and sense similarities.³⁵

Linda Williams summarizes well the characterization of the left and right brain functions.

The left hemisphere is sometimes described as the analytical because it specializes in recognizing the parts that make up a whole. Left-hemisphere processing is also linear and sequential; it moves from one point to the next in a step-by-step manner. It is most efficient for processing verbal information, for encoding and decoding speech. While the left hemisphere is busy separating out the parts that constitute the whole, the right specializes in combing those parts to create a whole; it is engaged in synthesis. It seeks and constructs patterns and recognizes relationships between separate parts. The right hemisphere does not move linearly but processes simultaneously, in parallel. It is most efficient at visual and spatial processing (images). Its language capacity is extremely limited; words seem to play little or no part in its functioning.³⁶

While it is true that an individual may have a dominant learning or brain, it is not true that only one hemisphere is used to the detriment of the other.

We must not over-emphasize the significance of the dominant hemisphere. Being right-brained does not mean you do not use your left hemisphere. For many people there is a balance between hemispheres, with each taking control of the tasks it is best at handling. Nevertheless, research has indicated that your dominant hemisphere may determine the skills in which you excel, the way you approach life, and even the way you handle stress.³⁷

The educational implications are the most important for the purposes of this paper. If this theory of brain dominance is true, then it is important for educators to implement strategies which are designed in a way in which to help students who have either left or right-brain dominance. Rather than incorporating methods, which include all

³⁵Miller, *Brain Styles*, 39.

³⁶Linda Verlee Williams, *Teaching for the Two-sided Mind: A Guide to Right Brain/Left Brain Education* (Englewood Cliffs, NJ: Prentice-Hall, 1983), 3-4.

³⁷Vitale, *Free Flight*, 24.

types of learning, it is possible that an educator might become inefficient if he or she only focuses on left-brain dominant strategies. Typically, educational strategies are prone to accommodate left-brain dominant learners.³⁸

Lectures and analytical approaches to learning accommodate the left-brain dominant learners, leaving the right-brain learners left to struggle. Having a balanced approach to the educational process does not mean that the teacher has to give up methods that include lectures, books, and reading. However, this theory does strongly imply that education is at its best when it is balanced with other techniques that also include methods, which are sensitive to those who are right- hemisphere dominant.

Linda Williams has developed a series of seven educational techniques, which she claims are right-brain sensitive: visual thinking, fantasy, evocative language, metaphor, direct experience, multisensory learning, and music.³⁹ Visual thinking is a strategy by which the educator encourages the student to think through the use of images. Often, ideas are more easily understood by right-brain students through the use of charts, pictures, maps, diagrams, and even mind maps. A second technique is the use of fantasy. With language, the teacher is able to help the student develop mental imagery. The teacher translates intellectual information into images, making that information more accessible and comprehensible to the student. Third, evocative language, which is rich in

³⁸Society has often overemphasized learning through speaking, writing, and calculation. Most testing is geared toward left-brain dominant learners. Prince recognizes this when he says, "Because we operate in such a sequential-seeming world and because the logical thought of the left hemisphere is so honored in our culture, we gradually damp out, devalue, and disregard the input of our right hemispheres. It's not that we stop using it altogether; it just becomes less and less available to us because of established patterns." G. Prince, "Putting the Other Half of the Brain to Work," *Training: The Magazine of Human Resources Development* 15 (1978): 57-61.

³⁹Williams, *Teaching for the Two-sided Mind*, 30-34.

metaphor, helps a right-brained dominant person experience a lecture rather than simply hearing it. Evocative language is less precise than objective language and helps the teaching experience “come alive” for the student.

A fourth and similar technique is the use of metaphor. By creating a metaphoric picture, the educator can help the student relate more readily to difficult abstract concepts. By using a metaphor, the teacher can use relationships between two seemingly unfamiliar objects to extend understanding (i.e., teaching about electricity by thinking of water through a pipe). A fifth technique is the use of direct experience. Direct experience would include opportunities such as field trips, class labs, models, simulation and role-playing. This may be one of the best techniques presented. Direct experience allows a student to approach a subject more holistically, allowing them to encounter it with all their senses, getting a “feel” for the whole before trying to master specific pieces of information. A sixth technique is the use of multisensory learning which involves the use of the senses, including touch, smell, hearing, feeling, and so forth. Any time a teacher can involve the senses of a student, it becomes a more holistic approach rather than simply focusing on the mind. A seventh technique is the use of music.

Implementation of Learning Styles

The models presented in this paper overlap in implementation. Following is a brief listing of the techniques that were implemented in order to ensure that each student flourished. At the end of this discussion, Table 2 presents a summary of the techniques, which were implemented in the training class.

Implementation of Methods for Sensory Modalities

In order to give strategic help to aspiring preachers who took the class on expository preaching, several methods were implemented in order to cover each sensory modality adequately. The hope of these strategies was to ensure that students with different preferences (VARK) would have strong opportunities to learn effectively.

The strategy to help visual learners (V) included many visual aids. Every class included PowerPoint presentations, along with descriptive handouts. When methodology was taught in the classroom concerning a step in the expository preaching process, a handout was given with a specific illustration of how to do it. The methodology was expressed with the use of one passage throughout the class. Each step in the process was be illustrated on paper and on a wipe board for the whole class to observe.

Audio (A) learners gained insight through direct instruction and lecture. Throughout the lecture time, students were encouraged to ask questions and dialogue with the teacher and the other students. Because the class was focused mainly on the methodology of expository preaching, the students were allowed to help in each class to perform one of the steps in the sermon preparation. Dialogue was encouraged among the class members, gaining their insight and their aid to put together each step in the expository preaching process.

Reading and writing (R) learners were encouraged to flourish through the use of a textbook given out at the class. Furthermore, handouts, outlines, and essays were distributed during each class period for the students to review.

Because Kinesthetic (K) learners prefer hands-on activity, they were given an opportunity to work through a passage during each class period with a specific goal in

mind with regard to the expository preaching process. Then, each student was allowed to share what they produced with input from others in the group.

Implementation of Methods for Intelligence Learning Styles

The project that this paper entails naturally eliminated some of the intelligence learning styles that Gardner promotes. For example, bodily-kinesthetic, musical, and interpersonal and intrapersonal intelligence would not truly be a factor in a classroom setting that teaches expository preaching methodology. Because the main focus of this project was the study of the Scriptures and the creation of a sermon, these intelligences were not directly applicable, though they may play an indirect role. However, a few of Gardner's other intelligences were directly applicable.

For the person with linguistic intelligence, the study of words would come naturally. The classroom setting aided this particular person, especially during the exegetical study of a passage of Scripture. During the classroom lecture on exegesis and construction of the sermon outline, special attention was given to show the relationship of words (exegesis) in a particular passage. Those who are naturally gifted in this area were allowed to help make explanation to the class through verbal communication and visual aid on a wipe board. Furthermore, handouts with exegetical outlines of a particular passage, along with lists of exegetical terms for the passage were distributed and discussed in class.

Closely related is the person with spatial intelligence. In the exegetical portion of the class, individuals with this gifting were allowed to use their intelligence to help the class understand the relationship of paragraphs within the overall book, and the

relationship of words within the paragraph. Classroom discussion was encouraged so that those with the ability to see spatial relationships in the scriptural texts could help the other members of the class.

The last intelligence that was only somewhat applicable was the logical-mathematical intelligence. There are no numbers to analyze, but logic is obviously involved in the analysis of Scripture. In fact, the very meaning of expository preaching deals with the logic of the original author. Logic came into play at two levels for those with this intelligence, both at the macro and micro level. At the macro level, the entire class on expository preaching catered to the person with logical intelligence. The methodology of the process itself was quite helpful to this kind of person. One requirement of the class was to encourage the students to memorize the step-by-step process of developing an expository message. The students who possess strength in logic were given the opportunity to discover the “big idea” of a passage and were encouraged to show the other class members the logic behind their deduction. At the micro level, students were asked to identify structural markers which enabled them to identify the meaning of sentences and paragraphs. The students were given handouts with potential structural markers.⁴⁰

Implementation of Methods for Learning by Experience

While methods for all the “learning cycles” were attempted in the classroom setting, methods that were specialized for the assimilator were accentuated since the

⁴⁰At least one class on proper hermeneutics was introduced to the students.

entire class consisted of men. In her book, Susan Montgomery gave several sample activities and the role of the teacher for each Kolb learning style. That data was the basis of the methods used in the class on expository preaching. For each preference, one activity was applied to the classroom, except for the assimilator preference where three activities were implemented. Following is a chart of her findings.⁴¹

Table 1: Sample activities and role of faculty for each Kolb learning style.

<p>ACCOMODATORS What if? Faculty as <u>Evaluator/Remediator</u></p> <p>Open-ended problems Student presentations Design projects Subjective exams Simulations</p>	<p>DIVERGERS Why? Faculty as <u>Motivator</u></p> <p>Motivational stories Group discussion Group projects Subjective tests Field trips</p>
<p>CONVERGERS How? Faculty as <u>Coach</u></p> <p>Homework problems Computer simulations Field trips Individuals' reports Demonstrations</p>	<p>ASSIMILATORS What? Faculty as <u>Expert</u></p> <p>Lectures Textbook reading Demonstrations by instructor Independent research Objective exams</p>

First, for those who are divergers, group discussion was used to answer the question “why?” During the class period, attention was given to the students to discuss the methodology of the expository sculpturing process. After each step, the students were asked to elaborate on the process presented. For those who prefer accommodation,

⁴¹Montgomery, “Student Learning Styles,” 5.

simulation was implemented through the use of handouts. During the course of the class, each step in the expository preaching methodology was illustrated thoroughly and by example or simulation. For those who prefer converging, demonstrations were implemented on a wipe board. Again during the class, discussion was allowed along with the demonstration of the process. Last, for those who prefer assimilation, three activities were implemented. Lectures occurred at every class period. Textbook reading was required for each class. Last, demonstrations were given by the instructor of each step in the expository preaching sculpturing process.

Implementation of Methods for Brain Dominance Theory

The focus of implementation for this project was educational strategies that focused on right-brain dominance. The assumption was that the traditional lecture model is typically beneficial for left-brain dominant learners. Specifically, a few of the educational techniques developed by Linda Williams were implemented into the classroom setting. First, the use of metaphor was be used in the teaching process. The textbook for the class on expository preaching was *Biblical Preaching* by Haddon Robinson.

Using his step-by-step process set the stage for the direction of the class. However, the metaphor presented by Ramesh Richard in his book, *Preparing Expository Sermons*, was used to help the students grasp the concepts more readily.⁴² Richard's step-by-step process for sermon sculpturing is built around the metaphor of a living organism.

⁴²Ramesh Richard, *Preparing Expository Sermons: A Seven-Step Method for Biblical Preaching* (Grand Rapids: Baker, 2001), 25.

His process is outlined in such a way that it is especially memorable. The text of the Scripture is “flesh.” The structure of the text is the “skeleton.” The exegetical proposition of the text is the “heart.” The purpose bridge linking the original text to the contemporary audience is the “brain.” Then the metaphor goes in reverse order for the development of the sermon. The proposition of the sermon is the “heart.” The structure of the sermon is the “skeleton.” The sermon itself is the “flesh.” Overall, this metaphor was used to enable students more readily to visualize the process of moving from text to sermon.

A second strategy used in the class was that of direct experience. Throughout the sessions, individual students were given an opportunity actually to practice what was taught. Each student was given an opportunity to complete every step in the expository sermon process. At the beginning of the class, a particular passage was assigned to the group. That passage of Scripture was used for the students to work through over the duration of the class. This hands-on experience allowed the students to do the actual preparation. By the end of the class, ideally each student would have a finished product which they could preach.

A final technique to be implemented was the use of the senses. In order for the entire sermon-sculpting process to be experienced holistically through visual and hearing senses, the class viewed an expository sermon. After the sermon was “experienced,” each class member was asked to help identify the parts of the sermon via class discussion. The video was shown toward the end of the seminar so that the students would hopefully have enough knowledge to identify crucial elements of the sermon.

Table 2: Summary of techniques to be implemented during the class.

Learning Model	Techniques to be Implemented Throughout the Class
Sensory Modalities (VARK)	<ol style="list-style-type: none"> 1. <u>Visual</u>—Visual aids including PowerPoint presentations, descriptive and illustrative handouts 2. <u>Audio</u>—Direct instruction/lecture. Students will be encouraged to dialogue and participate in the steps of sermon preparation. 3. <u>Reading/Writing</u>—Textbook reading, handouts, outlines, and essays 4. <u>Kinesthetic</u>—Class participation working on a particular step in the sermon preparation
Intelligence Learning Styles (Gardner)	<ol style="list-style-type: none"> 1. <u>Linguistic Intelligence</u>—Dialog about exegesis, handouts with exegetical outlines/terms provided 2. <u>Spatial Intelligence</u>—Classroom dialog about paragraph and word relationships 3. <u>Logical-mathematical Intelligence</u>—Each student will be encouraged to memorize the step-by-step process of developing an expository message. Handouts with structural markers
Experiential Learning (Kolb)	<ol style="list-style-type: none"> 1. <u>Divergers</u>—Group discussion 2. <u>Accommodation</u>—Simulation with the use of handouts/examples 3. <u>Converging</u>—Demonstrations will be provided on wipe board. 4. <u>Assimilation</u>—Lectures, textbook reading, and demonstrations
Brain Dominance	<ol style="list-style-type: none"> 1. <u>Use of metaphor</u>—Living organism based on Ramesh Richard’s book: <i>Preparing Expository Sermons</i> 2. <u>Direct Experience</u>—Each student will practice every step with a particular passage. 3. <u>Use of Senses</u>—At the end of the class, a video will be watched in order to “experience” what an expository sermon looks and sounds like.

CHAPTER 4
ELEMENTS OF THE MINISTRY
RESEARCH PROJECT

The ministry project consisted of a four-week sermon series on selected passages from both the Old and New Testaments on the preacher's responsibility to preach the Word faithfully. A second aspect of the project consisted of a twelve-week seminar on the basics of expository preaching offered to both preachers and potential preachers. The elements of the project consisted of pre-test and post-test questionnaires, an evaluation group selected from the congregation, sermon evaluation forms, a focus group of preachers who participated in the seminar, and a twelve-week seminar on the basics of expository preaching. These elements were implemented based on the project's goals: (1) to persuade the church of the need, the responsibility, and the privilege of the local church to train preachers in expository preaching; (2) the actual training of a group of preachers in the basics of expository preaching; (3) to develop a curriculum designed to equip preachers in the basic skills of expository preaching; and (4) to improve my own skill in expository preaching.

Scheduling of Events

The sermon series began on January 16 and continued through February 13. One Sunday was allotted for a scheduled church fellowship night extending the four-part

sermon series over a period of five weeks. A timeline for the project's elements consisted of the following:

1. January 4—Began recruiting students for the focus group on expository preaching
2. January 5—Began recruiting eight sermon evaluators from the congregation through simple phone calls and email requests
3. January 16—Began four-part sermon series and related evaluation by selected congregational members
4. February 7—Administered pre-survey questionnaire to the focus group of preachers
5. February 7—Began seminar class on expository preaching with the focus group
6. February 13—Ended sermon series
7. March 7—Seminar was suspended due to a Bible conference previously scheduled
8. March 14—Seminar was suspended due to spring break and the inability of the students to attend
9. April 11—Seminar was suspended because of an electrical outage due to a storm that knocked out power in the entire city for several days
10. May 9—Ended seminar class with the focus group
11. May 9—Administered post-survey questionnaire to the focus group

The total duration of the project was seventeen weeks. The actual project itself occurred over a period of fifteen weeks. Due to a revival engagement previously scheduled on March 7, and spring break on March 14, the project was postponed for two weeks in the middle. Additionally, a major power outage caused a suspension during the week of April 11.

Selection of Sermon Evaluators from the Congregation

Eight individuals were selected to help evaluate the four-part sermon series. The goal in selecting these individuals was to provide a wide range of age groups and individuals who were knowledgeable and committed to providing valuable feedback for the improvement of my preaching. All of the evaluators included married couples. Out of the 8 evaluators chosen, 3 of the men possessed seminary degrees. Along with their wives, 2 were older men who were former pastors falling into the 60-70 age group. Three of the couples were younger couples falling within the 35-45 age group. Two of the men were elders in the church. All of the selected evaluators were regular attendees of the church, attending at least two services each week.

Recruiting of the Focus Group

The recruiting for the focus group began on January 4. A letter was sent via email to every Baptist Missionary Association (BMA) pastor in the Ellis-Hill Association, inviting them or any of their staff to attend the seminar on expository preaching. (A copy of the letter is included in Appendix 1.) Additionally, follow-up phone calls were made to each church with a special invitation to attend the seminar.

Twenty churches were contacted. Following is the list of churches contacted:

1. Anthony Drive Baptist Church in Ennis, Texas
2. Bardwell Baptist Church in Bardwell, Texas
3. Bristol Baptist Church in Ennis, Texas
4. Calvary Baptist Church in Ennis, Texas
5. Calvary Baptist Church in Midlothian, Texas

6. Farley Street Baptist Church in Waxahachie, Texas
7. First Baptist Church in Avalon, Texas
8. First Baptist Church in Blooming Grove, Texas
9. First Baptist Church in Ennis, Texas
10. First Baptist Church in Italy, Texas
11. First Baptist Church in Itasca, Texas
12. First Baptist Church in Palmer, Texas
13. First Baptist Church in Rice, Texas
14. First Baptist Church in Ferris, Texas
15. Heritage Baptist Church in Waxahachie, Texas
16. Hopewell Baptist Church in Midlothian, Texas
17. New Beginnings Bible Church in Ferris, Texas
18. Prairie Valley Baptist Church in Whitney, Texas
19. Sardis Baptist Church in Waxahachie, Texas
20. Triangle Park Baptist in Whitney, Texas

Originally, 8 men agreed to participate. During the second seminar lecture, 2 more students were added. During the seminar, 1 of the students dropped out completely, after attending only five of the lectures. Five of the students only missed one lecture, attending 91 percent of the lectures. Three of the students missed only two lectures, attending 82 percent of the lectures. One of the students came to the majority of the lectures, but missed the last two sessions, which involved listening and evaluating the sermons of the students.

Synopsis of Sermons Preached

The theme of the four-part sermon series was the importance of expository preaching as it relates to the preacher and the church. In this series, the first sermon examined Ezra as the Old Testament model of expository preaching. Paul's instruction to Timothy in the Pastoral Epistles was examined in the second and fourth sermons. The third sermon focused on Jesus and his instruction to the church. An outline of each sermon is provided in Appendix 2.

Sermon 1

The first sermon, preached on January 16, focused on the exposition of Ezra 7:10 and Nehemiah 8:1-10. The title of the sermon was "A Key to Revival: An Emphasis on the Word of God." The goal of this sermon was to introduce the theme that the Word of God and its faithful exposition is what the church needs most for revival. The homiletical proposition of the sermon was: "Preachers who emphasize the Word in their personal lives and in their ministry are a key to spiritual renewal among God's people." The goal of this sermon was to introduce Ezra as the model expositor and God's faithfulness to revive his people when the Word of God is prioritized—not only in the expositor's personal life, but also emphasized in his ministry.

Sermon 2

The second sermon, preached on January 23, focused on the exposition of 1 Timothy 4:13-16 and 2 Timothy 2:1-2. The goal of this sermon was to introduce the apostle Paul's instruction to Timothy as a young pastor and to encourage the church to recognize its responsibility to be the main instrument that God uses to raise up faithful

expository preachers and train them in the mechanics of expository preaching. The homiletical proposition of the sermon was: “The excellent minister emphasizes the Bible, fulfills his calling, is totally absorbed in his work, is growing spiritually, and is mentoring others.”

Sermon 3

The third sermon, preached on January 30, was an exposition of Matthew 28:16-20. This sermon was intended to highlight the church’s commission from Jesus to make disciples. The homiletical proposition of the sermon was: “The mission of the church is to make disciples.” The sermon challenged the members of the congregation regarding their attitude toward the commission of Christ and their methodology in implementing it. One goal of this sermon was to encourage the church to recognize that making disciples requires “teaching,” which is expository in nature. The teaching strategy of Jesus was observed from his post-resurrection encounter in Luke 24:27.

Sermon 4

The fourth sermon, preached on February 13, was an exposition of 2 Timothy 3:16-4:5. The content of this sermon was to identify for the church why expository preaching is necessary. This sermon acted as a rationale for the members of the congregation and, furthermore, was intended to give them a sense of responsibility concerning a training class for expository preaching. The four reasons that Paul gave Timothy for why to preach were examined.

Post-Sermon Evaluations by Congregational Focus Group

Following each sermon, 8 hand-selected evaluators from the congregation gathered to give verbal feedback on each sermon. The sermon outline provided for them was used as a guide to lead the discussion. Each evaluator was encouraged to write down his critique on the preaching response forms provided (a copy of the sermon evaluation form is included in Appendix 3). Each post-sermon evaluation lasted approximately thirty minutes. Each participant was strongly encouraged to give both verbal and written feedback. Questions were asked directly to the group in order to encourage feedback. For example, I requested for the group to “describe how well I did on developing and expressing my homiletical proposition.” Another question was related to the actual exposition: “How well did I expound the text of the passage preached?” Practical questions were asked about the introduction, conclusion, and illustrations, and stage presence.

The Pre-test Questionnaire Administered

The questionnaire was composed of 25 questions with the answers recorded on a 5-point Likert scale (a copy of the questionnaire is included in Appendix 4.) The questionnaire was designed to measure the students’ understanding and appreciation for expository preaching. On February 7, on the first day of the seminar, the pre-seminar survey was administered. The class consisted of 8 men on the first day. Each student took the first thirty minutes of the first seminar to complete the pre-test. The following week, 2 participants were added to the group, and they were given the survey to complete prior to the beginning of that class.

Description of the Seminar Classes

The seminar followed the basic outline of Haddon Robinson's method on expository preaching. The ten steps that Robinson developed in his book *Biblical Preaching* were used with the students.¹ Each student was encouraged to read the selected pages in the book each week before attending class. Additionally, each student was encouraged to memorize the ten steps presented in the class. Each week the ten steps were reviewed. Each lecture was accompanied with a set of notes for the students to follow. The selected passage to use for the duration of the seminar was 1 Timothy 2:9-15. During each lecture, this passage was used to display practically how to apply the step presented in class. Following is a brief description of each lecture.

Lecture 1

Beginning on February 7, the seminar on the basics of expository preaching began at Heritage Baptist Church. Seven students attended the first day. The first thirty minutes were devoted to completing the pre-test questionnaire and distributing pertinent information. Each student was given a copy of Haddon Robinson's book *Biblical Preaching*. Additionally, the students were given binders so that they could keep the lecture notes given out during the duration of the seminar.

The first lecture was devoted to an introduction to expository preaching. In this lecture, expository preaching was defined, and the supremacy of it was proven. At the end of the lecture, the students were led in a group exercise to begin identifying the big idea of select passages. During this exercise, the students were instructed on how to

¹Haddon Robinson, *Biblical Preaching* (Grand Rapids: Baker Books, 1980).

identify the subject and complement of a paragraph by using the selected passages of Matthew 6:25-34, 1 Timothy 4:6-16, and 1 Timothy 6:17-19.

Lecture 2

On February 14, 3 more students were added to the class. These 3 students were given the pre-test questionnaire before the class began. The second lecture examined the importance of the expositor's preparation, including his philosophy, prayer, purity, and the Spirit's power. In this lecture, the necessity of prayer and purity was emphasized. Furthermore, a discussion on the Holy Spirit's role in preaching—and the power that comes from him—was presented, including a look at Scripture and the promises of Jesus from John 14:12. As a thank-you for participating in the class, I gave the students Arturo G. Azurdia's book, *Spirit Empowered Preaching*.²

Lecture 3

On February 21, the seminar lecture began introducing the actual steps in the development of expository sermons. This lecture introduced the first two steps: selecting and studying the text. Due to the importance of step 2, this was a long lecture. Emphasis was given to proper hermeneutics, introducing the three steps of observation, interpretation, and application. Many charts were given out to the students as tools for the proper exegesis of the text. The first two steps were applied to 1 Timothy 2:9-15. A printed paragraph of this text was given to the students, and it was analyzed observing terms, phrases, and so forth. Furthermore, the group identified the big idea.

²Arturo G. Azurdia III, *Spirit Empowered Preaching* (Fearn, Scotland: Christian Focus Publications, 1998).

Lecture 4

On February 28, the third step, consisting of structuring the text into an exegetical outline and idea, was introduced. The theory of moving from exegesis to homiletics was developed. The students were shown how to develop a mechanical layout of the text, based on the structural markers that were identified in the study of the text. Rules and guidelines for developing mechanical layouts were given to help aid in the process. From the mechanical outline, the students were shown how to develop an exegetical outline and an exegetical proposition. Again, 1 Timothy 2:9-15 was used to illustrate this important step. The class did the work together, and it was demonstrated on a wipe board before the entire class. Further, other examples were given on the wipe board, using Matthew 6:2-4, 1 Timothy 6:17-19, and Psalm 1. Exegetical outlines were given for these passages as examples to the students.

Lecture 5

On March 21, the fourth step of subjecting the exegetical idea and outline to developmental questions was introduced: “What does it mean?,” “Is it true?,” and “What difference does it make?.” In this lecture, the students were challenged to think about how the audience might need further clarification of the text. These questions were given to help students anticipate areas needing further development in their sermons. Again, the three questions were asked of the exegetical outline and proposition of 1 Timothy 2:9-15. Specific examples were given.

Lecture 6

On March 28, the fifth step of formulating a homiletical proposition and the purpose of the sermon was introduced. The students were encouraged to rework their exegetical proposition into a memorable sentence. Several examples were given— 1 Thessalonians 1:2-6, 1 Timothy 4:12-16, Romans 2:1-29, and Romans 6:1-14, along with the class example of 1 Timothy 2:9-15, which the group worked on together.

The sixth step of determining the sermon's purpose was introduced. The class was encouraged to ask themselves: "Why am I preaching this sermon?" The students were encouraged to think about the purpose of the text and to move beyond simple reasons, such as "I'm expected to preach this sermon." The students were encouraged to get at the heart of God and why he has written a particular text for his people. Again, the purpose of the sermon for 1 Timothy 2:9-15 was worked on in the class setting. Several possible purposes were identified.

Lecture 7

On April 4, the seventh step of shaping the sermon was identified. In this lecture, different sermon patterns were identified: (1) an idea to be explained, (2) a proposition to be proved, (3) a principle to be applied, (4) a subject to be completed, and (5) a story to be told. Other patterns, such as the deductive and inductive patterns, were discussed. The best pattern for 1 Timothy 2:9-15 identified by the class was a subject to be completed. The subject was identified as "the proper conduct of women in the church who make a claim to godliness." The class identified three ways the text completed this subject: (1) by focusing on their attire (vv. 9-10), (2) by focusing on their attitudes (vv. 11-14), and (3) by focusing on their assignments (v. 15).

Lecture 8

On April 18, the eighth step of outlining the sermon was introduced. This lecture gave the purposes of outlining, including details about how to arrange the outline. Most importantly, details about the development of outlining were given. The homiletical outline of 1 Timothy 2:9-15 was worked on in class. This lecture stressed helping the students make the points of their sermon simple, applicational in nature rather than academic, and contemporary rather than exegetical in nature. The outline from 1 Timothy 2:9-15 developed into the following: (1) dress properly (vv. 9-10), (2) be a submissive learner (vv. 11-14), and (3) raise godly children (vv. 15).

Additionally, on April 18, the ninth step of filling in the sermon outline was introduced. In this lecture, six methods were introduced to fill in the sermon: (1) restatement, (2) explanation and definition, (3) factual information, (4) quotations, (5) narration, and (6) illustrations. A great deal of discussion was given to each of these methods. Further, keys for giving good illustrations were discussed, along with examples of how to fill in the sermon for 1 Timothy 2:9-15.

Lecture 9

On April 25, I introduced the tenth step of preparing the introduction and conclusion of the sermon. During this lecture, I presented techniques and different ways to capture the audience's attention. The key ingredients of an introduction were introduced: (1) develop an opening image, (2) develop a need, (3) present the homiletical proposition, (4) read the Scripture, and (5) preview the main points of the sermon. The group discussed general observations concerning how to introduce sermons, and also reviewed conclusions. The purpose of the conclusion was introduced, and general

observations were given. The group discussed creative ways to introduce and conclude the sermon for 1 Timothy 2:9-15.

Lecture 10

On May 2, the entire class listened to each student's sermon. Each student prepared a sermon on DVD, which they had preached at their home church. Preaching response forms were handed out to each of the students for the purpose of evaluating each sermon. On May 2, the students viewed three sermons. Sermons were preached from Ephesians 4:28, Colossians 3:1-3, and 2 Timothy 3:14-17. After listening to each sermon, the class shared their evaluations. Care was taken to give both positive and negative feedback. All the preaching response forms were given to the appropriate students at the end of the class for their review and consideration.

Lecture 11

On May 9, again the entire class listened to the sermons of four other students. Preaching response forms were handed out to everyone for evaluation. Sermons were preached from 2 Timothy 2:1-7, 1 Peter 4:12-19, James 1:2-20, and 1 Timothy 4:6-8. The entire class gave their feedback to the preachers. All the preaching response forms were given to the appropriate students at the end of the class for their review and consideration.

The Post-Test Questionnaire Administered

On the last day of the seminar, May 9, 2011, the post-test questionnaire was administered to the entire class. The questionnaire was the same as the pre-test questionnaire, along with subjective questions regarding the effectiveness of the class.

The purpose of administering the same questionnaire was to evaluate the effectiveness of the seminar in achieving the project's goals by comparing the pre and post-test results.

Summary

Four components of the project were implemented and made the project a success. First, a four part series was preached to the congregation concerning the necessity of training men in expository preaching. Each sermon was evaluated and critiqued by a sermon evaluation team. Second, a group of ten men were initially recruited to participate in a seminar on the basics of expository preaching. Third, a curriculum was developed using Haddon Robinson's book *Expository Preaching* as a guide for a ten step process in developing an expository sermon. Fourth, a pre-survey and post-survey were given to each student for the purpose of collecting data in order to evaluate the success of the seminar class. The project was implemented over a period of seventeen weeks between January 16, 2011 and May 9, 2011, with a few weeks in between suspended due to unavoidable conflicts.

CHAPTER 5

EVALUATION OF THE RESEARCH

The purpose of the research was to train active and potential preachers in the Ellis County Baptist Missionary Association of Texas in the basics of expository preaching. A second subordinate purpose of the research was to improve upon my own ability in the faithful exposition of Scripture. I initiated the research on Sunday, January 16, 2011, and concluded on Monday, May 9, 2011. Following is an analysis of the research and the data collected.

Analysis of Research Data

Four sets of data were analyzed. The first set of data came from sermon evaluation forms from selected evaluators within the church. Eight church members completed evaluation forms, which were used to evaluate my personal expository preaching skills. The second and third sets of data came from a series of questions that were administered to the focus group of preachers. Pre-test and post-test questionnaires (Appendix 4) contained both objective questions and subjective essay questions. These questionnaires were given to the preachers at the beginning of the seminar on expository preaching, and were administered a second time at the end of the research for comparison. Overall, 10 students participated in the class. Only 8 students participated at least 80 percent of the time, while 2 students participated well below 50 percent of the

time. Only the data from the students who participated at least 80 percent of the class was used in the evaluation. The fourth set of data analyzed was the data selected from 1 student in the class who was the youngest and least experienced in preaching. Some of the preachers were seasoned and, as a result, their data did not change drastically. However, the impact and effectiveness of the class can be seen clearly in the set of data from the individual who was just being introduced to the concept of expository preaching.

Sermon Evaluations

Four sermons were preached over a period of four weeks, and these were evaluated by 8 members within the church. Evaluators were encouraged to be honest and constructive in their feedback, and were encouraged not just to rate my skills numerically, but also to give a developed reason for why they rated me the way they did. The preaching response form includes two sections. The first section is concerned about evaluating the preacher and his delivery. The second section is concerned more with the message and its content. The responses were requested on a sliding scale: 1—needs improvement, 3—good, and 5—excellent. The data of these evaluations is recorded in Tables A1 through A4 (Appendix 5).

In all four sermons, only a few negative comments were made about my sermon delivery. In the first sermon, on Nehemiah 8:1-8, the most common negative comment was in regard to my mannerisms. Four evaluators noted that I continually touched or scratched my face in some way, which created a slight distraction. Another comment, mentioned just a few times, was that I appeared to be too tied to my notes. No evaluator stated that my eye contact with the audience was poor, however. In fact, most

comments were that I maintained good eye contact. However, at selected times, the evaluators said that I appeared to be reading my manuscript. For the most part, however, on a scale of 1-to-5, with 5 being the most excellent, every evaluator gave a 5 for my posture, clothing, appearance, eye contact, facial expressions, mannerisms, gestures, and voice inflection. Comments were especially encouraging concerning my comfortableness behind the pulpit, along with my passion and confidence in preaching.

Overall, the evaluators rendered excellent evaluations on the section concerning the messages and their content. Only on the first sermon did I receive a 3 from two evaluators concerning my introduction. They expressed the desire to have “more background” information concerning the setting of the text in the introduction. The first sermon had the lowest ratings for the introduction. However, the evaluators gave improved ratings for the following sermons. They made comments such as “good illustrations,” “sparks interest,” “great attention-grabbing stats,” “convicting,” and “very provoking.” The ratings on the introductions of my sermons improved during the course of the evaluations.

One other small criticism the evaluators made was that I used too few illustrations in the body of the sermons and needed improvement. In the first sermon, on Nehemiah 8, I only received two ratings of 5 on my illustrations. I received five ratings of 4 and one rating of 3. However, as the sermons progressed, the evaluators noted that the illustrations showed improvement. The second sermon received six ratings of 5 and two ratings of 4. Comments were made that my sermon illustrations were “excellent” and “much better.” Additionally, the evaluation of the third sermon gave six ratings of 5, and two ratings of 4. The last sermon was identical in its ratings.

One of the greatest encouragements was the evaluators' estimation of my exposition of the text of Scripture, because in my estimation this is the most important aspect of preaching the Word of God. I spent most of my time developing this aspect of the sermon. On every sermon, for the exposition and central proposition of the text, the evaluators gave mostly ratings of 5, with only a few ratings of 4. Out of the total of forty evaluations of the four sermons, thirty-seven of the ratings were a 5, while only three were a 4.

The other areas of my sermons in respect to the message and content were mostly rated with a 5. The evaluators gave mostly ratings of 5 for the exhortation of the sermon, the relevance and application of the sermon, and the conclusion of the sermons.

Objective Data from the Questionnaire

Ten students were recruited for the seminar on expository preaching. Three of the 10 were senior pastors, 2 were associate pastors, 2 were youth pastors, and 3 were young men who had surrendered to preach and were hoping to enter the preaching ministry. By the end of the seminar, 2 of the students had not achieved a high percentage rate of classes attended. Eight of the students participated over 80 percent of the time. Based on the lack of participation, the data from the 2 students who failed to attend was not used in the evaluation and research. The students' attendance record can be found on Table A5 in Appendix 6.

To see the objective data collected from the results of the survey is exciting. The individual results of each question are recorded in Table A6 through A30. Table A31 shows the summary of all the results. All of this information can be found in Appendix 7. Overall, the students improved in their understanding and practice of expository

preaching, as well as valuing the method of expository preaching. On the survey in general, the students improved on 22 out of the 25 questions for 88 percent. Fifteen out of the 25 questions, or 60 percent, were significantly improved.¹ The data in Table A31 reveals the percentage of improvement of each question. Many of the questions improved drastically. Three of the questions will serve as an example, revealing that the students understood, as well as valued, expository preaching and its methods. Responses on the survey were requested on a sliding scale: 1—strongly disagree, 2—disagree, 3—uncertain, 4—agree and 5—strongly agree.

Question 10 was designed to discern whether the students understood the nature of expository preaching (Table A15). The statement was “Expository preaching is preaching which develops the point of a sermon directly from the main point of a particular passage of Scripture.” The pre-test survey had an average of 4.25 on the Likert scale, indicating that most of the students agreed with the statement. However, the post-test survey average increased to 4.875. A 133 percent increase was obtained in the students who strongly agreed with the statement upon completion of the seminar.

Question 15 drastically improved (Table A20). The question concerned the process of preaching and whether the students valued the method of expository preaching. The statement was “I believe that the method chosen, whether topical preaching or expository preaching, is inconsequential and has no bearing on the church.” The pre-test survey scored an average of 2.125 on the Likert scale, while the post-test average was 1.25. Overall, a 100 percent increase occurred in the students moving toward

¹Significant improvement was based on a 33 percent rate of improvement.

strongly disagreeing with this statement. This indicates that once the seminar was over, the students had begun to realize the importance and value of expository preaching.

Question 22 significantly improved (Table A26). This question was a value question concerning expository preaching. The statement was, “Topical preaching is better suited to help the congregation become familiar with the Scriptures.” The pre-test survey scored an average of 1.625, while the post-test average dropped to 1.0. On the post-test survey, all the students strongly disagreed with the statement, indicating that they believed that expository preaching was best suited to help the congregation become familiar with the Scriptures. This was a 100 percent improvement.

Only 3 of the responses on the survey slightly worsened. Question 5 was only slightly worse than the pretest survey results (Table A10). The entire class strongly agreed with the statement in the pre-test, while only 7 strongly agreed and 1 student simply agreed. Question 13 (Table A18) worsened only because one student moved from “uncertain” to “agree.” Question 21 (Table A26) only slightly worsened, having 1 student agree with the statement. Overall, the responses that were not improved upon were only slightly worsened due to one student out of the entire class moving in the wrong direction on the Likert scale. A misunderstanding of the question may have caused these minor skewed results.

Subjective Data from the Questionnaire

The post-survey questionnaire was composed of a series of 8 questions to which the students could give subjective answers. The answers given were positive, indicating that the seminar was effective in impacting the students’ views concerning expository preaching. The first question asked the students to identify the strengths and

weaknesses of the seminar. The students identified only one weakness. One student stated that a weakness was “too much to cover in too short of time.” Overall, the students stated that the seminar had several strengths. One student stated that “good materials, methods, and steps” were provided. A couple of other students stated that the “class was good,” and provided “good teaching and examples of solid expository preaching.” Another student stated that a strength of the class was “good mechanics, structural diagramming, and the exercises were good.” Another student stated, “The material was relevant and easy to read. The instructor was clear and direct. The students could participate.”

Question 2 was “How did this seminar change your thinking concerning preaching?” One student stated, “Expository preaching is not a type of preaching, it is the only type of preaching.” Another student stated that he was “more driven to preach expositionally.” One student who possessed no formal training in preaching stated that the class impacted him greatly. His comment was that the seminar changed his thinking from “finding a message to preaching the Scripture.”

The third question was, “How did this seminar help improve your sermon preparation?” Most of the students gave answers that stated that the seminar helped their methodology and process. One student stated that the seminar gave them a “good guide on how to prepare sermons.” Another student stated, “It helped to give me a better road map to follow.” One other stated that it helped “organize the approach and time management” for developing sermons.

The fourth question asked, “Do you think this seminar helped improve your Bible study for sermon preparation?” Every one of the students answered “yes” to this question. One student stated that it helped him become “more familiar with grammatical

connectives, and literary connectives.” Another student stated, “It was a great reminder of the process.” Still another student stated, “It helped immensely on the mechanics of developing the sermon.” Overall, each student found the seminar helpful in the developmental process of formulating an expository sermon. Coming away from the class with practical steps to sermon development, they all agreed that the step-by-step process was most helpful.

The seventh question asked the students to identify the essential elements of expository preaching. One student’s answer reflects many of the others. He stated that expository preaching “must be text-driven, taking into account the author’s original intent and historical background.” Another student stated, “Select the text, study the text, stay true to the text, speak the text, make application, and exhort the church.”

Objective and Subjective Data from One Student

Table A32 (Appendix 8) records the results of one student selected for specific analyzing. This particular student was the youngest and most inexperienced at preaching. His response on the survey indicated that he had been a Christian for at least eleven years. The only education that he had received was high school. He was eighteen years of age. Though he had never preached a sermon, he felt like the Lord had called him into full-time ministry to preach. To witness how the Lord changed his views about preaching once the seminar was complete was exciting.

The pre-survey questionnaire revealed that this young man had little knowledge about expository preaching. Fourteen, or 56 percent of the questions, were answered with an “uncertain” (3) response. Twenty-three of the questions were not

answered with the expected response. He answered only two questions with the appropriate answer in the pre-seminar questionnaire.

The comparison of the post-survey questionnaire reveals that this young man developed greatly in his thinking concerning the nature, method, and value of expository preaching. Out of the 25 questions asked about expository preaching, only 1 answer worsened, 3 stayed the same, and 6 improved, while 15 (60 percent) of the questions significantly improved, moving more than one position toward the appropriate response on the Likert scale. Only 1 out of the entire questionnaire was a significantly bad response. The post-test showed only 1 “uncertain” answer, while 21 (84 percent) of the questions were answered with either “strongly agree” or “strongly disagree.” Those 21 questions were answered correctly with the expected response.

In this young man’s subjective answers, he indicated in the post survey that he would describe his preaching as “expository,” indicating that he had fully committed to the process. He gave a positive review of the seminar, stating that the seminar “showed me how to prepare, and how to study.” He was able to identify several of the steps that the seminar presented in the preparation process. He stated that he thought the most important aspect of preaching was “sticking to the meaning of the Word.” His evaluation of preaching was that “expository preaching is a great way to preach.” He stated that expository preaching is the superior model for preaching, because it “stays true to the text, says what God wants, and lets the people know what the Lord truly means.”

Overall, it appears that the seminar had a great influence on this young man, formulating his opinion about expository preaching and providing tools for becoming more adept at the process. He admitted that his skills were still weak due to the fact that

he was just a beginner, but he stated his commitment to the process of improving in the method of expository preaching.

Evaluation of Research Goals

The first goal of the research was to persuade Heritage Baptist Church, a church within the Ellis County Baptist Missionary Association of Texas, of the need, the responsibility, and the privilege of the local church in training preachers in expository preaching. The research did not provide for any specific means of measuring this among the entire church. However, the 8 evaluators who helped evaluate my sermons were asked to give feedback concerning this goal. I believe the sermons presented were adequate, and the content of those sermons were powerful in changing attitudes. Several members made comments saying, “I’m excited about Heritage being a part of training leaders.” Several of the sermon evaluators made comments in the evaluation time stating that it was wonderful that Heritage Baptist Church was actively involved in training men in the basics of expository preaching. Overall, the 8 evaluators commended me on the content of the sermons and the premise of making Heritage a place of training.

The second goal was to enlist a group of active and potential preachers from the churches within the Ellis County Baptist Missionary Association of Texas in a class designed to train them in the methods of expository preaching. This was a great success. Overall, 10 men were enlisted initially, of which only 8 participated, with over 80 percent participation. Three of the men were senior pastors, 1 a seasoned pastor with thirty-seven years of preaching. The other 2 pastors were fairly new in the pastorate. Three of the men were young prospective preachers—men who felt called into the ministry, but who possessed no formal pulpit in which to preach. Two of the men were youth pastors who

preached to their youth every week. Two of the men were associate pastors whose churches allowed them to preach periodically.

The third goal was to develop and teach a curriculum designed to equip preachers in the basic skills of expository preaching needed for a successful ministry of God's Word, namely the basics of hermeneutics, homiletics, and delivery and other crucial aspects. This goal was achieved with great success. The backbone of the curriculum came from Haddon Robinson's book *Biblical Preaching*. Lectures were given, and handouts were provided for each student each week. A sampling of the curriculum and lecture handouts can be seen in Appendices 9-11. Overall, the data reveals that the class was a success and that the preachers benefited greatly from the seminar. The class focused on the 10 steps emphasized in Robinson's book. After strong encouragement, most of the students memorized the steps. Hermeneutic and proper interpretation skills were strengthened. Furthermore, homiletics was emphasized, and most of the men appreciated and gained value from the mechanics presented in the class. Overall, the response of the students was very favorable. All of the men were gracious and very grateful for the class offered to them and the supplies, including two books that I provided for them as a gift for attending the class.

The fourth goal was to increase my personal level of skill in expository preaching. I believe this was accomplished. Through the preaching of the series of sermons at the beginning of the research, as well as teaching the class, I was able to strengthen my skills both practically and theologically. The comments from the sermon evaluators indicated that my use of illustrations improved greatly. Overall, the evaluators gave excellent reviews, with exposition of the text of Scripture and presentation of the

central proposition being the strongest aspects of my preaching. Furthermore, I believe that the development and teaching of the seminar material only deepened my theological convictions and gave me a strengthened ability to organize a passage into a meaningful sermon.

Implementation of Learning Techniques

Special attention was given to ensure that the techniques discovered in my research were implemented throughout the seminar. The research presented in chapter 3 proposed several techniques that would be implemented throughout the class. Every class period was given special attention to include several of these techniques with the goal of covering each one at least once during the seminar. The techniques designed around sensory modalities (VARK) were implemented during every seminar class. Visual (V) aids were distributed at each class. Examples of the preaching step presented in class were included in the notes. Audio (A) or direct instruction and lecture was included in each class. Reading (R) through the textbook was required for each class. The most valuable technique used was kinesthetic (K) or class participation working on a particular step in the sermon preparation each week. The students were very involved in class participation, helping to develop the expository sermon around the selected passage for the class (1 Tim 2:9-15). Each student was given a place in the notes to develop the specific step that the class was covering for that day. Overall, each sensory modality was given special attention throughout the class.

Additionally, techniques designed around Gardner's theory of intelligence were included at least once during the seminar. Linguistic intelligence was emphasized, especially during the third and fourth lectures. During those lectures, steps 3 and 4 were

covered, which included studying the text and discovering the exegetical subject and outline. These lectures emphasized dialogue about exegesis, and several handouts with linguistic structural markers were distributed. Spatial intelligence was emphasized during these lectures as the students were instructed on specific structural markers, which would help them identify how paragraphs were arranged within a particular book. An example of a book diagram was given to them for the book of 1 Timothy. This served as an example of how to organize paragraphs according to spatial markers and relationships. Additionally, logical-mathematical intelligence was emphasized through the memorization of the steps of sermon development. Each week, the sermon-process steps were reviewed, and the students were encouraged to recite them by memory. Furthermore, handouts with structural markers were given to the students during the exegesis portion of the lecture. These structural markers were identified in several different passages.

Kolb's experiential learning model was implemented throughout the course of the seminar, as well. Divergers were enhanced through the use of group discussion. Throughout the seminar, students were encouraged to discuss topics among themselves. As the facilitator, I encouraged discussion. Accommodators and convergers were enhanced through simulation and demonstrations. Each step was simulated for the students—either on a handout or on a board in front of the class, which allowed the students to help develop one aspect of the sermon. Assimilators were enhanced through the use of lectures and textbook reading.

Brain dominance was implemented three ways throughout the class. The first way was through the use of Ramesh Richard's metaphor of the sermon being a living

organism. All along the way, each aspect of the metaphor was brought out in the development of the sermon. The text was introduced as the “flesh,” the structure of the text as the “skeleton,” and the exegetical subject and complement as the “heart.” Each of these was presented from an exegetical and homiletical perspective. The students stated that this metaphor was helpful in remembering the process. A second implementation was direct experience, giving each student an opportunity to practice each step in class with the help of their fellow students. The third technique was the use of senses, giving the students an opportunity to watch an expository sermon. The students were given the four sermons, which I preached on DVD, to watch and evaluate.

Overall, the techniques from all four learning models were successfully implemented throughout the seminar. The student’s comments about the class indicate that they believed the lectures and the class were well-organized and that the teaching methods and handouts were helpful in developing their skills in expository preaching.

Strengths and Weaknesses of the Research

Strengths

The greatest strength of the research was the seminar provided for the pastors on expository preaching. Overall data revealed that the student preachers increased in their knowledge as well as convictions concerning expository preaching. Several of the preachers were experienced, and their data did not reveal a drastic change in conviction or skill. However, the data revealed that the younger preachers greatly benefited from the seminar. I believe the handouts, the weekly classroom simulation, and student participation—along with the clear ten-step process provided—was a great aid to the younger preachers.

A second strength of the research was the class participation during the last two class periods. During the last two sessions, 7 of the 8 students chose to present their DVD sermon to the class for evaluation. Evaluations from fellow students were usually positive, and yet constructive. As the teacher, I made a special effort to give constructive criticism to students to help them improve. Each line from the sermon evaluation form was discussed in detail with the student. Some of the students' sermons were excellent, while others needed obvious improvement. Every sermon clearly made an attempt to exposit the text of Scripture.

To my delight, at the minimum, every student was faithful to present an expository subject and complement of the text. No student ignored the principle of exposition in his sermon. Though every sermon was not excellent in delivery and presentation, no student failed at staying faithful to the author's original intent. That each student was diligent to present the meaning of the text was obvious. No student used the text as a springboard, but rather made a diligent attempt to explain the meaning of the text they were preaching.

A third strength was the development of a curriculum for training men in expository preaching. Though the backbone of the material came from Haddon Robinson's book, other resources were used, as well as my own insights and examples. I think that the curriculum will be an excellent tool that I will continue to use throughout my ministry to train men how to preach. Most of the lectures were recorded, and I hope to use the lectures and handouts to develop an intern program that will train young men for the future. Furthermore, one particular missionary from my local church has agreed to

allow me to travel with him to Romania and Moldova and teach the method of expository preaching to local preachers in a weekend seminar.

A last strength was that the research created a deep longing in my heart to train men. One student told me that it was very obvious that I had a passion to teach preaching and that I was “in his element.” I had not recognized this passion previously or how much I personally enjoyed teaching until I was in the middle of the research project. The research seminar was not a burden to me, but rather a real joy. I looked forward to teaching the class each week, and it has caused me to have a greater fulfillment and helped shape a God-given purpose for me in ministry.

Weaknesses

One clear weakness of the research was my lack of communication and explanation to the church about my research and the goals of the seminar. The research had a glaring absence of any questionnaire or data gathering to evaluate the first goal of the research, which was to persuade the church of the necessity, the responsibility, and the privilege of training men in expository preaching. A way to measure that would have been to have administered a pre-test and a post-test to the 8 sermon evaluators. Their attitude toward the church’s role in training could have been measured specifically. Furthermore, though the seminar class was mentioned several times during the morning worship service, many within the congregation appeared ignorant of what I was doing. To have church members attend the lectures or even to select several church members to serve as greeters and to provide refreshments for the students would have been helpful. This would have solicited more participation from the congregation.

Another weakness was the enormity of material covered in the seminar over a short period of time. Each weekly lecture was packed full of information. The third lecture covered the second step in the process, which was to study the text. This lecture only covered the surface of exegesis and hermeneutics, presenting the basics to the students. I felt like the information that was given to the students only introduced them to the basics. One student commented on the enormity of the material.

A third weakness was the sermon evaluations completed by selected members of the congregation. The evaluations completed by the 8 members of the congregation were a little too generous. While they did give feedback, most of it was positive. I believe the members were either afraid to give critical feedback or just did not want to hurt their pastor. I was honored by the evaluations they gave. However, not much constructive criticism was given from which I could make improvements. Only minor issues, such as the use of illustrations, introduction development, and mannerisms were critically observed. The evaluators were men and women with good credentials. I think I could have received more helpful remarks had I spent an hour with them in a meeting explaining what I needed them to watch for in the sermons.

Practical and Theological Reflections

The impact of the class was noted in several ways. About two weeks after the seminar had ended, one pastor associate friend attended the church of one of the students from my class. He had noted that the sermons of this particular pastor in the past were not as good as they should be, nor were they expository in nature. In fact, the comments were that this particular pastor would simply use a text as a springboard rather than diving into the meaning of that particular text. My friend called me with encouraging news one

Monday morning after he had attended this gentlemen's church. My friend told me that this student had been very faithful to the text of Scripture, and had preached an excellent expository sermon. In fact, his words were, "It was the best sermon that I had ever heard him preach." This was so encouraging to hear that my effort with this one particular pastor was having an impact on his sermons and the people of his congregation.

Additionally, one day I was at my veterinarian who happens to be a member of one of the churches whose pastor participated in the seminar on expository preaching. I mentioned to the veterinarian that his pastor had participated and how much I had grown to enjoy his fellowship. The doctor noted that he had observed a drastic change in his pastor's preaching style, even noting that he had noticed an "expository method" to his preaching. To hear these words from such a respected man in the community was incredibly encouraging.

Another encouraging benefit of the class was the impact that the seminar had on 3 individuals who participated in the class. Two individuals within the ministry of Heritage Baptist Church, who participated in the class, both surrendered to full-time preaching ministry, and Heritage Baptist Church licensed both to preach. One individual was an associate pastor of worship. During the class, he began to realize that he had lost a zeal for music ministry and came to the realization that God was calling him to preach. During the class, he resigned from his position, and with the help of the elders at the church, began searching for a church to pastor.

The church agreed to create a special time each Sunday afternoon for him to practice his expository preaching. With the guidance of the elders, this middle-aged man began preaching through the book of Philippians. His improvement was obvious to the

congregation. Many church members encouraged him, commenting to him that they had no idea he could preach. The church embraced his new calling and his desire to preach. The church agreed to pray for him, and extended him a period of time to find a church. Currently, he has several churches looking at him to be their new pastor.

The youngest man in the seminar surrendered to preach and was licensed by his home church. During the class, this young man was given several opportunities in the surrounding area to preach. Though this young preacher has much to learn, he is excited and God is using him in a great way. To think that I possessed a personal influence on his preaching style from the onset of his ministry is encouraging.

A huge theological implication of this class is that, because of my efforts to teach these men and encourage them to preach expository messages, a greater impact is being made on several churches in the local area. The camaraderie of the group grew as the class continued week after week. The class created sort of an accountability group among the preachers who attended.

Personal Reflections

I knew that pursuing the Doctor of Ministry degree would be challenging, due to the day-to-day constraints of local ministry. My time management was not as good as it could have been. However, several major changes in my local ministry caused the need for my focus to remain on my church ministry and family needs. During the course of the writing portion and the research itself, Heritage Baptist Church went through a major change in church government, from being a congregational-led church to an elder-led church. The process of developing leaders, preaching sermons to the congregation, writing a new church constitution, and putting out fires within the church took a major

toll on my motivation to complete my research. I had to remain focused on the issues of the church for about an eighteen-month period, which caused a huge delay in getting the initial chapters completed and the research organized and implemented. This entire process has been a test of my will and endurance. On a positive note, however, it has been good for my character and skills development. I was determined to finish the research with excellence. This research helped me develop my abilities to multi-task, put together a timeline, and to schedule events. Overall, this research caused me to grow in administration and delegating skills.

To my surprise, a second benefit of this research to my own preaching ministry was information gathered from my research concerning learning methods. I was oblivious to any of these theories, and the research aspect of the seminar helped me realize that people's learning styles are different, and I would benefit by considering the different ways people prefer to learn. The different learning models have enlightened my process and thinking concerning sermon construction and the need to try to make my sermons more compatible to a broader range of learners. I am attempting to adapt my approach to include more techniques that will enhance the communication of the Word of God without compromise.

This research has given me a sense of great accomplishment—not for personal glory, but rather for the glory of God and the good of his bride, the church. After hearing the responses of the men who participated in the class and some of the responses that I received from members in their individual churches, I realized the potential impact a simple class could yield on the Kingdom of God. If my seminar was able to help just a few preachers to be more faithful with the exposition of God's Word in their

proclamation, I feel I have been used by the Lord to strengthen the church. To that aim, I am encouraged that I have fulfilled only in part 2 Timothy 2:2 which says, “And the things which you have heard from me in the presence of many witnesses, these entrust to faithful men, who will be able to teach others also.”

Conclusions

This research has been such blessing to my personal walk with the Lord, solidifying my conviction that the only way to preach the Word of God is in an expository manner, being faithful to the original context of the original author of Scripture. In the beginning, I was uncertain how well I would do as a teacher of expository preaching. However, the class has encouraged me that I have not only conviction, but skills and knowledge that can be passed on to others in hopes that they will carry on the vision of the kind of faithful preaching that changes lives. My hope is that this research will have a long-lasting effect on the churches in the local area, and possibly that these students who participated will pass on what they have learned to other men under their care. Furthermore, I hope that this research can help others who have a vision to train faithful preachers.

APPENDIX 1

RECRUITING LETTER TO PASTORS AND CHURCHES

January 4, 2011

Dear Pastors of the Ellis/Hill BMA Association,

Beginning on February 7, 2011, I will be offering a *free* seminar at Heritage Baptist Church on Expository Preaching. This class is a requirement of my Doctoral program, which I am finishing up this year in expository preaching from Southern Baptist Theological Seminary in Louisville, Kentucky.

I have organized the seminar to meet on Mondays from 2-4 in the afternoon. I hope that this is a convenient time for most pastors/preachers. The design of the seminar is to provide a step-by-step process for the development of expository sermons. My desire is to equip young preachers who have not had the opportunity to be trained in preaching, as well as to help preachers who are experienced to become the most effective preacher of the Word!

This seminar is for any man who feels like they have a calling to “preach the Word.” I want to invite you and anyone in your church, including associate pastors, youth pastors, and teachers to this seminar. The number of students will be limited, so if you would like to participate, please respond as quickly as possible. I will base my decision on a first-come basis.

We will be using Haddon Robinson’s book, *Biblical Preaching*, as a textbook. The class will have a few assignments along the way. Each student will be required to develop a sermon in class and preach it in their local church, have it recorded, and return it to the class for evaluation.

Please feel free to call me with any questions. I would love for you or one of your staff members to attend my seminar. May the Lord bless you as you faithfully proclaim His Word.

In Christ,

Pastor Tim Gibson

“Preach the Word”

Expository Preaching: Practical Hands-On Step-by-Step Seminar



Dates: Monday afternoons from 2:30-4:30 p.m.
February 7- May 2

Where: Heritage Baptist Church, 1000 Butcher Road, Waxahachie, TX 75165
972.938.1438 (Church’s phone number)

Who: Any man who has a calling to preach the Word . . . both inexperienced and experienced! Pastors, youth-pastors, teachers!

What: A practical seminar providing a step-by-step (10 steps) process for the development of an expository sermon.

Tentative Schedule:

- February 7: Introduction to Expository Preaching: Definition, Defense, and History
February 14: Preparation to Expository Preaching: Philosophy, Prayer, Purity, and the Holy Spirit
February 21: Steps 1 & 2—Selecting & studying the text of Scripture
February 28: Step 3—Structuring the text into an exegetical outline and exegetical idea
March 7: Off-Week
March 14: Step 4—Subjecting the exegetical idea to developmental questions
March 21: Step 5 & 6—Formulating a homiletical proposition and purpose of the sermon
March 28: Step 7—Determining how to accomplish the purpose of the sermon
April 4: Step 8—Outlining the sermon
April 11: Step 9—Eight ways to fill in the sermon outline
April 18: Step 10—Preparing an introduction and conclusion
April 25: Listen and evaluate the sermons that the students preached in their own churches
May 2: Listen and evaluate the sermons that the students preached in their own churches

APPENDIX 2

SERMON OUTLINES AND PROPOSITIONS

Sermon 1: Ezra 7:10, Nehemiah 8:1-8—“The Key to Revival: An Emphasis on the Word”

Proposition: A key to spiritual renewal among God’s people are preachers who emphasize the Word in their personal lives and in their ministries.

1. The Preacher’s Devotion: His heart must be dominated by the Word (Ezra 7:10).
 - A. Wanting to know it
 - B. Wanting to live it
 - C. Wanting to teach it
2. The Preacher’s Duty: His ministry must be directed by the Word (Nehemiah 8:1-8)
 - A. The preacher must be known as a man of the Word (vv. 1-2).
 - B. The preacher must read the Word to the congregation (v. 3).
 - C. The preacher must elevate the Word among the congregation (vv. 4-5).
 - D. The preacher must exposit the Word to the congregation (vv. 7-8).
3. The Preacher’s Dream: The Word will inevitably renew the people’s lives.
 - A. There will be a longing for the Word (vv. 1-3).
 - B. There will be a listening to the Word (v. 3).
 - C. There will be an honoring of the Word (vv. 5).
 - D. There will be a renewed heart for genuine worship (v. 6).
 - E. There will be an obedience to the Word (vv. 13-18).

Sermon 2: 1 Tim 4:13-16; 2 Tim 2:1-2—“The Excellent Minister and His Ministry”

Proposition: The excellent minister emphasizes the Bible, fulfills his calling, is totally absorbed in his work, is growing spiritually, and is mentoring others.

1. The excellent minister will have a thoroughly biblical ministry (v. 13).
 - A. He will read Scripture to his flock.
 - B. He will exhort his flock to obey Scripture.
 - C. He will teach his flock by explaining Scripture.

2. The excellent minister will fulfill his calling by using his spiritual gift (v. 14).
3. The excellent minister will be totally absorbed in his work (v. 15a).
4. The excellent minister will be progressing in spiritual growth (vv. 15b-16).
5. The excellent minister will train other men who will pass on the torch (2 Tim 2:1-2).

Sermon 3: Matthew 28:16-20—“Make Disciples!”

Proposition: The mission of the church is to make disciples!

1. The Church must be available to Christ to fulfill our mission (v. 16).
2. The Church must worship Christ to fulfill its mission (vv. 17-18a).
3. The Church must submit to Christ to fulfill its mission. (v. 18b).
4. The Church must obey Christ by making disciples to fulfill its mission (vv. 19-20a).
 - A. Making disciples requires going.
 - B. Making disciples requires baptizing.
 - C. Making disciples requires faithful teaching (Luke 24:27).

Sermon 4: 2 Tim 3:16-4:6—“Why Preach the Word?”

Proposition: The Word of God must be preached because of the value of Scripture, accountability to God, opposition will increase, and the Church needs sober preachers.

1. Because of the value of Scripture! (3:16-17)
 - A. It is inspired by God.
 - B. It is profitable for saving, training, and equipping.
 - It is able to save.
 - It is able to teach.
 - It is able to reprove.
 - It is able to correct.
 - It is able to train in righteousness.
 - It is able to equip for every good work.
2. Because of accountability to God! (4:1)
3. Because opposition will increase! (4:3-4)
4. Because the Church desperately needs sober ministers! (4:5)

APPENDIX 3
SERMON EVALUATION FORM

Preacher's Name: _____

Evaluator's Name: _____

Date: _____ Place Preached: _____

Biblical Text Preached: _____

Rating Scale

1 **2** **3** **4** **5**

Needs Improvement **Good** **Excellent**

The Preacher and His Delivery

Posture

Clothing and Appearance

Eye contact and facial expressions

Mannerisms

Gestures

Voice

Rating Scale

1

2

3

4

5

**Needs
Improvement**

Good

Excellent

The Message and Its Content

Introduction

Exposition/Central Proposition

Illustrations

Relevance and Application

Exhortation

Conclusion

Summary Comments and Observations

APPENDIX 4

QUESTIONNAIRE: PRE- AND POST-SEMINARS

Agreement to Participate

The research in which you are about to participate is designed to evaluate the level of understanding you have as we begin our classes. This research is being conducted by Timothy D. Gibson for the purpose of obtaining research for his project dissertation addressing the training of ministers in the local church in the basics of expository preaching. In this research, you will answer basic questions about your understanding of the nature of the Scriptures, your calling, and information relating to expository preaching. Any information you provide will be held strictly confidential, and at no time will your name be reported, or your name identified with your responses. *Participation in this study is totally voluntary and you are free to withdraw from the study at any time.* By your completion of this survey, you are giving informed consent for the use of your responses in this research.

Demographic Information:

1. Please write your name:_____.

2. Circle the number of years you have been a Christian.

1-5 years 6-10 years 11-15 years 16-20 years 20+ years

3. Check all the following that relates to the education that you have completed.

- Doctoral degree
- Graduate/Master's/professional degree
- Associate's degree
- Some college or technical school
- Finished high school
- Some high school

4. Age

- Less than 20
- 20-30
- 31-40

- _____ 41-50
- _____ 51-60
- _____ 61+

5. How long have you served in ministry (both part-time and full-time)? _____
6. If you are in ministry currently, **where** are you serving, and **what** is your position?

7. Do you feel like God has “called” you into full time ministry? Yes No
8. Do you feel like God has “called” you to preach? Yes No
9. Have you ever preached (not a devotional)? Yes No
10. If you are, or have been, in the position of pastor/preacher, how many years have you been preaching? _____
11. Circle what would describe the majority of your preaching:

topical
 expository
 other: _____

Using the following scale, please write the number that corresponds to your feelings in response to the following statements.

1		2		3		4		5
Strongly Disagree	Disagree		Uncertain		Agree	Strongly Agree		

The Nature of Preaching

1. The nature of expository preaching helps prevent the preacher from imposing his own thoughts onto a given scriptural passage. _____
2. The context of a passage has no bearing on expository preaching.

3. Expository preaching is verse-by-verse explanation of the Bible.

4. No difference exists between topical and expository preaching.

5. The goal of expository preaching is to express the original authors' (God & human writers) intended meaning of a particular scriptural passage. _____
6. The expository preacher gathers verses from different scriptural passages to formulate the main theme of his sermon, rather than pulling the main theme from one designated passage. _____
7. Expository preaching is **NOT** concerned with contemporary relevance and application to the congregation. _____
8. Expository preaching could be as broad as giving an overview of an entire book (e.g. Romans), or as limited to one verse (e.g. Romans 5:1) as long as the intended meaning of a selected portion of Scripture is communicated. _____
9. Expository preaching is not interested in the details of a Scripture passage (e.g. words, grammar, literary genre, context, etc.) _____
10. Expository preaching is preaching that develops the point of a sermon directly from the main point of a particular passage of Scripture. _____
11. By design, I believe expository preaching is the most faithful way to preach God's Word. _____
12. I believe topical preaching is more valuable to the church's growth.

13. I believe topical preaching magnifies God's Word more than expository preaching. _____
14. I believe there are more advantages to expository preaching than topical preaching. _____
15. I believe that the method chosen—whether topical preaching or expository preaching is inconsequential and has no bearing on the Church.

16. I believe topical preaching is more effective than expository preaching.

17. I believe topical preaching best imitates the preaching of Christ and the Apostles.

18. Expository preaching increases the likelihood that the preacher will preach difficult and neglected passages and, over time, the whole counsel of God.

19. I believe that expository preaching promotes scripturally authoritative preaching better than topical preaching. _____
20. Expository preaching assumes that the entire Bible is relevant for all time and, therefore, should be preached. _____
21. As long as I preach from the Bible and reference Scripture, it does not matter what kind of preaching I choose. _____
22. Topical preaching is better suited to help the congregation become familiar with the Scriptures. _____
23. Topical preaching is superior to expository preaching, because the preacher can pick and choose which topics the congregation needs to hear.

24. The nature of expository preaching forces the preacher to be honest with any given scriptural passage in order to convey the real meaning. _____
25. Expository preaching is essential for the spiritual growth of the church.

Short Answer

1. What do you think is the most important aspect of preaching?
2. How do you understand the role of preaching? Explain.
3. How would you describe the method of your sermon preparation? Give details.
4. Do you feel confident and adequate to interpret and preach the Scriptures? Explain your methods/processes.
5. How would you rank your skills in Bible study? Explain.

6. Define and list some of the essential components of expository preaching.

Post-Seminar Questionnaire

1. What were the strengths and weaknesses of the seminar class?
2. How did this seminar change your thinking concerning preaching?
3. How did this seminar help improve your sermon preparation?
4. Do you think this seminar helped improve your Bible study for sermon preparation?
How?
5. Do you think that other preachers in our State Association would benefit from this seminar?
6. Would you feel that you have a better understanding of what expository preaching demands?
7. Describe the essential elements of expository preaching.
8. Give three reasons why expository preaching is the superior model for preaching.

APPENDIX 5

SERMON EVALUATION COMMENTS AND RATINGS

Table A1. Preaching response form: Sermon 1: Nehemiah 8:1-18.

Evaluator	Posture	Clothing & Appearance	Eye Contact & Facial Express	Mannerisms	Gestures	Voice	
Eval # 1	5	5	5	5	5	5	
Eval # 2	5	5	5	5–scratched temple	5	5	
Eval # 3	5	5	5	5–scratched face often	5	5	
Eval # 4	5	5	5	5	5	5	
Eval # 5	5	5	5	4–maybe touches face too much	5	5	
Eval # 6	5	5	4	5	4	5	
Eval # 7	5	4	4	5	4	5	
Eval # 8	5–leans over	5	4.5–tied to notes	5–touches face too much	4–left hand is clinched	5	
Evaluator	Intro	Exposition/ CP	Illus	Relevance & App	Exhortation	Concl	Summary
Eval # 1	5	5	4	5	4–need more	5	5
Eval # 2	4	5	3	4	5	4	-
Eval # 3	4	5	4	5	4	5	-
Eval # 4	5	5	5	5	5	5	5–biblical; solid exp.
Eval # 5	5	5	4	5	5	5	well done
Eval # 6	3–more backgrnd	4	5	5	4	4	5
Eval # 7	3–more backgrnd	5	4	4	4	4	-
Eval # 8	5	5	4–few illus	5	5	5	5–Exposition true to text

Table A2. Preaching response form: Sermon 2: 2 Timothy 3:16-4:6

Evaluator	Posture	Clothing & Appearance	Eye Contact & Facial Expressions	Mannerisms	Gestures	Voice	
Eval # 1	5	5	5	5	5	5	
Eval # 2	5	5	5	5–didn't touch face	5	5	
Eval # 3	5	5	5	5	5	5	
Eval # 4	5	5	5	5	5	5	
Eval # 5	5	5	5	5	5	5	
Eval #6	5	5	5–maybe a little too much use of notes	5	5	5	
Eval # 7	5	5	5	5	5	5	
Eval # 8	5	5	4.5–tied to manuscript	4.5–still clenching pulpit	4.5–pulpit is 'safe zone'	5	
Evaluator	Intro	Exposition/ CP	Illus	Relevance & App	Exhort	Concl	Summary
Eval # 1	5	5–greatest strength	5	5–making progress	5	5	5
Eval # 2	5–good illus	5	5	5	5	4	5–good sermon
Eval # 3	5	5	5	5	5	5	5–love the message
Eval # 4	5–sparks interest	5	5	5	5	5–well done	5
Eval # 5	5–good interest	5–very clear statement of thesis	5	5	5	5	5–passion obvious
Eval # 6	5	5	4	5	5	5	5
Eval # 7	4	5	4	5	5	5	-
Eval # 8	5	5	5 Excellent – Much Better	5	5	5	5

Table A3. Preaching response form: Sermon 3: Matthew 28:16-20

Evaluator	Pos- ture	Clothing & Appearance	Eye Contact & Facial Expressions	Mannerisms	Gestures	Voice	
Eval # 1	5	5	5-usually appropriate	4-often repeats ends of sentences	4-needs variation	5 very – clear	
Eval # 2	4	4	4	4	4	5	
Eval # 3	5	5	5	5	5	5	
Eval # 4	5	5	5	5	5	5	
Eval # 5	5	5	5	5	5	5-stern, good	
Eval #6	5	5	5	5	4	4- powerful	
Eval # 7	5	5	5	5	5	5	
Eval # 8	5	5	5-would like more contact	5	5	5	
Evaluator	Intro	Exposition/ CP	Illus	Relevance & App	Exhort	Concl	Summary
Eval # 1	4	5- proposition was plain and clear, easy to remember	5	5-very relevant to current situation	5	5	-
Eval # 2	4-good	5	4	5	5	5	-
Eval # 3	5-great attention grabbing stats	5	4-not many illus	5	5	5	5
Eval # 4	4	5	5	5	4	5	5
Eval # 5	5- convicting	5	5	5	5	5	5-good closing illus
Eval # 6	5	5	5	5	5	5	-
Eval # 7	5	4-maybe overstated	5	5	5	5	5-good exp. & delivery
Eval # 8	5-very provoking	5-clear, well organized	5	5	5	5	-

Table A4. Preaching response form: Sermon 4: 2 Timothy 3:16-4:5

Evaluator	Posture	Clothing & Appearance	Eye Contact & Facial Expressions		Mannerisms	Gestures	Voice
Eval # 1	5	5	5		5	5	5
Eval # 2	5	5	5		5	5	5
Eval # 3	5	5	5		5	5	5
Eval # 4	5	5	5		5	5	5
Eval # 5	5	5	5		5	5	5
Eval #6	5	5	4—maybe a little too much use of notes		5	5	5
Eval # 7	5	5	5		5	5	5
Eval # 8	5	5	5		5	5	5
Evaluator	Intro	Exposition/ CP	Illus	Relevance & App	Exhort	Concl	Summary
Eval # 1	5— backgrnd given	5	5	5	5	5— reiterated points	5— faithful to the text
Eval # 2	4	5	4	5	5	5	5- good message
Eval # 3	4	5	5	4	4	4	5
Eval # 4	5—solid	4	4	5	4	5—good summary	5
Eval # 5	5	5	5	5	5	5	5
Eval # 6	5-good review	5	5	5	5	5	5
Eval # 7	5	5—clear	5	5	5	5— reviewed	-
Eval # 8	5	5	5	5	5	5	5

APPENDIX 6

ATTENDANCE RECORD

Table A5. Attendance record

Date	Stud # 1	Stud # 2	Stud # 3	Stud # 4	Stud # 5	Stud # 6	Stud # 7	Stud # 8	Stud # 9	Stud # 10
Feb 7	X	X	X	X	X	X	X	-	-	-
Feb 14	X	X	X	X	X	X	X	X	X	X
Feb 21	X	-	-	X	X	X	X	X	X	X
Feb 28	X	X	X	-	X	X	X	X	X	X
Mar 7	Off Week									
Mar 14	Off Week									
Mar 21	X	X	X	X	-	X	X	X	-	-
Mar 28	X	X	X		X	X	X	X	X	X
April 4	-	-	X	X	X	X	-	X	X	X
Apr 11	ELECTRICITY OUT									
Apr 18	X	X	X	X	X	-	X	X	-	X
Apr 25	X	X	X	X	X	X	X	-	-	X
May 2	X	X	X	X	X	X	X	-	-	X
May 9	X	X	X	X	X	X	X	-	-	X
TOTAL	10/11	9/11	10/11	9/11	10/11	10/11	10/11	7/11	5/11	9/11
%	91	82	91	82	91	91	91	64	45	82

APPENDIX 7

OBJECTIVE DATA FROM PRE- AND POST-SURVEYS

Table A6. Actual responses of focus group to question 1

Question 1: The nature of expository preaching helps prevent the preacher from imposing his own thoughts onto a given scriptural passage.				
Pre-Test			Post-Test	
Possible Responses	Respondents	Percentage	Respondents	Percentage
Strongly Disagree (1)	0	0 %	0	0 %
Disagree (2)	0	0 %	1	12.5 %
Uncertain (3)	0	0 %	0	0 %
Agree (4)	3	37.5 %	1	12.5 %
Strongly Agree (5)	5	62.5 %	6	75 %
AVERAGES			36/8=4.5	
			37/8= 4.625	
Conclusion: Significantly improved though the average worsened. There was a 20% increase toward strongly agree.				

Table A7. Actual responses of focus group to question 2

Question 2: The context of a passage has no bearing on expository preaching.				
Pre-Test			Post-Test	
Possible Responses	Respondents	Percentage	Respondents	Percentage
Strongly Disagree (1)	7	87.5 %	8	100 %
Disagree (2)	0	0 %	0	0 %
Uncertain (3)	1	12.5 %	0	0 %
Agree (4)	0	0 %	0	0 %
Strongly Agree (5)	0	0 %	0	0 %
AVERAGES			8/8=1.0	
			10/8= 1.25	
Conclusion: Slight improvement. There was a 14% increase toward strongly disagree.				

Table A8. Actual responses of focus group to question 3

Question: Expository preaching is verse-by-verse explanation of the Bible.				
Pre-Test			Post-Test	
Possible Responses	Respondents	Percentage	Respondents	Percentage
Strongly Disagree (1)	0	0 %	0	0 %
Disagree (2)	1	12.5 %	0	0 %
Uncertain (3)	0	0 %	0	0 %
Agree (4)	3	37.5 %	2	25 %
Strongly Agree (5)	4	50.0 %	6	75 %
AVERAGES				
		34/8= 4.25	38/8=4.75	
Conclusion: Significant improvement. There was a 50% increase toward strongly agree.				

Table A9. Actual responses of focus group to question 4

Question 4: There is no difference between topical and expository preaching.				
Pre-Test			Post-Test	
Possible Responses	Respondents	Percentage	Respondents	Percentage
Strongly Disagree (1)	4	50.0 %	6	75 %
Disagree (2)	4	50.0 %	2	25 %
Uncertain (3)	0	0 %	0	0 %
Agree (4)	0	0 %	0	0 %
Strongly Agree (5)	0	0 %	0	0 %
AVERAGES				
		12/8= 1.5	10/8=1.25	
Conclusion: Significant improvement. There was a 50% increase toward strongly disagree.				

Table A10. Actual responses of focus group to question 5

Question 5: The goal of expository preaching is to express the original authors (God & human writer) intended meaning of a particular scriptural passage.				
Pre-Test			Post-Test	
Possible Responses	Respondents	Percentage	Respondents	Percentage
Strongly Disagree (1)	0	0 %	0	0 %
Disagree (2)	0	0 %	0	0 %
Uncertain (3)	0	0 %	0	0 %
Agree (4)	0	0 %	1	12.5 %
Strongly Agree (5)	8	100 %	7	87.5 %
AVERAGES			39/8=4.875	
Conclusion: Slight worsening. There was a 12.5% decrease away from strongly agree.				

Table A11. Actual responses of focus group to question 6

Question 6: The expository preacher gathers verses from different scriptural passages to formulate the main theme of his sermon, rather than pulling the main theme from one designated passage.				
Pre-Test			Post-Test	
Possible Responses	Respondents	Percentage	Respondents	Percentage
Strongly Disagree (1)	5	62.5 %	6	75 %
Disagree (2)	2	25.0 %	2	25 %
Uncertain (3)	0	0 %	0	0 %
Agree (4)	1	12.5 %	0	0 %
Strongly Agree (5)	0	0 %	0	0 %
AVERAGES			10/8=1.25	
Conclusion: Slight improvement. There was a 20% increase toward strongly disagree.				

Table A12. Actual responses of focus group to question 7

Question 7: Expository preaching is NOT concerned with contemporary relevance and application to the congregation.				
Pre-Test			Post-Test	
Possible Responses	Respondents	Percentage	Respondents	Percentage
Strongly Disagree (1)	6	75.0 %	8	100 %
Disagree (2)	0	0 %	0	0 %
Uncertain (3)	2	25.0 %	0	0 %
Agree (4)	0	0 %	0	0 %
Strongly Agree (5)	0	0 %	0	0 %
AVERAGES			12/8= 1.5	8/8=1.0
Conclusion: Slight improvement. There was a 33% increase toward strongly disagree.				

Table A13. Actual responses of focus group to question 8

Question 8: Expository preaching could be as broad as giving an overview of an entire book (e.g. Romans), or limited to one verse (e.g. Romans 5:1) as long as the intended meaning of a selected portion of Scripture is communicated.				
Pre-Test			Post-Test	
Possible Responses	Respondents	Percentage	Respondents	Percentage
Strongly Disagree (1)	0	0 %	0	0 %
Disagree (2)	0	0 %	0	0 %
Uncertain (3)	1	12.5 %	0	0 %
Agree (4)	2	25.0 %	2	25 %
Strongly Agree (5)	5	62.5 %	6	75 %
AVERAGES			36/8= 3=4.5	38/8=4.75
Conclusion: Slight improvement. There was a 20% increase toward strongly agree.				

Table A14. Actual responses of focus group to question 9

Question 9: Expository preaching is not interested in the details of a scripture passage (e.g. words, grammar, literary genre, context, etc.)				
Pre-Test			Post-Test	
Possible Responses	Respondents	Percentage	Respondents	Percentage
Strongly Disagree (1)	6	75.0 %	8	100 %
Disagree (2)	1	12.5 %	0	0 %
Uncertain (3)	0	0 %	0	0 %
Agree (4)	1	12.5 %	0	0 %
Strongly Agree (5)	0	0 %	0	0 %
AVERAGES			8/8=1.0	
Conclusion: Slight improvement. There was a 33% increase toward strongly disagree.				

Table A15. Actual responses of focus group to question 10

Question 10: Expository preaching is preaching which develops the point of a sermon directly from the main point of a particular passage of Scripture.				
Pre-Test			Post-Test	
Possible Responses	Respondents	Percentage	Respondents	Percentage
Strongly Disagree (1)	0	0 %	0	0 %
Disagree (2)	0	0 %	0	0 %
Uncertain (3)	1	12.5 %	0	0 %
Agree (4)	4	50.0 %	1	12.5%
Strongly Agree (5)	3	37.5 %	7	87.5 %
AVERAGES			39/8=4.875	
Conclusion: Significant improvement. There was a 133% increase toward strongly agree.				

Table A16. Actual responses of focus group to question 11

Question 11: I believe expository preaching is by design the most faithful way to preach God's Word.				
Pre-Test			Post-Test	
Possible Responses	Respondents	Percentage	Respondents	Percentage
Strongly Disagree (1)	0	0 %	0	0 %
Disagree (2)	0	0 %	0	0 %
Uncertain (3)	1	12.5 %	0	0 %
Agree (4)	2	25.0 %	2	25 %
Strongly Agree (5)	5	62.5 %	6	75 %
AVERAGES			38/8=4.75	
Conclusion: Slight improvement. There was a 20% increase toward strongly agree.				

Table A17. Actual responses of focus group to question 12

Question 12: I believe topical preaching is more valuable to the church's growth.				
Pre-Test			Post-Test	
Possible Responses	Respondents	Percentage	Respondents	Percentage
Strongly Disagree (1)	2	25.0 %	4	50 %
Disagree (2)	5	62.5 %	4	50 %
Uncertain (3)	1	12.5 %	0	0 %
Agree (4)	0	0 %	0	0 %
Strongly Agree (5)	0	0 %	0	0 %
AVERAGES			12/8=1.5	
Conclusion: Significant improvement. There was a 100% increase toward strongly disagree.				

Table A18. Actual responses of focus group to question 13

Question 13: I believe topical preaching magnifies God's Word more than expository preaching.				
Pre-Test			Post-Test	
Possible Responses	Respondents	Percentage	Respondents	Percentage
Strongly Disagree (1)	4	50.0 %	4	50 %
Disagree (2)	3	37.5 %	3	37.5 %
Uncertain (3)	1	12.5 %	0	0 %
Agree (4)	0	0 %	1	12.5 %
Strongly Agree (5)	0	0 %	0	0 %
AVERAGES			13/8= 1.625	
			14/8=1.75	
Conclusion: Worsened slightly. One individual stated they agreed with the question.				

Table A19. Actual responses of focus group to question 14

Question 14: I believe there are more advantages to expository preaching than to topical preaching.				
Pre-Test			Post-Test	
Possible Responses	Respondents	Percentage	Respondents	Percentage
Strongly Disagree (1)	0	0 %	0	0 %
Disagree (2)	0	0 %	1	13.5 %
Uncertain (3)	1	12.5 %	0	0 %
Agree (4)	3	37.5 %	0	0 %
Strongly Agree (5)	4	50.0 %	7	87.5 %
AVERAGES			35/8= 4.375	
			37/8=4.625	
Conclusion: Significantly improved. There was a 75% increase toward strongly agree.				

Table A20. Actual responses of focus group to question 15

Question 15: I believe that the method chosen—whether topical preaching or expository preaching—is inconsequential and has no bearing on the Church.				
Pre-Test			Post-Test	
Possible Responses	Respondents	Percentage	Respondents	Percentage
Strongly Disagree (1)	3	37.5 %	6	75 %
Disagree (2)	3	37.5 %	2	25 %
Uncertain (3)	1	12.5 %	0	0 %
Agree (4)	0	0 %	0	0 %
Strongly Agree (5)	1	12.5 %	0	0 %
AVERAGES			17/8= 2.125	
			10/8=1.25	
Conclusion: Significantly improved. There was a 100% increase toward strongly disagree.				

Table A21. Actual responses of focus group to question 16

Question 16: I believe topical preaching is more effective than expository preaching.				
Pre-Test			Post-Test	
Possible Responses	Respondents	Percentage	Respondents	Percentage
Strongly Disagree (1)	3	37.5 %	4	50 %
Disagree (2)	4	50.0 %	4	50 %
Uncertain (3)	1	12.5 %	0	0 %
Agree (4)	0	0 %	0	0 %
Strongly Agree (5)	0	0 %	0	0 %
AVERAGES			14/8= 1.75	
			12/8=1.5	
Conclusion: Slight improvement. There was a 33% increase toward strongly disagree.				

Table A22. Actual responses of focus group to question 17

Question 17: I believe topical preaching best imitates the preaching of Christ and the Apostles.				
Pre-Test			Post-Test	
Possible Responses	Respondents	Percentage	Respondents	Percentage
Strongly Disagree (1)	3	37.5 %	6	75 %
Disagree (2)	1	12.5 %	0	0 %
Uncertain (3)	1	12.5 %	1	12.5 %
Agree (4)	2	25.0 %	0	0 %
Strongly Agree (5)	1	12.5 %	1	12.5 %
AVERAGES			21/8= 2.625	
			14/8=1.75	
Conclusion: Significant improvement. There was a 100% increase toward strongly disagree.				

Table A23. Actual responses of focus group to question 18

Question 18: Expository preaching increases the likelihood that the preacher will preach difficult and neglected passages, and over time, the whole counsel of God.				
Pre-Test			Post-Test	
Possible Responses	Respondents	Percentage	Respondents	Percentage
Strongly Disagree (1)	0	0 %	0	0 %
Disagree (2)	0	0 %	0	0 %
Uncertain (3)	1	12.5 %	0	0 %
Agree (4)	2	25.0 %	1	12.5 %
Strongly Agree (5)	5	62.5 %	7	87.5 %
AVERAGES			36/8= 4.50	
			39/8=4.875	
Conclusion: Significant improvement. There was a 40% increase toward strongly agree.				

Table A24. Actual responses of focus group to question 19

Question 19: I believe that expository preaching promotes scripturally authoritative preaching better than does topical preaching.				
Pre-Test			Post-Test	
Possible Responses	Respondents	Percentage	Respondents	Percentage
Strongly Disagree (1)	0	0 %	0	0 %
Disagree (2)	0	0 %	0	0 %
Uncertain (3)	1	12.5 %	0	0 %
Agree (4)	2	25.0 %	1	12.5 %
Strongly Agree (5)	5	62.5 %	7	87.5 %
AVERAGES				
		36/8= 4.50	39/8=4.875	
Conclusion: Significant improvement. There was a 40% increase toward strongly agree.				

Table A25. Actual responses of focus group to question 20

Question 20: Expository preaching assumes that the entire Bible is relevant for all time and, therefore, should be preached.				
Pre-Test			Post-Test	
Possible Responses	Respondents	Percentage	Respondents	Percentage
Strongly Disagree (1)	0	0 %	0	0 %
Disagree (2)	0	0 %	0	0 %
Uncertain (3)	0	0 %	0	0 %
Agree (4)	2	25.0 %	1	12.5 %
Strongly Agree (5)	6	75.0 %	7	87.5 %
AVERAGES				
		38/8= 4.75	39/8=4.875	
Conclusion: Slight improvement. There was a 17% increase toward strongly agree.				

Table A26. Actual responses of focus group to question 21

Question 21: It does not matter what kind of preaching I choose, as long as I preach from the Bible and reference Scripture.				
Pre-Test			Post-Test	
Possible Responses	Respondents	Percentage	Respondents	Percentage
Strongly Disagree (1)	5	62.5 %	4	50 %
Disagree (2)	1	12.5 %	2	25 %
Uncertain (3)	1	12.5 %	1	12.5 %
Agree (4)	0	0 %	1	12.5 %
Strongly Agree (5)	1	12.5 %	0	0 %
AVERAGES			15/8= 1.875	
Conclusion: Slightly worse. There was a 20% decrease away from strongly disagree, though the average stayed the same.				

Table A27. Actual responses of focus group to question 22

Question 22: Topical preaching is better suited to help the congregation become familiar with the Scriptures.				
Pre-Test			Post-Test	
Possible Responses	Respondents	Percentage	Respondents	Percentage
Strongly Disagree (1)	4	50.0 %	8	100 %
Disagree (2)	3	37.5 %	0	0 %
Uncertain (3)	1	12.5 %	0	0 %
Agree (4)	0	0 %	0	0 %
Strongly Agree (5)	0	0 %	0	0 %
AVERAGES			13/8= 1.625	
Conclusion: Significant improvement. There was a 100% increase toward strongly disagree.				

Table A28. Actual responses of focus group to question 23

Question 23: Topical preaching is superior to expository preaching, because the preacher can pick and choose which topics the congregation needs to hear.				
Pre-Test			Post-Test	
Possible Responses	Respondents	Percentage	Respondents	Percentage
Strongly Disagree (1)	4	50.0 %	7	87.5 %
Disagree (2)	2	25.0 %	0	0 %
Uncertain (3)	1	12.5 %	0	0 %
Agree (4)	1	12.5 %	1	12.5 %
Strongly Agree (5)	0	0 %	0	0 %
AVERAGES			11/8=1.375	
			15/8= 1.875	
Conclusion: Significant improvement. There was a 75% increase toward strongly disagree.				

Table A29. Actual responses of focus group to question 24

Question 24: The nature of expository preaching forces the preacher to be honest with any given scriptural passage to convey the real meaning.				
Pre-Test			Post-Test	
Possible Responses	Respondents	Percentage	Respondents	Percentage
Strongly Disagree (1)	0	0 %	0	0 %
Disagree (2)	0	0 %	0	0 %
Uncertain (3)	0	0 %	0	0 %
Agree (4)	3	37.5 %	0	0 %
Strongly Agree (5)	5	62.5 %	8	100 %
AVERAGES			40/8=5.0	
			37/8= 4.625	
Conclusion: Significant improvement. There was a 60% increase toward strongly agree.				

Table A30. Actual responses of focus group to question 25

Question 25: Expository preaching is essential for the spiritual growth of the church.				
Pre-Test			Post-Test	
Possible Responses	Respondents	Percentage	Respondents	Percentage
Strongly Disagree (1)	0	0 %	0	0 %
Disagree (2)	0	0 %	0	0 %
Uncertain (3)	2	25.0 %	0	0 %
Agree (4)	0	0 %	1	12.5 %
Strongly Agree (5)	6	75.0 %	7	87.5 %
AVERAGES			39/8=4.875	
			36/8= 4.5	
Conclusion: Slight improvement. There was a 17% increase toward strongly agree.				

Table A31: Focus group averages of responses to the questionnaire

Question	Pre-test Average	Post-test Average	Expected Response	% Improvement (I) or Worsen (W)	Comments/Observations
1	4.625	4.5	5.0	20 % I	Though the average worsened, there was slight improvement toward strongly agree
2	1.25	1.0	1.0	14 % I	Slight Improvement
3	4.25	4.75	5.0	50 % I	Significant Improvement
4	1.5	1.25	1.0	50 % I	Significant Improvement
5	5.0	4.875	5.0	12.5 % W	Slightly Worsened
6	1.375	1.25	1.0	20 % I	Slight Improvement
7	1.5	1.0	1.0	33 % I	Significant Improvement
8	4.5	4.75	5.0	20 % I	Slight Improvement
9	1.5	1.0	1.0	33 % I	Significant Improvement
10	4.25	4.875	5.0	133 % I	Significant Improvement
11	4.5	4.75	5.0	20 % I	Slight Improvement
12	1.875	1.5	1.0	100 % I	Significant Improvement
13	1.625	1.75	1.0	- W	Worsened slightly – one student agreed with the statement
14	4.375	4.625	5.0	75 % I	Significant Improvement
15	2.125	1.25	1.0	100 % I	Significant Improvement
16	1.75	1.50	1.0	33 % I	Significant Improvement
17	2.625	1.75	1.0	100 % I	Significant Improvement
18	4.50	4.875	5.0	40 % I	Significant Improvement
19	4.50	4.875	5.0	40 % I	Significant Improvement
20	4.75	4.875	5.0	17 % I	Slight Improvement
21	1.875	1.875	1.0	20 % W	Though the average stayed the same, there was a decrease away from strongly disagree.
22	1.625	1.0	1.0	100 % I	Significant Improvement
23	1.875	1.375	1.0	75 % I	Significant Improvement
24	4.625	5.0	5.0	60 % I	Significant Improvement
25	4.5	4.875	5.0	17 % I	Slight Improvement

APPENDIX 8

OBJECTIVE DATA FROM ONE STUDENT

Table A32: Actual responses of the youngest and least experienced student

Question	Pre-test	Post-test	Expected Response	Comments
1	5	2	5	Worsened
2	3	1	1	Significantly Improved
3	4	4	5	Stayed Same
4	2	1	1	Improved
5	5	5	5	Stayed Same
6	2	1	1	Improved
7	3	1	1	Significantly Improved
8	3	5	5	Significantly Improved
9	4	1	1	Significantly Improved
10	3	5	5	Significantly Improved
11	4	4	5	Stayed Same
12	3	1	1	Significantly Improved
13	3	1	1	Significantly Improved
14	4	5	5	Improved
15	3	1	1	Significantly Improved
16	3	1	1	Significantly Improved
17	3	1	1	Significantly Improved
18	3	5	5	Significantly Improved
19	3	5	5	Significantly Improved
20	4	5	5	Improved
21	5	3	1	Improved
22	3	1	1	Significantly Improved
23	3	1	1	Significantly Improved
24	4	5	5	Improved
25	3	5	5	Significantly Improved

APPENDIX 9

LECTURE No. 1: INTRODUCTION TO EXPOSITORY PREACHING

Goal of Lesson # 1—*Introduction to Expository Preaching*. This session will provide an introduction to expository preaching by defining it and proving the supremacy of it. A brief history of expository preaching will also be examined.

1. The **SERIOUSNESS** of Preaching: James 3:1, Hebrews 13:17, Acts 18:24, 2 Timothy 4:1-4, and Colossians 1:25.
2. **WHAT** is Expository Preaching?

Haddon Robinson: “Expository preaching is the communication of a biblical concept, derived from and transmitted through a historical, grammatical, and literary study of a passage in its context, which the Holy Spirit first applies to the personality and experience of the preacher, then through him to his hearers” (p. 20).

3. **Five ingredients to an Expository Sermon:**
 - A. The passage **GOVERNS** the sermon.
 - B. The expositor communicates a **CONCEPT**.
 - C. The concept comes from the **TEXT**.
 - D. The concept is applied to the **EXPOSITOR**.
 - E. The concept is applied to the **HEARERS**.

4. **3 types of Preaching:**
 - A. **TOPICAL**—usually combines a series of Bible verses that loosely connect with a theme.
 - B. **TEXTUAL**—preaching uses a short text or passage that generally serves as a gateway into whatever subject the preachers chooses to address.

C. **EXPOSITORY**—focuses predominantly on the text(s) under consideration along with (their) contexts(s). Exposition normally concentrates on a single text of Scripture.

5. **What Expository Preaching is NOT:** (*Rediscovering Expository Preaching*, John MacArthur)

- A. It is not a commentary running from word-to-word and verse-to-verse without unity, outline, and pervasive drive.
- B. It is not rambling comments and offhand remarks about a passage without a background of thorough exegesis and logical order.
- C. It is not a mass of disconnected suggestions and inferences based on the surface meaning of a passage, but not sustained by a depth-and-breadth study of the text.
- D. It is not pure exegesis, no matter how scholarly if it lacks a theme, thesis, outline, and development,.
- E. It is not a mere structural outline of a passage with a few supporting comments, but without other rhetorical and sermonic elements.
- F. It is not a topical homily using scattered parts of the passage, but omitting discussion of other equally important parts.
- G. It is not a chopped-up collection of grammatical findings and quotations from commentaries without a fusing of these elements into a smooth, flowing, interesting, and compelling message.
- H. It is not a Sunday School-lesson-type of discussion that has an outline of the contents, informality, and fervency, yet lacks sermonic structure and rhetorical ingredients.
- I. It is not a Bible reading that links a number of scattered passages treating a common theme, but fails to handle any of them in a thorough, grammatical, and contextual manner.
- J. It is not the ordinary devotional or prayer-meeting talk that combines running commentary, rambling remarks, disconnected suggestions, and personal reactions into a semi-inspirational discussion, but lacks the benefit of the basic exegetical-contextual study and persuasive elements.

6. **WHY preach expository messages?**

- A. Expository preaching best achieves the biblical intent of preaching: delivering God's message.
- B. Expository preaching promotes scripturally authoritative preaching.
- C. Expository preaching magnifies God's Word.
- D. Expository preaching provides a storehouse of preaching material.
- E. Expository preaching develops the pastor as a man of God's Word.
- F. Expository preaching ensures the highest level of Bible knowledge for the flock.
- G. Expository preaching leads to thinking and living biblically.
- H. Expository preaching encourages both depth and comprehensiveness.
- I. Expository preaching forces the treatment of hard-to interpret texts.
- J. Expository preaching allows for handling broad theological themes.
- K. Expository preaching keeps preachers away from ruts and hobby horses.
- L. Expository preaching prevents the insertion of human ideas.
- M. Expository preaching guards against misinterpretation of the biblical text.
- N. Expository preaching imitates the preaching of Christ and the apostles.
- O. Expository preaching brings out the best in the expositor.

7. **Identifying the BIG IDEA of a Text: Development of a Subject & Complement**

- A. Identifying the **SUBJECT**: What is the author talking about? What is the author's main idea?
- B. Identifying the **COMPLEMENT**: What is the author saying about the subject?

Examples:

1. **Psalm 117:** “Praise the Lord, all nations; Extol him, all you people! For his love is strong, his faithfulness eternal.”

Subject:

Complement:

2. **1 Timothy 2:1-8**

Subject:

Complement:

3. **1 Timothy 3:1-7**

Subject:

Complement:

4. **1 Timothy 5:1-2**

Subject:

Complement:

5. **1 Timothy 2:8-15*** (This is the one we are going to use for the entire class.)

Subject:

Complement:

APPENDIX 10

LECTURE No. 2: THE PREPARATION OF THE PREACHER: PRAYER, PURITY, AND POWER

Goal of the Lesson # 2: Preparation for expository preaching. This session will examine the importance of the expositor's preparation, including his philosophy, prayer, purity and the Spirit's power.

1. The Necessity of **PRAYER!**

James E. Rosscup—"Prayer is not an elective but the principal element in the kaleidoscope of spiritual characteristics that mark a preacher. These traits unite into a powerful spiritual force; they build a spokesman for God. Jesus, the finest model, and other effective spokesmen for God have been mighty in prayer, coupled with the virtues of godliness and dependence on God—the composite of spiritual qualities that center in prayer is conspicuous in God's long line of proclaimers in the Old Testament, the New Testament, and in church history—even to the present day. Some books on essentials for preaching slight prayer, but others acknowledge its invaluable role. Preachers who follow the biblical model take prayer very seriously. In sermon preparation, they step themselves in prayer.

*A. Prayer is necessary for personal **GODLINESS** (1 Timothy 4).*

*B. Prayer is necessary to ensure **DEPENDENCE** on the power of God (John 15:5).*

Example: Nehemiah's Passionate Prayer: Nehemiah 1:5-11

- Nehemiah's prayer began with **ADORATION** (v. 5).
- Nehemiah's prayer had an urgent **DEPENDENCE** (v. 6a).
- Nehemiah's prayer included **CONFESSION** & repentance (vv. 6b-7).
- Nehemiah's prayer was according to the **WILL** of God, the **HEART** of God, the **PROMISES** of God, and the **GLORY** of God (vv. 8-11).

2. The Necessity of PURITY (1 Timothy 6:11-14)

A. A Man of God is marked by that from which he FLEES (v. 11).

B. A Man of God is marked by that after which He FOLLOWS (v. 11b).

- RIGHTEOUSNESS
- GODLINESS
- FAITH & LOVE
- PERSEVERANCE
- GENTLENESS

C. A man of God is known by that for which He FIGHTS (v. 12).

D. A Man of God is known by that to which He is FAITHFUL (vv. 13-14)

3. The Necessity of POWER—the Spirit’s Power!

“One of the great perils that face preachers is the problem of hyper-intellectualism, that is the constant danger of lapsing into a purely cerebral form of proclamation, which falls exclusively upon the intellect. Men become obsessed with doctrine and end up as brain-oriented preachers. There is consequently a fearful impoverishment in their hearers emotionally, devotionally, and practically. Such pastors are men of books and not men of people; they know the doctrines, but they know nothing of the emotional side of religion. They set little store upon experience or upon constant fellowship and interaction with almighty God. It is one thing to explain the truth of Christianity to men and women; it is another thing to feel the overwhelming power of the sheer loveliness and enthrallment of Jesus Christ and to communicate that dynamically to the whole person who listens so that there is a change of such dimensions that he loves Him with all his heart and soul and mind and strength” [Geoffrey Thomas, “Powerful Preaching,” *The Preacher and Preaching*, ed. Samuel Logan Jr. (Phillipsburg, NJ: Presbyterian and Reformed Publishing Co., 1986), 369.]

“It is my deep conviction that the greatest deficiency in contemporary expositional ministry is powerlessness; in other words, preaching that is devoid of the vitality of the Holy Spirit. The puritans of Old referred to it simply as “that certain unction.” Others have spoken of it as the “anointing” (G. Azurdia Arturo III, *Spirit Empowered Preaching*, 12).

Richard Baxter—“All our work must be done spiritually, as men possessed by the Holy Ghost.”

Thesis: The efficacious empowerment of the Spirit of God is indispensable to the ministry of proclamation.

Why then is the ministry of the Spirit so **IGNORED** in our day and in our ministries?

1 reason: Because we do not have a proper understanding of human **DEPRAVITY** and the necessity of the Sovereign Holy Spirit.

Consider:

- **Jeremiah 17:9**—“The heart is more deceitful than all else and is desperately sick; who can understand it.”
- **Eph 4:17-18**—unbelievers walk “in the futility of their mind, being darkened in their understanding, excluded from the life of God, because of the ignorance that is in them, because of the hardness of their heart.”
- **Eph 2:1**—the unregenerate are “dead in trespasses and sins.”
- **2 Cor 4:4**—unbelievers are “blinded by the god of this world.”

Spurgeon—“I shall not attempt to teach a tiger the virtues of vegetarianism; but I shall as hopefully attempt that task as I would try to convince an unregenerate man of the truths revealed by God concerning sin, and righteousness and judgment to come. These spiritual truths are repugnant to carnal men, and the carnal mind cannot receive the things of God. Gospel truth is diametrically opposed to fallen nature; and if I have not a power much stronger than that which lies in moral persuasion, or in my own explanations and arguments, I have undertaken a task in which I am sure of defeat . . . *except the Lord endow us with power from on high, our labor must be in vain*, and our hopes must end in disappointment.”

Does the Scripture teach a vitality of the Spirit?

Luke 24:46-48—“Thus it is written, that the Christ should suffer and rise again from the dead the third day; and that repentance for forgiveness of sins should be proclaimed in His name to all the nations, beginning from Jerusalem. *You are witnesses* of these things.”

Luke 24:49—“And behold I am sending forth the promise of My Father upon you, but you are to stay in the city until you are clothed with *power* from on high.”

Acts 1:8—“you shall receive *power* when the Holy Spirit has come upon you, and you shall be my witnesses both in Jerusalem and in all Judea and Samaria, and even to the remotest part of the earth.”

Key Text: John 14:12—“Truly truly I say to you, he who believes in Me, the works that I do shall he do also; and *greater works* than these shall he do; because I go to the Father.”

What are Greater Works?

- Greater **MIRACLES?** No evidence of greater miracles exists in the book of Acts.
- Greater extensively and influentially referring to the conversions of people and the advancement of the Gospel.

The Answer to Powerlessness: “Because I go to the Father.”

John 16:5-8—“But now I am going to Him who sent me, and none of you asks me where are you going, but because I have said these things to you, sorrow has filled your heart. *But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the helper shall not come to you; but if I go, I will send him to you.* And he when he comes will convict the world concerning sin, and righteousness and judgment.”

Evidence:

- Acts 4:4—“But many of those who had heard the message believed; and the number of the men came to be about *five thousand*.”
- Acts 5:14—“And all the more believers in the Lord, *multitudes* of men and women, were constantly added to their number.”
- Acts 6:1—“Now at this time while the disciples were *increasing* in number. . . .”
- Acts 6:7—“And the word of God kept on spreading; and the number of the disciples *continued to increase greatly* in Jerusalem, and a great many of the priests were becoming obedient to the faith.”
- Acts 9:31—“So the church throughout all Judea and Galilee and Samaria enjoyed peace, being built up; and going on in the fear of the Lord and in the comfort of the Holy Spirit, *it continued to increase*.”
- Acts 9:35—“And *all* who lived in Lydda and Sharon saw him and they turned to the Lord.”
- Acts 11:21—“And the hand of the Lord was with them, and a *large number* who believed turned to the Lord.”
- Acts 11:24—“And *considerable numbers* were brought to the Lord.”
- Acts 12:24—“But the word of the Lord continued to grow and to be *multiplied*.”
- Acts 13:48-49—“And when the Gentiles heard this, they began rejoicing and glorifying the word of the Lord and *as many as had been appointed to eternal life believed*. And the word of the Lord was being *spread* through the whole region.”

- Acts 14:1—“And it came about that in Iconium they entered the synagogue of the Jews together, and spoke in such a manner that a *great multitude* believed, both of Jews and Greeks.”
- Acts 16:5—“So the churches were being strengthened in the faith, and were *increasing in number* daily.”
- Acts 17:4—“And some of them were persuaded and joined Paul and Silas along with *a great multitude* of the God-fearing Greeks and a number of the leading women.”
- Acts 17:11-12—“Now these were more noble-minded than those in Thessalonica, for they received the word with great eagerness, examining the scripture daily, to see whether these things were so. *Many of them therefore believed*, along with a *number* of prominent Greek women and men.”
- Acts 18:8—“And Crispus, the leader of the synagogue, believed in the Lord with *all* his household and many of the Corinthians when they heard were believing and being baptized.”
- Acts 19:20—“So the word of the Lord was *growing mightily and prevailing*.”

Who is this promise for? “He who **BELIEVES** in Me.”

Identifying the Big Idea of a text:

1. **Matthew 6:25-34**

Subject:

Complement:

2. **1 Timothy 4:6-16**

Subject:

Complement:

3. 1 Timothy 6:17-19

Subject:

Complement:

APPENDIX 11

LECTURE No. 3: STEP 1—SELECTING AND STEP 2—STUDYING THE TEXT

Week 3—February 21—Steps 1 & 2. This session will examine the first two steps in developing an expository sermon: *Selecting and studying the text.*

STEP # 1: SELECT the Passage: 1 Timothy 2:1-8

- Taken into consideration thought units: the smallest unit of an idea is a PARAGRAPH.
- Take into consideration paragraph breaks—which are not inspired.
- Take into consideration entire pericopes (stories) within narrative literature (i.e., 2 Samuel 11).
- Take into consideration the genre of literature you are working with: Psalms (require the whole stanza, or poems) or Proverbs (whole proverb).
- Take into consideration the length of the sermon.

STEP # 2: STUDY the Passage—Inductive Bible Study

Introduction:

- **Inductively Bible Study Versus Deductively**—Induction is the method of moving and examining the particulars of Scripture in order to formulate objective and impartial conclusions based on those particulars. The nature of Scripture demands this.

Deduction—is beginning with generalizations and moves in a way to support that larger idea. Deduction tends to be subjective and prejudicial. It produces those who dictate to the Scriptures rather than those who listen to the Scripture.

- **Direct & Independent Bible Study**—the Bible is the body of literature that we want to analyze—the Bible and not books about the Bible should be our basic textbook.
- **Literary Bible Study**—Understand the Bible as literature—that is that different literary laws exist that govern the way we interpret certain literature.

3 Keys to Studying the Bible Correctly:

1. **OBSERVATION**: “The act of taking notice (of everything) . . . taking nothing for granted.”—“What do I see?”

To observe correctly—you must have: (1) the will to observe, (2) the exactness to see, and (3) persistence.

A. **Observe TERMS**: Word as it is used in a given context. The word has only one meaning in that context. For example, the word trunk may mean the main stem of a tree, the main body of anything, the snout of an elephant, or a box or chest.

- **Routine & Non-routine Terms**. *Non-routine* words need special consideration—and will give us more discernment and ability to understand. (Example—routine words—articles . . . non-routine words—“atonement, transfigured, propitiation”)
- **Literal & figurative terms**. Is a term used literally or figuratively? Romans 11:24—the word “tree”—is figurative there . . . as opposed to tree which Zacheaus climbed.
- **Identity & inflection of terms**. . . . *Identity of terms*: are they—nouns, pronouns, verbs, adjectives, adverbs, prepositions, conjunctions, interjections, and articles. Be aware of the different terms that make up language and their function. *Inflection of terms*—change in the form of a particular term—its case, its gender, its number, its tense, person, mood, voice, and so forth.

B. **Observe STRUCTURE**: the relationship and interrelationship between terms.

The basic component of literary expression is the term, but in order to communicate ideas, terms must be related and interrelated in accordance with certain mental, linguistic, and literary patterns, and these patterns are what we call structure.

Structure involves all of the relations and interrelations, which bind terms into a literary unit—from the smallest to the broadest, from the least significant to the most significant:

SKELETON of the passage.

2. Structural Units:

- **Phrase**—a group of two or more terms constituting a partial unit of thought and expression.
- **Clause**—a group of terms, including a subject and verb and sometimes one or more phrases, constituting a partial (or whole) unit of thought and expression.
- **Sentence**—one or more clauses constituting a unit of thought and expression.
- **Paragraph**—a group of sentences constituting a unit of thought and expression.
- **Segment**—a group of paragraphs constituting a unit of thought and expression.
- **Subsection**—a group of segments constituting a unit of thought and expression.
- **Section**—a group of subsections (or segments) constituting a unity of thought and expression.
- **Division**—a group of sections constituting a unit of thought and expression.
- **Book**—a group of divisions constituting a unit of thought and expression.

3. Specific Laws of Structure WITHIN Paragraphs.

You must learn to observe how the author has composed his piece of work and notice the structural unity of the work. Certain laws to literary structure exist, and we must know them if we are to interpret the piece correctly.

These structural laws can be identified:

- within phrases and clauses
- between clauses
- between sentences
- within paragraphs

Syntax—structure as it relates to clauses and sentences. “The due arrangement of word forms to show their mutual relations in a sentence” (Websters).

Grammatical Connectives

(At the sentence level: Between clauses, phrases, etc.)

Category	Connective	Example from Scripture
Temporal or Chronological	After As Before Now Then Until When While	Rev 11:11 Acts 16:16 John 8:58 Luke 16:25 1 Cor 15:6 Mark 14:25 John 11:31 Mark 14:43
Local or Geographical	Where	Heb 6:20
Logical	Reason: Because For Since Result: So Then Therefore Thus Purpose: In order that So that Contrast: Although But Much more Nevertheless Otherwise Yet Comparison: Also As As...so Just as...so Likewise So also Series of Facts: And First of all Last of all Or Condition: If	Rom 1:25 Rom 1:11 Rom 1:28 Rom 9:16 Gal 2:21 1 Cor 10:12 1 Cor 8:12 Rom 4:16 Rom 5:21 Rom 1:21 Rom 2:8 Rom 5:15 1 Cor 10:5 1 Cor 14:16 Rom 5:14 2 Cor 1:11 Rom 9:25 Rom 5:18 Rom 11:30-31 Rom 1:27 Rom 4:6 Rom 2:19 1 Tim 2:1 1 Cor 15:8 2 Cor 6:15 Rom 2:19
Emphatic	Indeed Only	Rom 9:25 1 Cor 8:9

4. Specific Laws of Structure BETWEEN Paragraphs.

Literary Connectives

(At the paragraph level: Between paragraphs, segments, subsections, divisions, and books)

Category	Example from Scripture
Comparison —two or more elements that are alike or similar (key terms: like, as, too, also)	Hebrews 5:1-10 (“so also” in v. 5); Psalm 1:3-4; John 3:8, 12, 14
Contrast —two or more elements that are unlike or dissimilar (key terms: but, yet).	Romans 4; Acts 4:32-5:11; Psalm 73; Galatians 5:19-23
Repetition —the reiteration of the <i>same</i> terms, phrases, clauses, etc.	Leviticus—“holy” is repeated
Continuity —the repeated use of <i>similar</i> terms, phrase, clauses, etc.	Luke 15
Continuation —the extended treatment of a particular aspect; the carrying through to its completion of an idea or series of events	Genesis 13-14 with Genesis 19:19
Climax —A progression of events or ideas that climb to a certain high point before descending.	Exodus is arranged climatically—with the high point coming in 40:34-35; 2 Samuel 11; Mark 4:35-5:43
Pivot or Hinge —a sudden change in the direction or flow of the context; a minor climax	2 Samuel—chs 11—12 forms the pivotal point which changes the direction of the history recorded, Matthew 12, Acts 2
Interchange —when the action, conversation, or concept moves to another, then back again	Genesis 37-39; 1 Samuel 1-3, Luke 1-2
Particularization and Generalization —the movement from the general to the particular, and from the particular to the general.	Matt 6:1-18—particularization James 2—Generalization
Cause & Effect —One event, concept, or action that cause another (key terms: therefore, so, then, as a result)	Mark 11:27-12:44; Romans 1:24-32; 8:18-30
Purpose —A declaration of the author’s intentions (key phrase: “I write these things. . . .”)	John 20:30-31, Acts 1:8, Titus 1:1, 1 Timothy 2:14, 1 John 5:13
Explanation or Reason —the presentation of an idea or event followed by its interpretation	Daniel 2, 4, 5, 7-9, Mark 4:13-20, Acts 11:1-18
Introduction & Summary —Opening or concluding remarks on a subject or situation	Intro: Genesis 2:4-25:3, Matthew 6:1 Summary: Joshua 12
Question & Answer —the employment of a question or problem followed by its answer	Malachi; Mark 11:27-12:44; Luke 11:1-13; Romans 6-7
Proportion —emphasis indicated by the amount of space the writer devotes to a subject	Genesis 1-11, 12-50; Luke 9:51-19:27; Ephesians 5:21-6:4
Repetition —terms or phrase used two or more times	Psalm 136; Matthew 5:21-48; Hebrews 11

C. Observe LITERARY form:

- Narrative descriptive literature: Genesis, Gospels
- Poetic literature: Psalms
- Proverbial literature: Proverbs, Ecclesiastes
- Apocalyptic literature: Daniel, Revelation
- Logical or Epistolary literature: Epistles, sermons of Jesus.
- Parabolic Literature: Parables of Jesus

D. How to READ by Howard Hendricks:

- Read Thoughtfully
- Read Repeatedly
- Read Patiently
- Read Selectively: Who, What, When, Why, Wherefore?
- Read Prayerfully
- Read Imaginatively
- Read Meditatively
- Read Purposefully
- Read Acquisitively
- Read Telescopically: Context (historical, grammatical, literary) is king!

2. INTERPRETATION: “What does it mean?”

A. Barriers to Understanding the text:

- Language barriers: Use of commentaries & Bible dictionaries
- Cultural barriers: Bible handbooks, commentaries
- Geographical barriers: Atlases & maps, Bible dictionaries
- Literary barriers: Commentaries
- Communication barriers: Interlinear texts

B. Hazards to Avoid:

- Misreading the text: “. . . money is the root of all evil” (1 Timothy 6:10).
- Distorting the text
- Contradicting the text: Going against what God says
- Subjectivism:
- Relativism:
- Overconfidence:

C. The importance of understanding biblical genre:

- Exposition: Prescriptive in nature
- Narrative & biography: Descriptive in nature
- Parables:
- Poetry:
- Proverbs & Wisdom literature:
- Prophecy & Apocalyptic:

Types of Biblical Literature

Genre	Characteristics & Examples
Apocalyptic	Dramatic, highly symbolic material; vivid imagery; stark contrasts; events take place on a global scale; frequently narrated in the first-person as an eyewitness account; portrays a cosmic struggle between good and evil (Revelation).
Biography	Close-up view of an individual's life; subject is often portrayed in contrast to someone else; selected events reveal character development, either positively (comedy) or negatively (tragedy) (Abraham, Isaac, Jacob, Joseph, Moses, Saul, David, Elijah, Jesus).
Encomium	Sings high praise of someone or something; rehearses in glowing terms the subject's origins, acts, attributes, or superiority; exhorts the reader to incorporate the same features in his own life (1 Samuel 2:1-10, Psalm 19, 119, Proverbs 8:22-36; Proverbs 31:10-31; Song of Solomon, John 1:1-18, 1 Corinthians 13, Colossians 1:15-20, Hebrews 1-3).
Exposition	Carefully reasoned argument or explanation; well-organized; logical flow; terms are crucial; builds to a logical, compelling climax, the aim is agreement and action (Paul's letters, Hebrews, James, 1 & 2 Peter, 1, 2, 3 John, Jude).
Narrative	A broad category in which story is prominent; includes historical accounts; structure is conveyed through plot; characters undergo psychological and spiritual development; selected events used to convey meaning; events juxtaposed for contrast and comparison (Genesis through Ezra; Gospels, Acts).
Oratory	Stylized oral presentation of an argument; uses formal conventions of rhetoric and oratory; frequently quotes from authorities well known to listeners; usually intended to exhort and persuade (John 13-17, Acts 7, Acts 17:22-31, 22:1-21, 24:10-21, 26:1-23).
Parable	Brief oral story illustrating moral truth; frequently relies on stock characters and stereotypes; presents scenes and activities common to everyday life; encourages reflection and self-evaluation (2 Samuel 12:1-6, Ecclesiastes 9:14-16, Matthew 13:1-53, Mark 4:1-34, Luke 15:1-16:31)
Pastoral	Literature dealing with rural, rustic themes, especially shepherds; heavy on description, lean on action, often meditative and quiet; emphasis on the bond between a shepherd & his sheep; idealized presentation of life away from urban evils (Psalm 23, Isaiah 40:11, John 10:1-18).
Poetry	Verse intended to be spoken or sung rather than read; emphasis on cadence and the sounds of words; vivid images and symbols; appeals to the emotions; may employ features of encomium, pastoral, and other literary styles; in Old Testament, heavy use of parallelism (Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon).
Prophetic	Strident, authoritative presentation of God's will and words; frequently intended as a corrective; intended to motivate change through warnings; foretells God's plans in response to human choices (Isaiah through Malachi).

Proverbial	Short, pithy statement of a moral truth; reduces life to black-and-white categories; often addressed to youth; frequently employs parallelism; points readers toward the right & away from evil; heavy use of metaphors & similes (Proverbs).
Satire	Exposes and ridicules human vice and foolishness; is employed by various literary styles, especially narrative, biography, and proverb; warns readers through a negative example (Proverbs 24:30-34, Ezekiel 34, Luke 18:1-8, 2 Corinthians 11:1-12:1).
Tragedy	Relates the downfall of a person; uses selected events to show the path toward ruin; problems usually revolve around a critical flaw in the person's character and moral choices; warns readers through a negative example (Lot, Samson, Saul, Judas, Acts 5:1-11).
Wisdom Literature	A broad category in which an older, seasoned person relates wisdom to a younger; may use parable; gives observations on fundamental areas of life—birth, death, work, money, power, time, the earth, and so on; appeals on the basis of human experience (Job, Proverbs, Psalm 37, Psalm 90, Ecclesiastes).

D. 5 Keys for Interpretation:

- **CONTENT**: Use the raw materials of the text to understand the text.
- **CONTEXT**: The setting of the text.
 - (1) Literary context
 - (2) **HISTORICAL** context
 - Who is the author?
 - Who is the recipient(s)?
 - Why has the author written?
 - What is the historical context of the situation—“*Sitz im leben*”—***Sitz im Leben*** is a German phrase roughly translating to “setting in life.” In other words, no text exists without context.
 - How does the paragraph fit in with the paragraphs that surround it and rest of the book?
 - (3) Cultural context
 - (4) **GEOGRAPHICAL** context
 - (5) Theological context
- **COMPARISON**: Scripture interprets Scripture.
- **CULTURE**: Cultural factors that lead the author to write.
- **CONSULTATION**: Use secondary resources to shed light on the text that will help you make more sense out of what you are examining.
 - (1) Concordances

- (2) Bible dictionaries
- (3) Bible handbooks
- (4) Atlases
- (5) Bible commentaries

E. Doing WORD Studies: Understanding how authors use certain words and the historical setting and background of a particular word (“save”—*sozo* in 1 Timothy 2:15—it can mean “to rescue” or “to preserve safe and unharmed” or “to deliver”—Matthew 8:25, 9:21-22, 10:22, 24:22, 27:40, 42, 29, 2 Timothy 4:18).

F. Properly interpreting FIGURES of Speech: 10 Principles!

- Use the literal sense unless some good reason exists not to do thus (Song of Solomon—Do not spiritualize or allegorize the text!).
- Use the figurative sense when the passage tells you to do so (Genesis 37, Daniel 7-12).
- Use the figurative sense if a literal meaning is impossible or absurd (Revelation 1:16).
- Use the figurative sense if a literal meaning would involve something immoral (John 6:53-55).
- Use the figurative sense if the expression is an obvious figure of speech (Proverbs 11:22, Psalm 29:6, 1 Cor 15:55).
- Use the figurative sense if a literal interpretation goes contrary to the context and scope of the passage (Revelation 5:1-5).
- Use the figurative if a literal interpretation goes contrary to the general character and style of a book (Psalm 63:7).
- Use the figurative sense if a literal interpretation goes contrary to the plan and purpose of the author (Psalm 1).
- Use the figurative sense if a literal interpretation involves a contradiction of other Scripture (Mark 10:25, 1 Timothy 6:17-19).
- Use the figurative sense if a literal interpretation would involve a contradiction in doctrine (1 Corinthians 3:16-17).

G. Identifying Figures of Speech

- **Anthropomorphism**: The attribution of human features or actions to God (Isaiah 59:1—“The Lord’s hand . . . ear”).
- **Apostrophe**: Addressing a thing as if it were a person, or an absent or imaginary person as if he were present (1 Corinthians 15:55—death).
- **Euphemism**: The use of a less offensive expression to indicate a more offensive one (Galatians 5:12).
- **Hyperbole**: Exaggeration to say more than is literally meant (2 Corinthians 11:8).
- **Hypocatastasis**: A comparison in which likeness is implied rather than stated directly (Luke 12:1).
- **Idiom**: An expression peculiar to a particular people (Judges 15:1).
- **Merism**: A substitution of two contrasting or opposite parts for the whole (Psalm 39:2).
- **Metaphor**: A comparison in which one thing represents another (Matthew 5:14).
- **Paradox**: A statement that seems absurd, self-contradictory, or contrary to logical thought (Matthew 16:25).
- **Personification**: Ascribing human characteristics or actions to inanimate objects or animals (Isaiah 24:23).
- **Rhetorical Question**: A question that requires no response, yet forces one to answer mentally and consider its ramifications (Psalm 56:11).
- **Simile**: A comparison using “like” or “as” (Psalm 1:3).

3. **APPLICATION**: “How does it work?”

Step 1: KNOW the text, know yourself, know your audience.

Step 2: RELATE the truth of the text to your experience (2 Corinthians 5:17—“new creatures”).

- A new relationship to God
- A new relationship to yourself
- A new relationship to other people
- A new relationship to the enemy
- Word exposes your sin
- Word gives you God’s promises
- Word gives you God’s commands
- Word gives you examples to follow

Step 3: MEDITATE on the truth with a view to allowing it to help and readjust our lives.

Step 4: PRACTICE the truth.

- Is there an example to follow?
- Is there a sin to avoid?
- Is there a promise to claim?
- Is there a prayer to repeat?
- Is there a command to obey?
- Is there a condition to meet?
- Is there a verse to memorize?
- Is there an error to mark?
- Is there a challenge to face?

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ABSTRACT

TRAINING PREACHERS IN THE ELLIS COUNTY BAPTIST MISSIONARY ASSOCIATION OF TEXAS IN THE BASICS OF EXPOSITORY PREACHING

Timothy Darryle Gibson, D.Min.
The Southern Baptist Theological Seminary, 2011
Faculty Supervisor: Dr. Chad O. Brand

This project was designed to train active and potential preachers in the Ellis County Baptist Missionary Association of Texas in the basics of expository preaching. Chapter 1 outlines the ministry context at Heritage Baptist Church, the project's purpose, and the project's goals. Chapter 2 examines the biblical and theological rationale that expository preaching is the biblical model, which the church is responsible for promoting. Chapter 3 investigates learning models for effective training, and provides a method of implementation for those models. Chapter 4 is a review of the specific elements of the project, which consisted mainly of a four-week expository sermon series, and an eleven-week seminar on expository preaching. Chapter 5 is an analysis of the project, specifically data collected from the congregation on the four-part sermon series, the data collected from the students in the seminar class (both pre- and post-questionnaire data), and the implementation of the learning techniques.

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