

Copyright © 2018 Norman Bruce Derkson

All rights reserved. The Southern Baptist Theological Seminary has permission to reproduce and disseminate this document in any form by any means for purposes chosen by the Seminary, including, without limitation, preservation or instruction.

DEVELOPING A STRATEGIC PLAN FOR AN
EXPOSITORY PREACHING NETWORK
IN CALGARY, ALBERTA, CANADA

A Project
Presented to
the Faculty of
The Southern Baptist Theological Seminary

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
Norman Bruce Derkson
December 2018

APPROVAL SHEET

DEVELOPING A STRATEGIC PLAN FOR AN
EXPOSITORY PREACHING NETWORK
IN CALGARY, ALBERTA, CANADA

Norman Bruce Derkson

Read and Approved by:

T. J. Betts (Faculty Supervisor)

William F. Cook III

Date _____

I dedicate this project to the Canadian pastors who are on the preaching front lines. These men faithfully preach the Bible and are engaged in weekly trench warfare. It is one thing to train in the simulated engagement of seminary and quite another to participate in a tour of duty in the local church. This project is for your encouragement and for practical support to you in both holding the line and advancing the kingdom of God with faithful serving of His orders, through expository preaching as well as the trench training of comrades who join in this vital work.

TABLE OF CONTENTS

	Page
LIST OF TABLES	vi
PREFACE	vi
Chapter	
1. INTRODUCTION	1
Context	1
Rationale	4
Purpose	7
Goals	7
Research Methodology	7
Definitions and Delimitations	10
Conclusion	11
2. THE BIBLICAL AND THEOLOGICAL BASIS FOR AN EXPOSITORY PREACHING NETWORK	12
Introduction	12
Preaching God's Word	13
Partnership in Preaching God's Word	26
Conclusion	38
3. THE THEORETICAL AND PRACTICAL ISSUES RELATED TO AN EXPOSITORY PREACHING NETWORK	39
Introduction	39
Current Models of Church-Based Pastor Training	39

Chapter	Page
Design Principles for an Expository Preaching Network Methodology and Content	58
Conclusion	64
4. DETAILS AND DESCRIPTION OF THE PROJECT	65
Project Schedule	65
Project Participants	66
Eight-Week Word Ministry Training Course	66
Pre-Test Preaching Survey	76
Post-Test Preaching Survey	77
Sermon Evaluations	77
Strategic Plan Rubric	78
Summary	78
5. EVALUATION OF THE PROJECT	80
Introduction	80
Evaluation of the Project's Purpose	80
Analysis of Research Data	82
Subjective Feedback	91
Evaluation of the Project's Goals	91
Strengths of the Project	94
Weaknesses of the Project and What I Would Do Differently	96
Theological Reflections	99
Personal Reflections	100
Conclusion	101
 Appendix	
1. EXPOSITORY PREACHING RUBRIC	102
2. WORD MINISTRY TRAINING CURRICULUM RUBRIC (WMTC-R)	103

Appendix	Page
3. PREACHING SURVEY (PPS)	104
4. STRATEGIC PLAN RUBRIC (SPR)	107
5. WORD MINISTRY TRAINING COURSE	108
6. T-TEST RESULTS	151
7. THE STRATEGIC PLAN FOR AN EXPOSITORY PREACHING NETWORK	156
BIBLIOGRAPHY	159

LIST OF TABLES

Table	Page
1. Compared averages of church member evaluations	83
2. Compared averages by question groups, N1 preaching survey	86
3. Compared averages by question groups, N2 preaching survey.	87
4. Compared averages by question groups, S1 preaching survey.	88
5. Compared averages by question groups, S2 preaching survey.	89
6. Compared averages of participants' responses—strategic plan rubric	90
A1. N1 preaching survey (PPS) results	152
A2. N2 preaching survey (PPS) results	153
A3. S1 preaching survey (PPS) results	154
A4. S2 preaching survey (PPS) results	155

PREFACE

This project arose from the pastoral transformation I experienced personally as I was influenced to move from clever cultural messages to careful biblical exposition. After nearly ten years in youth ministry, I was experiencing a growing dissatisfaction with my own preaching and the far too common trend of topical and non-biblically sourced sermons. I resigned from my second youth ministry position, in a large church, in order to attend the Proclamation Trust's Cornhill Training Course, an expository preaching mentorship program in London. I must express my gratitude and respect to David Jackman for his honest censure of my preaching during this program. He was the first person to challenge, with kindness, my fledgling attempts at cleverness when he said to me, "Norm, if we wanted to hear what you think we would have given you a topic, but because we wanted to hear what God thinks, we gave you a text!" The Cornhill Training Course changed my life, and Jackman's generous-hearted ways were spot on in redirecting my desire to let God's voice be heard in the faithful preaching of the Bible.

I acknowledge, by experience, the sufficiency of Scripture to give the wisdom that leads to salvation through faith, which is in Christ Jesus; it is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness so that the man of God may be adequate, equipped for every good work (2 Tim 3:15-17). I owe gratitude to the Lord my Rock and Redeemer Who by His mercy has seen fit to do this kind work in my life.

I am grateful to The Southern Baptist Theological Seminary for how I have been shaped in my understanding of preaching through personal interaction with faculty and other students, in and out of class. I am especially grateful for my supervisor, Dr. T.

J. Betts, not only for a great deal of time he spent guiding me in this process, but also for his encouragement and sound direction.

I also want to thank my wife, Leona, for her absolute love of Jesus and me, as she and I humbly walk with God and serve Him together. She is the love of my life and keeps me young with her cheeky antics, “Fun is fun! Right?” I am equally grateful for the encouragement and support of our adult children, Kara, Jordan, and Lindsey, and their spouses, and for the way they challenge me to keep it real while lovingly supporting me as their dad. I love and respect each of them greatly.

Norm Derkson

Calgary, Alberta

December 2018

CHAPTER 1

INTRODUCTION

The greatest need of the global church is to hear the voice of God as he has chosen to reveal himself in Scripture. The New Testament portrays the Scriptures as the divine utterance of the Word of God; as men were “moved by the Holy Spirit they spoke from God” (2 Pet 1:21). Therefore, the faithful preaching of the Bible is critical, if God’s voice is to be clearly heard. Based on the certainty of this premise, this project developed a strategic plan for a reproducible expository preaching network. This preaching network sought to advance the practice of expository preaching in local evangelical churches in Calgary, Alberta. Consequently, the long-term outcome of this project has sought to influence and increase this practice toward a growing network for every city in Canada and beyond.

Context

This project took place in the urban ministry context of the city of Calgary through the broader framework of local evangelical churches and participating pastors. After my twenty years of pastoral ministry in western Canada and evaluating numerous churches in Calgary, the following strengths and weaknesses became clear.

Calgary has exhibited influence and prominence as an exemplary urban center in western Canada and across the country. According to the 2015 Civic Census Results, the city of Calgary had a total population of 1,230,915 with the average annual growth of 34, 994 over the last four years, making Calgary the fastest-growing Canadian city in

each of those years.¹ The merit of an expository preaching network in Calgary is its continued potential influence as a workable urban model that could be reproduced in other urban centers across Canada.

Second, among evangelical churches in Calgary there has been a prevailing commitment to the importance of biblical preaching. While Alberta holds the old reputation of being the “Bible belt of Canada,”² secularization in mainstream culture is all but complete and church attendance remains at an all-time low.³ Nevertheless, the underlying presupposition that churches have a responsibility to preach the Bible served as a great platform for a network of urban pulpit revitalization.

Third, the isolated work of a few churches, which were consistently characterized by biblical preaching, functioned as a foundation for an expository preaching network as they corroborated with one another.

Fourth, the annual Simeon Trust: Preaching Workshops, as developed by David Helm and Kent Hughes, continued growing in scope and influence. Patterned after the *Proclamation Trust* preaching mentorship model, the workshops have been exceptionally valuable in demonstrating faithful exposition and applying preaching principles in small groups with immediate peer review through loving honest censure.

The greatest weakness of this ministry context, however, has been the lack of consistent expository preaching.⁴ Over a six-month period of visiting a different church

¹ City of Calgary City Clerk’s Election and Information Services, *2015 Civic Census Results* (Calgary, Alberta: City of Calgary City Clerk’s Election and Information Services, 2015), 11-26.

² Jeffrey Jones, “Buckle of the Bible Belt,” November 22, 2013, accessed November 19, 2015, <http://jeffreyjones.wordpress.com/2013/11/22/buckle-of-the-bible-belt-part-1/>.

³ Michael Wright, “Churches Keep the Faith as Congregations Steadily Shrink,” *Calgary Herald*, January 2, 2014, accessed September 22, 2015, <http://www.calgaryherald.com/life/Churches+keep+faith+congregations+steadily+shrink/9347983/story.html>.

⁴ Tim Keller defines expository preaching as biblically-rooted sermons with

every Sunday, only one had a clear biblically-sourced sermon, with most of the preaching characterized by thematic, therapeutic, cultural, or personal benefit content. This practice is due in part to the misconception about what defines expository preaching.

Among those who are committed to biblically faithful preaching, isolation of pastors in their local church setting has seriously limited the urban impact of expository preaching.⁵ The lack of colleagues to sharpen and challenge one's preaching similarly fostered indifference and apathy about the diligent study and preaching of the Scriptures.

Competition amongst churches likewise continues to promote segregation through the singular focus on the success or failure of a particular local church. If pastors could overcome this obstacle of competition, they would be more likely to open their lives and ministries to supportive yet critical scrutiny for the purpose of mutual growth in expository preaching and the greater impact of the gospel locally.

Another barrier to expository preaching has been the overemphasis on strategy and the elevation of personality over preaching. For some, the overemphasis on strategy promoted the multiplication of campuses with a site pastor who rarely preached. For others, these strategies have limited the preaching role to a select few, often accentuating a personality over the power of the gospel to transform lives. This emphasis narrows the potential supply of preachers and downplays mentoring, multiplication, and the need for developing faithfulness in pastors who are already in local church settings. This misplaced trust ultimately fails to acknowledge that even in the hands of the less qualified or unknown

main points directly from the text and being sensitive to both systematic and biblical theology. Timothy Keller, *Preaching: Communicating Faith in an Age of Skepticism* (New York: Viking, 2015), 32.

⁵ This isolation can take many forms, including denominational isolation, personal isolation, theological isolation, and geographical limitations. Often, pastors are left to preach without camaraderie or helpful correction and accountability from other pastors who are committed to expository preaching. This isolation also contributes to discouragement, loneliness, fatigue, and burn out.

preachers, it is those who nevertheless have been faithful to preach biblical truth who have and will continue to see the gospel transform lives (Rom 1:16).

Transformation of the church in Calgary could come through the continued effort of the expository preaching network to restore expository preaching to local pulpits.⁶ Establishing an expository preaching network has challenged and intensified pastoral commitment to the primacy of expository preaching. Concurrently, it has also strengthened churches to have a collective gospel voice.

Rationale

The standard method of training a pastor is to send him to a Bible college and then seminary. The intended outcome has been a solid theological foundation, training in biblical languages, and hermeneutics, and the necessary skills to study, craft, and deliver a sermon. However, while students have been guided in preaching by vital seminary instruction, they have likely preached only a handful of times to their classmates, and few have had mentorship beyond these sermons during their years in seminary. What was critically needed was preaching mentorship and a cooperative, where pastors would sharpen and encourage one another in the sustained pulpit ministry week after week on the front lines, after seminary.

Some have argued that ongoing training can be effectively accomplished through preaching conferences, seminars, and workshops. This may have been true in theory; however, without accountability, the danger existed for pastors to habitually slip back into old, well-worn ruts, even after committing to preach the Bible faithfully.⁷

⁶ It is important to understand that the “church” in Calgary is referring to all true believers who are members of the body of Christ, regardless of the specific local evangelical church they attend. This conviction will foster camaraderie around the biblical preaching of the gospel and replace competition with a greater commitment to support one another in the greater body.

⁷ This return to old patterns is especially true where there is a long track record of poor preaching habits, either in lack of biblical source content or lack of biblical study

Consequently, in-field training required in-field trainers who are themselves laboring alongside those they mentor. The difference is comparable to having a visitor or a fellow-soldier in the trenches while engaged in combat. A local expository preaching network effectively gave legs to pastoral commitments and reinforced the substantial help they receive from ongoing training as they walked together on the streets where they all live.⁸

Modern technology also suggested that the continuous availability of efficient communication has made support outside of a local setting possible. While this has been true, and even necessary for a global perspective, the reality of a local effort has been inseparably connected to the result of a local impact. The greatest way for a local urban context to be transformed relationally is by the collective voice of faithful preachers in relationship with people they know and love, living life within that local urban context.

The expository preaching network strengthened the participating pastors' confidence in the sufficiency of Scripture. As a result, it also reset the preachers' commitment to "preach the word" (2 Tim 4:2) and guard against allowing other demands to distract from the work of studying and preaching God's Word. The apostles' example in Acts 6 is instructive for all preachers: "We must not neglect the ministry of the word to wait on tables." As a result, they also "devoted themselves to prayer and the ministry of the word." When Scripture is valued as the transforming Word of God, it will be declared as the transforming message from the mouth of the man of God. In 1 Thessalonians 2:13, Paul carefully explained that it is "the word of God that does its work in you who believe." The degree to which a preacher is convinced of this is directly proportionate to the degree to which he will declare it.⁹

and sermon preparation.

⁸ The conferences and workshops, like the seminaries, are indispensable and, one hopes, have modeled and taught biblical principles that will produce biblical sermons. However, the weakness of isolation, as mentioned, can leave the pastor without confidence and a soft commitment without support.

⁹ Churches invest their greatest resources and efforts in matters they believe

The expository preaching network similarly clarified misconceptions about what expository preaching really is, while lovingly holding a comrade's feet to the flame in the practice of it. As this was practiced in a loving relationship among men who humbly accepted the presupposition that all can improve in preaching, those who participated in the preaching network greatly benefited from each other and set the pace for others.¹⁰ The greatest potential for increasing the sustained practice of expository preaching rests on the continued bond of the preaching brotherhood where effective training, modeling, camaraderie, and sharpening of one another takes place by those who are humbly and faithfully preaching the Scriptures every week in the same city.

Finally, the expository preaching network increased the urban impact of the gospel itself through faithful preaching.¹¹ As the network increased so did the volume of the collective gospel voice, through the growing number of men clearly and boldly proclaiming the same gospel together, in the same urban setting, and from the same source of the Bible. The merit of this reproducible working model is the potential influence of other urban centers across the country; punctuating the need for healthy gospel-marked churches that are faithful in biblical proclamation and strengthened by an expository preaching network.

have the greatest impact. For example, if a church is convinced that contemporary music will draw the crowd, and that is their purpose, they will hire professional musicians and give service priority to music.

¹⁰ The expository preaching network also fosters humility with the basic presupposition that in preaching the Scriptures one is preaching God's Word and not one's own. As a result, mentorship principles are rooted in peer mentorship through the practice of preaching biblical texts and immediate peer review and loving honest censure. After attending the Proclamation Trust preaching mentorship program for a full year in London, I am convinced of the added value of modeling this process throughout the year, as opposed to a three-day workshop.

¹¹ In Col 1:5-6 the apostle Paul explains, "The word of truth, the gospel constantly bears fruit and increases in all the world as it did in them [the church in Colossae] since the day they heard of it and understood the grace of God in truth." Unless otherwise noted, all Scripture references are from the New American Standard Version.

Purpose

The purpose of this project was to develop a strategic plan for an expository preaching network in Calgary, Alberta, Canada, in order to increase the practice of biblically faithful preaching in a growing number of churches.

Goals

The following four goals were established to accomplish the purpose of this project with the final strategic plan of increasing participation, at the local church level, in faithful biblical preaching:

1. The first goal was to assess the current preaching practices of a group of local Calgary pastors.
2. The second goal was to develop an eight-week expository preaching training course.
3. The third goal was to equip and strengthen pastors to preach expositionally through participation in the eight-week course.
4. The fourth goal was to develop a strategic plan to initiate and increase participation in the expository preaching network.

The completion of each goal was dependent on a defined means of measurement and benchmark of success. The research methodology and instruments used to measure the success of each goal are detailed in the following section.¹²

Research Methodology

The research methodology of this project included a personal inventory, which was used as a pre- and post-training survey, and two evaluation rubrics. Four goals determined the effectiveness of this project.

The first goal was to assess the current preaching practices of a group of local evangelical Calgary pastors. This goal required identifying and securing the partnership of four preaching pastors to participate in the eight-week expository preaching training

¹² All of the research instruments used in this project were performed in compliance with and approved by the Southern Baptist Theological Seminary Research Ethics Committee prior to use in the ministry project.

course. The criterion for participating pastors was the evidence of a commitment to work together and improve their practice of expository preaching. This goal was measured by a three-week collaborative participation and submission of current sermons from each member of the group, in order to receive group feedback. This goal was also measured by the commitment of four candidates to participate in the eight-week training course in order to improve their preaching.

The second goal was to develop an eight-week expository preaching training course. This course, entitled The Word Ministry Training Course (WMTC), was designed with an interactive curriculum aimed at strengthening the practice of biblically faithful preaching through group participation and peer review.¹³ An expert panel of three expository preachers utilized a curriculum rubric (WMTC-R) to evaluate biblical faithfulness of teaching content, training methodology, and applicability of curriculum. This goal was successfully achieved when all of the evaluations met or exceeded the sufficient level. When the training evaluations failed to meet this benchmark of success, revisions to the training sessions were completed and reevaluated until they did.

The third goal was to equip and strengthen at least four pastors to preach expositionally through participation in the eight-week WMTC. This goal was measured by administering the Preaching Survey (PPS) as the pre- and post-training survey. This goal was successfully met when a *t*-test for dependent samples demonstrated a positive statistically significant difference in the pre-training and post-training survey scores.¹⁴ Additionally, pastors observed and evaluated each other's sermons to determine individual levels of preaching competency utilizing the Expository Preaching Rubric (EPR).¹⁵

¹³ The title Word Ministry Training Course is taken from Acts 6, where the apostles devoted themselves to the ministry of the Word and prayer.

¹⁴ The *t*-test was selected for this analysis because it compares the means of scores from the pre-test and post-test, which measures knowledge, confidence, and motivation of expository preaching.

¹⁵ The EPR evaluated a current sermon from each group member.

Participants also agreed to have two members of their own congregations evaluate four of the sermons they preached on the following weekend, using the EPR. These EPRs were analyzed and comparative conclusions were drawn.

The fourth goal was to develop a strategic plan to initiate and increase participation in the expository preaching network. This goal was measured by the completion and evaluation of the Strategic Plan, which included a preaching network vision statement, core values, and a ministry description of the preaching network. This *Strategic Plan* was evaluated by those who complete the eight-week training course, using the Strategic Plan Rubric (SPR). This goal was considered successfully met when 90 percent of the evaluation criterion met or exceeded the sufficient level. When the document evaluations failed to meet this benchmark of success, revisions were completed and reevaluated until they did.

Definitions and Delimitations

The following definitions of key terms were used in this ministry project:

Expository preaching. Expository preaching was succinctly defined as a clear and faithful explanation of the biblical text emphasizing God’s intended message for the reader of His Word with the guidance of the Holy Spirit.¹⁶ This project relied on the blending of two definitions of expository preaching. The first one was Tim Keller’s definition:

Expository preaching grounds the message in the text so that all the sermon’s points are points in the text, and it majors in the text’s major ideas. It aligns the interpretation of the text with the doctrinal truths of the rest of the Bible (being sensitive to systematic theology). And it always situates the passage within the Bible’s narrative, showing how Christ is the final fulfillment of the text’s theme (being sensitive to biblical theology).¹⁷

The second definition of expository preaching, which contributed to this project’s understanding and use of this term, was Greg Heisler’s expanded definition with

¹⁶ See appendix 5 for “Expanded Personal Definition of Expository Preaching.”

¹⁷ Keller, *Preaching*, 32.

emphasis on the work of the Holy Spirit in expository preaching:

Expository preaching is the Spirit-empowered proclamation of biblical truth derived from the illuminating guidance of the Holy Spirit by means of a verse-by-verse exposition of the Spirit-inspired text, with a view to applying the text by means of the convicting power of the Holy Spirit, first to the preacher's own heart, and then to the hearts of those who hear, culminating in an authentic and powerful witness to the living Word, Jesus Christ, and obedient, Spirit-filled living.¹⁸

Evangelical. Evangelical was broadly understood to describe the Christian perspective of the essential doctrines of Christian faith as taught in the Bible. While Albert Mohler does not directly define the term "evangelical," he offers a clear description of the essential doctrines of the Christian faith as first-order theological issues in his helpful explanation of theological triage:

First-level theological issues would include those doctrines most central and essential to the Christian faith. Included among these most crucial doctrines would be doctrines such as the Trinity, the full deity and humanity of Jesus Christ, justification by faith, and the authority of Scripture.¹⁹

Two delimitations were placed on this project. First, the project included preaching pastors who served as the primary preacher in their church, but not others who preach occasionally. The Word Ministry Training Course included discussion of sermons being preached by these pastors in their own churches over the duration of the eight weeks. Second, the project was confined to pastors who affirmed their commitment to expository preaching through assessment and not to those who simply gave mental assent to expository preaching or claim to be expository preachers.

Conclusion

God has chosen to use human language to speak His message to humanity through the human writers of the Bible as the Holy Spirit moved them. When the Bible has been faithfully studied and taught, under the continued dependence and guidance of

¹⁸ Greg Heisler, *Spirit-Led Preaching: The Holy Spirit's Role in Sermon Preparation and Delivery* (Nashville: B & H, 2007), 21.

¹⁹ R. Albert Mohler, Jr., *The Disappearance of God: Dangerous Beliefs in the New Spiritual Openness* (Colorado Springs: Multnomah, 2009), 3.

the Holy Spirit, God's voice has continued to be heard. The following chapters focus on both the mandate and models of expository preaching. Chapter 2 provides the biblical and theological basis for the project and chapter 3 considers current models of training expository preachers.

CHAPTER 2
THE BIBLICAL AND THEOLOGICAL BASIS FOR AN
EXPOSITORY PREACHING NETWORK

Introduction

The thesis of this chapter asserts that Scripture provides a clear mandate and model for both preaching God’s Word and partnering with fellow workers in the ministry of the Word. While a growing number of pastors are taking the well-known command to “preach the Word” seriously, and seek to be faithful in their practice of it, few Canadian pastors are convinced of the need to network with other likeminded faithful preachers in an effort to advance the collective gospel witness in their community.¹ The directives of the apostle Paul in the Pastoral Epistles provide a firm biblical foundation for the practice of expository preaching and the necessity of a cooperative gospel effort that intentionally strengthens biblically faithful preaching among pastors today.²

This chapter first focuses on the command to “preach the Word” as found in 2 Timothy 4:1, 2 and discusses why its understanding is critical to this project. Along with the mandate for biblical preaching, the practice of the apostle Paul is considered in the

¹ The efforts of Together for the Gospel and The Gospel Coalition (as well as other national and regional groups/networks like them) have begun to change the mentality of pursuing a greater collective gospel effort, but a local network is needed to move from a conference to the actual cities in which Canadian pastors live.

² While the Pastoral Epistles specifically set the direction of the New Testament church in its practice of preaching and partnership in the gospel, other passages could be used for the very same biblical foundation. For example, in the Old Testament, Neh 8 offers a picture of partnering in instructional/expositional ministry (Neh 8:7, 8, “The Levites explained the law to the people . . . to give the sense so that they understood the reading”). This same preaching priority and partnership can be seen in the Gospels, in the life of Jesus. Mark 1:38, 39 emphasizes Jesus’ preaching priority, and both Matt 10:5, and Luke 9:2 emphasize Jesus’ sending out others (the disciples) to preach to others also.

context of 1 Thessalonians 2:1-13 as an effective model for pastoral practice in the local church.

Next, the chapter focuses on the Paul's directive to Timothy to develop a team of "faithful men" in consideration of 2 Timothy 2:2. The context of the whole letter of 2 Timothy arguably holds these ideas together. If Timothy is to entrust the proclamation of the gospel to others (2:2) as Paul was entrusted with it (1:11) and as Paul also passed it along to Timothy (1:14), then it can be successfully argued that this is the intention of Paul's practice of partnership in gospel preaching. Finally, the model of Paul's pattern, of linking fellow workers in gospel partnerships, is considered and upheld as guidance for replication.

So, the discussion of developing an expository preaching network must begin with the foundation of the biblical command "to preach the Word."

Preaching God's Word

The Mandate

Second Timothy 4:1-2 proclaims the pivotal imperative to preach the Word of God as the earnest duty of every faithful pastor.³ Careful consideration of these verses with a comparison of the English translations as well as original language produces significant results. Understanding is thus established that this mandate "to preach" includes the source content of preaching, the sufficiency of God's Word, and the specific command for pastors.

English translation comparison. A comparison of the translation decisions made by the various English versions reveals enough difference to warrant a closer look

³ See also Heb 13:7-8, which defines the leader of the church primarily as the one who speaks God's Word to the church and exemplifies a conduct consistent with this teaching and of faith in Jesus Christ.

at the details in the text. Convincingly, these details expose the weight and scope of this command “to preach.”

The primary distinction in the translation of verse 1 is the word order and apparent emphasis on the command “to preach the Word.” This weight of emphasis is also brought out by some of the versions with the addition of the word “solemnly” in reference to the charge being given. While both the HCSB⁴ and the NIV begin with the “presence of God” and end out the verse with the charge to “preach/proclaim the Word,” the NIV seems to soften the charge with its expression of keeping these things “in view” while hearing the final charge. In contrast, the AV, ESV, RSV, and NASB all begin verse 1 with the command to “preach the Word” and clearly place it in the presence of God and the context of Jesus’ role and His return, thus reinforcing its gravity and authority as a non-negotiable command.

In consideration of all the English versions, the emphasis on God’s presence forcibly argues for the inclusion of “solemnly” (or an equivalent) as a compelling command, implying that God is the ultimate witness and absolute authority behind this command. The definitive inclusion of Jesus’ presence, role, and kingly return to rule as the ultimate Judge of the living and dead gives credence to the continued scope of this command. In other words, the command continues to demand its careful observance not only under God’s watchful eye presently, but also until Jesus returns to evaluate its obedience. This seems to better reflect the emphasis of the Greek word order as the verse begins with Διαμαρτύρομαι ἐνώπιον τοῦ θεοῦ (I *solemnly* charge you before God), and then immediately expands to include Jesus with the view to His judgmental return.

⁴ HCSB – Holman Christian Standard Bible, NIV—New International Version (2011), AV—Authorized Version (King James Version), ESV—English Standard Version (2011), RSV—Revised Standard Version (1952), NASB—New American Standard Bible (1995), NET—New English Translation.

Towner explains, “This single sentence in Greek begins setting out the charge by understanding its gravity before setting out the terms of the task.”⁵

The second noticeable difference made by the various English Bibles in translation decisions is the idea of either preparedness or persistence in preaching. The ESV and NASB both translate ἐπίστηθι as “be ready,” while the RSV offers “be urgent” and the AV opts for “be instant.” The NIV gives the broader sense of being “prepared” and only the HCSB translates ἐπίστηθι as “persist in it.” With all these options, a conclusive translation seems unlikely. Also, this is the only occurrence of ἐπίστηθι in the New Testament, so the immediate context is the only source of determining the nuance of its meaning. If the initial argument above is correct, with the force of the text stating the gravity of the command (to preach until Jesus comes), then it seems most likely that the HCSB’s translation of ἐπίστηθι as “persist in it” is to be favored. While the other translations still have this very idea in view, the danger is that one might simply understand the emphasis, in English, to “be ready to preach” rather than to hear the gravity of the active command “to preach.” One’s obedience to this command is strengthened by the conviction that one is “to persist” at all times in it, especially in light of the presence of the Father and Son, as already noted.⁶

Translation of text with critical notes. My translation of 2 Timothy 4:1-2 is as follows:

I solemnly command you in the presence of God and of Christ Jesus who is about to judge the living and the dead by both His appearing and His Kingdom. Preach the word; persist in it, whether in season or out of season, convict, warn, and encourage with great patience and teaching.

The translation significance of Διαμαρτύρομαι, as it is used in verse 1, is that it is a first

⁵ Philip H. Towner, *The Letters to Timothy and Titus*, New International Commentary on the New Testament (Grand Rapids: Eerdmans, 2006), 595.

⁶ “Persisting in it” can also be argued from the final qualifying phrase “with patience” seemingly emphasizing the continuation “with patience.”

person indicative verb that Paul employs in describing what he is about to do, followed by imperatival commands in verse 2. R. C. H. Lenski argues that this verb (Διαμαρτύρομαι) is better translated as “I am earnestly testifying.”⁷ His basis for this translation is that it is defined by who Paul is testifying to, namely God. He convincingly emphasizes that it is Paul’s testifying in the presence of God that controls the translation of this verb. He supports this view by pointing out the only other place this verb appears in this form (in the New Testament) is in 1 Timothy 5:21 where Paul uses it in a similar way.⁸ While this does appear a reasonable possibility, it is important to note that both passages follow this “indicative verb” of describing how Paul is giving a command with the actual imperatives (commands) immediately after. As a result, “command” is preferred.

This emphasis is not simply testifying before God, but actually implicating God in the command. In effect, Paul is saying God is not just the witness of this command; rather, God is both the source and witness of this command. Thus, it is better to understand that Paul is giving the command on God’s behalf with the acute awareness that he does so before God. Support for this later interpretation seems stronger when one considers that Jesus’ role as judge and ruling King seems to stand behind the charge that is given. He is acting as the final authority for both the giving of the command and the judicial King keeping watch over its careful and faithful practice.

Verse 2 contains five imperatives that seem to be connected and further validate the force of Paul’s primary command to preach the Word (κήρυξον τὸν λόγον, ἐπίστηθι εὐκαίρως ἀκαίρως, ἔλεγξον, ἐπιτίμησον, παρακάλεσον). The significance of these five imperatives is that they are tightly held together in this singular verse and the

⁷ R. C. H. Lenski, *The Interpretation of St. Paul’s Epistles to the Colossians, to the Thessalonians, to Timothy, to Titus and to Philemon* (Columbus, OH: Lutheran Book Concern, 1937), 850.

⁸ *Ibid.*, 686.

last four seem to build on the first one.⁹ To “preach” the Word is the initial command (κήρυξον) and as such takes the dominant role in position as well as being supported by the second imperative,¹⁰ and the others that follow. Though Marshall emphasizes the “ordinary Christian duty” of this proclamation, he also allows for the identification of Paul’s own calling of proclamation, specifically in 2 Timothy 1:11, and also notes its similarity to Romans 10:14 where there is again a specific imperative.¹¹

From the context, then, it seems best to see that ἐπίστηθι (to persist in it), ἔλεγξον (to convict), ἐπιτίμησον (to warn), and παρακάλεσον (to encourage) are all modifying the primary verbal idea of κήρυξον (to preach the Word).

Source of God’s Word. Critical to understanding this *continuing* command to “preach the Word” in 2 Timothy 4:2 is the context of 2 Timothy 3:16, which defines “the word” as the Scriptures. Gordon Fee expands the limited view of the Scriptures here to include the whole gospel message. He references 1 Timothy, but primarily substantiates his view that this is what Paul’s whole argument from 2 Timothy 1:6-3:16 is all about.¹² However, in contrast, Mounce points out that the “anaphoric definite article τον λογον, ‘the word,’ specifically refers to the Scriptures in 3:16-17.”¹³ Along with Mounce, Wallace favors the direct connection to the Scriptures, specifically in 3:16.¹⁴ Fee’s view

⁹ Thomas D. Lea and Hayne P. Griffin, *1, 2 Timothy, Titus*, The New American Commentary, vol. 34 (Nashville: Broadman, 1992), 242.

¹⁰ George W. Knight III, *Commentary on the Pastoral Epistles*, The New International Greek Testament Commentary (Grand Rapids: Eerdmans, 1992), 453.

¹¹ I. H. Marshall, *The Pastoral Epistles*, International Critical Commentary (London: T. & T. Clark, 1999), 799-800.

¹² Gordon D. Fee, *1 and 2 Timothy, Titus*, Understanding the Bible New Testament (Peabody, MA: Hendrickson, 1989), 284.

¹³ William D. Mounce, *Pastoral Epistles*, Word Biblical Commentary, vol. 46 (Nashville: Thomas Nelson, 2000), 572.

¹⁴ Daniel B. Wallace, *Greek Grammar: Beyond the Basics* (Grand Rapids:

of expanding the preaching source to include the whole gospel message is likely in view with consideration to the entire epistle; however, the immediate context of 2 Timothy 4:1-2 seems to be the emphasis on the Scripture in the preceding verses. The chapter break between these few verses is unfortunate because it hinders the flow from describing the Scriptures to the command to preach. Paul is moving directly from the description of Scripture into the command to preach these same Scriptures (the Word). The unifying conceptual idea is that the source of this “Word” that is to be preached is the Scriptures. Ralph Earle comments on this passage referring to the Bible specifically: “The preacher is not to air his own opinions but to proclaim God’s eternal authoritative Word of truth.”¹⁵

While it could be argued that the reference to “all Scriptures” refers to the Old Testament primarily, elsewhere Paul clearly recognizes the message of the apostles as the Word of God also. Most notably, 1 Thessalonians 2:13 clarifies Paul’s own understanding that the message he and the other apostles were proclaiming was not merely the “words of men,” but in fact the very “Word of God.”¹⁶

With this understanding, it is vital to acknowledge that preaching must be biblically sourced and textually faithful. This is the primary demand for expository preaching, so defined. Knight notes that Paul’s use of *πασα γραφη* (2 Tim 3:16) is expanding the earlier reference of the sacred scriptures in verse 14 to include the gospel message and possibly the apostles teaching in general.¹⁷ He also references “word of truth” in 2:15, which seems to reference more than just the Old Testament Scripture exclusively.

Zondervan, 1996), 220.

¹⁵ Ralph Earle, *2 Timothy*, in vol. 11 of *The Expositor’s Bible Commentary*, ed. Frank E. Gaebelin (Grand Rapids: Zondervan, 1996), 411.

¹⁶ Peter likewise recognized Paul’s letters as the result of the wisdom given to him by God and included them as a part of the corpus of Scripture in 2 Pet 3:16.

¹⁷ Knight, *Commentary on the Pastoral Epistles*, 448

Whatever the case, the significance of naming God in the context of Paul's command (2 Tim 4:1-2) is the ultimate appeal to authority and brings the sobering and humbling understanding for Timothy (and all who will take up the task of preaching) that both the source and content of one's preaching is answerable to God. Similarly, Paul is emphasizing that preaching God's Word is demanded by Christ Jesus' presence, declaring that He will return as the King of His Kingdom (2 Tim 4:1). His matchless authority demands, then, that preaching biblically-sourced sermons will mark a faithful completion of His mandate. In other words, it is the words of the returning King Jesus, which must be on our lips and not merely our own opinions, thoughts, and self-promoting ideas. J. N. D. Kelly argues for faithful preaching of God's Word with this warning: "The reference to judgment is especially appropriate, for it is Christ who at his second coming will judge how far Timothy, and every other minister of the gospel, has discharged his momentous obligations."¹⁸

As a result, when the church gathers to hear God's Word, as it is here commanded, they gather to hear the Scriptures taught faithfully. Biblically-sourced sermons must be studied, prepared, and delivered completely in submission to God's intended message in Scripture with a constant awareness of God's presence; ensuring a commitment to a faithful representation of His message. Adding to this, the awareness of the coming King and His kingdom rule, the present messengers must be vigilant to watch for it and diligent to herald only the King's intended message in Scripture in preparation of it. Francis Shafer's famous proposition that God is present and He is not silent,¹⁹ must be hemmed in with the understanding that God is speaking primarily in the Bible and when the Bible is taught faithfully, God's voice is heard.

¹⁸ J. N. D. Kelly, *A Commentary on the Pastoral Epistles: I Timothy, II Timothy, Titus* (London: A. & C. Black, 1963), 205.

¹⁹ Francis Schaeffer, *He Is There and He Is Not Silent* (Wheaton, IL: Tyndale House, 2001).

The sufficiency of God’s Word. It is not surprising that in the context of the source and authority of Scripture (as taught by 2 Tim 3:16) and the mandate to preach these Scriptures (as taught in 2 Tim 4:1, 2) that one also finds the sufficiency of these Scriptures (as taught in 2 Tim 3:17). As mentioned the flow from chapter 3 into chapter 4 is critical. Paul is moving from the authority of Scripture (as God-breathed) to the sufficiency of Scripture to accomplish God’s purpose in the *man of God*. The emphasis is on the sufficiency of Scripture to provide the knowledge and the direction for Timothy’s ministry.²⁰ If God inspired Scripture, it is sufficient to equip the man of God to speak the Word of God because He inspired it. Verse 17 is clearly the purpose statement of verse 16, namely “so that the man of God” will be adequately equipped for every good work, which is defined by the command to preach the Word and the other imperatives that follow. Verse 17 declares definitively that Scripture is sufficient to adequately equip the man of God and acts as the rationale for preaching from it. Guthrie suggests that the *iva* clause opening verse 17 emphasizes purpose or result and as such reminds the Christian minister that he holds in his hands a God-given instrument designed to equip him completely for his work.²¹

A command for pastors. Understanding the intended recipients of this command to “preach the Word” is essential for a proper understanding of the command itself. In the immediate context of the command to “preach the Word,” the apostle Paul has just clarified that the *source* of the word/message is the Scriptures and he has also emphasized the *sufficiency* of the Scriptures to equip the “man of God” for every good work, but who exactly is the “man of God” in view here?

²⁰ Mounce, *Pastoral Epistles*, 570.

²¹ Donald Guthrie, *The Pastoral Epistles*, The Tyndale New Testament Commentaries (Downers Grove, IL: Inter-Varsity, 1990), 176.

The Pastoral Epistles, of 1, 2 Timothy and Titus, are written with the purpose of directing these two young pastors (Timothy and Titus) in giving oversight to the churches under their care. First and 2 Timothy specifically address the role of eldership as spiritual leaders and teachers of the church as outlined next.

In Paul's first letter to Timothy, he clearly connects the role of oversight with teaching by the elders of the church (1 Tim 2, 3). Chapter 4 then goes on to define the word of God as: the truth (4:3), word of God (4:5), words of the faith (4:6), sound doctrine (4:6), and finally as the Scriptures (4:13). The emphasis of 1 Timothy 4:13 is that Timothy is to give himself to the public reading of the Scriptures and to teaching and preaching. The flow of this argument is to first read the Scriptures and then teach and preach from them. The Scriptures are the source of these sermons.

Following this directive to Timothy, as the pastoral leader of the church, 1 Timothy 5:17 picks up this idea again by emphasizing that it is the elders of the church who will work hard at teaching and preaching. This point is punctuated by the very next verse that references the Scripture as the authority for this mandate. The surrounding verses of 1 Timothy 5:17-22 are likewise instructive in caution with appointing elders (laying on of hands) and correcting elders, but clearly it is the eldership that is in view here, as ones charged with the preaching and teaching of the Word of God. The parallel use of the "solemn charge in the presence of God and Christ Jesus" in 1 Timothy 5:17 with 2 Timothy 4:1, 2 further validates the understanding that the command is being given to the elder/pastor in both passages.

Finally, 1 Timothy 6:11 argues for the conduct of the elder as the "man of God" (ὁ τοῦ θεοῦ ἄνθρωπος) who is to flee from the "temptation and snare of foolish and harmful desires." Paul's use of "man of God" here seems to be his shorthand for elder. The immediate context is Paul's final challenge for Timothy (1 Tim 6:20) to guard what he has been "entrusted with," seemingly emphasizing his pastoral leadership role of

careful scriptural instruction of the church. Paul's repeated emphasis on preaching and leadership points to the role of elder in the context of the letter of first Timothy.

Second Timothy continues with Paul's directives to Timothy in pastoral ministry. In fact, the entire book of 2 Timothy is governed by the major thrust of Timothy's leadership and pastoral ministry. Second Timothy 1:6 picks up the elder references of 1 Timothy 5:19-22 by emphasizing the *laying on of hands* at the outset of the book and affirms the commissioning of Timothy for ministry. Second Timothy 1:13,14 connects "sound words" being entrusted to Timothy as a faithful leader and are similar to the words of Paul to Titus emphasizing that the leader of the church is entrusted with preaching God's Word, as Paul himself is. Paul's careful inclusion of himself with both of these church leaders in the preaching of the Word that is entrusted to them all, is likewise significant when one considers Paul understanding that he was appointed as a preacher, apostle, and teacher (2 Tim 1:11). While neither Timothy nor Titus are appointed as apostles, Paul is clearly emphasizing that they have been appointed to preach and teach as leaders of the church.

This established understanding of 2 Timothy 1 directs the understanding of 2 Timothy 2:2 with reference to those who are *able to teach* and is likely a reference to 1 Timothy 3:2 where Paul is outlining the qualifications of an elder. Second Timothy 2:9 further identifies Timothy with Paul in the pastoral ministry of preaching with the suggestion that they *suffer hardship together* as a result of preaching God's Word. Out of this context of suffering for preaching, Paul can continue to direct Timothy to be a faithful workman (2 Tim 2:15) who handles the Word of God even at the cost of personal suffering. Chapter 2 also reinforces the requirement of the elder/bondsman who is *able to teach* (2 Tim 2:24).

Within this greater context of the mandate to preach God's Word one finds 2 Timothy 4:1, 2. In the immediate context of the verses that follow, the sense of urgency is marked by the future time when men will not endure sound doctrine as impetus to preach

the Word now. The overwhelming weight of the context of the Pastoral Epistles and the clarity of these verses is a solemn command for the pastor/elder to preach God's Word faithfully.

The Model

The primary practice of the apostle Paul was to reason and argue from the Scriptures wherever he went.²² However, 1 Thessalonians 2:1-13 emphasizes this practice with the specific group of believers in the city of Thessalonica. Therefore, this passage provides the clear model to preach the Word of God as the faithful, loving work of the pastor with a local congregation.

Source of the apostle Paul's preaching. As Paul writes his first letter to the church in Thessalonica he offers thanksgiving for how they received the Word of God (1:6) and how that Word then sounded forth from them (1:8). Significant to understanding the Thessalonians reception of the gospel/Word (1:5, 6) is their reception of the apostles who brought the message to them (1:9, 10). This reception of the apostles, however, seems to be inseparably connected to the reception of the message they are proclaiming and was evidenced in the life of turning from idols to the living God. What is inferred in these verses is that the Thessalonians were responding directly to the preaching of the "living God" as the apostles proclaimed Him.

Chapter 2 begins with the explanatory word "for" and continues to explain the pattern of preaching the gospel exercised by the apostles. Gordon Fee suggests that the unnecessary repetition and use of "our God" (1 Thess 2:2) emphasizes the servant nature

²² Examples of this practice by Paul to teach the Scriptures can be clearly traced through the book of Acts (9:20, 22, 28; 13:5, 44, 48, 49; 14:1-3; 15:35, 36; 16:32; 17:2, 3, 11, 15; 18:5,11; 19:10, 20; 20:24, 32; 24:14; 26:22, 27; 28:23, 25). Paul also directs Titus in the similar practice of leaders who must hold fast the faithful word and then use it to teach, exhort, correct, reprove severely for the purpose of sound doctrine Titus 1:9-13.

of the ones who are bringing God’s message as His messengers.²³ The argument is stronger when it is added to the fact that in verse 1 and 2 Paul focuses on “our coming to you” and “*our* speaking” as having “boldness in our God” with the “gospel of God.” The next few verses take this understanding even further as Paul claims that their “speaking” is a result of being “entrusted with the gospel” and “approved by God” to speak it (1 Thess 2:4). The same verse declares that “God is *the* witness,” yet their confidence in preaching is that they are “pleasing God” who is “examining their hearts” and their message. The source of the apostles preaching, then, is clearly the gospel, which came from God as it is defined in these verses. This thread runs through chapter 2 and into chapter 3: (2:2) gospel of God, (2:4) the gospel, (2:8) the gospel of God, (2:9) we proclaimed to you the Gospel of God, (3:2) the gospel of Christ.

This overwhelming emphasis on the message about Christ (3:2) as being the very Word of God, is closely connected to the apostle’s sharing their lives and was the marking characteristic of their ministry among the Thessalonian Christians. Paul is arguing for their *practice of pastoral ministry* and connects close fellowship with the message of God’s Word that they are proclaiming. That is why this passage portrays the model of pastoral ministry in the proximity of life-to-life ministry with the Word of God.²⁴

The evidence of Paul’s preaching. Within this same chapter, 1 Thessalonians 2:13 lays as the clear description of the practice of the apostle Paul to faithfully preach God’s Word in the context of his ministry among the Thessalonians: “For this reason we also constantly thank God that when you received the word of God which you heard from us, you accepted it not as the word of men, but for what it really is, the word of God, which also performs its work in you who believe” (1 Thess 2:13).

²³ Mounce, *Pastoral Epistles*, 570.

²⁴ Life-to-life ministry—by this I mean Christians whose lives are well connected and characterized by serving one another; specifically here they are serving one another with God’s Word.

In the verse above, the cause of thanksgiving is the Thessalonians reception of the apostle's message specifically. However, Paul is clear that what they were preaching to them was not their own word or the word of any man. Critical to his argument here is that they were proclaiming the "very Word of God." The confident assertion that follows declares with certainty that God's Word is what is performing "its" work in the lives of those who believe. Without any doubt, Paul is giving evidence of the power of God's Word, which they were preaching, to do a work in those who believe it.²⁵ It is the expansion of chapter 1 and connects full circle, explaining how they turned to the living God as He was declared to them, by the apostles with the Word of God.²⁶ The apostle Paul's confidence in the sufficiency of the Word of God is indisputable as the source of his preaching and a mark of his ongoing practice.²⁷

In summary, both the command to preach Scripture as it was given to pastors and elders, as well as the model of the apostles in the faithful preaching of Scripture, act as the biblical foundation of faithful expository preaching in pastoral ministry.

Vital to this project of developing an expository preaching network is the biblical directive for partnership among fellow workers. Not only did the Pastoral Epistles direct the practice of preaching biblically-sourced sermons, but they also portrayed the model of partnership in this work of the Word and commanded it.

²⁵ Much can also be made for the same argument, which Paul is making with the Corinthian church, particularly in 1 Cor 1, 2.

²⁶ Note also the repeated use of the explanatory "for" in this chap. (vv. 1, 3, 5, 9, 13, 14, 18, 19) to emphasize Paul's philosophical argument adding further weight to his presentation of his practice and its credibility.

²⁷ Acts 18 emphasizes that he devoted himself fully to word (likely as opposed to tent-making part time), and as a result he continued into Asia Minor in Acts 19, where the school of Tyrannus (where he taught the word of God) produced the effect that the word of God was proclaimed fully in all of Asia. The apostle's practice is also characterized in the book of Acts as the *increase of the word of God*. See also Col 1, which focuses on the same idea of fully proclaiming Christ so that Paul is able to present everyone complete in Christ.

Partnership in Preaching God's Word

The Mandate

The apostle Paul carefully laid out his intentional plan to multiply ministry partners in the pastoral letters to Timothy and Titus.²⁸ Specifically, 2 Timothy 2:2 provides the apostle Paul's precise directive for the multiplication of his preaching ministry to other qualified "elder-like" ministry partners. The activity of teaching emphasized here is the same as that of Paul (1:11) and integral to church leadership (1 Tim 3:2).²⁹

English translation comparison. Though, the general translation of 2 Timothy 2:2 is similar in the various English Bibles, two significant translation decisions help to confront the details of the text.

The first significant translation decision is seen in the unique translation of this verse in both the NET and NIV. Both translations use a general description of "people" instead of specifying "men" ("faithful people" and "reliable people" respectively). This use of "people" is in contrast to HCSB, ESV, AV, NASB, and RSV, which all translate ἀνθρώποις as "men."

The second translation decision follows the first with the NET and NIV again offering a unique description of those "people" as either being "competent" or "qualified" to teach. Though, a small translation difference in meaning from "able to teach," it is unique from all the other versions noted, which consistently translate the entire following

²⁸ Paul addresses Titus with the same warm affection as he does Timothy, using the term "true child." Both epistles give clear direction for these fellow workers and both are held responsible for being entrusted with the proclamation of the gospel as Paul had been. A helpful comparison between Titus 1:3-9 and 2 Tim 1:14-2:15 produces similar results: entrusted with proclamation of the gospel, appointing elders/faithful men able to teach (elder reference), demand for faithfulness in handling the word.

²⁹ Marshall, *The Pastoral Epistles*, 726.

phrase in the same way: “Faithful men who will be able to teach others also.”³⁰ It is worth noting the significance of the NET and the NIV as being out of sync with the whole phrase, as all the others translated it, and possibly their decision reduces the phrases connectivity to its other uses in the Pastoral Epistles. For example, the NIV clearly uses “able to teach” in its translation of 1 Timothy 3:2 and in 2 Timothy 2:24 (from the same chapter).

Two issues are at stake here. The first is the emotionally charged use of gender specific “men” as opposed to the more inclusive language of “people.” The second issue is the insistency of the other translation to use the phrase “able to teach” as opposed to another valid equivalent.

The primary distinction in the translation of this verse seems to come down to an understanding of whether or not Paul is instructing Timothy on a general discipleship principle for all faithful people, or specifically arguing for the multiplication of qualified ministry partners?

While it is a valid possibility to translate ἀνθρώποις in the broader generic sense as “people,” it seems more likely that Paul has in mind “elder-like” men.³¹ The phrase “able to teach” is an acceptable reference of 1 Timothy 3:2 as the adjectival phrase in the list of elder qualifications. Similarly, Paul instructs Titus to appoint elders in every city emphasizing their commitment, as those appointed to the office of “elder,” in how they handle the faithful Word; faithfully! Of course, in Titus 2, Paul does talk about older women teaching the younger women and in a sense the principle is applied both to the specific role of elders and in a broad way to the whole church. However, while it is important to highlight the gifts and ministries of women in the church, as Paul does in Titus 2, it is equally important to see that Titus 1 is directed specifically to appointing

³⁰ The AV is the only exception with the minor translation difference of one word “faithful men who *shall* teach others also.”

³¹ See translation and critical notes next.

elders. One does not negate the other.

Similarly, Paul uses the same description of “able to teach” as found in 2 Timothy 2:2 later in the same chapter. Second Timothy 2:24 clearly reiterates the description of the Lord’s bondservant as one who is “able to teach” in another, albeit, shorter list of qualifications. If the close connection between the two letters written to Timothy is considered, 2 Timothy 2:2 is better translated as “faithful men who are able to teach others also,” making the connection to Paul’s directive in 1 Timothy to appoint elders/pastors for this role of ministry. It is also noteworthy that 1 Timothy 3:2 specifies the role of elder as an overseer and applies this same description of “able to teach” in contrast to women who are limited in the authoritative speaking in church. This position becomes stronger when taken in consideration with Paul’s own understanding of being appointed to ministry on the basis of being considered faithful in 1 Timothy 1:12. With this in mind, it seems most likely that the role of church leadership is in view and specifically elder/pastors.³²

Regardless of what one believes about gender and eldership, it seems most clear that Paul is arguing for a leadership role in 2 Timothy 2:2. The point being that Paul is commanding the multiplication of leaders in the work of teaching/preaching. This point further supported in the distinction between what many witnesses hear and what is entrusted to the faithful in order to teach.³³

Translation of text with critical notes. My translation of 2 Timothy 2:2 is as follows: “The things, which you have heard from me, in the presence of many witnesses,

³² See also previous section, “A Command for Pastors,” arguing for a view of leadership and eldership in the Pastoral Epistles.

³³ While one could argue that the “many witnesses” are also spiritually mature leaders or even other apostles who have also declared the message to Timothy, it seems most natural to read the verses with the understanding that Paul is the one who the source of the message and a distinction exists between him and the many witnesses.

entrust these things to faithful men who will be able to teach others also.”

The translation significance of “able to teach” in reference to the list of eldership qualifications seems to be in view here. Evidence comes from the Greek construction of the sentence. The adjective *ικανος* is often used with an exegetical infinitive, as it is here with *διδάξαι*. Wallace clarifies that the exegetical infinitive *explains* the noun or adjective to which it is related.³⁴ In other words, the infinitive narrows and clarifies the adjective and seems to be best understood as an adjectival phrase “able to teach.” As a result, the whole phrase is best held together as is and acts as a qualifier of the men in question. This construction lends credence to the idea that Paul has leadership multiplication in mind and is specifying which men are to be entrusted with this duty of teaching others.

Paul is advocating that the content must be faithful to his message, and the qualified men, those who are “able to teach” (the elders/pastors as understood from the rest of the Pastoral Epistles), must be faithful to preach it. It is especially so when consideration is given to the connection of this passage with the gravity of the command to “preach the Word” in chapter 4, as already established.

Paul’s command. Specifically, 2 Timothy 2:2 provides the apostle Paul’s precise directive for the multiplication of his preaching ministry to other qualified “elder-like” ministry partners.

Paul’s command to Timothy is to entrust others with the same preaching content that Timothy had heard from Paul while he publically addressed others. General confusion among commentators about who the “many witnesses” are suggests a few options. Either Paul is reminding Timothy of his ordination and the “many witnesses” are the council of an ecclesiastical event, or they are the many who have been a part of teaching the gospel

³⁴ Wallace, *Greek Grammar*, 606.

to Timothy, like Paul, including Timothy's grandmother Lois and mother Eunice as well as others.³⁵ While good commentaries disagree, and although it may be difficult to know for certain, a third option is plausible and worth consideration.

The word δια (through) can also be translated "in front of" or "in the presence of" as it in the NASB. If this is the intended message, then Paul is simply reminding Timothy of how he observed Paul's preaching. This understanding fits well with the emphasis of this verse being focused on Paul as the source of the teaching; not focusing on the many witnesses as being the source of the teaching. In reflection on 2 Timothy 4:2, Paul's emphasis is on the *preaching event* with the use of the term κηρυξω meaning to preach aloud.³⁶ In tandem with these verses, it seems likely that the *preaching event* is in view here as well; emphasizing, by example, what the faithful men will do with what is entrusted to them and not emphasizing their ordination per se.

If this understanding of the emphasis being on the preaching event is accurate, then Paul may have been asking Timothy to teach others so that they might "also" teach in a similar way as Paul did; namely, to preach through public proclamation. Whatever the case, when Paul emphasizes the presence of many witnesses he was primarily reminding Timothy of the accountability for these faithful men to be faithful to the message, as it was witnessed by so many. However, Paul seems to also emphasize "how" Timothy heard the message in the company of many and not just that many could attest it to. Tertullian understood the emphasis to be that Timothy heard it publically "before many witnesses."³⁷ George Knight also cites Paul's use of ἀκουω (*heard from me*) to refer to

³⁵ The second argument may be plausible as the "many" are also "witnesses" to the same gospel as Timothy heard from Paul, but it seems awkward and unnatural in a simple reading.

³⁶ Mounce, *Pastoral Epistles*, 273.

³⁷ Peter Gorday, ed., *Colossians, 1-2 Thessalonians, 1-2 Timothy, Titus, Philemon*, New Testament, vol. 9, Ancient Christian Commentary on Scripture (Downers Grove, IL: Inter-Varsity, 2000), 238.

his *apostolic message* because the message was so often given in oral preaching and teaching.³⁸ This emphasis supports the notion that Paul is referencing his preaching ministry and likely has imitation of his practice of proclamation in mind for these newly trained men.³⁹ Knight goes on to suggest that these “faithful ones” are the elders previously referenced in 1 Timothy 5:17 who are working hard at preaching and teaching.⁴⁰ Griffin and Lea also affirm Paul’s intentional reference to elders here by citing both 1 Timothy 5:17 and 1 Timothy 3:7.⁴¹

Irrespective of the preaching methodology that might be nuanced here, the emphasis is clearly on the purposeful multiplication of *qualified* teachers who are able and will be faithful to teach others. Paul’s strategic handoff includes the distinction between those chosen by the two qualities of “faithfulness” and the “ability to teach others,” and those being taught, which anticipates the continuation and expansion of his ministry.⁴² Donald Guthrie emphasizes that this passage was Paul’s intentional strategy for normal and essential transmission of the gospel after him.⁴³

The Model

Evidence that Paul’s command to Timothy was his *intentional strategy for normal and essential transmission of the Gospel after him*, can be found in Paul’s practice throughout the New Testament Epistles. His partnership model is clearly seen in his

³⁸ Knight, *Commentary on the Pastoral Epistles*, 388.

³⁹ Knight also points out how ἀκούω is used similarly to reference Paul’s preaching in Rom 10:14,18, 2 Cor 12:6, Eph 1:13, 4:12, esp. Phil 4:9, Col 1:6, 1 Tim 4:16, and 2 Tim 4:17. *Ibid.*, 389.

⁴⁰ *Ibid.*, 391.

⁴¹ Lea and Griffin, *1, 2 Timothy, Titus*, 201.

⁴² Towner, *The Letters to Timothy and Titus*, 491.

⁴³ Guthrie, *The Pastoral Epistles*, 151.

deliberate leadership multiplication and affirmation of a great number of fellow workers.

Paul's understanding of partnership in the gospel. An honest reading of the New Testament reveals that the apostle Paul was not a lone ranger. He clearly understood that he was set apart by God to be an apostle of Jesus Christ as most of his letters affirm.⁴⁴ However, along with this understanding is the clear explanation that he is a servant of the church, together with others for preaching and gospel partnership. One needs to read only the introductory verses of all of Paul's epistles to get the clear sense of his view of himself as a slave/bond-servant and also his actual statements of partnership with the churches themselves.

From Paul's epistles, Philippians is likely the best example. The introduction in Philippians 1:1 clearly associates Timothy together with Paul as a bond-servant of Christ Jesus. The inclusion of Timothy in the introduction is unique in Paul's letter, but is also reminiscent of the accusation of the demon possessed girl in Philippi who cried out, "These men are bondservants of the Most High God, who are proclaiming to you the way of salvation" (Acts 16:17). Others understood this gospel partnership; including the demons. Paul goes on in the letter to the Philippians to explain his view of partnership in the gospel with the whole church. Though they were not leaders, he understood their partnership in the gospel (likely financial support in 1:5) as the true evidence of their common participation in God's grace (1:7). Paul's understanding of partnership, however, is clearly defined in the remainder of chapter 1 with the emphasis on the progress of the gospel (1:25) and the command for the believers in Philippi to "strive together for the gospel" (1:27). Then, in chapter 2, Paul mentions both Timothy and Epaphroditus with

⁴⁴ All thirteen letters reference Paul's apostolic calling in the introduction except Philippians, Philemon, and 1, 2 Thessalonians. However, every letter affirms his apostolic authority. For example, Philemon emphasizes Paul's imprisonment and that he is a fellow worker with Philemon but in 1:8 Paul claims to have the confidence in Christ to "order" Philemon "to do what is proper; yet for love's sake I rather appeal to you—since I am such a one as Paul, the aged, and now a prisoner of Christ Jesus."

the qualifying emphasis that “they are partners in Gospel work.” With reference to Timothy, Paul says he exemplified having “the interests of Christ” and “served with me in the furtherance of the gospel” (2:21, 22). Epaphroditus is also described as one who suffered “for the work of Christ” (2:30). Paul clearly recognized both of these men as being partners and serving Christ with him in a more specific way than the entire church. What is instructive in Philippians is that, in Paul’s view, ministry partnership was essential to the furtherance of the gospel, which was inseparable from preaching Christ.

Paul’s letter to the Ephesians also affirms that the foundational teaching of Jesus as the cornerstone was the message of the whole group of apostles (2:20). He further explains that though he has been given the stewardship of bringing the gospel to the Gentiles, it is the same message of Christ in agreement with all the apostles (3:2-6), and so Paul is grouping himself together with them as a fellow servant of this gospel.

Paul’s view of standing in solidarity with the other apostles is reaffirmed in Paul’s explanation of ministry partnership with Peter, James, and John by their right hand of fellowship to him and Barnabas (Gal 2:7-9).⁴⁵ The purpose for much of Paul’s defense of his own apostleship, in other epistles, was to credit God for the transformational change in his life (by God’s grace) and to unite himself to the proclamation of the same message of grace (1 Cor 15:3-11). In other words, Paul’s view of partnership was critical to his view of advancing the gospel and his practice was to multiply and recognize fellow workers in the gospel.

Paul’s fellow workers (συνεργός). The priority of multiplying fellow workers beyond the apostles goes beyond Paul’s directives to Titus and Timothy. His determination to multiply ministry through others can be clearly seen in the practice of recognizing others as being in ministry partnership with him.

⁴⁵ Paul’s argument here is not one of discord, but a defense of standing against partiality, especially because there was a great ministry partnership evidenced by support and *the right hand of fellowship*. Though he points out favoritism, his goal is true solidarity.

Primarily, he recognizes those most closely aligned with him in the ministry of proclamation as fellow workers (συνεργός). In its various forms, fellow worker (συνεργός) appears only thirteen times in the New Testament, though it often references more than one person at a time. Only one of those times is it used by another apostle.⁴⁶

Romans 16 has the greatest list of names of people whom Paul recognizes as partners in ministry in some form or another. Although there are only thirty-three names, if one includes Tertius (Paul's scribe) and all those with Paul who also send greetings, the list includes many more.⁴⁷ Of the thirty-three specific names mentioned, only four are called fellow workers (συνεργός): Pricilla and Aquila, Urbanus, and Timothy. It is likely that Paul is intentionally using different designations for people in this list to show how all share in the ministry though not all have the same role.⁴⁸ Of those that Paul identifies as fellow workers, here in Romans 16, it is noteworthy that Pricilla and Aquila had a teaching ministry as did Timothy, who is the most prominent of Paul's fellow workers.⁴⁹ Though nothing is known of Urbanus (as he only appears here in the New Testament), it is significant to note that only Priscilla and Aquila and Timothy and Urbanus are called fellow workers in Christ. This specific title may group Urbanus together with the others specifically in a teaching ministry. Though silence about Urbanus may be construed as a lack of a teaching ministry, it does not preclude his ministry of teaching, especially in light of how little is said about the others.

⁴⁶ Only 3 John 1:8 references *fellow workers* (συνεργός), but John also connects it to working with the Truth nuancing proclamation as well.

⁴⁷ Paul includes “whole churches, entire households, an unnamed mother and sister, groups of saints” and another group called “the brethren with them” (Rom 16:3-23).

⁴⁸ Paul's designations include sister, servant of the church, helper, beloved, kinsmen, fellow prisoner, apostles (sent ones), approved in Christ, laborers, choice man in the Lord, brethren, saints and the church.

⁴⁹ Timothy is the only person who is called a fellow worker more than once: Rom 16:21, 2 Cor 1:24, and 1 Thess 3:2

Paul uses the same designation of fellow workers (συνεργός) when he is referencing Apollos, Peter, and himself in 1 Corinthians 3:9. In the beginning of 1 Corinthians, Paul initially corrected their division and wrongful sectarian alignment with one of these leaders. Here in chapter 3, he clearly makes the distinction that they are “God’s fellow workers” who are teaching and building on the foundation of Christ.⁵⁰ Paul’s emphasis again connects fellow workers to a teaching role.

In 2 Corinthians 1:19-24, the apostle Paul continues to use the same clear designation of fellow workers to point out that it is Silvanus, Timothy, and himself who are preaching to them. Later on in the same book Paul notes Titus as his partner and specifically his fellow worker among them (8:23).⁵¹ Titus’ inclusion in this group strengthens the argument of its general understanding of those who are entrusted with proclamation in preaching and teaching.

In the book of Philippians, Paul applies fellow workers to Epaphroditus and Clement with little to say about their ministry of teaching specifically. He also seems to be including a larger group in this description with “Clement and the rest of my fellow workers” (Phil 4:3), but this could be referencing other fellow workers already mentioned in other epistles. Similarly, Colossians significantly notes Aristarchus, Mark and Justus as being the only Jewish fellow workers. In 1 Thessalonians 3:2, Timothy is recognized again as a fellow worker with a strong description as “God’s fellow worker in Christ” as a designate for when Paul struggled being unable to be there himself. Philemon is also called both beloved brother and fellow worker in Philemon 1:1, and again in 1:23 he

⁵⁰ The emphasis is on teachers of wisdom (3:1-22) who should be regarded as stewards of the mystery of Christ (4:1-6). It might also be argued that Paul’s reference is only to Apollos, but because it seems to be connected to their earlier division, it seems best to be applied to Peter as well.

⁵¹ Could also be “for” him, but either way Titus is acting on Paul’s behalf and is held up as a teacher in the New Testament. It is also noteworthy that Paul recognizes others as “apostles/sent ones” from the churches. The distinction Paul always makes of himself is that he is the apostle of Christ.

designates Mark, Aristarchus, Demas, Luke, as fellow workers. Though little is said about the ministry of these later fellow workers who are included in the inner circle with Timothy, the lack of explanation could be due to what was already a clear understanding of their role of teaching. Though an argument cannot be made either way from silence, the inclusion of names with those who clearly had a teaching ministry may warrant the connection of a teaching partnership.

In a greater sense, however, Paul's specific title of fellow worker (συνεργός) is only applied specifically to sixteen names, though he includes himself in that list, signifying a unique role that clearly connected gospel partnership with teaching.⁵²

While Paul's primary description of ministry partners is fellow workers, he also uses three other words to recognize partners in gospel work: σύνδουλος (fellow slave, bond-servant), συστρατιώτης (fellow soldier), συναιχμάλωτος (fellow prisoner).

When Paul uses the idea of σύνδουλος (fellow slave, bond-servant), he is describing those who are identified with him in serving Christ. As mentioned, Paul most clearly identifies himself with Timothy in this way as bond-servants together in Philippians 1. Nevertheless, he also identifies himself with Epaphras in the same way (Col 1:7) and with Tychicus (Col 4:7). Both times he defines them as co-workers by describing them as fellow servants of Christ and both times he describes them as faithful in service to the Lord. Epaphras is especially noted for bringing the gospel to them (Col 1:7 σύνδουλος) and later as the one who is always laboring earnestly for you in his prayers (Col 4:12 δοῦλος). Tychicus as well is mentioned five times in the New Testament as accompanying Paul and is also called a "faithful minister in the Lord" (Eph 6:21). Even though neither of these

⁵² Priscilla and Aquila (Rom 16:3), Urbanus (Rom 16:9), Timothy (Rom 16:21, 2 Cor 1:24, 1 Thess 3:2), Apollos (1 Cor 3:9), Peter (1 Cor 3:9), Paul (1 Cor 3:9, 2 Cor 1:24), Silvanus (2 Cor 1:24), Titus (2 Cor 8:23), Clement (Phil 4:13), Philemon (Phlm 1:1), Mark (Phlm 1:24), Aristarchus (Phlm 1:24), Demas (Phlm 1:24), Luke (Phlm 1:24), and Epaphroditus (Phil 2:25).

men is directly called a fellow worker (συνεργός), they demonstrate Paul's commitment to ministry partnership.⁵³

Paul also used both συστρατιώτης (fellow soldier) and συναιχμάλωτος (fellow prisoner) to describe others who were partners in ministry. The explanation of fellow soldier emphasizes camaraderie in the battle of the gospel and is likely not an office. When the word is applied to Archipus (Phlm 1:2) it seems to be a general description. However, in the case of Epahroditus, he is called both a fellow soldier and fellow worker in the same passage (Phil 2:25). Similarly, Aristarchus (Col 4:10) and Epaphras (Phlm 1:23) are called both as well, though not in the same passage. This dual reference supports the idea that Paul wanted to make a distinction between being a fellow soldier and a fellow worker. The description of fellow prisoner seems to simply identify those who suffered imprisonment with Paul,⁵⁴ which might have included some who were involved in teaching ministry and some who were not, explaining the double description of some.

⁵³ The lists of those accompanying the apostle Paul are likewise a message of his team approach to ministry with men and women, though the latter may have ministered with him in a non-elder/pastor role. For example, Acts 20:4, "And he was accompanied by Sopater of Berea, *the son* of Pyrrhus, and by Aristarchus and Secundus of the Thessalonians, and Gaius of Derbe, and Timothy, and Tychicus and Trophimus of Asia." This list of those who accompanied Paul includes both Timothy (called God's fellow-worker in the Gospel of Christ 1 Thess 3:2) and Tychicus (called a "faithful minister/deacon as noted in Eph 6:21).

⁵⁴ In Rom 16:7, two people are called συναιχμάλωτος (fellow prisoners); they are Andronicus and Junias/Junia. Much debate has been held over speculation that Junias is actually a woman and is also called an apostle in this same verse. The issues are complex, and most often an appeal is made to church history and the understanding of the church fathers. Though many have understood Junias to be Junia (a woman). Origen, one of the first to reference it, felt he was a man. Some argue that Andronicus and Junia are husband and wife because their names appear together as do Pricilla and Aquilla. This is a weak argument, however, because obviously many names appear together in the same way who are clearly not married (Paul and Silas). Likely the best way to understand it is to see Andronicus and Junias (whether male or female) as being *apostles* in the sense that they are merely *sent ones* to minister to Paul in prison in the same way that Paul clearly addresses Epaphroditus' various roles in Phil 2:25: "But I thought it necessary to send to you Epaphroditus, my brother and fellow worker and fellow soldier, who is *your messenger* (your apostle ὑμῶν δὲ ἀπόστολον) and minister to my need."

In whichever ways these various names are used, the overwhelming sense of Paul's commitment to team ministry must be recognized by these passages. It seems best to understand that these individuals accompanied Paul and served with varying levels of ministry, as referenced by various designations. Some were there to minister to Paul's needs and others ministered to needs of others on his behalf. Still others shared the ministry of the word as a model of ministry partnership as noted with *συνεργός* (fellow worker).

A clear biblical foundation of both the command to Timothy to entrust the message and proclamation to faithful men, and the example of Paul's own life and ministry partnership, calls pastors to do the same in the multiplication of ministry partners, who are faithful in expository preaching.

Conclusion

Confidence in God's work through His Word, by the Holy Spirit in those who believe, is the motivation, as seen in 1 Thessalonians 2:13: "For this reason we also constantly thank God that when you received the word of God which you heard from us, you accepted it not as the word of men, but for what it really is, the word of God, which also performs its work in you who believe."

With both the command to preach the Word and to multiply leaders, pastors are given the directive for partnership in expository preaching. The New Testament records the work of God in calling and raising up faithful men to this task of gospel proclamation through those already called to this ministry and who are faithfully engaged in it. The biblical and theological foundation of this project rests on the clear scriptural mandate and model for both preaching God's Word and partnering with fellow workers in the ministry of preaching God's Word.

Upon this biblical foundation, the next chapter analyzes contemporary church-based pastor training models to gain insight in both methodology and general training content specifically for the expository preaching component of this training.

CHAPTER 3
THE THEORETICAL AND PRACTICAL ISSUES
RELATED TO AN EXPOSITORY
PREACHING NETWORK

Introduction

In order for an expository preaching network to be meaningfully effective, it must have both a wise methodology, for engaging pastoral partnership, and clear coaching content, that will sharpen and encourage each pastor's faithful practice of expository preaching. While others have done excellent work on understanding the historical perspective of preacher training,¹ this chapter asserts that an analysis of effective church-based pastor training models in use today, will lead to significant insights regarding both methodology and the development of meaningful training/coaching content. From this analysis, clear principles are determined and employed in designing the expository preaching network of this project.

Current Models of Church-Based Pastor Training

Along with the present growing interest in expository preaching and preacher training, an energetic effort is also being made to further develop church-based pastor training models across North America and around the world. For example, Ramesh Richard, the founder and president of RREACH (an international ministry committed to

¹ Thomas James Baber, "Equipping Men to Be Expository Preachers at Emmanuel Baptist Church in Bryan, Texas" (D.Min. project, The Southern Baptist Theological Seminary, 2015), does an excellent job of critiquing and imitating the sixteenth-century practice of the Puritan *prophesying meetings*, which equipped preachers in the faithful practice of expository preaching. This chapter adds to Baber's valuable work, attempting to analyze the contemporary efforts to accomplish expository preacher training through the church today.

equip pastors and leaders for the global church), called for the strategic priority and global partnership in the training of pastors.² Richard also serves as the general moderator of the internationally initiative of the Global Proclamation Congress for Pastoral Training, which extraordinarily envisioned 5,000 trainers of pastors in attendance, in Bangkok, Thailand, on June 15-22, 2016.³ The global interest in preacher training was profoundly evidenced with more than 3,000 trainers of pastors in attendance from 120 countries at this first-time event.⁴

Richard, who also teaches expository preaching at Dallas Theological Seminary, has a vision for the measurable outcome of the global congress of “100,000 connected, united, strengthened pastors, and 20,000 more pastoral trainers ministering in 200 countries by 2020.”⁵

Along with this growing international interest is a broad spectrum of church-based pastoral training models currently being employed in an attempt to reclaim the role of local churches in the training of faithful biblical preachers. Though distinctive characteristics exist, a great amount of overlap occurs between these various models. For the sake of evaluation and pinpointing specifics, these models have been classified into four main categories: (1) Lay Preacher Training, (2) Strategic Seminary Extension, (3) Pastoral Internship/Apprenticeship, and (4) Preaching Courses/Workshops.

² Ramesh Richard, “Training Pastors: A High Priority for Global Ministry Strategy,” *Christianity Today*, January 1, 2016, accessed July 26, 2016, <http://www.christianitytoday.com/edstetzer/2015/december/training-pastors-high-priority-for-global-ministry-strategy.html>.

³ Ramesh Richard, “Anticipated Outcome,” accessed July 26, 2016, <http://www.gprocongress.org/overview/>.

⁴ “Church Leaders Participate at Global Proclamation Congress,” *The Morung Express* 11, no. 174 (2016): 2, accessed July 27, 2016, https://issuu.com/morung_express/docs/june_26th_2016.

⁵ Ibid.

Lay Preacher/Leader Training

While most evangelical churches offer some level of ministry training, specific to one's area of service in the local church, a growing number are pursuing a model of mentorship that emphasizes a higher level of training in preaching and biblical teaching for the leaders of their own congregations. Lay preacher and leader training models are often driven by this emphasis but encompass a broad range of ministry training content and delivery systems.⁶ Chris Surber, pastor of Cypress Chapel Christian Church in Suffolk, Virginia, and a religion columnist for the *Suffolk News Herald*, confirms, "For many denominations and associations of churches there is a level of ministerial licensure specifically for the lay preacher."⁷ He also suggests that the benefit not only provides a fill-in-preacher when the lead pastor is on vacation, but these lay leaders "usually become the vital leaders in the life of the church."⁸

The defining characteristic of this category of preacher training is that it is focused on training leaders to serve within their own churches.⁹ The content and methods vary from church to church but a survey of lay preacher training programs reveals some helpful commonalities: (1) basic hermeneutics and sermon preparation, (2) opportunity to practice with fellow preachers, which usually includes mentoring and feedback,

⁶ The spectrum covers personal mentoring by pastoral staff to using one of many online "lay preacher training" courses. The results of a quick search for "lay preacher training," which crosses the global and denominational landscape, are too many to list here.

⁷ Chris Surber, "Are You Training Lay Preachers? Why Not?" September 4, 2013, accessed July 27, 2016, <http://www.churchleaders.com/pastors/preaching-teaching/169899-chris-surber-training-lay-preachers-why-not.html>.

⁸ Ibid.

⁹ Eric Reed, "Identifying, Training, and Supplying Opportunities for Lay Preachers in Your Church," January 16, 2014, accessed July 27, 2016, <http://www.lifeway.com/pastors/2014/01/16/identifying-training-supplying-opportunities-for-lay-preachers-in-your-church/>.

(3) opportunity to preach to their own local congregation, and (3) post-preaching encouragement and critique by professionally trained pastoral staff.¹⁰

The undeniable value of lay preacher training is the mentoring component, with the trainer walking through the whole process with the trainee. The obvious advantage of training in the local church is the emphasis of practical hands-on training and the supportive preaching experience within the loving context of one's own church family. Examples abound, and the strength of this model is its effectiveness to equip the laity to serve specifically with preaching, especially for those in the elder's role, who are expected to be able to teach (1 Tim 3:2) and lead by speaking the Word of God to the body (Heb 13:7).

While the strengths far outweigh the potential drawbacks, the vulnerability of this method is that it may be short-circuited by time constraints or limited by the lead pastor's skill set and giftedness. The potential for in-grown theology, parroting the pastoral staff's hobby-horses or style, and picking up the bad habits of the mentor, are all plausible given the limited exposure to multiple examples. Alternatively, where competent pastoral staff exists, this method has the potential for outstanding mentorship that is personal and effective. In other words, the lay leader training is only as good as the trainer himself and both the potential and pitfalls must be recognized as a single trainer may simply clone himself in others. The results of this method will also be proportionate to the commitment of the pastoral staff to invest the enormous amount of time required for skill development in order to see the long-range training of individuals in both hermeneutics and homiletics.

¹⁰ For a sampling of denominational lay preacher training programs, see (1) United Methodist Lay Preacher Training Network (LPTN), accessed July 28, 2016, <http://www.methodist-e-academy.org/training>; (2) Evangelical Lutheran, accessed July 28, 2016, <http://www.elcsant.org.za/how-to-become-a-lay-preacher.html>; (3) Methodist in Britain, accessed July 28, 2016, <http://www.methodist.org.uk/ministers-and-office-holders/local-preachers/faith-worship>; and (4) Training for Lay Pastors in Ontario, Canada, accessed July 28, 2016, <http://www.laypastor.ca/courses/>.

However, one of the primary lessons that can be learned from the survey of this methodology is the commitment to review the basics of hermeneutics and the need for those who are preaching expositionally to give and receive feedback for improvement. While, every local church must wrestle with the need of a mentorship model where pastors are committed to the training of their own elders in preaching, this objective is beyond the scope of this project. The impact on this project, however, is that as preaching pastors participate in the Expository Preaching Network based on their own commitment to grow in preaching, this training will filter down to others who serve with them locally. As part of this project design, participating pastors will also engage their own elders in the process of evaluating sermons and by modeling expository preaching for them. The need of providing a workable elder/leader training model for preaching specifically validates the even greater need for a humble community of text-driven preachers who love each other and submit to biblical truth for their own progress in expository preaching.

Strategic Seminary Extensions

The second preacher-training category is broadly defined as Seminary Extension, which is accomplished through a partnership between a seminary and a local church. In this model, the church acts as an extension of the seminary, which is able to provide professional pastoral training to people where they live and serve in a local church.¹¹ The distinction between these first two categories is that seminary extensions primarily seek to train vocational pastors. The specifics of training preachers, in this way, are focused on bringing proven instruction in homiletics and hermeneutics to the local church, but the benefit is that the practice of these skills is honed in the ministry context; real preaching in the local church.

¹¹ Southern Baptist Convention, "Southern Baptist Theological Seminaries," December 12, 2013, accessed July 27, 2016, <http://www.sbc.net/aboutus/entities/seminaries.asp>. See also Seminary Extension, accessed July 27, 2016, <http://www.seminaryextension.org>.

One potential weakness is that the church as a training center acts primarily as a feeder stream into the seminary and actually ends up removing the potential pastor from the ministry setting, rather than continuing the training while in ministry.¹² This may be positively influenced by the quality of education provided by seminary professors using syllabus-ready training that offers credit transfer into a seminary program. However, both the seminary and the church offer specific benefits, with one context offering highly focused study and the other distinctively experiential practice, respectively. The potential for greater development of seminary extension programs that offer an entire course of study through the church is significant. According to Thom Rainer, in the future, “More churches will partner with seminaries to ‘raise their own’ pastors. Many pastors will thus opt to become a part of a church training or apprenticeship approach.”¹³

Examples of seminary extension programs have been in existence for many years and cross a wide range of alternatives being offered.

The Seminary Extension of the Southern Baptist Convention operates as a collaborative effort of the six Southern Baptist seminaries, in the US, working to provide this kind of training in partnership with their local Southern Baptist churches.¹⁴

Other seminaries operate as an arm of a particular local church and see themselves as a church-based seminary, as modeled by Grace Community Church with

¹² Most of these current models are not designed to replace the traditional college or seminary training, but instead accent it with practical experience. Seminaries also admit their need to partner with the church in training preachers. See R. Albert Mohler, Jr., “Training Pastors in Church,” February 1, 2008, accessed July 28, 2016, www.ligonier.org/learn/articles/training-pastors-church.

¹³ Thom S. Rainer, “Ten Trends on the Employment of Pastors,” April 14, 2014, accessed July 27, 2016, <http://thomrainer.com/2014/04/ten-trends-employment-pastors/>.

¹⁴ Southern Baptist Convention, “Southern Baptist Theological Seminaries.”

the Master's Seminary, as well as the Bethlehem Baptist Church with the Bethlehem College and Seminary.¹⁵

Still other variations exist that emphasize either the local church or the seminary component to a lesser or greater degree. For example, Crossway Community Church, with pastor Mike Bullmore in Wisconsin, has a significant pastoral training program called The Pastor Training Course and offers some credit with Trinity Evangelical Divinity School in Chicago. However, Crossway's program is more focused on the local church and is a three-year program with three specific tracks: (1) Personal Character, (2) Gospel-Centered Ministry, and (3) Preaching.¹⁶

Alternatively, The Expositor's Seminary, as a new seminary with a local church platform, also offers an M.Div. in expository preaching. Their methodology is to have the instructors transfer among the seven church sites across the US.¹⁷ The Expositor's Seminary emphasizes biblical languages, critical exegetical analysis and textual problem solving, crafting expository sermons, and the art and passion of preaching as their core expository disciplines.¹⁸ The strength of this new model is that it is built on four

¹⁵ John Piper describes Bethlehem Seminary's driving vision: "Bethlehem College & Seminary seeks to be a church-based higher education institution striving to provide God-centered, Christ-exalting, Spirit-empowered, Bible-saturated training to equip men and women for effective leadership in the 21st century aimed at winning worshipers to Jesus Christ from every tribe, tongue, people and nation." John Piper, "Discover BCS," accessed July 30, 2016, <http://www.bethlehemcollegeandseminary.org/index.php/about-us>.

¹⁶ Detailed description of course content can be found at CrossWay Community Church, "CrossWay Pastoral Training Course," August 15, 2013, accessed July 30, 2016, <http://www.crosswayonline.org/pastoral-training>.

¹⁷ The seven churches are Faith Community Church, Atlanta; Founders Baptist Church, Houston; Grace Community Church, Huntsville, AL; Grace Community Church, Jacksonville, FL; Grace Immanuel Bible Church, Juniper, FL; Mission Road Bible Church, Kansas City, KS; and Timberlake Baptist Church, Lynchburg, VA. The churches are found at The Expositor's Seminary website, "Core Disciplines," July 1, 2016, accessed July 30, 2016, <http://www.expositors.org/about-tes/who-we-are/core-disciplines/>.

¹⁸ The Expositor's Seminary, accessed July 20, 2016. <http://www.expositors.org>.

significant pillars: (1) Scholarship, (2) Mentorship, (3) Apprenticeship, and (4) Fellowship—all of which are rooted in the local church community.¹⁹

The expansion of online seminary level training has also enhanced the church preacher training experience as an alternative delivery system of content that is still practiced locally in the church. Most seminaries are moving in this direction. One example of a complete online platform is The Biblical Training Institute directed by Bill Mounce, which offers courses to be used in the local church that can be built right into the individual churches' website as ready-made classes with lectures and notes provided.²⁰ The Biblical Training program offers three tracks: (1) Foundations—basics of discipleship, (2) Leadership—skill development for church leaders/elders, and (3) Institute—seminary level classes for vocational pastors. Highly acclaimed instructors include John Piper, Bryan Chapell, Wayne Grudem, Tom Schriener, and many others. The Biblical Training Institute also provides a host of seminars with topical instruction and correspondingly offers certification for those seeking some sort of accreditation for seminary-level classes.²¹ The incredible resource of this approach is the smorgasbord of course offerings to suit the purpose or need of the individual or church-based pastor training program.

The most significant benefit of seminary extension, across this broad spectrum of delivery systems, is the quality of training at every level that can be offered as field education in major centers across the US. In addition to the actual church campus extensions, online offerings are not limited by location. They make excellent quality training of preachers, and are available virtually everywhere around the globe.

¹⁹ The Expositor's Seminary, "The Four Pillars," accessed July 27, 2016, <http://www.expositors.org/four-pillars/>.

²⁰ Biblical Training, accessed July 27, 2016, <https://www.biblicaltraining.org>.

²¹ The Southern Baptist Theological Seminary offers a similar platform of online classes available to the world through the Global Campus initiative. The increase of online degrees and their acceptance in educational accrediting associations will make even greater access possible through most seminaries.

However, while this excellence in content and instruction is available in remote or hard to reach places, the weakness is being disconnected from the one who is actually teaching the course and the life-to-life interaction, between the instructor and the student, during the course. It could be argued that this is covered in the context of the learning environment in the local church setting, but teacher/student life-to-life mentorship is still missing.

With respect to the potential value of seminary extension programs for this project, it is important to recognize that the Expository Preaching Network seeks to ignite a passion for expository preaching, and a commitment to its basic practice, through camaraderie between those who are in the pulpit every week; connecting pastors in the same city. The emphasis of an accredited course may be counter productive if it is simply to acquire the training and complete the course. It is critical to understand that the emphasis of the Expository Preaching Network is the continuation of the practice of careful and faithful biblical preaching once the training is completed. The necessity of this network is for the ongoing encouragement and support of those who are faithfully proclaiming the truth of scripture as vocational pastors. The necessity of this network remains even with those who have received the best seminary training available today.

The seminary extension options could still act as a catalyst for greater development in expository preaching and specifically sharpen preachers through the expertise of these programs. However, the scope of this project focuses on the initial stages of developing a local city-based expository preaching network that will strengthen the practice of expository preaching in the field.

Pastoral Internship/Apprenticeship

The third category of preacher training is classified here as the pastoral internship or apprenticeship model. Internship models offer church-based preacher training that is focused on the intentional training of vocational pastors through mentorship. The context for this model is primarily a local church with a greater vision of multiplication

either in church planting or preparing pastors to be sent out from the local church. This model provides intentional face-to-face time with seasoned pastors who are committed to develop others for pastoral ministry.²²

This approach differs from lay preacher training in its commitment to prepare vocational pastors and differs from seminary extension programs in its commitment to engage mentorship as the primary methodology of its training.

Mark Dever convincingly argues that the church is the place for pastors to be trained in order to give them a close up view of elders and pastors as defined in Hebrews 13:7 and also gives the church a 360-degree view of an individual's life who is considering pastoral work.²³ These internships also provide ministry staff for the local church in the process of mentorship and seek to fill in the training gaps that seminaries may have left out, such as church governance, church discipline, church membership, and exposure to a full range of pastoral ministry training, which often includes preaching.

At Capitol Hill Baptist, Mark Dever is clear: "I'm trying to accomplish what we call a 'boot camp' in ecclesiology: introducing young ministers to a history of Christian reflection on what the Bible says about the church."²⁴ Matt Merker, program director of Capital Hill's internship program, explains, "We don't do any preacher training per se."²⁵ Their goal is for interns to "learn by observing" and includes consistent Sunday night

²² Some of the focus is motivation by ministry growth with multi-site or network strategies to develop pastors from within.

²³ Mark Dever, "Raising Up Pastors Is the Church's Work," *9Marks*, February 26, 2010, accessed July 27, 2016. <https://9marks.org/article/raising-pastors-churchs-work/>.

²⁴ *Ibid.*

²⁵ Matt Merker, e-mail to author, June 24, 2016. A detailed description of the internship, including book reading list, can be found at Capitol Hill Baptist Church, "Internship Description," accessed August 3, 2016, <http://www.capitolhillbaptist.org/internship-description/>.

sermon review (of all sermons given on that day) and the guided reading of approximately 5,000 pages with 70 written personal response papers, over the duration of the internship.²⁶

Similarly, Sovereign Grace's, Pastor's College also fits this apprenticeship model with thirty-six weeks of classes, designed to provide a biblical and theological foundation for pastoral ministry.²⁷ The strength of these internships is that they offer the potential pastor or church planter a broad exposure to pastoral ministry.²⁸ A further strength is the potential of the trained pastor being sent out by the church that trained them.

A noticeable weakness in some of these programs, however, is that they offer so little in the way of actual preacher training or experience. For example Sovereign Grace offers only two weeks on preacher training and a mere one week on hermeneutics out of the total thirty-six-week internship.²⁹ Likewise, Capitol Hill Baptist does not surrender the pulpit to any interns and focuses primarily on ecclesiology and church leadership.

Often this kind of preacher training is a denominational initiative or part of the association of churches and is directed by a commitment to specific distinctives and church or denominational DNA. For example, the Churches of Christ, in the US, identifies thirty-four specific churches that have a developed apprenticeship training program, called Preaching Schools.³⁰ These preaching schools are local church-based training, which consists primarily of a preaching mentorship by the preaching pastor of the church, and

²⁶ Merker, e-mail to author.

²⁷ Sovereign Grace Churches, "Pastors College," accessed August 3, 2016, <http://www.sovereigngrace.com/pastors-college>.

²⁸ Along with these better known apprenticeships are a growing number of churches that offer the same style of apprenticeship on a smaller scale. For example Immanuel Baptist Church, in Louisville, also sends out pastors with the goal of staying. Immanuel Baptist Church, "Pastoral Apprenticeship," accessed August 3, 2016, <http://www.ibclouisville.org/pastoral-apprenticeship/>.

²⁹ Sovereign Grace Churches, "Pastors College."

³⁰ Church of Christ, "Churches of Christ Schools of Preaching," accessed August 3, 2016, <http://church-of-christ.org/church-of-christ/preaching-schools.html>.

contrary to other internships, these preaching school do offer significant opportunity to preach with feedback for those being mentored. Churches of Christ characteristically reject creeds, denominations, and doctrinal statements, and have often adopted a simple “Bible only” methodology. Regardless of what one thinks of their particular brand of interpretation (depending on the independent churches), their methodology of training by doing with careful mentorship has been in use since the late 1950s and is effective and reproducible, as evidenced by the longevity and extent of these preaching schools.

The potential pitfall of an internship program is that it may be limited to merely observation of preaching as the church gets larger, and only a few specialists do all the preaching. However, the effective internship programs are committed to the actual practice of preaching in the local church with support for individual progress. For this project, the primary principle learned from these various models of internship and apprenticeship is the strength of training preachers that is done in the ministry context. Internship models are built on the conviction that the best training of preachers is accomplished as preachers are preaching in a real ministry context and are mentored concurrently with honest reflection and feedback of their preaching. As a result, this project will seek to network the primary pulpit voices from various churches with others who are also under the same charge of preaching every week.

Preaching Workshops/Courses

The final category of classification of church-based preacher training models, in use today, is the training offered through specific training seminars and courses. The target participant in these models is the pastor in the field who is already trained professionally and preaching regularly. The intention of these models is to develop preaching skills through principles of exposition and then through putting these principles to work practically with a biblical text. The seminars/workshops and the training courses are carefully crafted so that the emphasis is on the individual participants specific practice

of gained skills with actual exposition of various biblical texts, usually in small groups, during the course.

While, many international preacher training courses and seminars exist, with varying degrees of effectiveness, a survey of the following three most recognized courses produce helpful principles for this project: (1) The Cornhill Training Course, London, (2) The Simeon Trust-Preaching Workshops, Chicago, and (3) Artizo Institute, Vancouver.³¹

The Cornhill Training Course. The Cornhill Training Course is a preaching mentorship course in London, which is a ministry of The Proclamation Trust.³² It “seeks to equip men and women for expository Bible ministry in the local Church.”³³ The course takes place over one year of full-time study or two years as a part-time student. It offers intensive training in expositional principles and hermeneutics, emphasizing practical work in biblical texts through preaching and presenting textual outlines in small groups with consistent critical feedback. The entire course consists of six modules: (1) Principles of Bible Exposition—30 hours, (2) Detailed Study of Old and New Testament Bible Books, both in exegesis and working towards expositional preaching—120 hours, (3) Systematic Doctrine—45 hours, (4) The Application of Biblical Principles to Pastoral Practice—30

³¹ Other ministries modeled after these main three training courses include ENTRUST (Durban, South Africa), Equipo Impacto (Cuba), Delhi Bible Institute (India), Project Timothy (Singapore), KVBC Trust (Malaysia), and Proclamation Zambia (Zambia). Others have developed international pastor training courses of their own. For example, Rick Cornish, Teaching Truth International (see Teaching Truth International, “TTI Staff, accessed September 19, 2016, <http://teachingtruthinternational.org/about-us/staff>); and David Sills, Reaching & Teaching Ministry (see Reaching and Teaching, “Meet Dr. Sills,” accessed September 19, 2016, <http://reachingandteaching.org/dr-david-sills>).

³² I attended the course during the 2000/2001 school year and was in a mentoring small group with David Jackman.

³³ Rebecca Hollands, confirmation letter of course completion to author, December 18, 2014.

hours, (5) Church Pastoral Leadership Issues—45 hours, and (6) Detailed Study of Different Bible Genres—90 hours.³⁴

The “heartbeat of the Cornhill Training Course is its teaching over the wide variety of books in the Bible.³⁵ I attended the course while David Jackman was still the director, and his emphasis was repeatedly explained: “Get it right before you get it out there.” The genius of the course is its commitment to teach what is in the Bible and not to merely teach about the Bible’s ideas or topics. At the opening of the second site for the course, in Scotland, Dick Lucas (the founding preacher) explained, “The course began with a desire to fill an important gap in theological training where schools were committed to great curriculum but offered very little in the way of practical training in handling God’s word.”³⁶ Lucas also attributes the success of the training course to its mandate that students must train on the ground; linked to the local church on the weekends in real ministry.³⁷

From my own experience, the greatest value of the course was the practical work in the biblical text and the consistent critical evaluation that followed. During the year I attended, I gave between 15 and 20 presentations, including text outlines and full-length sermons. Each time, my speaking was evaluated in a small group with other students and a preaching/teaching mentor. The most valuable training for the application of preaching weekly was the insistence on a carefully crafted theme sentence that summarizes the main thrust of the text concisely. Once the theme sentence was clear training consisted of developing text outlines that ultimately led to sermon outlines. The feedback was primarily based on one’s understanding of the text and a clear outline that

³⁴ Hollands, confirmation letter.

³⁵ The Proclamation Trust, “PT Cornhill,” accessed September 19, 2016, <http://www.proctrust.org.uk/proclaimer/cornhill/>.

³⁶ Dick Lucas “Cornhill Scotland Opening,” YouTube video, 24:44, posted September 3, 2015, accessed September 19, 2016, <https://www.youtube.com/watch?v=DXbCtm7C4Q4>.

³⁷ Ibid.

located the teaching points in the text being preached. The greatest value of the course was that initial attempts at teaching were met with true “British censure,” which demanded harder work at understanding the context and the expositional principles being taught about biblical genre and structure. Very little feedback was given on style, but all presentations were evaluated with feedback that critiqued how the message was sourced from the biblical text being taught.

The significant take-away lesson I learned from the Cornhill Training Course is its commitment to both methodology and content. Critical to its methodology is the emphasis of practical training in a ministry setting as well as practical work in the text with each person submitting their work to others for feedback every week. The guiding principle for this project was to use this same methodology of honest feedback regarding the careful exposition given on every presentation of one’s work to the group. If each participant is able to exhibit a heart to grow in exposition and develop skills in practically handling the text of Scripture, the work together will level the playing field and produce camaraderie and encouragement in preaching.

The Simeon Trust-Preaching Workshops. The Simeon Trust-Preaching Workshops are offered annually as a three- to four-day seminar in various locations primarily across North America and recently at extension seminars internationally where interest exists. The primary delivery system is for local pastors and church leaders to register for a workshop in their area and connect them with other likeminded pastors.³⁸ According to the Simeon Trust website, “The workshops help pastors and Bible teachers to learn methods of expositional preaching, be encouraged through sitting under God's

³⁸ An alternative option with Simeon Trust includes an online training platform called the Simeon Course on Biblical Exposition that also offers seminary credit with specific ties to Trinity Evangelical Divinity School and others.

Word, and gather in small groups with the aim of sharpening each other's teaching."³⁹

The preaching workshop covers six basic principles of biblical exposition, which focus primarily on how to read and study the Bible for teaching. These principles convey a commitment to let the Bible direct its own application for preachers' lives through basic hermeneutics, careful study of the literary and historical context, understanding the structure and organization of the text, understanding the message of the biblical book as a whole, the commitment of staying faithful to the biblical content, and being careful to submit one's own framework to the text of Scripture.⁴⁰

Robert Kinney, the Director of Ministries for Simeon Trust, explains that the commitment of their seminars is to train people to practice expository preaching.⁴¹ He clarifies that there is a great difference between being a good model of expository preaching and being able to train others to be faithful with the text in their own style. He also describes the unhelpful approach of many would-be expositors who simply "try to preach like Piper or Keller, but have no help in studying the text or preparing the sermon."⁴² He suggests that the greatest help they could give those who desire to preach faithfully is to offer a method of training where participants "help each other by working together on the text before preaching it; not after."⁴³

The effectiveness of the Simeon Trust pedagogical style is that each participant has to work on the careful exegesis of a number of assigned texts before they arrive at the

³⁹ The Charles Simeon Trust, accessed May 16, 2016, http://www.simeontrust.org/index.php?option=com_content&view=article&id=7&Itemid=30 .

⁴⁰ The Charles Simeon Trust, "First Principles," accessed May 16, 2016, http://www.simeon.org/course/index.php?option=com_content&view=article&id=38&Itemid=234.

⁴¹ Robert S. Kinney, telephone interview with author, May 18, 2016.

⁴² Ibid.

⁴³ Ibid.

seminar. The goal is to help participants come to an understanding of the theme of the text and let that theme ultimately drive the sermon. Each participant is required to present their theme and the basic teaching outline they might use to teach the passage.

According to Kinney, it is important to set the atmosphere as a collegial effort, with each participant presenting their work and the group leader asking questions that help the individual and the group reflect on the work and its faithfulness to the text.⁴⁴ The emphasis over the length of the seminar is to encourage progress in handling the text by focusing on “how one arrived at their conclusions from the text and not just a right or wrong answer or a good teaching outline.”⁴⁵

The take away principles from the Simeon Trust preaching workshops are based on the conviction that all preachers can improve and will improve with practice and collegial training. The value of emphasizing progress is to focus on how to better handle the text and not just a one-off outline. For the encouragement of the group and a growing preaching network, it is critical to communicate that they are working together and preaching is a lifelong process of faithfulness to God’s Word. Training for the expository preaching network also needs to focus on individual participants work so that they will practice preaching and not just receive training in skills outside of their experience.

The challenge will be to accomplish the primary goal of getting men to bring their work and receive and offer feedback prior to their preaching in their own church on the weekend.

The Artizo Institute. The Artizo Institute is best described as a blend between an internship in the local church and a specific training course that develops preachers and teachers within the ministry context. Artizo’s purpose is to “strive to help young men and

⁴⁴ Kinney, telephone interview with author.

⁴⁵ Ibid.

women develop their ability to teach the Bible so they will grow as ministers of the Word of God.”⁴⁶ The significant reason for categorizing this ministry as a training course is that it specifically trains preachers and teachers. Although interns are involved in a ministry context the intention is primarily to train them, not just use them to staff programs.

Artizo’s genius is a simple but focused training: (1) teach the interns to preach, (2) mentor the interns using both one-on-one and group discussion sessions, and (3) give them active ministry experience.⁴⁷ Where other internship programs emphasize observation, Artizo emphasizes practical preaching experience. The internship is a two-year apprenticeship and over that time an intern will preach publicly at least four times in the first year and ten times in their second year: “We also aim to have interns teach a sermon series, perhaps deliver three or four talks at a weekend retreat, and to preach in a number of different settings.”⁴⁸ One of those settings is to preach at Saint John’s Vancouver during the early service, which includes the world famous J. I. Packer sitting in the audience. The most notable characteristic of this program is that interns receive intensive instruction in preparing sermons and are given many opportunities to practice preaching: “Interns will spend an average of 25 to 30 hours per term with a senior pastor to learn how to engage with the Word and develop a sermon.”⁴⁹

The process for learning is intentionally designed with incremental steps based on the intern’s growth personally. Each intern will initially practice preaching with other interns where they will critique each other’s work and be directed by the Artizo trainer. Eric Thurston, director of training for Artizo, explains that it is critical to help individuals

⁴⁶ Eric Thurston, “Teaching Preaching,” accessed October 10, 2016, <http://www.artizo.org/resources/teaching-preaching/>.

⁴⁷ Artizo Institute, “The Training,” accessed October 10, 2016, <http://www.artizo.org/training-programs/the-training/>.

⁴⁸ Ibid.

⁴⁹ Ibid.

develop the ability to critique others because they will also develop the ability to self-improve and critique their own sermons.⁵⁰

Thurston also explains how the training of sermon preparation is taken in smaller pieces with a one-on-one meeting after each step in the process. He went on to explain how necessary it is to give all their help as trainers before the intern would be expected to give their first sermon. He agrees that the amount of time it takes for one-on-one mentoring is significant, but it is well worth it.⁵¹ In fact, according to Thurston, it is the most important part of the program as “each intern receives 30 to 40 hours of one-on-one mentoring time with the Artizo trainer per term.”⁵² Thurston admits that early on in the development of the Artizo program “they were not giving enough help to each individual intern.”⁵³ As a result, Artizo trainers now give one-on-one mentoring with each intern on a weekly basis and it is specifically tailored to the individual intern’s needs. These specific sessions are focused around sermons the intern has given and issues or questions that arise out of the intern’s ministry placement.⁵⁴ In addition to the individual meetings, interns also attend weekly group mentoring sessions, typically with a senior pastor.⁵⁵

Over the course of a two-year internship, an intern will work in a number of chosen ministry areas, such as pastoral care, youth, missions, prison ministries, small

⁵⁰ Eric Thurston, telephone interview with author, June 15, 2016.

⁵¹ Ibid.

⁵² Artizo Institute, “The Training.”

⁵³ Thurston, interview.

⁵⁴ Artizo’s website explains, “Over the course of a two-year internship, an intern will work in a number of chosen ministry areas, such as pastoral care, youth, missions, prison ministries, small group training, service leading, etc.” Artizo Institute, “The Training.”

⁵⁵ Ibid.

group training, service leading, etc. They may work in three ministries each term, and in their second year are required to innovate (develop) a particular area of ministry. This active ministry experience provides a solid basis for a life in ministry.⁵⁶

Thurston argues that sermons must be both “biblically faithful and life changing.”⁵⁷ He explains, “If we show them good models, over and over again, they will come to understand that there is no dichotomy between the two.”⁵⁸

As a significant ministry in Vancouver, Artizo interns are in high demand and built into the training model is the opportunity for these interns to work as supply preachers.

The strength of the Artizo model is that it is at the heart of the local church as an extension of St. John’s Vancouver, and is intentional and specific in helping students develop preaching and teaching skills that are put to practice repeatedly. The benefit of this ministry is a training staff who are all preaching pastors from the church and they all demonstrate great examples of expository preaching. An important take away from Artizo is the tenacious resolve to mentor one-on-one through a step-by-step process of sermon preparation and to offer frequent preaching practice. Artizo seeks to “engage the student in the text so that they can see the power of the Bible’s truth in their own lives before teaching the Bible.”⁵⁹

Design Principles for an Expository Preaching Network Methodology and Content

As a result of the analysis of effective church-based pastor training models in use today, six primary design principles emerge: (1) training must include a review of

⁵⁶ Artizo Institute, “The Training.”

⁵⁷ Thurston, interview.

⁵⁸ Ibid.

⁵⁹ Ibid.

basic hermeneutics, (2) training must include content organization: theme sentences and text/sermon outline connections, (3) working with participants will be based on helping them prepare and bring actual sermon work prior to sermon delivery, (4) offering and receiving helpful peer feedback will be given on sermon work prior to sermon delivery, (5) mentoring will focus on a step-by-step process from text to sermon, and finally, (6) it is essential to foster an atmosphere of camaraderie through prayer and encouragement in personal progress. The first two principles focus on content, while the remaining four are the pursuit of a methodology that will produce the actual practice of expository preaching.

Training: Review of Basic Hermeneutics

While most pastors participating in this project will already have a basic level of training in hermeneutics, the failure to preach expositionally may be the result of these study skills falling into disuse or through a lack of conviction that Scripture speaks today with power and authority. An engaging review of basic hermeneutics will both emphasize the need to focus on the text and reignite the participants' commitment to the sufficiency of Scripture as they see the power of God's Word speak for itself. Both of these outcomes will only be effectively accomplished through working with the actual text of the Bible in reviewing basic hermeneutical principles that highlight the authority of God's Word.

The goal of this initial design principle is that, through basic hermeneutical skill review, participants will be convinced that God is the one who directs the message and intent of the human authors, by directing all of the details surrounding their lives and their understanding of Him (Acts 17:24-28). This confidence in God's providence leads to the careful consideration of every available detail concerning the text.⁶⁰ The overall

⁶⁰ For example, when careful exposition considers the type of genre and works to discern how it forms the original author's intent, the idea that Prov 22:6, "train up a child in the way they should go and when they are old they will not depart from it," is not understood as a promise as some suggest. Careful consideration recognizes that this text is from "wisdom" literature and is advising how to live in a wise way without guarantees or covenantal promise.

investigation of these details is described as “grammatical-historical analysis,” and includes the words themselves, the syntax and flow of the argument, the figures of speech (metaphors, hyperbole, simile, etc.), the historical background of the author, audience and occasion, and the specific literary genre. Brian Chappell notes, “Sometimes we use figurative, metaphorical, or colloquial terms to communicate, and so did the biblical writers.”⁶¹ The task of the expositor is to let the Bible speak for itself and not to speak for the Bible. Hershael York and Bert Decker write, “We speak God’s word *only* to the degree that we accurately reflect the meaning of the text.”⁶² This commitment to accurately understand the authorial intent is absolutely necessary because the modern expository preacher will need to overcome his distance from the original human author.⁶³ While broader historical investigation is helpful, often this historical information is in the context of the biblical book itself.⁶⁴

In order for expository preaching to be biblically sourced and faithful, a review of basic hermeneutics will encourage atrophied study muscles to be strengthened and

⁶¹ Brian Chappell, *Christ-Centered Preaching: Redeeming the Expository Sermon* (Grand Rapids: Baker, 1994), 77.

⁶² Hershael W. York and Bert Decker, *Preaching with Bold Assurance: A Solid and Enduring Approach to Engaging Exposition* (Nashville: Broadman & Holman, 2003), 23.

⁶³ D. A. Carson, *Exegetical Fallacies* (Grand Rapids: Baker, 1996), 24: Distanciation—“We must first of all grasp the nature and degree of the differences that separate our understanding from the understanding of the text.”

⁶⁴ For example, 1 Cor 13 is affectionately termed the “love chapter” and is included in most weddings as the “Pink Passage” of the Bible. However, when 1 Cor 13:4-7 is compared with the rest of 1 Corinthians, it becomes obvious that it is a rebuke and reminder of everything Paul was accusing the Corinthian church of not doing. In 1 Cor 13:4, “Love is patient . . .” echoes the rebuke in 1 Cor 11:20-22 for not being patient in communion); “love is kind . . .” echoes the rebuke for lawsuits with brothers because they were unkind in wronging and defrauding one another in 1 Cor 6:7-8; “It is not jealous . . .” echoes the rebuke for jealousy and strife and quarrelling in 1 Cor 3:3, 4 as well as the divisions, factions and the shaming of those who have nothing in 1 Cor 11:18, 19, 22); “it does not brag and is not arrogant . . .” echoes the rebuke for arrogance and bragging in sin from 4:18 and 5:2.

intensify the resolve to hear God's Word, in faithful study of it, before speaking God's Word with authority.

**Training of Content Organization:
Theme Sentences and Text/Sermon
Outline Connections**

The second design principle for the expository preaching network is to train preachers how to organize the details they have discovered in their careful study of the text. Once the preacher has worked at digging around in the soil of the text for buried treasure and found ideas of gold, they need to find a way to present them clearly. The danger of understanding expositional preaching as just a running commentary, is that it becomes a verse-by-verse talk without ever connecting the individual ideas to the whole message of the passage or biblical book. A preacher could pick up a brick and show his audience how he found it in the text and then set it down and pick up another brick repeating the same process, but never build the proverbial house. The key for expositional preaching is not just the verse-by-verse "brick" type of show and tell. The key for expository preaching is the hard work of seeing how the details connect and how the bricks build the house (biblical message).

The sermon's organization of the material in the text comes from a clear understanding of the main theme of the text and then connecting the main ideas of the text in a clear outline that reflect the biblical truth. Training in how to outline a sermon that is connected to the outline of the text is critical for training in expository preaching.

**Working with Participants to Prepare and
Bring Actual Sermon Work Prior
to Sermon Delivery**

The third design principle for the expository preaching network is to develop a method for participants to work on the actual text of the sermon that they will preach in the near future prior to their actually preaching it. The significance of this step is to emphasize each participant's own work and growth in expository preaching. Each

participant will need to prepare work before hand and bring that work to the group for feedback and encouragement in understanding the sermon. This stage is not focused on delivery itself, but more on how the message that is in the text is being organized in order for it to be clearly delivered.

A potential way to accomplish this would be to meet with the expository preaching network participants on Friday afternoon so that pastors will bring their next weekend's sermon, organized and mostly done, yet with sufficient time to still make changes and develop the sermon, before preaching it on Sunday. This approach can also be a motivation for participating pastors to do more work early in the week and will set them up for greater success on the weekend after working with the text all week long, knowing they will present to others in the network on Friday.

Offering and Receiving Helpful Peer Feedback on Sermon Work Prior to Sermon Delivery

The fourth design principle builds on the third and gives the greatest opportunity for participants to grow in expository preaching. The commitment of the group members to grow together will require humility and teachability, but where these exist, each member will work at being prepared in order to bring something for the group to critique and will already have a clear understanding of the passage along with a clear organization of their sermon theme and teaching points.

The benefit of designing the network around each individual's work is that they will benefit from receiving honest loving feedback but will also develop skills in their own preaching through having to give feedback to others. Most of the significant preaching training models evaluated, cited this exchange of feedback as one of the most helpful aspect of church-based pastor training. When all participants, including leaders, have to give and receive feedback on each other's work, (including their own) it can level the playing field and emphasize each one's personal growth in expository preaching.

Mentoring through a Step-by-Step Process from Text to Sermon

Along with honest peer censure and encouragement, the training must include mentoring, by faithful expository preachers, through the step-by-step process of moving from the text to the sermon. The greatest value of mentorship will be a higher level of training in preaching that can be given personally and will be more beneficial to the individual.

Many models exist that outline a step-by-step process, but the value of mentoring is that the careful leader will develop broad categories of movement toward the sermon and walk through that process with others. The effective training of biblically faithful preaching will also be encouraged by someone who consistently preaches expositionally and is able to guide others in the process, without overemphasizing content alone or mimicking a favorite delivery style.

Practically, this focus on the overall step-by-step process will also help move from a focus on prayer and humble dependence on the Spirit in the study, to continued dependence on the Spirit; both in delivery and in reception by their audience. This prayer focus over the whole process will also ensure that the preacher, himself, is also submitting to the truth they discover as they move along and as the Word is speaking to them it will speak through them.

Fostering an Atmosphere of Camaraderie through Prayer and Encouragement in Progress

The primary factor of success in the expository preaching network is that participants must all share the presupposition that they can all improve in preaching and also that they are all committed to help each other accomplish it. If this project can be designed with a sense of camaraderie, it will remove competition and participants will benefit greatly from each other. A team approach is essential to foster a commitment to expository preaching so that all involved will grow together and support each other in each one's individual progress.

It is my conviction that this atmosphere of camaraderie will be most effectively developed by praying for one another and encouraging each other along in the process of personal growth in preaching. When participants pray together for the faithful ministry of the Word in each other's ministries, it will foster an attitude of support and encouragement rather than competition.

Conclusion

In this chapter, effective church-based pastor training models, in use today, were analyzed and evaluated in order to discover significant insights regarding both methodology and the development of meaningful training/coaching content. From this analysis, six clear design principles were determined and will be employed in developing the expository preaching network of this project.

These principles offer a tried and true methodology for engaging pastoral partnership, and clear coaching content that will sharpen and encourage each pastor's faithful practice of expository preaching.

CHAPTER 4
THE PROJECT IMPLEMENTATION

This project developed a strategic plan for an expository preaching network in Calgary, Alberta, Canada, to increase the practice of biblically faithful preaching in a growing number of churches. The project had four goals: (1) assess the current preaching practices of a group of local Calgary pastors, (2) develop an eight-week expository preaching training course, (3) equip and strengthen pastors to preach expositionally through participation in the eight-week course, and (4) develop a strategic plan to initiate and increase participation in the expository preaching network.

Project Schedule

The project implementation began on July 12, 2017, and completed on May 25, 2018. The implementation timeline was as follows:

- | | |
|--------------------|---|
| 1. May 1 - June 30 | Recruited four pastoral participants, who are the primary preachers in their own churches. |
| 2. July 1 - 30 | Individual meetings were held with each participant to secure a commitment for the first phase of the project. |
| 3. July 1 - 30 | Developed an eight-week Word Ministry Training Course and submitted to expository preaching experts for evaluation. |
| 4. August 1 - 30 | Implemented initial phase of the project—three-week assessment of participants preaching practices ¹ |
| 5. October 31 | Word Ministry Training Course evaluations were turned in. Revisions were made and reevaluated to sufficiency. |

¹ Emphasis was given to the need for expository preaching and the commitment to participate in the eight-week preaching network. Each week participants gave the sermon outline they intended to preach for the following weekend and critique was given.

- | | | |
|-----|-----------------|--|
| 6. | November 1 - 30 | Secured commitment of four pastors to participate in phase 2 of the project; the eight-week Word Ministry Training Course. |
| 7. | January 12 | Began eight-week Word Ministry Training Course ² |
| 8. | April 27 | Completed eight-week Word Ministry Training Course |
| 9. | May 25 | Completed Strategic Preaching Network Plan |
| 10. | June 20 | Completed Strategic Preaching Network Plan Evaluations |

Project Participants

Originally, six men agreed to participate out of the twelve personally invited. During the first phase of the project, four participated in all three sessions and were well engaged in each session with prepared sermons and critical evaluation given and received, within the group. All four were invited to participate in the second phase of eight sessions. One pastor dropped out due to health concerns and a replacement was found who agreed to commit to all eight sessions. Each of the four participants completed the personal evaluation of their own preaching, using the Preaching Survey (PPS). The final participants in this project, including my own involvement, consisted of five senior pastors from five churches and four denominations.

Eight-Week Word Ministry Training Course

The purpose of the Word Ministry Training Course (WMTC) was to set out a starting place for an expository preacher's network. The design of this course was to support pastors in expository preaching by practical work in the text of Scripture with a goal to grow together in preaching the message of Scripture.

The course outline was designed around the process of Ezra 7:10, where Ezra set his heart to *study, practice, and teach* the law, statutes and ordinances of the Lord to

² Commitments included (1) an initial self-evaluation of their own preaching practice, (2) having two elders evaluate four of their sermons, (3) bringing one fully prepared sermon to preach to the group and then work through evaluation with the group, followed by preaching the same sermon in their church, which was evaluated by their elders, and (4) a willingness to receive honest helpful feedback from the group, throughout the process.

Israel. This three-part outline was applied to the whole process of studying, practicing, and teaching God's Word.

This course required preachers to practice prayer in the entire preaching process, faithfully study the text of Scripture, personally apply the truth being discovered, and then to faithfully preach and teach the Scriptures to those entrusted to the preacher's care. The WMTC was divided into eight sessions with the following emphasis:

- Session 1: *Prayer* in the Preaching Process
- Session 2: *Study* in the Preaching Process 1 Discovering the Details
- Session 3: *Study* in the Preaching Process 2 Discovering the Flow
- Session 4: *Study* in the Preaching Process 3 Discovering the Purpose
- Session 5: *Practice*—Living the Preaching Process
- Session 6: *Teach*—Preaching the Sermon
- Session 7: *Teach*—Planning for Preaching 1 Plan through a Book
- Session 8: *Teach*—Planning for Preaching 2 Plan through a Week

Each of the participants held the primary preaching role in their local church fellowship and agreed that they would attend each of the eight Friday afternoon sessions with the rough draft sermon that they intended to preach on the following weekend. This sharpened the practical work of this course and strengthened the actual sermons being preached in local churches, by the participants, every week.

Each session lasted two hours and consisted of three parts: (1) skill development, (2) sermon delivery followed by helpful feedback, and (3) prayer together for the continued development of each participant's sermon and overall Word ministry.

Each session began with a thirty-minute segment of skill development, which focused on some aspect of how-to preach expositionally, as outlined in the training sessions described later. The format was guided discussion followed by the group working through examples from texts of Scripture. This time was directed carefully and purposefully to accomplish the material objectives of the course.

The second part of each session consisted of a primary exposition (30 - 40 minutes, including feedback from the group) and then in the remaining 40 - 45 minutes each of the other participants gave a brief outline of their intended weekend sermon, which was also followed by brief group feedback, as time permitted.³ In this way, each participant received helpful feedback every week, with extended feedback on the week they were giving their primary exposition.

The primary exposition was a concise 15-20-minute version of the sermon that would be delivered by the participant on the following Sunday. During the sermon, every participant evaluated the preacher using the (EPR) sermon evaluation tool. The primary exposition was then followed by 15-20 minutes of group feedback, using the method outlined in the WMTC.⁴

The third part of each session devoted the final 10-15 minutes to specifically pray for each participant in his ministry of God's Word. As already noted, prayer emphasis was given to the whole preaching process and specifically directed to the sermons each participant was about to preach. The focus naturally moved to each man's faithfulness in a spirit of unity and camaraderie.

Session 1: Prayer in the Preaching Process, January 12, 2018

The first session began with each member completing the PPS and an overview of the eight-week WMTC. A brief discussion of the process used by each pastor, in writing

³ Friday afternoons were chosen as a meeting time so that participants had enough time during the week to have the sermons ready for the weekend, or at least a clear teaching outline with a good knowledge of the text to be preached. Every pastor was able to dialogue about his upcoming weekend sermon with much of the work already done. Most brought their sermons already completed, eager for dialogue, while others would bring their sermons in whatever state of preparedness they were at the time.

⁴ The WMTC course is included as appendix 5. The introduction gives an explanation of the directed group feedback. All handouts, book reviews, sample text outlines, and materials referenced in the course are included in the same appendix. At the end of each session, a copy of the session notes were provided to each participant.

his own sermons, opened the conversation well. When asked where prayer fits into that process, each pastor agreed that prayer must be the priority and is the place to start. Guided discussion was then engaged with the help of the handout: “Prayer in the Preaching Process.” This overview sparked great conversation about the need for prayer at every step of the preaching process: in the study, and practice of (personal application) and teaching of the sermon. The members were actively engaged in the discussion question: how will we pray at every step of the process?

Each member was then given a copy of Arturo Azurdia’s *Spirit Empowered Preaching* along with a one-page critical book review that highlighted the primary premise: the weakness of the preacher is made effective in consistent prayerful dependence on the work of the Holy Spirit through the faithful study and preaching of God’s Word. Great discussion followed with consideration of Acts 6:1-4 emphasizing how the apostles devoted themselves to prayer and the ministry of the word. Each member committed to the practice of prayer throughout the whole preaching process for the duration of the course.

Extended time was taken to explain the schedule of each participant’s exposition and the feedback process for the following weeks. Each pastor agreed to ask two individuals in their own congregation to complete evaluations of four of their sermons over the eight-week program and to send them in without discussing the content of their evaluation with their pastor.⁵

Sermon evaluations were handed out to the group, and feedback was given after I gave the first primary exposition. Session 1 concluded with prayer for each pastor after a short time of sharing each participant’s current preaching plan or his sermon for the following weekend.

⁵ Evaluations were distributed in prepaid postage and self-addressed envelopes for same-day mailing, to insure anonymity and consistency.

**Session 2: Study in the Preaching
Process 1, Discovering the Details,
January 26, 2018**

The second session was the first part of three sessions that emphasized commitment to study and seek to understand how the text relates to its context to discover the purpose and meaning of the text. The initial discovery began with the commitment of the preacher to let the biblical passage speak for itself. The primary focus of this session was to discover the details of the text, yet with a further view of discovering the flow of the text and the goal of ultimately arriving at the purpose (meaning) of the text. This session was based on the conviction that one is not able to separate these parts. To see these parts in relationship to one another, one must start with the smallest detail and work out to the context and then review details and context concurrently. This session was built around the commitment to the idea of not doing something with the text but instead letting the text do something with the reader. It was argued, therefore, that there must be a hermeneutical shift from “interpretation” of the text to a growing “understanding” of the text, with one eye on the context and another on the text itself. This shift was built on the premise that learning happens in a spiral fashion, which starts with the details of the text and increases as the flow/structure of the text informs the purpose of the text and then is confirmed in the reconsideration of each in context.

It was also argued that spiral learning does not move from one step to another without returning to the details of the text. The balance of context and content in the passage was helpful in seeing how each informs the other. Spiral learning allows for a growing understanding in each of these areas (details, flow/structure, and purpose). The importance of this method was shown to be the ongoing work of relating the details of the passage to the flow of the passage, and as a result, the growing understanding of the purpose began to emerge. While the continued process was explained, the worked examples focused on discovering the details of a text in this first of three parts.

Sermon expositions and feedback followed with prayer for one another, focused on the weekend preaching of the sermons we had just presented to each other.

**Session 3: Study in the Preaching
Process 2, Discovering the Flow,
February 9, 2018**

Session 3 focused on relating the details of the text to the flow of thought that the author was developing through the passage. The “flow” of the text was defined as the movement of the text toward an end or purpose. This encompasses both the structure (how ideas are connected) and the direction (where the argument is going) of the message. Different strategies were employed to discover not only the main ideas of the text but also how they are related to each other. The emphasis of this session was to move from recognizing the details to connecting the details and beginning to form the foundational understanding of how the passage works.

The worked example of this session was extensive group effort in Mark 8:22-26, with the goal of returning to the same passage and connecting the next step in the following week.

Sermon expositions and feedback followed, in the same way as the previous session, with prayer for one another focused on the weekend preaching of the sermons we had just presented to each other.

**Session 4: Study in the Preaching
Process 3, Discovering the Purpose,
February 23, 2018**

This session emphasized that the end goal of studying the text was to discover God’s purpose for the text; how God wants His people to respond to the truth being taught. This emphasis on purpose keeps one from simply adding his own application, by insisting that there is a purpose for the text that is intended to direct its application. Three basic steps were employed to arrive at the purpose of the text from the study already done.

The first step was to write a theme sentence. This was a single sentence that succinctly answered the question, what does the text say? Once this sentence was completed, it was important to go back and check its clarity with the details of the text and flow of the passage to ensure it accurately reflected the main ideas and nothing was

missed from what the passage was teaching. Discussion concluded that the greater the amount of work on the theme sentence one did, the greater the clarity in understanding the main idea of the text.

The second step was to write an aim sentence. The aim sentence sought to understand why the passage is saying what it does. It asked, what was the intended purpose for understand this passage? The aim sentence goes beyond the theme sentence because it asks, what difference does the theme sentence make in the lives of the listeners? The emphasis of clarity, in a singular sentence, forces the preacher to get at the heart of text-based application.

The third step was to construct a teaching map that sought to lay out the main teaching points of the text and the plan for how to teach them. The main idea was stated as the aim sentence of the sermon and then teaching points were outlined with clear connections to where the text taught the teaching point. Great discussion around this process led the group to affirm the need for great effort at this stage. Agreement was unanimous that the teaching map was critical to writing the sermon.

The worked example of this session was revisiting the work of Mark 8:22-26, with the application of this session's practical work of writing a theme sentence and then an aim sentence and finally a rough outline of a teaching map, as a group.

Sermon expositions and feedback followed in the same way as the previous sessions, with prayer for one another that focused on the weekend preaching of the sermons we had just presented to each other.

Session 5: Practice: Living the Preaching Process, March 9, 2018.

Session 5 focused on the commitment of the preacher to intentionally live in keeping with the message he was discovering during the study of the text. The session thesis was clearly stated: effective application of the message of the Bible is experienced

by the student as he humbly attempts to live in line with the truth being discovered throughout the process.

A review of the preaching process put the focus again on making the purpose of the text the purpose of the sermon. The focus of this session connected the commitment to live in accordance with the passage's teaching as the primary personal determination while writing the sermon. Great discussion centered on the need to "preach the sermon to our own souls first" and it was concluded that this engagement of our own lives with the truth we were about to preach was the gold of the session. The process of spiral learning was also connected to the process of spiral application throughout the learning process. The connection to one's own life throughout the study process gives more careful and personal attention to living with the truth (application) all week long. As a result, it was believed that sermons would no longer just have the regular bolt-on application at the end of the sermon because the entire truth had been worked out in the life of the preacher over the week of study.⁶

The worked example of Romans 15:4-12 connected the encouragement, endurance, and hope of the Word of God to the God of encouragement, endurance, and hope. The group's self-discovery of this emphasis, of living the truth as we learn it throughout the week, was dramatic and significant for a few who really connected with this session.

Sermon expositions and feedback followed in the same way as the previous sessions, with prayer for one another that focused on the weekend preaching of the sermons we had just presented to each other.

⁶ This approach gives credence to the commitment of a four-day study plan developed in the final session.

Session 6: Teach: Preaching the Sermon, Preparing the Preacher, March 23, 2018

Session 6 was the first of three sessions focused on preaching the sermon. All three sessions focused on preparation. Given the limitations of the course timeline, emphasis was given to preparation of the preacher over further work on the final preparation of the sermon. The thesis statement was directive: Effective preaching of the sermon requires the spiritual preparation of the preacher after the sermon is ready to be delivered.

The significance of this session was proven by the fact that the lesson plan was overrun by the group's answers to the initial question: how do you prepare for the preaching event itself once your sermon is completed? Every person was fully engaged in the discussion with a wide variety of personal ritual, from going to bed early and getting up at 5:00am, to fasting until after the preaching event. Other Sunday morning rituals included final cutting of content in a trial run, as well as a Sunday brunch every week with different people from the church plant, before preaching at noon. Session 6 revealed that each preacher did carefully prepare their own heart for the preaching of the text. So much time was taken on this initial group feedback of preparing the preacher that the lesson plan had to be reviewed quickly and distributed for individuals to go through on their own, without any time for the worked example. The primary objective of preparing the preacher was accomplished through the group's engaging contributions.

Sermon expositions and feedback followed in the same way as the previous sessions, with prayer for one another that focused on the weekend preaching of the sermons we had just presented to each other.

Session 7: Teach: Planning for Preaching 1, Plan through a Book, April 13, 2018

Session 7 focused on intentional and careful planning for the faithful teaching of Scripture through a book of the Bible. These last two sessions worked in tandem as an effort to develop the skill of hard work in the text, which was based on the conviction that

effective planning for preaching through a book of the Bible, as well as effective planning in the use of one's week, would produce greater efficiency. Both ideas were introduced in this session and then current examples were given from the book series of Colossians and the Gospel of John.

The primary method employed in this session was the example of phrasing an entire book at a time and then making the divisions based on complete thoughts or consumable sized texts. The worked examples came right out of the text divisions and the discussion about how to phrase versus diagram were helpful. The emphasis was placed on simply finding subordinate ideas and seeing how ideas/phrases fit together to form the logic of the given text. The session was not focused on the specific details of grammar but rather recognizing complete ideas and how they relate in order to mark paragraph divisions. The group worked through how to move from the text to the preaching schedule by letting the text structure determine how many verses to preach. The general practice of the group was to just use chapter divisions in the ESV Bible, or to do a quick look through key commentary divisions; however, all affirmed the need for a plan to preach through a book. There was a clear sense of resistance to this idea of phrasing by one person, citing the lack of time to give to this practice, but others agreed that the bigger picture would save time and give better understanding of the context of the book in the long run if one worked through the phrases of the text on their own.

The worked examples were the actual working pages of the phrasing I had recently done in Colossians and the Gospel of John. These were handed out along with the final product of a preaching schedule. The sermon titles from the preaching schedule were connected to the working pages of phrasing so that the work was evident.

Sermon expositions and feedback followed in the same way as the previous sessions, with prayer for one another that focused on the weekend preaching of the sermons we had just presented to each other.

Session 8: Teach: Planning for Preaching 2, Plan through a week, April 27, 2018

The final session emphasized the need for a weekly study plan in order to be faithful to keep the study of the Bible a priority and not be distracted from other demands on our time as pastors. There was a real sense of camaraderie and commitment to help each other be faithful by the time we came to this final week.

The Four-Day Week Study Plan handout was used to show one way of structuring the pastoral workweek so that sermons were not left until Saturday night without the time needed to do faithful exposition. The basic plan was to dedicate four blocks of time during the weeks, which were all four hours in length. Discussion recognized that this could also be accomplished in shorter but more frequent study blocks. The significant discussion was that this was our priority work as preachers of the gospel and intentional preplanned study time is required to be faithful to the text.

The significance of this session was the mutual affirmation of how important the eight-week WMTC had been for each participant. The immediate connection to this as the final session was unified confirmation that we need to continue with this expository preaching network in the fall and include others. The conclusion of the final session focused on general feedback of lessons learned and specific suggestions for how to proceed with an expository preaching network in Calgary in the future. Unanimous sentiment was expressed that not only do we need to do this, but also that we can and should commit to helping each other be more effective, with further suggestions given for how best to proceed.

Pre-Test Preaching Survey

Each participant completed the pre-test preaching survey (PPS) during the first session of the course on Friday, January 28, 2018. The survey included a participation agreement in compliance with the Southern Baptist Theological Seminary Research Ethics Committee for a low risk survey prior to use in the ministry project. The survey was divided into three main sections: Part A was ten questions regarding convictions

about expository preaching, Part B was ten questions about preparation for expository preaching, and Part C was ten questions about one's practice of expository preaching. Each of the answers to the thirty questions were recorded on a six-point Likert scale.⁷

Post-Test Preaching Survey

Each participant completed the post- PPS during the last session of the course on Friday, January 28, 2018. The preaching survey used for the post-test was the same as the pre-test. The purpose of completing the same preaching survey was to evaluate the effectiveness of the WMTC in achieving the project's first three goals, by comparing the pre- and post-test results.

Sermon Evaluations

Each of the sermons given by the participants to the group was evaluated by the group using the Expository Preaching Rubric⁸ and followed by verbal encouragement and helpful honest feedback on how to improve the content of the sermon. Individual church members who were chosen to evaluate the four designated sermons delivered during the four months of the WMTC used this same rubric. The evaluation rubric was exactly the same, but it was renamed Sermon Evaluation Tool for clarity with church members. The rubric was marked on a four-point scale: 1 – insufficient, 2- requires attention, 3 – sufficient, and 4 – exemplary. Nine questions were designed to measure if the sermon was connected to the text being preached and if the preacher revealed the connection by bringing the listeners back to the text in the sermon.

⁷ The following categories were used: SD – Strongly Disagree, D – Disagree, DS – Disagree Somewhat, AS – Agree Somewhat, A – Agree, and SA – Strongly Agree. See appendix 3 for survey questions.

⁸ See appendix 1.

Strategic Plan Rubric

Following the final session of the WMTC, each participant responded to a one-page strategic plan for the implementation of the expository preaching network in Calgary. The one-page plan was crafted from suggestions in the final session as well as discussions throughout the course and specifically from feedback regarding how to structure an ongoing group after the final session. The strategic plan rubric and conclusions derived from the WMTC were used to complete the final goal: to develop a strategic plan to initiate and increase participation in the expository preaching network in Calgary, Alberta.

Summary

Each of the steps of the implementation was completed to the benefit of the group and the project. Beyond just the lessons learned, the group who participated in this project grew closer to each other. Over the four months of the course, a supportive prayerful brotherhood of five preachers was genuinely formed. These individuals agreed to form the initial launch group for the preaching network in the future.

All ten steps of the implementation process were completed, and as a result, the project was a success with valuable insights for the strategic implementation of the Expository Preaching Network in Calgary, Alberta. (1) The recruitment of four pastoral participants, who were the primary preachers in their own churches, was accomplished. Many more expressed interest but struggled to make the commitment of every meeting. (2) The individual meetings with each participant secured a commitment for the first phase of the project. (3) The completed WMTC was sent to three expository preaching experts for input and feedback.⁹ (4) The initial phase of the project was a three-week assessment of the preaching practices of the potential participants. (5) The critical feedback and

⁹ Three preaching experts reviewed and offered input for the WMTC: David Jackman (Proclamation Trust, UK), Robert Kinney (Simeon Trust, Vienna, Austria), and Darrell Young (International Workshop Director for Simeon Trust, Calgary, AB)

encouragement from the preaching experts was instrumental in further development of the eight-week WMTC as it was used.¹⁰ (6) The commitment of four pastors to participate in phase 2 of the project was secured prior to the eight-week WMTC. (7) The WMTC began on January 12, 2018. (8) It was completed on April 27, 2018. (9) The strategic plan summary, which provided needed direction for future implementation of the expository preaching network, was distributed among the participants. (10) The strategic plan rubric was completed by the participants and unanimously affirmed the strategic plan as significantly sufficient.

¹⁰ The expository preaching experts' feedback included a request for a clearer thesis statement in some of the sessions, as well as a greater emphasis on context, which had been originally presupposed. Corrections were made, and all three responded to affirm the sufficiency of the course material.

CHAPTER 5
EVALUATION OF THE PROJECT

Introduction

Faithful preaching of the Bible is based on the conviction of 1 Thessalonians 2:13: “We also constantly thank God that when you received the word of God which you heard from us, you accepted it not as the word of men, but for what it really is, the word of God, which also performs its work in you who believe.” This conviction formed the foundation for an expository preaching network, in order to increase the faithful preaching of God’s Word and the impact that it will have, as it does its work in those who believe.

Evaluation of the Project’s Purpose

The purpose of this project was to develop a strategic plan for an expository preaching network in Calgary, in order to increase the practice of biblically faithful preaching in a growing number of churches. This purpose was critical for the health of the church in both its revitalization and the continued testimony to and growth of the gospel in Canada.

As I write this evaluation, the Supreme Court of Canada just ruled on Trinity Western University’s (TWU) inappropriate use of a lifestyle agreement, which asks students to sign their agreement to practice sexual behavior in keeping with the school’s Christian view of heterosexual marriage. The highest court in Canada stated, this week, that it is “proportionate and reasonable to limit religious rights in order to ensure access for LGBT students.”¹ This ruling validated the Law Society of British Columbia’s decision

¹ Kathleen Harris, “Trinity Western Loses Fight for Christian Law School as Court Rules Limits on Religious Freedom ‘Reasonable,’” *CBC*, June 15, 2018, accessed June 18, 2018, <https://www.msn.com/en-ca/news/canada/trinity-western-loses-fight-for->

to deny TWU's application for a faculty of law at the university, based on its use of the Christian lifestyle agreement. While the implications for the church are yet to be seen, many feel the precedent is already being set for the Supreme Court to limit the church's religious freedoms in favor of cultural definitions of equality.

Concurrently, within many Canadian denominations, including the one in which I serve, there are a small number of churches seeking to adopt an affirming position on transgenderism and same gender unions. Up until this point, the denomination has promoted the traditional biblical understanding of marriage as a covenant relationship between one man and one woman for a lifetime. Within many local churches, however, the growing confusion about biblical marriage is causing division. While this is only one current issue, it illustrates the need for faithful biblical preaching that guides, leads, and unifies the church in understanding God's design for human sexuality, marriage, and all matters of life and practice.

Of even greater significance is the growing confusion around the gospel, causing ambivalence and a lack of a clear gospel witness, in Canadian church pulpits. This lack of clarity in the pulpit has a trickledown effect on the individuals in the pew and results in a weakened witness across the board. The need to strengthen pulpits with an increase in the practice of biblically faithful preaching is as critical, in Canada today, as it has ever been.

The purpose of this project was achieved by the fact that it is a beginning place. This project set out to develop a strategic plan for an expository preaching network and, as a result, a small band of preachers have set their hearts to put this strategic plan to work. They will begin an expository preaching network in Calgary, this fall (September 2018), using the strategic plan developed here. It is believed that as this network grows so will the volume of the biblically-faithful gospel voice increase, in our city and beyond.

christian-law-school-as-court-rules-limits-on-religious-freedom-reasonable/ar-AAyH6eg?ocid=spartandhp.

Analysis of Research Data

Three forms of data collection were used in this project: (1) Sermon Evaluations from Participating Church Members, (2) Pre- and Post-Course Preaching Surveys, and (3) The Strategic Plan Rubric.

During the eight-week Word Ministry Training Course (WMTC) every participant gave one primary biblical exposition to the group. These expositions were immediately evaluated using the Expository Preaching Rubric (same as the church sermon evaluations) and critical feedback was immediately given from within the group. The purpose of this group feedback was to challenge each other in our preaching and to give weight to the conviction that we can all improve our preaching, regardless of education or experience. These group evaluations were only used, with respect to the one primary exposition, so there was no data collection or comparison. Similarly, the secondary exposition of every week included the whole group's feedback (without the rubric) and was for the purpose of applying the skill portion of the course to the actual weekly preaching in our churches.

As a result, the first form of data collection used was the sermon evaluations by the participants' own church members. These proved to be a weaker source of information than anticipated, as completion and collection were inconsistent. Each of the participants agreed to have four of their sermons evaluated by two different church members (preferably leaders). Each pastor was given eight evaluations in pre-addressed and postage-paid envelopes, which simply required completing and mailing. The pastors chose those who evaluated their sermons and they agreed to have then sent directly to me, without discussing them.² This would have resulted in eight sermon evaluations per participant, if all were collected. The sermon evaluation focused on nine questions with a

² The purpose for confidential evaluations was to garner a more critical response without fear of offending one's own pastor by his knowledge of a potentially negative critique.

four-point response of 1 = insufficient, 2 = requires attention, 3 = sufficient, and 4 = exemplary.³ Table 1 reveals the evaluations received and the average rating of the sermons evaluated.

Table 1. Compared averages of church member evaluations

Preacher	Member	Sermon 1	Sermon 2	Sermon 3	Sermon 4
Participant 1	Evaluator 1	3.44	3.66	3.33	3.88
	Evaluator 2	3.88	4.00	4.00	
Participant 2	Evaluator 1	3.33	3.55	3.11	2.77
	Evaluator 2	3.55	3.88	3.66	4.00
Participant 3	Evaluator 1	3.55	3.77		
	Evaluator 2	3.77	3.44	4.00	
Participant 4	Evaluator 1	4	3.88		
	Evaluator 2				

The first participant had the only set of evaluations that seemed to have positive comparison value. Both evaluators seemed to have consistently high ratings, with what appears to be a slight improvement of the sermons overall, yet no critical feedback was offered or distinctions made.

The second participant had the only complete set of evaluations for all the sermons; however, interpreting the data from these evaluations was difficult due to what appears to be consistently conflicting critiques (offered exactly the opposite results). The first evaluator generally moved toward a significantly lower rating of the sermons over time, while the second evaluator largely moved toward a higher rating over time. What was particularly puzzling about the comparison of these two sets of evaluations was the final sermon. The first evaluator rated it as the lowest of all the sermons with an average less than sufficient (2.77 overall) and the other evaluator rated it the highest of all, as consistently exemplary (4.00 for every question). In fact, the evaluator who rated this

³ See appendix 4 for sermon evaluation questions.

particular sermon as the highest added this comment: “The very best of the four sermons.” Careful scrutiny of the specific evaluations for this sermon revealed that both had included sermon outline notes. The 4.0 evaluation had a clear title and related teaching points attached, while the 2.77 evaluation had a similar outline written on the evaluation but given in general terms seemingly disordered (see comparison below).

Outline from 4.0 evaluation was:

Scripture Alone 2 Corinthians 4:1-6

- 1) By Scripture Alone We are Encouraged 2 Cor. 4:1
- 2) By Scripture Alone Truth is Proclaimed 2 Cor. 4:2
- 3) By Scripture Alone We Proclaim Christ 2 Cor. 4:3-6.

Outline for the 2.77 evaluation was:

Scripture Alone 2 Corinthians 4:1-6

- 1) Encouragement in the Scriptures
- 2) The Scriptures Proclaim Christ
- 3) Living by the Scriptures in Community

My conclusion of this anomaly is that it may reveal more about those who were evaluating the sermon, than only their evaluation about the sermon. For example, the 4.0 (exemplary sermon) evaluation clearly picked up the repetition of “Scripture Alone” in each of the teaching points, as well as the verses used to teach each point. The 2.77 (less than sufficient) evaluation failed to see the main points and missed the second point completely, while adding a completely different third point, without seeing the verse connections. I can only surmise that the second evaluator responded personally to the sermons and not carefully or objectively enough to be critical and helpful in the comparisons of whether the preacher was true to the text. I am inclined to take the higher scored evaluation, as more detailed and therefore more accurate. If this is correct, it could be argued as evidence of the higher evaluator promoting a growing improvement in the preacher’s sermons. However, I fear it is not significantly provable, though likely. What is helpful from this anomaly is to consider what might have been done differently to minimize this effect.⁴ Whatever the case, it has revealed the limitations of using

⁴ This consideration is explained later in this chapter.

evaluations and the potential for too much subjectivity that can be dependent on the whims of the evaluator on any given Sunday.

The final two participants did not have enough evaluations to compare. Conversely, of the evaluations submitted, a slight trend toward improvement from the first to last sermon can be noticed. However, on the side of caution it appears the evaluations were all high scores that lacked discerning value or comment to help decipher significant measurable improvement. As a result, the first form of data collection (evaluations by church members) was faulty and inconclusive at best, as an accurate determination of improvement overall.

The second form of data collection was the pre- and post-course preaching survey (the same survey was used for both). The *t*-test was selected for these analyses as it compared the means of the scores from the pre-test and post-test overall, as well as in three separate categories. The survey consisted of 30 questions: 10 on convictions about expository preaching, 10 on how one prepares for expository preaching, and 10 on the practice of expository preaching.

Two of the participants' *t*-tests showed no significant statistical difference overall. I will label them N1 and N2 for reference in closer analysis. However, the other two participants' *t*-tests revealed a significant difference overall. I will label them S1 and S2 for reference and closer analysis.⁵

N1's *t*-test of all 30 questions was 0.1470, revealing no significant difference overall.⁶ However, when the three categories of questions were separated and compared as a unit, with pre- and post-averages and the *t*-tests, it appeared there was a significant difference in questions 21-30 (questions focused on the practice of expository preaching).

⁵ *T*-test summaries for each participant are included in appendix 7 along with the pre- and post-test answers for comparison, using the six-point Likert scale

⁶ To prove that the change in scores is not due to chance and that the intervention made a statistically significant difference, the probability score had to be less than 0.05

The *t*-test score was 0.0367, showing a significant difference in practice from pre- to post-test. The surprising detail is that it was a negative difference. Table 2 shows the averages for each of the three question groups and overall (six- point Likert scale).

Table 2. Compared averages by question groups, N1 preaching survey

N1	Averages - Scale of 6		
	Pre-Test	Post-Test	<i>t</i> -test
Convictions about Expository Preaching Q: 1-10	5.7	5.6	0.7976
Preparation For Expository Preaching Q: 11-20	5.1	4.8	0.4343
Practice of Expository Preaching Q: 21-30	5.7	5.3	0.0367
Preaching Survey Over All Q: 1-30	5.5	5.2	0.1470

The averages in every category were lower on the post-test. N1 was the only participant to score consistently lower on the post-test averages across the board.

The thought occurred to me that I may have mixed up the tests, but I immediately ruled it out, as the tests were collected together and clearly labeled at the time (as test 1 and then test 2). I postulated that the reason for the first test had a higher score throughout was that the participant's pre-test was the result of optimism in the initial test and was later tempered with greater realism in the training and the group's more critical evaluations of each other. When I discussed this with the participant, his response was that he knew he was scoring lower on the second test (confirming my certainty of the order), but felt he was more critical in his own evaluation. He also mentioned that he answered at least two questions significantly lower because he is currently preaching through an Old Testament book. Both of those lowered scores 2/5 (questions 7 and 15) were regarding questions asking for an affirmation that expository preaching is verse-by-verse (something he realized was not necessarily true in his preaching of an Old Testament Narrative). While this would not account for the difference

overall, it was helpful to make the connection to his own view of a more critical response on the second test. Whatever the case, the overall statistical reality for this participant was that there was no significant difference overall.

N2's *t*-test of all 30 questions was 0.3050, revealing no significant difference overall. However, when the three categories of questions were compared with pre- and post-averages and the *t*-tests, it appeared that there was a significant difference in questions 11-20 (these questions focused on the preparation for expository preaching). The *t*-test score for these questions was 0.0445, showing a significant difference in the participant's response to preparation questions, from pre- to pos- test. Table 3 shows the averages and *t*-tests for the question groups

Table 3. Compared averages by question groups, N2 preaching survey

N2	Averages - Scale of 6		<i>t</i> -test
	Pre-Test	Post-Test	
Convictions about Expository Preaching Q: 1-10	5.6	5.2	0.1038
Preparation For Expository Preaching Q: 11-20	4.1	4.8	0.0445
Practice of Expository Preaching Q: 21-30	5.0	5.2	0.3434
Preaching Survey Over All Q: 1-30	4.9	5.1	0.3050

The averages reveal a slight increase in both preparation and practice questions. However, only preparation was statistically significant according to the *t*-test. From the *t*-test scores, it appears there was a slight change in preparation of expository sermons, yet in the broader scale there was no significant difference overall for this participant.

S1's *t*-test of all 30 questions was 0.0174, revealing a significant difference overall. Though, when the three categories of questions were compared with pre- and post-averages and the *t*-tests, it appeared that there was no obvious significant difference in any of the categories.

Table 4. Compared averages by question groups, S1 preaching survey

S1	Averages - Scale of 6		<i>t</i> -test
	Pre-Test	Post-Test	
Convictions about Expository Preaching Q: 1-10	5.5	5.7	0.3434
Preparation For Expository Preaching Q: 11-20	5.0	5.3	0.1934
Practice of Expository Preaching Q: 21-30	4.9	5.3	0.1039
Preaching Survey Over All Q: 1-30	5.1	5.4	0.0174

While initially puzzling, the *t*-test score picked up the overall positive change from the 30 questions, which could not be directly related to one category of questions. A careful analysis revealed that the improved scores were only one point higher in the second test. The significance was that 12 of the 30 questions all improved by one point, making it a significant difference. The *t*-test and averages taken together both also revealed an increase in change from the beginning of the test to the end. For example, in questions 1-10, only three scores went up by one point (with highest *t*-test score); in questions 11-20, four scores went up by one point (with slightly lower *t*-test score); and in questions 21-30, five scores went up by one point (with lowest *t*-test score). This may suggest that the greatest area of change was in the practice section of expository preaching, as was also the case for N2. A closer look at the questions, S1 marked as higher, did not lend any other insights apart from the larger categories. Overall S1 revealed a significant positive difference after participating in the WMTC.

S2's *t*-test of all 30 questions was the most significant change with 0.0004 overall. S2 confirmed, as did others, that there was not significant change in questions 1-10 (convictions about expository preaching). However, when the three categories of questions were compared, with pre- and post-averages and the *t*-tests, it appeared that S2 had the greatest statistically significant difference in both the preparation and practice categories.

Table 5. Compared averages by question groups, S2 preaching survey

S2	Averages - Scale of 6		<i>t</i> -test
	Pre-Test	Post-Test	
Convictions about Expository Preaching Q: 1-10	5.5	5.7	0.3434
Preparation For Expository Preaching Q: 11-20	4.0	4.9	0.0100
Practice of Expository Preaching Q: 21-30	4.9	5.4	0.0150
Preaching Survey Over All Q: 1-30	4.8	5.3	0.0004

The preparation category increased by nine points in only 10 questions, making it the greatest area of change, with the practice category a close second. The overall *t*-test score marked the significance of this change and arguably made a distinction between the diverse significance the WMTC had for the different participants. Interestingly, S2 had been a youth pastor for many years and had recently become the preaching pastor in a small church for the first time. He was keen to learn, and these scores may evidence a teachableness that served to his benefit. He was already committed to preaching expositionally, but only had limited experience, thus possibly the reason for the greatest change.

Overall, two participants showed statistically significant positive change and two participants showed no statistically significant change. However, when the different categories were considered, three results became apparent: (1) no one showed significant change in their conviction to preach expositionally,⁷ (2) three of the participants showed greater significant change in either the preparation or the practice of expository preaching, and (3) one participant showed an exceptionally high level of significant positive change after completing the WMTC.

⁷ The reason for no change in convictions about expository preaching is that each member was chosen based on evidence of firm conviction about expository preaching.

The third form of data collection was the participants' evaluation of the strategic plan.⁸ The strategic plan was drafted as the result of suggestions collected from the group throughout the WMTC and specifically through the strategic planning time dedicated to this purpose, in the final session (extra time was allotted for this, as there were no expositions in the final session).

A one-page summary was drafted from this feedback session and circulated along with the Strategic Plan Rubric. Table 6 marks the participants' responses to the seven statements of sufficiency, using the four-point scale: 1 = insufficient, 2 = requires attention, 3 = sufficient, and 4 = exemplary. All participants were vocally enthusiastic about involvement in the plan and verbally affirmed that the content of the plan was a true reflection of the group's effort to craft it.

Table 6. Compared averages of participants' responses—strategic plan rubric

Strategic Plan Rubric - 1=Insufficient, 2=requires attention, 3=sufficient, and 4=exemplary					
Criteria	N1	N2	S1	S2	Average
The Strategic Plan is clearly stated overall.	3	3	4	4	3.50
The Strategic Plan is faithful to the biblical teaching of partnership in preaching	4	4	4	4	4.00
The Strategic Plan is theologically sound.	4	4	4	4	4.00
The Strategic Plan has a clear "Vision Statement."	4	4	4	4	4.00
The Strategic Plan has clear "Core Values".	4	4	4	4	4.00
The Strategic Plan has a clear "Ministry Description."	4	3	4	4	3.75
The Strategic Plan encourages greater participation in the preaching network.	3	4	3	4	3.50
Average Overall					3.82

The average response to the criteria overall was 3.82, which was well above sufficiency, as the benchmark for success and completion of this goal.

⁸See appendix 8.

Subjective Feedback

Throughout the WMTC, all four participants gave positive subjective feedback. Comments ranged from affirmation of the content and actual words of appreciation for preparing materials, to the specifics of personal growth. A few of the general email responses also contained unsolicited subjective affirmations, which recognizing the difference the preaching group was making in their own preaching. One of the evaluators, for the participant with the lowest statistically significant change (N1), took the time to find my phone number and call me to specifically thank me for leading this preaching network because he could see the difference it was making in his pastor's preaching.

Evaluation of the Project's Goals

This project had four goals: (1) assess the current preaching practices of a group of local Calgary pastors, (2) develop an eight-week expository preaching training course, (3) equip and strengthen pastors to preach expositionally through participation in the eight-week course, and (4) develop a strategic plan to initiate and increase participation in the expository preaching network. All four goals were accomplished through the project, as they were set out at the beginning of this project.

The first goal was to assess the preaching practices of a group of Calgary pastors. This goal was accomplished through initial individual meetings and in the three weeks leading up to the eight-week WMTC. These first three weeks of sharing sermon outlines and dialoguing about personal preaching practices formed the trial run for the actual WMTC. From this initial stage, all four agreed to participate in the eight-week training course, after expressing a desire to grow and demonstrating their commitment with a clear pattern of expository preaching already in practice. Unfortunately, one of the participants had to remove himself due to deteriorating health. A substitute was found who I knew already exemplified the same commitment and practice of expository preaching. This met the first goal of accessing the current preaching practices and engaged four

preaching pastors who exemplified both the commitment to and the practice of expository preaching.

The second goal was to develop an eight-week expository preaching training course. This goal was completed in the development of the WMTC. The WMTC was the result of months of preparation and was greatly influenced by the design principles learned from the study of other current models used in the training of preachers derived from chapter 3. My own practices of study and preaching, which were developed over the years of training and pastoral ministry, also formed much of the course material. Three preaching experts reviewed and offered input in the WMTC: David Jackman (Proclamation Trust, UK), Robert Kinney (Simeon Trust, Vienna, Austria), and Darrell Young (International Workshop Director for Simeon Trust, Calgary, AB). Their feedback included a request for a clearer thesis statement in some of the sessions, as well as a greater emphasis on context, which had been originally presupposed but was sharpened in the second draft. Corrections were made and all three responded to affirm the sufficiency of the course material. Their confirmation formed the completion of the second goal.

The third goal was to equip and strengthen pastors to preach expositionally through participation in the eight-week course. This goal was met with enthusiastic participation in the WMTC. Two of the four participants each missed one of the eight sessions (due to extenuating circumstances), but both were keen to get notes and follow-up individually. The significance of the WMTC was evaluated to have a varying level of success, depending on the participant, as just outlined in the analysis of the data collected. However, overall subjective feedback from the participants was incredibly favorable with personal affirmation nearly every session. This feedback specifically came in the form of how helpful the course was to focus on practical steps for expository preaching. This emphasis was evidenced through the data as well, though not as clearly as was given verbally. All four participants also gave enthusiastic support with their commitment to

continue after the project was completed.⁹ All expressed the importance of the camaraderie and replied heartily to the texting support of “Hey I’m praying for you as you preach today” that began to happen on many of the Sunday mornings.¹⁰ All used the “Band of Brother Preaching Network” as it was affectionately termed early on. As a result of all these markers, the third goal was clearly met.

The fourth goal was to develop a strategic plan to initiate and increase participation in the expository preaching network. Throughout the WMTC, and especially at the end of the final session of the WMTC, each of the participants responded with feedback for the implementation of the expository preaching network. The one-page strategic plan was crafted from all these suggestions in the final session as well as throughout the course. The strategic plan rubric and conclusions derived from the WMTC

⁹ One has since moved to British Columbia but expressed that he would have participated had he not.

¹⁰ One example is helpful here. One of the pastors began the first session talking about the need to preach with story and engage people with narrative, as he was preaching through “The Story” sermon materials. In the second meeting he explained that his sermon was about hospitality from Deuteronomy’s description of how to treat foreigners and also from 1 Peter. He explained that his whole sermon was built around his recent trip to Lebanon and connections with the Bedouin by understanding their hospitality rituals, which expected them to host anyone for three days without asking questions. After his presentation, one of the other pastors asked very graciously: “Where is Christ in your sermon?” and at the end simply prayed and referenced God’s ultimate hospitality to us while we were strangers and enemies like in the book of Romans. That exchange happened on the Friday afternoon. On the Sunday morning at 7:24 a.m., the pastor who was preaching about hospitality texted me and asked what the reference was the other pastor had mentioned. I gave him the Rom 5 passage and added Eph 2 (those who are strangers to the covenant are brought near through Christ). At our next Friday meeting, the pastor who preached on hospitality explained how the group had helped him connect the Old Testament to Romans and Ephesians and especially to Christ. He had made the conclusion that Jesus offered the ultimate hospitality on the cross, as He was lifted up and drawing all men to himself. He said it was the other pastor’s comments that helped him. This sparked a change for all of us in the group. There was a sense in which we came expecting the other pastors to help with passages and sermons as well. This camaraderie replaced the isolation and competition that may have been felt going into the group. The significance of this change is that we were working on the very sermons that we would preach in only a few days. This pastor, who preached on hospitality, also gave me great help on one of the sermons I offered to the group later on in the course. He was also the one who started the “I’m praying for you as you preach today” texting on Sunday mornings. We all joined in, at varying levels, knowing exactly what each other was preaching that morning.

were used to complete the final goal: to develop a strategic plan to initiate and increase participation in the expository preaching network, in Calgary, Alberta. This fourth goal was accomplished and enthusiastically supported as evidenced by the strategic plan rubric just discussed. It is ready for implementation this fall.

Strengths of the Project

As a result of careful review and reflection, five strengths were recognized and three weaknesses revealed.

The first strength of the project was the design of the WMTC to give each participant immediate feedback on both the primary exposition as well as the weekly secondary expositions. The strength of this design was that it gave substance to the process of preparing sermons and produced humility as each had to submit their sermons to a group of expository preachers for feedback. The process moved to a deeper level of censure as time went along. Initially we were all soft on our critique and cautious in our correction; however, eventually, we began to feel more comfortable with each other and genuine honest feedback was both expected and welcomed. The feedback from the research of chapter 3 played a big part of this design—asking men to give their sermon and offer feedback before they actually preached it on the following weekend. The gravity of having to present to others meant the sermon was ready before Friday at noon with time to make midcourse corrections and sharpen it before preaching on Sunday.

The second strength of the project was also a part of the design strength of the WMTC—the inclusion of a short practical skill development focus. This gave us the context needed for discussion and sparked mutual input on the process of preaching. The published material was balanced in prayer, study, living, preaching, and planning and was distributed for each participant to use with their own church leaders and elders as they desired. The scope was broad enough to give us great discussion about each of our own approaches to text work and was affirmed as helpful by all. Similarly, we started and ended every session on time so that each participant could count on being done at exactly 2:30pm

every Friday we met. This timeframe meant that some of the material was only slightly reviewed, but as mentioned, each participant received the training notes at the end of the session. However, there were related weaknesses to this time restraint as well, as explained in the weaknesses section.

The third strength of the project was the camaraderie that developed between participants as we all felt the kindness of correction by others, who were also seeking to improve and receiving feedback from the whole group. There was a real sense of sharpening skills together in the trenches, which drew us closer and eliminated the effect of isolation and competition. This was also evidenced by the greater connection made through texting, calling, and going for coffee outside of the group meetings. Though difficult to measure, the engagement of each participant in the group was with complete involvement. Another unplanned contribution to the camaraderie of the group was the change of the meeting venue. The initial four weeks of the WMTC were held in my ministry setting of First Baptist Church, in downtown Calgary. One of the other pastors asked if he could host one of the meetings and we planned to meet at his church the following week. The rest of the sessions were then rotated to the other participants' ministry setting, as we took turns hosting the group. The unintended movement to other churches gave us a chance for each pastor to give us a tour of his church and talk about his own ministry with both enthusiasm and concern. The result of sharing one's own ministry space with other pastors was that we all felt a sense of sharing in their work. It was an opportunity for each pastor to take a few minutes to open their ministry lives to the group, which fostered even greater camaraderie after four sessions of developed relationships were already behind us.¹¹

The fourth strength of the project was the emphasis on and effect of prayer on the group, which produced heartfelt dependence on God and fervent participatory prayer

¹¹ Prior to the project, none of the participants knew each other. I was connected with each pastor somehow, but they came into the group relationally new.

for one another, knowing we all were preaching every Sunday. This also reinforced the notion that the expository preaching network needed to be comprised of preaching pastors who occupy the pulpit most Sundays. The unintended result was the prayer support texting of Sunday mornings that gave a sense of standing together in the pulpit with the unified desire to be faithful to God's word for all our people collectively.

The fifth strength of the project was the foundation laid for the implementation of the strategic plan for the expository preaching network. Those who experienced the elements of preaching to each other and receiving immediate feedback, as well as the growing sense of camaraderie, were fully invested in the plan for the preaching network. They were convinced of the value of the group and encouraged by their experience willing to form the core group of leaders who are able to help craft the plan's specifics over the fall and give leadership to the expanded group in the New Year (as outlined by the plan).¹²

Weaknesses of the Project and What I Would Do Differently

The first weakness of the project was the evaluation process and the data collection. This weakness has two parts: (1) the evaluation instruments and (2) their use.

Regarding the instruments themselves, the measurements would have been more accurate if they were crafted after the training material was fully completed. This ordering revealed a design flaw in my own work schedule of the project with feedback on the curriculum coming after the process of approval for using human subjects in research. These instruments would have been strengthened had I redoubled my efforts to review them carefully after the WMTC was completed, insuring that they were measuring the specifics of the WMTC. This effort to connect the instruments with the curriculum was done initially, but by the time I was in the process of the final development of the

¹² The strategic plan is included in appendix 7.

curriculum my instruments were already approved. In hindsight, I should have made changes and gone through the process of having them reapproved.¹³

With regard to the collection of data, a few flaws also surfaced that could be addressed in these suggested changes for future study. The primary flaw that became apparent was the mistake of leaving the management of the church member evaluations to each participant in the project. My direction for each pastor involved was to choose people whom they believed would be honest and helpful. I then gave each pastor eight pre-addressed and postage-paid envelopes with the evaluations included. In the future, I would simply ask the pastors for the names and contact information of those who agreed to evaluate their sermons and then have a standardized training and follow-up with the evaluators. This approach would include a personal contact with each evaluator articulating the need for each one to be critical and honest with both the strengths and weaknesses of each sermon they would evaluate. I would ask for a verbal commitment to me to complete all the evaluations and send them in as well as for a commitment to confidentiality and assure them of the same. My reason for this stringent approach is that the feedback lacked clarity and critique. Though helpful in comparison, it would have had greater significance if more critical feedback were given.

I would also ask them to write out the sermon outline as they heard it in the pew and ask the pastor to send in a final sermon outline as he gave it from the pulpit. This comparison would be a great tool in evaluating our effectiveness as preachers in communicating the message we had prepared. I would also ask the evaluators to commit to not speaking with their pastor about the sermons they were evaluating until after the project was completed. Then I would send an email reminder on the Friday to all the evaluators of the Sunday evaluation coming up, as well as a follow-up email reminder to the evaluators to put the evaluation in the mail on the Monday. This would hopefully deal

¹³ The instruments were built on the outline of the training material but could have been sharpened had they been reassessed.

with both the critical need for helpful censure as well as the consistency of higher return on evaluations. I have also learned from this project that the variance between the church member evaluations can be drastic, which proved to be a negative factor in my research results. Hopefully some of these measures would mitigate the drastic evaluation differences of the same sermon and raise the level of helpful critique.

Similarly, the preaching evaluations done by the participants (of each other) were the kind of critique and honest censure the project needed more of. The flaw in the project design was my failure of limiting the participants' use of the preaching rubric to the evaluation of one sermon. Greater sermon evaluation by the participants of each other could have likely been accomplished with current online sermons evaluated in the off weeks between the bi-monthly meetings. The significance of these evaluations could also be instructive for the pastor doing the evaluation of another pastor, for their own self-comparison, as well. The emphasis for the group was on immediate verbal feedback every week on the sermons shared. Weekly feedback could have been strengthened with the use of the rubric every time, as well as asking the participants to write the outline heard and then confirming the outline given. These actual sermon evaluations would likely be as well received as the verbal feedback but could be tracked and helpful with the much needed greater critique. Another benefit of focusing on participant feedback is that it is not confidential and therefore is clearly more beneficial in both encouragement and correction.

The second area of weakness of this project was the incompleteness of the WMTC. Given the time frame, the course accomplished its purpose, but it must be recognized that there were critical training gaps. For example, no effort was made to work through the different genres of Scripture and how to approach them with specific recognition of their unique interpretation challenges. Concurrently, biblical theology is glaringly missing from the training material, as is Christocentric preaching, redemptive history, and the need for significantly more work on seeing the text in context. The course

in its stated intention was to be a primer for the longer vision of expository preaching network, yet it is noteworthy here as a true weakness of the brevity of this project.

The third weakness of the project was the limitation of training time that ultimately removed the ability to review the material in the spiral learning methodology, which I am convinced is the most helpful approach for training in expository preaching. A commitment to spiral learning will better serve the actual expository preaching network, as coming back to the basics is the key to developing the preachers' expository study patterns with repetitive muscle memory!

Theological Reflections

The greatest theological impact of this project is difficult to measure or even know. It comes by faith and the conviction with which this chapter started—God who is working through His Word. Our work, as pastors, is to be faithful students and teachers of the Word, but it is “the word that does its work in those who believe” (1 Thess 2:13). This being true, the power of the sermon, in the faithful preaching and teaching of the Bible, transforms lives. The joy of this reflection is that this project has increased and will continue to increase the faithful preaching of God's Word. The humility of this thought is that it will, by God's design, increase His work through His Word in the hearts of those who hear it clearly speaking His truth.¹⁴

The second significant theological reflection is that this transformation, by the Word, is accomplished in community. The genuine gospel partnership that comes through mutual submission to God's Word as the source of preaching also removes the hindrances of isolation and competition between preachers. The kindness of God's work began in us as a group of preachers, being honest and vulnerable with each other. There was a willingness to receive honest censure and even hard correction because of the Spirit's unifying work through the unifying Word of God. What strikes me now at the end of this

¹⁴ My overwhelming dependent prayer is simply, “Oh Lord, make us faithful!”

project is that all of us as pastors are both shepherds and sheep, in need of other shepherds to care for us. This theological reflection came a little too late to be used in this project, but it is critical nonetheless. As we were preaching to each other we were caring for each other and increasing the Word so that God would increase His work in us who hear and believe through it.

The third significant theological reflection that resulted from this project was the primary lesson of living in the preaching process.¹⁵ If God is working through His Word in the hearts of those who believe, then our immediate submission to the truth of God's Word, as it is opening up to us through our study, results in a growing work of God during the study. I have practiced this submission to the truth (as I am learning it) for several years as a pastor, but through this study it was sharpened and brought to my heart with greater clarity as I tried to teach it to others.

Personal Reflections

I am certain that I benefited personally from this project more than any of the other participants. The hard work of clarifying and writing the WMTC sharpened the preaching process for me with renewed passion. Beginning with the initial stage of prayer in the preaching process, I was forcibly reminded of this truth that I had once learned and lived with great enthusiasm. I was compelled to face the truth that this whole scale practice of prayer had slowly fallen out of focus in my own preaching and I was in need of a new prayer prescription to see the way forward with sharpness. This came by God's grace and the clarity required to lead others with integrity was humbling.

I also benefited greatly from the group's honest feedback of my own sermon outlines. I must honestly admit that I was humbled by the corrective clarity others offered of my work, which I had been confident in but through them was instructed with greater clarity. This too was and still is a kindness of God toward me, in remembering that it is

¹⁵ See session 5 of the WMTC in appendix 5.

His work through His Word. Here we stand as preachers, called to be faithful, while it is only God, who is fruitful among us.

Conclusion

When individual preachers are captivated by the call to faithfully preach God's Word, the increase of God's Word will increase His work in those who believe. When individual preachers are connected in a unified effort to strengthen and promote faithful preaching of God's Word in a city, the increase of God's Word in that city will increase God's work in that city and beyond. This model is powerfully described in the book of Acts. The pattern of how the Word of God continued to grow and increase greatly can be easily followed through the book, as the apostles joined together in unified proclamation. Acts 4:31 is the first mention of the apostles being filled with the Holy Spirit and then they began to speak the Word of God with boldness. Then, Acts 6:2, 4 evidences the apostles' commitment to not neglect the Word of God, but instead they said, "We will devote ourselves to prayer and the ministry of the word." In Acts 18:5, the apostle Paul reaffirms this same commitment: "Paul began devoting himself completely to the word, solemnly testifying to the Jews that Jesus was the Christ." Then, in the very next chapter the central example of Paul's faithfulness in preaching the Word, in the city of Ephesus, resulted in the increase of the Word with far reaching significance, by all those who heard the word: "This took place for two years, so that all who lived in Asia heard the word of God" (Acts 19:10) "so, the word of the Lord was growing mightily and prevailing (Acts 19:20).

Even so Lord, we devote ourselves to prayer and the ministry of Your word as You cause Your word to grow mightily and prevail, causing Your work to increase among those who believe. To You I submit this project for the increase of Your word! AMEN

APPENDIX 1

EXPOSITORY PREACHING RUBRIC

Sermon Evaluation Tool					
1= insufficient 2=requires attention 3= sufficient 4=exemplary					
Criteria	1	2	3	4	Comments
The sermon was clearly sourced from a primary biblical text.					
The sermon centered on the revelation of the person of God/Jesus Christ.					
The sermon brought listeners to the specific verses of the text as evidence for teaching points.					
The big idea (theme) of the sermon was clearly stated.					
The big idea (theme) of the sermon clearly represented the big idea of the text.					
The points of the sermon clearly supported the big idea.					
The sermon contained clear points of practical application.					
The sermon was sufficiently thorough in its coverage of the material.					
Overall, the sermon outline followed the flow of the text.					

APPENDIX 2

WORD MINISTRY TRAINING CURRICULUM
RUBRIC (WMTC-R)

Word Ministry Training Curriculum Evaluation Tool					
Lesson 1 Evaluation					
1= insufficient 2=requires attention 3= sufficient 4=exemplary					
Criteria	1	2	3	4	Comments
The lesson is clearly relevant to the practice of expository preaching.					
The material is faithful to biblical teaching.					
The material is theologically sound.					
The thesis of the lesson is clearly stated.					
The points of the lesson clearly support the thesis.					
The lesson contains points of practical application.					
The lesson is sufficiently thorough in its coverage of the material.					
Overall, the lesson is clearly presented.					

APPENDIX 3

PREACHING SURVEY (PPS)

All of the research instruments used in this project will be performed in compliance with and approved by the Southern Baptist Theological Seminary Research Ethics Committee for a low risk survey prior to use in the ministry project.

Agreement to Participate

The research in which you are about to participate is designed to measure the pastor's convictions, preparation and practice of expository preaching. Norm Derkson is conducting this research for the purpose of collecting data for a ministry project. In this research, you will answer questions before the project and you will answer the same questions at the conclusion of the project. Any information you provide will be held *strictly confidential*, and at no time will your name be reported or identified with your responses. *Participation in this study is totally voluntary and you are free to withdraw at any time.* By completion of this survey, you are giving informed consent for the use of your responses in this project.

Participant's personal ID#_____

Directions: Please respond to the statements based on the following scale:

SD = strongly disagree, D = disagree, DS = disagree somewhat

AS = agree somewhat, A = agree, SA = strongly agree;

Part A: Convictions

1. Prayer will have a direct impact on my ability to preach expositionally.
SD D DS AS A SA
2. My spiritual health directly impacts my ability to preach faithfully.
SD D DS AS A SA
3. In expository preaching all the sermon's points are points in the text.
SD D DS AS A SA
4. In expository preaching the sermon majors on the majors in the text.
SD D DS AS A SA
5. Expository preaching interprets the text with the doctrinal truths of the rest of the Bible.
SD D DS AS A SA
6. Expository preaching always places the text within the Bible's grand narrative.
SD D DS AS A SA

7. Expository preaching primarily is a verse-by-verse exposition of the Bible.
SD D DS AS A SA
8. Expository preaching primarily teaches through books of the Bible.
SD D DS AS A SA
9. The purpose of the passage must be the purpose of the sermon.
SD D DS AS A SA
10. Understanding the flow of the argument in the passage is critical.
SD D DS AS A SA

Part B: Preparation

11. I am faithful in exhaustive study of the text.
SD D DS AS A SA
12. I work hard at discovering every detail of the text.
SD D DS AS A SA
13. I work hard at discovering the flow of the text.
SD D DS AS A SA
14. I work hard at discovering the purpose of the text.
SD D DS AS A SA
15. Expository preaching is primarily a verse-by-verse exposition of the Bible.
SD D DS AS A SA
16. Expository preaching primarily teaches through books of the Bible.
SD D DS AS A SA
17. I write a theme sentence for every sermon I preach.
SD D DS AS A SA
18. I seek to apply every sermon to my own life first.
SD D DS AS A SA
19. I have a weekly study plan for writing expository sermons.
SD D DS AS A SA
20. I have a long-range preaching schedule for expository preaching through a book of the Bible.
SD D DS AS A SA

Part C: Practice

21. I work hard at expository preaching.
SD D DS AS A SA
22. I am faithful in the clear preaching of the text.
SD D DS AS A SA

23. I am grounded in sound doctrine.
SD D DS AS A SA
24. I consider myself a good preacher.
SD D DS AS A SA
25. I am willing to have all aspects of my preaching examined as an elder.
SD D DS AS A SA
26. I pray for results from my preaching.
SD D DS AS A SA
27. My preaching of the Bible transforms lives.
SD D DS AS A SA
28. I am committed to articulate the gospel clearly.
SD D DS AS A SA
29. I am committed to articulate the gospel clearly in every sermon.
SD D DS AS A SA
30. I am motivated to preach the Bible so that God's voice is heard.
SD D DS AS A SA

APPENDIX 4

STRATEGIC PLAN RUBRIC (SPR)

Strategic Plan Evaluation Tool					
1= insufficient 2=requires attention 3= sufficient 4=exemplary					
Criteria	1	2	3	4	Comments
The <i>Strategic Plan</i> is clearly stated overall.					
The <i>Strategic Plan</i> is faithful to the biblical teaching of partnership in preaching.					
The <i>Strategic Plan</i> is theologically sound.					
The <i>Strategic Plan</i> has a clear "Vision Statement."					
The <i>Strategic Plan</i> has clear "Core Values."					
The <i>Strategic Plan</i> has a clear "Ministry Description."					
The <i>Strategic Plan</i> encourages greater participation in the preaching network.					

APPENDIX 5

WORD MINISTRY TRAINING COURSE

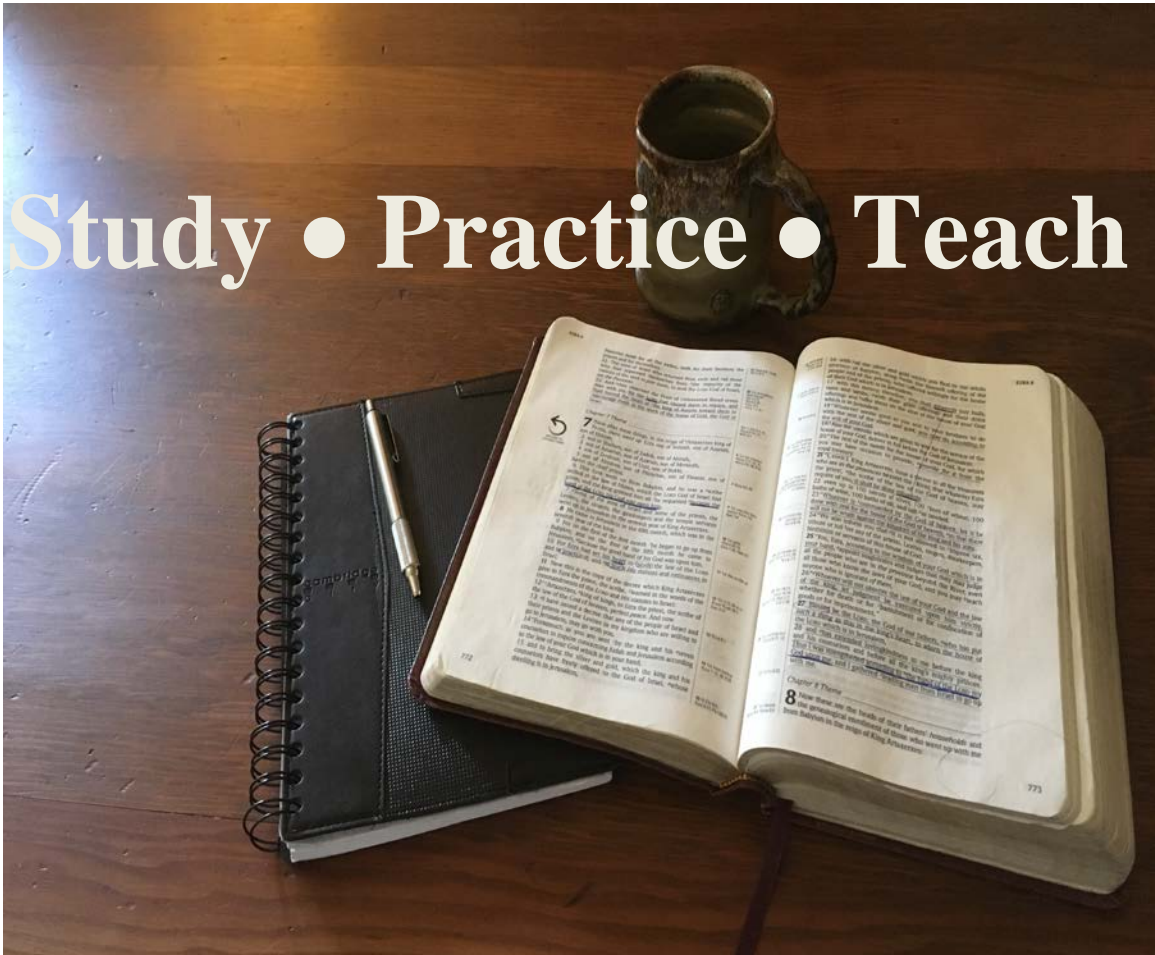
The purpose of the Word Ministry Training Course (WMTC) was to start an expository preaching network. The design of this course supported pastors in expository preaching by practical work in the text of Scripture as we grew together in preaching the message of Scripture. What follows is the course in its entirety as it was given over eight weeks.

Word Ministry Training Course

Norm Derkson

November 20, 2017

Study • Practice • Teach



For Ezra had set his heart to *study* the law of the Lord and to *practice* it, and to *teach* His statutes and ordinances in Israel. Ezra 7:10

Word Ministry Training Course

November 20, 2017

The Purpose of the Course:

The purpose of the Word Ministry Training Course (WMTC) is to set out a starting place for an expository preacher's network. The design of this course is to support pastors in expository preaching by practical work in the text of Scripture as we grow together in preaching the message of Scripture.

This course calls preachers to: practice prayer in the entire preaching process, faithfully study the text of Scripture, personally apply the truth being discovered, and to faithfully preach and teach the Scriptures to those entrusted to the preacher's care. For the sake of this project it is hoped that this will be a beginning of a growing network of preachers, in Calgary, who are convinced that God's word still speaks as we *study, practice and teach* it prayerfully and faithfully together.

How the Course works:

Participants (4-6) have all been selected, for the course, because they hold the primary preaching role in their local church fellowship. Each participant has agreed that they will attend the eight Friday afternoon sessions with the rough draft sermon, that they intend to preach on the following weekend, in hand. This will sharpen the practical work of this course and strengthen the actual sermons being preached in local churches by the participants. Each session will last two hours and consist of three parts 1) Skill development, 2) Sermon delivery followed by helpful feedback, and 3) Prayer together for the continued development of each participant's Word Ministry.

PART ONE: 30 minutes

Skill development is focused on some aspect of how-to preach expositionally, as outlined in the training sessions below, with the group working through examples from texts of Scripture. The objective is engagement of each participant in active participation.

PART TWO: 75 minutes

Each week this section will begin with one participant giving the primary exposition. This scheduled exposition will be a 15-20 minute version of the sermon that will be delivered by the participant on the following Sunday. The sermon delivery will be followed by 15-20 minutes of group feedback, using the method outlined below. The remaining 35-45 minutes will consist of participants giving a 5-minute outline of their sermon followed by brief group feedback, as time permits. In this way each participant will receive helpful feedback every week with extended feedback on the weeks they are giving the primary exposition. Each Participant will give one primary expositions over the eight weeks, along with a sermon outline every week.

Feedback on Exposition:

1. Initial Feedback by another assigned participant (focusing on how the sermon reflected the details of the text):

What was the main message of the sermon in one sentence?

How were the points of the sermon connected to the text being taught?

2. Follow-up Feedback by rest of group (focusing on how the sermon reflected the flow & purpose of the text):

How did the sermon convey the text in context?

Was anything missing from the sermon?

How is the flow of the argument (structure) seen in the text?

How is the purpose of the text reflected in the purpose of the sermon?

PART THREE: 10-15 minutes

The final 10-15 minutes will be a time of prayer for each participant in his ministry of God's word. Prayer emphasis will be on the whole preaching process as specifically explained in session one. The focus will be to pray for each man's faithfulness in *the study*, *the practice*, and *the teaching* of God's word.

The Course Consists of Eight Training Sessions:

Session One:

Prayer in the Preaching Process

Session Two:

Study in the Preaching Process - #1
Discovering the Details

Session Three:

Study in the Preaching Process - #2
Discovering the Flow

Session Four:

Study in the Preaching Process - #3
Discovering the Purpose

Session Five:

Practice - Living the Preaching
Process

Session Six:

Teach - Preaching The Sermon
Preparing the Preacher

Session Seven:

Teach - Planning for Preaching - #1
Plan through a Book

Session Eight:

Teach - Planning for Preaching - #2
Plan through a Week

Session One:

Prayer in the Preaching Process

Thesis: Effective preaching of God's word is the result of consistent humble prayer through the entire process of studying the Scripture, preparing the sermon, and preaching the sermon.

PART ONE: Skill Development

30 minutes

The Preaching Process

Give each participant a blank sheet of paper and ask them to write down the steps they use to write a sermon.

Once everyone has a basic list have them come up and write it on the white board (and discuss the process).

Read Ezra 7:10 and explain the process being used for this course: *Study, Practice, Teach* (see also Nehemiah 8:8 *Read, Explain, Give Understanding*)

Ask: **What is the most important step for you as you prepare?**

Hand out: Prayer in the Preaching Process (following page)

Give a quick overview: emphasizing that this will be our map over the next 8 weeks. Initially, this session is the overview, beginning with the focus on prayer through the whole process.

Ask: **How will we pray at every step of the process?**

15 min.

Give each member of the group a copy of the book Spirit Empowered Preaching by Arturo Azurdia III

Work through the handout: Book Review (following page) highlighting the main points of the book

Read Acts 6:1-4 ask the group:

How will we ensure that we will not neglect the word of God?

How can we ensure that we will be devoted to prayer and the ministry of the Word?

Where does prayer fit into our sermon preparation?

Ask: **Will you commit, with me, to use this prayer method** (actually stopping to pray at each step, through the whole preaching process) **as you prepare your sermons over these weeks together?**

15 min.

PART TWO: Expositions & Feedback

75 minutes

Primary Exposition – Participant #1 Give exposition of sermon they plan to preach this weekend)

15-20 min.

Primary Feedback – Participant #2 will respond with initial feedback as outlined below, followed by feedback from entire group.

15-20 min.

Each Participant will give one primary expositions over the eight weeks. The emphasis is for each participant to get significant feedback on this sermon; given in the true spirit of camaraderie and encouragement as well as feedback every week on sermon outline for that weekend.

Secondary Expositions – Remaining participants give a 5-minute outline (sermon they will preach on weekend).

Secondary Feedback – Each outline will be followed by a brief group feedback similar to above as time permits **35-45 min.**

PART THREE: Prayer for Word Ministry **10-15 minutes**

The final 15 minutes will be a time of prayer for each participant in his ministry of God's word.

Prayer emphasis will be on the whole preaching process as specifically explained in session one. The focus will be to pray for each man's faithfulness in *the study, the practice, and the teaching* of God's word.

Each participant will pray for his own faithfulness in handling the word, for the next weekend. This will be followed by one other participant praying for: the impact of each specific sermon on all who will hear it.

Session One Closed with Sermon evaluations (postage paid, addressed envelopes) handed out to every participant to be used by their elders on the following weekends January 28, February 25, March 25, and April 29.

Prayer in the Preaching Process

Norm Derkson, August 21, 2017

Pray through the whole Process:	Study	Research & Revelation (Study & Spirit)
	Practice	Personal & Corporate Impact (life transformation in response)
	Teach	Delivery, worship, faithful, courageous

1. STUDY GROWING IN UNDERSTANDING

- a. PRAY – **Read text carefully** (in Context) noting any principles, lessons or ideas that arise as the initial understanding of the text
- b. PRAY – **Uncover Details and specific word work** (sample below)
 - i. Is any part quoted elsewhere in Bible? Any light from quote?
 - ii. Are there any surprises? Order?
 - iii. Meaning of words, how used in book/Bible?
 - iv. Repetition of words, phrases, ideas, 5Ws
 - v. Parts of speech/grammar – verbs, commands, tense, etc.
 - vi. Other details...
- c. PRAY – Discover the **Flow of the passage** aim to discover ideas in relation to each other, logical argument, substantiation, scenes of story, etc.
 - i. Diagram Passage
 - ii. Determine Complete ideas
 - iii. Determine relationship between ideas – links?
 1. joining words: and, also, but, although, ...
 2. explaining words: for, therefore, so that, since ...
 - iv. From Diagram – construct a biblical outline (what does it say)
- d. PRAY – Determine the **Purpose of the passage**
 - i. Write out a **THEME sentence**: what does the passage say
 - ii. Write out **AIM sentence**: what impact does it have on my life?
 - iii. Construct a **TEACHING MAP**/Big Idea and supporting truths
 - iv. PRAY – Check Work, Ask honestly: Does the Word teach this? Ask others who study the Word, is this what it is teaching us? Commentaries?
 - v. PRAY - Construct a teaching outline (rework Big Idea and supporting truths)

2. PRACTICE: GROWING IN APPLICATION

- a. PRAY – Write sermon according to teaching outline making sure that you do the following for every teaching point:
 - i. **STATE:** What does it say....
 - ii. **EXPLAIN:** Show how I was taught this from scripture, meaning
 - iii. **APPLY:** How will We respond to truth...Do? Think? Believe? Respond?
- b. PRAY – Write Conclusion and Intro...(sometimes Intro comes with theme)

- c. PRAY – Submit to God in Truth. How does God want me to respond to these truths?
- d. PRAY – Walk in personal obedience with dependence on God
 - i. Attitude of submission to truth at point of discovery
 - ii. Apply text personally every day as work through text
- e. PRAY – Thank God for working in my life

3. **TEACH:** GROWING IN THE TRUTH

- a. PRAY – for clear delivery, anointing to GIVE
- b. PRAY – for soft hearts to RECEIVE
- c. PRAY – for God to TRANSFORM lives
- d. PRAY – TEACH as act of WORSHIP to GOD

Spirit Empowered Preaching

Review by Norm

Derkson, July 20, 2017

Arturo G. Azurdia III, *Spirit Empowered Preaching: Involving the Holy Spirit in Your Ministry*. Ross-shire, Great Britain; Mentor, 1998.

The Primary Premise: The weakness of the preacher is made effective in consistent prayerful dependence on the work of the Holy Spirit through the faithful study and preaching of God's Word.

- The Necessity of the Spirit's power in Preaching
- The Method of engaging the Spirit's power is: Consistent Humble Prayer in faithful study

Azurdia begins with an honest reflection of preaching without the Spirit's power. He argues that what causes our lack of significant impact is the lack of prayerful dependence! What we need is preaching that evidences the divine origin of the message (in faithful exegesis of the Word) and divine power through prayerful dependence on the Holy Spirit to work through His Word.

Azurdia calls for devotion to prayer in the whole process of preaching; both the preparation and delivery of the message. He makes the direct correlation between the prayerful practice of the early church in the book of Acts (along with the faithful proclamation of Scripture) with the result of the increase of the Word of God and faith.

Spirit Empowered Preaching demands both Faithful Exposition and Faithful Prayer.
"...devoted to prayer and ministry of the word" Acts 6:1-4

The Heart of the Book:

"When I came to you, I did not come with eloquence or human wisdom as I proclaimed to you the testimony of God. For I resolved to know nothing while I was with you except Jesus Christ and him crucified. I came to you in weakness with great fear and trembling. My message and my preaching were not with wise and persuasive words, but with a demonstration of the Spirit's power, so that your faith might not rest on human wisdom, but on God's power."

1 Corinthians 2:1-5

As a primary text for *Spirit Empowered Preaching* Azurdia proposes: that the substance and style of faithful preaching should reflect the triune nature of God Himself as **this passage** lays out. Faithful proclamation must be *God's word* in Scripture ("**the testimony of God**"), about the person and work of His *Son* ("**Jesus Christ and him crucified**"), declared in the power of the *Holy Spirit* ("**with a demonstration of the Spirit's power**").

The Overview:

Chapter 1: "Greater Works" – carefully explained as greater Gospel work through Spirit's transforming use of the Word.

Connecting Jesus' "greater works" with the giving of the Holy Spirit (witnesses &

disciple makers)

- Chapter 2:** “Spirit of Truth” – argues for the inseparable work of the Spirit through Truth.
The Spirit’s work: Revelation in Truth, Illumination of Truth, and Transformation by Truth
- Chapter 3:** Christ-centered Scripture – not just a plan of virtues for man but a revelation of God’s plan of redemption in Jesus. (Christocentric Gospel is focused on Christ and not ethical moralism)
- Chapter 4:** Priority of Gospel preaching – preaching Jesus as Lord is substantiated from New Testament preaching
- Chapter 5:** The God ordained method is preaching 1 Cor. 1:17,21,23; 2:1,4
The ministry priority of pastors is preaching
- Chapter 6:** Demonstration of Spirit’s power – evidence that the Word is working in lives to save and transform
- Chapter 7:** The aim of preaching – “the renewal of the soul” is out of the preachers hands and only the work of Holy Spirit
- Chapter 8:** Preaching and the man of God – “...but the Spirit was not there” preacher must be devoted to prayer!
- Chapter 9:** Personal Spirit – “do not grieve the Spirit” Eph.4:29, Do not quench the Spirit 1 Thess. 5:19
- Chapter 10:** Essential Prayer – we pray for the Spirit to move b/c the Sovereign Spirit’s work is essential in preaching

“The opening of the heart is the divine prerogativethe most gifted preacher is impotent to inaugurate a saving experience apart from the gracious work of the omnipotent Spirit” pg.14

Session Two:

Study in the Preaching Process – #1 Discovering the Details

Thesis: Effective study of Scripture begins with a careful reading of the biblical passage (in context), and then considers the details of the text itself, in order to better understand how the text relates to its context.

PART ONE: Skill Development

30 minutes

DISCUSSION: Expository Preaching is built on the conviction that the message of the Bible is God’s word. It is therefore the responsibility of the preacher to let the Bible speak for itself (so that God’s voice is heard) and to give oneself to disciplined study and the pursuit of understanding what is there in the text of the Bible. A helpful way to lessen the influence of one’s framework (perspectives and theological systems that are brought to the text and influence the reading of every text) is to first of all have a general idea of the context and then consider how the details of the text relate to its context, and confirm it.

DEFINITION: “Expository preaching grounds the message (sermon) in the text so that all the sermon’s points are points in the text, and it majors in the text’s major ideas.”¹

While, the danger exists that one doesn’t understand the bigger **context** of the text (because of too much focus on the details alone) an equal danger exists that one might fail to let the **content** of the text (and book) direct them to the **context** of the text (within the whole book). The **context and content** are inseparable and both necessary for a growing understanding that goes back and forth in greater depth. **The context informs the content and vice versa.**

Hermeneutical shift from “Interpretation” of the text to a growing “Understanding” of the text

Ask group:

- Is the familiar 3-step approach to hermeneutics: *Observation, Interpretation, and Application* the best approach? Do you actually work through those steps when you write a sermon?
- How will we know when we are finished one step and move decidedly onto the next?
- Are there dangers when moving from one to the other? (no longer observing and make jumps in own interpretation, etc)
- Is it possible to do all three at once by focusing on a growing “Understanding”?

I would suggest that instead of the separate 3-step approach to hermeneutics (*Observation, Interpretation, and Application*) we would be better served by focusing on “Understanding” the text in three specific ways

- 1) Details
- 2) Flow/Structure

¹ Tim Keller, *Preaching: Communicating Faith in an Age of Skepticism* (New York: Viking, 2015),32

3) Context/Purpose

Spiral Learning: considering all the parts of study (details, flow/structure, and context) and their relation to each other in a repeated fashion. Beginning with the details and then seeing how they develop an argument (flow/structure), which is informed by the context and then going back over it all again with greater clarity every time.

By shifting our hermeneutical focus from “Interpretation” to “Understanding” the text, we are able to pursue meaning from start to finish without just going through the steps of observation, interpretation and application only once.

Understanding the text begins with a big picture understanding of the context from the very first reading of the text and is enhanced by careful observation of every detail of the text. A greater commitment to understanding of the details in the text will lead us to understanding the author’s flow of argument (or reveal the structure of the text) and then from our initial understanding of the flow/structure, the greater context must be reconsidered in pursuit of the purpose of the passage.

The greater context connects the flow/structure of the text with the message that comes before and after the particular text. **This is best done with the whole book in view (and ultimately the whole Bible in Biblical Theology) but for the sake of a starting place, for this course, we will begin to learn how to listen to the text itself.**

By studying the details of the text we come to the flow of the argument, which gives us the structure of the text, and then after a careful study of the context again, we are able to begin to understand the purpose of the text.

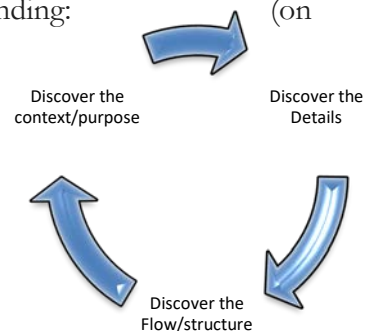
Once the purpose of the text begins to come into view the whole panorama of the text opens up and one can observe (reconsider) both the details and the flow together carefully in the context of the whole book again with the method of spiral learning.

In order to work in the details of the text with perspective, the careful student will have already read through the text and considered the context of the book of the Bible, in which it appears, prior to this work with the details. This continual work and comparison of text in context will bring a growing understanding.

Once a general understanding of the context is noted through reading the whole book carefully the following approach can lead to greater understanding: (on whiteboard)

Work at **Discovering the details**

Then work at **Discovering the flow/structure** by connecting the details and considering the flow of thought through the text
This process is somewhat fluid going back and forth with the details and flow/structure



Next the student seeks to **grow** in understanding how the text relates to the context of the passage, in order to **Discover the purpose** through putting it all together.

By a careful study of the text in this way (at each of these three levels – details, flow & purpose) the meaning and application will become clear and will be specific from the text while pointing to the greater purpose of the context.

Initial understanding of the purpose is then tested with the details and “flow of the argument” of the text.

This emphasis is based on the conviction that: **The purpose for which the Scripture was given is the purpose for which it must still be used to speak to the church.**

Seeking greater clarity and a growing understanding of the flow and purpose is inseparable from the biblical details.

In this way, interpretation (or better understanding) will always seek for greater clarity and validation in the text, because it is inseparably connected to a growing understanding of the text and then as a result the purpose of the text will drive the application of the text (not just a random application of the sermon). Often the growing understanding of the flow and purpose also find greater evidence in the text and vice versa (as the preacher is discovering how the passage works).

This process will also protect hermeneutics from the idea that one has to do something with the text (interpretation) or the elevation of the reader in the process (sometimes a problem in application).

***Over the next three weeks we will consider each of these three aspects of the text carefully. This week will begin with considering the details. 10 min.**

Discovering the Details (the study of the text)

Details are critical to Bible understanding:

Paying attention to detail makes all the difference

Illustrations Sherlock Holmes’ famous phrase: “You see but you do not observe.”

(Refer back to the **Prayer in the Preaching Process** (handout) part “a” and “b” - as included below):

This is meant to be only a sample that refreshes the preacher’s commitment to work in the soil of the text and dig a little deeper into the details. (This outline is not exhaustive only representative)

Include the participants by asking: **How can we get close enough to a text to see the details?**

1. STUDY GROWING IN UNDERSTANDING

- a. PRAY – **Read text carefully** (in Context) noting any principles, lessons or ideas that arise as the initial understanding of the text
- b. PRAY – **Uncover Details and specific word work** (sample below)
 - i. Is any part quoted elsewhere in Bible? Any light from quote?
 - ii. Are there any surprises? Order?
 - iii. Meaning of words, how used in book/Bible?
 - iv. Repetition of words, phrases, ideas, 5Ws
 - v. Parts of speech/grammar – verbs, commands, tense, etc...
 - vi. Other details...

10 min.

Worked example:

Matthew 4 Ask: Is the primary message of Jesus' temptation that one should quote scripture to fend off Satan?

(Didn't Satan quote Scripture as well? Isn't there more here in the details?)

- Is any part of the text quoted elsewhere in the Bible? (Why Deuteronomy?)
- Why does the Spirit lead Jesus into the place of temptation? (Look for more details?)
- Where is this temptation happening? (Look up OT quotes. How does Deuteronomy 8:3 increase our understanding?)
- How do repeated words in question help us understand? (If you are Son of God)
- Are there any other details that help us understand? (The Father's voice "You are my Son" at end of Chapter 3? Is this not the same question from the garden "Did God really say...?" Gen.3:1) **10 min.**

PART TWO: Expositions & Feedback 75 minutes

Primary Exposition – Participant #2 Give exposition of sermon for next weekend
15-20 min.

Primary Feedback – Participant #3 will respond with initial feedback, followed by group.
15-20 min.

Secondary Expositions – Remaining participants give a 5 minute outline (sermon they will preach on weekend).

Secondary Feedback – Each outline will be followed by a brief group feedback similar as time permits **35-45 min.**

PART THREE: Prayer for Word Ministry 10-15 minutes

Prayer emphasis will be on the whole preaching process for each man's faithfulness to *study*, *practice*, and *teach*.

Session Three:

Study in the Preaching Process - #2 Discovering the Flow

Thesis: Effective study of Scripture seeks to discover the author's argument in the text and grow in one's understanding of how the passage is structured.

PART ONE: Skill Development

30 minutes

Discovering the Flow

Discovering the flow of thought, in a particular passage, is understood by connecting the details of the passage in order to understand the argument being made by the writer in the passage.

Often this is called the "Structure" of the text (how the argument is formed). In my view, it is more important to think of the structure as the flow of thought or movement in the text (or story) to an end. I have chosen "Flow" to convey both the structure of the text and the direction of it (where the argument is going).

I am a fly fisherman and it is helpful for me to think about the path of a river. Fly-fishing illustrates the need to consider the source of the river and asks: Where is it starting and where is it going? The hard working preacher will be able to see the direction of the passage by considering both the length of the river and its source and destination. This is simply another way of explaining context but it asks the following clear questions:

What is the main idea being communicated in this passage and how does it relate to the whole book?

What is the main flow of the argument through this specific text?

(In future courses *Biblical Theology* must be considered from the whole Bible.

Initially, however, this work will start with the biblical book and specific text to develop a dialogue around context.)

Understanding the flow of the text is seeking to understand where the passage is going. Another way to think of it is asking: **What is the main argument or message that is being developed?**

What is critical in discovering the flow is to see how all the details fit together; like a river some rocks are protruding, others are just below the surface and by observing the ripples (details) they become obvious, other features include the turns and speed of the water. Without taking the illustration too far, a true fisherman studies the water to understand its mechanics and he knows by frequent practice how it all works (where the fish are). **5 min.**

Return to the **Prayer in the Preaching Process** (handout) as shown below:

Ask group: **How do you connect ideas in the passage?**

- c. PRAY - Discover the **Flow of the passage** aim to discover ideas in relation to each other, logical argument, substantiation, scenes of story, etc.

- i. Diagram Passage (not necessary but may help to see complete ideas & connections)
- ii. Determine Complete ideas
- iii. Determine relationship between ideas – links?
 1. joining words: and, also, but, although, ...
 2. explaining words: for, therefore, so that, since ...
- iv. From Diagram – construct a biblical outline (what does it say)

Discussion: Simply discovering the main idea(s) is critical but the real gold of discovering the flow is in “Determining the relationship between ideas and linking them to see the theme rising out of the details (like a house being built before you eyes in a sped up time lapse). The details contribute to the structure, like bricks to a building but the flow of the argument leads to understanding the texts purpose (which we will consider next week). So lets look at an example of moving from details to the “flow.” **5 min.**

Worked example:

Mark 8:22-26 Are there any surprises in the text? (Why is this the only two-stage miracle recorded in the Bible?)

Let’s start with the details (help the group) What do you notice?

- They brought a blind man to Jesus asking Him to touch him (no sight)
- Jesus brought him out of the village
- spitting...laying on of hands
- I see men like trees walking around (fuzzy...partial sight)
- Jesus lays hands on again...sees clearly (full sight)
- Miracle moves from: no sight...to...partial sight...to....clear full sight

As we try to take a step toward understanding the flow....we can look at the immediate context:

What is the immediate context of v.21? (the disciples do not understand)

What is the connection for Jesus between sight and understanding in v.17? (seeing = understand)

How does this miracle of sight connect to what the disciples understand in v.27 (Jesus is the Christ v.29) Is this full sight? (Peter’s refusal to accept the cross is only partial sight)

People say: Jesus is John the Baptist, other... = blind

Peter says You are the Christ = partial sight

Jesus reveals He is the Christ Who came to die = opens their eyes to full sight!

We are starting to understand the flow of the miracle...it is the only two stage miracle because it is a teaching miracle....makes sense that this is why Jesus takes them aside...often did this to teach them away from the crowds....like Mark 4:10,11 (explaining the parable of the seeds)

We could jump into Interpretation/Application and leave Observation behind BUT....before we do, let's ask: Are there other details to consider? This is where a greater need for understanding keeps us in the text!

What other details do you notice?

- quote from Isaiah

Now let's move back to flow... **How are these ideas connected?**

- read 8:18 and look for the connection between the two feedings – two miracles
Mark 6 – 5000 and Mark 8 – 4000) Is Jesus connecting the context?
- Healing Ears in 7:32 after feeding 5000
- Healing Eyes in 8:22 after feeding 4000

Are there similarities? ...need to look back at the details.....(yes! aha!)

- From No sight to....Partial sight to... full sight!

There is more work to do here but the flow/structure of the text is beginning to form. It is important however, to see that it comes from understanding the connection of the details in the text. First to **Recognize the details** and then **Connect the details** (to see how are they related).

Next week we will begin to ask: **How can we see the purpose that comes out of this flow/structure in the text.?** Let's work on this before next week (see if you can make out the purpose of the text) and then we will look at it specifically in this text along with others. **20 min.**

PART TWO: Expositions & Feedback 75 minutes

Primary Exposition – Participant #2 Give exposition of sermon for next weekend
15-20 min.

Primary Feedback – Participant #3 will respond with initial feedback, followed by group.
15-20 min.

Secondary Expositions – Remaining participants give a 5 minute outline (sermon they will preach on weekend).

Secondary Feedback – Each outline will be followed by a brief group feedback similar as time permits **35-45 min.**

PART THREE: Prayer for Word Ministry 10-15 minutes

Prayer emphasis will be on the whole preaching process for each man's faithfulness to *study, practice, and teach.*

Session Four:

Study in the Preaching Process – #3 Discovering the Purpose

Thesis: Effective study of Scripture must move beyond just a clear understanding of the structure to focusing on the purpose of the text.

PART ONE: Skill Development

30 minutes

Discovering the Purpose of the Text

Purpose is the next natural step of understanding, which attempts to make sense of why these verses are in the Bible and how God wants His people to respond to this truth? It may simply be the revelation of some truth about God Himself that is for us to know, or respond in worship, or it could be a specific directive on how to live in light of the truth being taught in the Gospel of Jesus.

(The faithful preacher will work hard to understand the historical setting, give significant consideration to Biblical Theology/The Gospel in Christ, and where on the timeline of progressive revelation this text fits, as well as the purpose of the particular book – further courses will work hard at this deeper study and will include literary genre’ as well as understanding the Gospel/Kingdom purpose of the Church).

For the purpose of this course we want to take the next step: to develop the skills of discovering the purpose of the particular texts we are studying.

While, the “Flow” is the connection of ideas in the text, discovering the “Purpose” is seeking a greater understanding of the reason for the ideas in the text.

Illustration of Google Maps being able to “Zoom IN – Zoom Out.” When finding an address it is helpful to see the bigger map; in understanding where you are going. This process of finding something on Google maps illustrates how we study to find the purpose in the bigger view of the author’s purpose.

Purpose is discovered by both the immediate context of the passage and the greater context of the book. For now lets work on carefully considering the context of the passage. Instead of just finding ideas in the passage we are seeking to find how they are related to the main idea of the passage and ask what difference does it make? (Context of the book is critical to understanding the purpose of a text but it is connected to the purpose of the text)

The best way to discover the purpose is to pray for God to reveal His intentions for the text and then to ask honestly: **What is God’s purpose in these verses for His people to know or follow?**

Answering this question is the result of clarifying three things: **What the passage is saying** (Theme Sentence), **Why the passage is saying it** (Aim Sentence) and **How the passage is saying it** (Teaching Map) These are not just steps for a teaching outline. Rather, it is seeking to outline the passage’s ideas around PURPOSE. **5 min.**

Three Basic Steps:

1) **Theme Sentence:** The best way to determine the purpose of the passage is to first of all write out a single sentence that answers the question of: **What does the passage say?** (Theme Sentence). This may seem easier than it is. I suggest going back to the text and reviewing the details and the flow of the passage until you feel satisfied with a concise single sentence of the “Theme.”

2) **Aim Sentence:** Next, seek to hone in on the purpose of this “Theme.” Pray for guidance of the Holy Spirit to convict of sin and convince of righteousness (John 16:9) and reveal the text’s purpose. Then ask: **Why is the passage saying what it does?** Is the purpose clearly stated? If not stated ask: What impact does the text have on my life? (AIM Sentence) Be careful here not to get away from the text with all kinds of ideas of your own.

3) **Teaching Map:** The best way, I have found, to ensure that the “Theme” and “Aim” are connected to the details of the text is to construct a teaching map. This is done by writing down the AIM/Purpose with the biblical teaching points outlined underneath it (ensure that the points are from the text and related to the AIM/Purpose).

Once I have a good sense of this purpose and the teaching points I stop and pray or set it aside for a while and then pray before I come back to reconsider it later. This is now where I feel like I have a good understanding of the sermon that is inseparably connected to the text and I am able to preach God’s word (purpose) from the flow and details. Usually I have a sense that I could preach the sermon with only my sermon outline and my Bible open.

Return to the **Prayer in the Preaching Process** (handout) as shown below:

Ask group: How do you find the purpose of the passage?

d. PRAY – Determine the **Purpose of passage**

- i. Write out a **THEME sentence**: what does the passage say
- ii. PRAY – Write out **AIM sentence**: what impact does it have on my life?
- iii. Construct a **TEACHING MAP**/Big Idea and supporting truths
- iv. PRAY – Check Work, Ask honestly does the Word teach this? Ask others who study the Word, is this what it is teaching us? Commentaries?
- v. PRAY - Construct a teaching outline (rework Big Idea and supporting truths)

10 min.

Worked example: Let’s return to our example passage of Mark 8 from last week Mark 8:22-26 We have already discovered that the two-stage miracle of healing blindness is a teaching miracle

We have worked carefully through the flow of the passage and see that its details point to Jesus teaching the disciples that they must not have partial sight.

(At this stage I would discuss why it is helpful to including v.27-38 in this sermon text – b/c it is the lesson)

Ask group: What is the spiritual Blindness in 8:27-38? (People: misunderstanding of Who Jesus is.

“only Elijah or John the Baptist, other prophet...v.28)

What is the Partial sight in 8:27-38? (Peter: sees Who Jesus is...v.29)

What is the Full sight in 8:27-38? (Jesus reveals Who He is AND what He came to do = Cross v.31)

Ask group: **What would be a theme sentence for this text?**

Theme: Jesus uses the two-stage miracle to teach his disciples that He is the Christ, Who came to die on the cross.

Aim: Jesus calls His disciple to accept His teaching about the cross and to follow Him (v. 32-38)

Teaching Map:

Jesus calls His disciple to accept His teaching about the cross and to follow Him

The teaching miracle Mark 8:22-26 (blind v.22, partial sight v.24, full sight v.25)

The teaching of the disciples Mark 8:27-31 (blind v.28, partial sight v.29, full sight v.30, 31)

The response Jesus demands Mark 8:32-34 (Accept the cross/God’s interest and follow Jesus)

The result of embracing the cross Mark 8:35-38 (exchange for saving soul of disciple who follows)

The purpose of this passage comes out of the flow of the text toward the end. Not all texts move so clearly to the final purpose: Take up your cross (accept God’s interest and follow me!) This text moves clearly to a Gospel application calling for faith and followership.

15 min.

PART TWO: Expositions & Feedback

75 minutes

Primary Exposition – Participant #2 Give exposition of sermon for next weekend

15-20 min.

Primary Feedback – Participant #3 will respond with initial feedback, followed by group.

15-20 min.

Secondary Expositions – Remaining participants give a 5 minute outline (sermon they will preach on weekend).

Secondary Feedback – Each outline will be followed by a brief group feedback similar as time permits **35-45 min.**

PART THREE: Prayer for Word Ministry

10-15 minutes

Prayer emphasis will be on the whole preaching process for each man’s faithfulness to *study*, *practice*, and *teach*.

Session Five:

Practice - Living the Preaching Process

Thesis: Effective application of the message of the Bible is experienced by the student, as he humbly attempts to live in line with the truth being discovered, throughout the process.

PART ONE: Skill Development

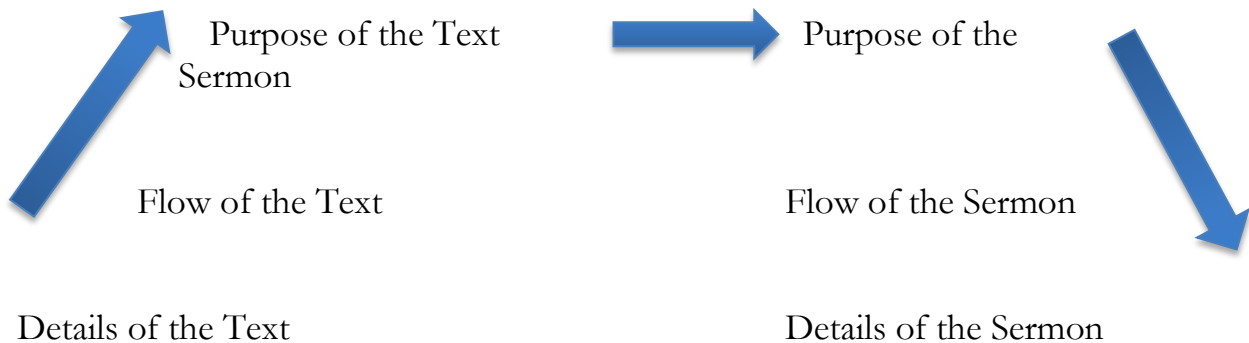
30 minutes

Living The Preaching Process

“Before we proclaim the message of the Bible to others we should live with that message ourselves . . . we must learn to listen to God before we speak for God.”²

Haddon Robinson

We are now moving from *Study* to *Practice* in our focus of the Word Ministry Training Course. I would argue however that for the faithful preacher *Practice* has been involved all through our *Study*. The writing of the sermon is the communication of what God has taught the preacher in both the study of the text and in living under its truth over the week. Though, this session is primarily on living with the sermon, throughout the week, the diagram below illustrates how the sermon is inseparably connected to the text.

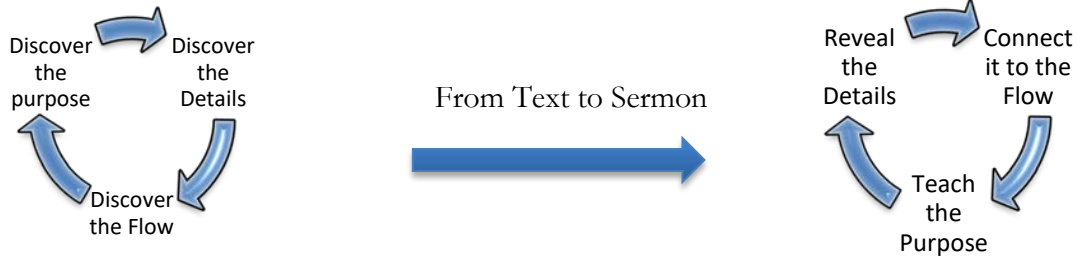


Spiral Learning must be accompanied by Spiral Application (Living the Preaching Process)

This is another way to visualize the same process. When one sees how the growing understanding of the text (from its details, flow and purpose as seen below) is immediately practiced in the life of the preacher it will be developed into the practical application throughout the writing of the sermon. The value of this perspective is that, while the expository preacher is teaching the **Purpose** of the sermon, he is revealing how it is connected to the **flow** and giving the evidence from the **details** of the text as he has sought to live with the truth throughout the process.

²Haddon Robinson, *Biblical Preaching: The Development and Delivery of Expository Messages* (Grand Rapids: Baker, 2001), 9.

The significant benefit, from this kind of preaching, is that it teaches people how to handle the Scripture. When the preacher lives in the truth, as he is discovering it, he is also modeling for his people how to walk in the truth as it is being discovered for themselves in their own Bible Study.



Once I get to the point of prayerfully writing the sermon, I begin to write as outlined below (*State, Explain, Apply*) and continually seek the Holy Spirit’s guidance and work in preaching this truth to my own soul as I write. I have already been studying all week with this determination to live it!

Then, I turn to the actual writing of the sermon.

I am all too aware that this sermon must preach to my own soul first and then I am able to be helpful to others, but it comes more naturally after living with the text for the week. Instead of applications that are just bolt on extras (covering the usual: “believe more,” “pray more,” “read more,” “witness more,” and “worship more”), I am seeking to personally live with the truths as I am learning them (before and in the writing of the sermon). I am asking God to bring this truth to bear on my mind, heart, and will. I am simply submitting to it and agreeing that this is true and asking “so what?”

Return to the **Prayer in the Preaching Process** (handout) as shown below:

Ask group: How do you live with the truth of your preaching text during the week of preparation?

2. **PRACTICE: GROWING IN APPLICATION**

- a. PRAY – Write sermon according to teaching outline making sure that you do the following for every teaching point:
 - i. **STATE:** What does it say....
 - ii. **EXPLAIN:** Show how I was taught this from scripture, meaning
 - iii. **APPLY:** How will We respond to truth...Do? Think? Believe? Respond?
- b. PRAY – Write Conclusion and Intro...(sometimes Intro comes with theme)
- c. PRAY – Submit to God in Truth. How does God want me to respond to these truths?
- d. PRAY – Walk in personal obedience with dependence on God
 - i. Attitude of submission to truth at point of discovery
 - ii. Apply text personally every day as work through text
- e. PRAY – Thank God for working in my life

Discussion: What strikes me, in this process, is the need for acceptance of what I am learning and submission to God as I am understanding the truth.

I come believing that it is not what I do with the text but what the text does to me!

By using the *State, Explain, Apply* process to writing my sermon I am personally submitting to the message.

I write my sermon with my own life in view first (not a list of church people). I often find myself worshiping God alone in my office as I write. Sometimes repenting and confessing. Sometimes committing to action or even stopping and making a phone call. By praying as I write, my heart and mind are focused on the truth God is teaching me.

This is the real gold of the preaching process. This submission to truth, is the result of intentional prayer and the certainty of God speaking in His word, in it's full sufficiency for me as the preacher first.

All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; so that the man of God may be adequate, equipped for every good work. (2 Tim 3:16-17)

Ask: How many times have you read the verse above, as a preacher, and thought only about teaching, reproving, correcting and training others; without thinking that this is what the Scripture does to me as the preacher. It corrects the preacher! **It reproves the preacher!** It trains the preacher in righteousness so that he will be an equipped **man of God, himself!** The very next verses are 2 Timothy 4:1,2

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

Once the Scripture has done it's work **in us** we are able to serve **others** with the word (Word Ministry) **20 min.**

Worked example: This is an example of how I study and live the process of sermon preparation.

Romans 15:4-12

Early in the week I recognize the details: the source of Encouragement and Endurance

Ask: Where is encouragement and endurance found? v.4 (the Scriptures)

Why is it found there? v.4 (because it gives hope)

Right at this stage I thank God for His word (in my office) and pray through the things that I am discouraged about or where I know I am loosing heart. I pray for endurance and commit to face discouragement with God's word.

Ask: Where else is encouragement and endurance found? v.5 (God gives it)

Why is it found there v.5 (because of unity in Christ!)

I whisper a prayer for this sameness of mind about Christ, in our church and family.

Ask: What follows? (focus on Christ in the scriptures) the flow of thought in the authors mind is to give me a practical taste of it right away (living the preaching process.)

I immediately...say thank you God ...thank you for revealing this to me...then I notice v.6 and realize the unity is in glorifying God! I immediately praise God and glorify Him for his purpose in the Scripture to reveal Jesus to me, and I confess that it give me hope.

As I keep reading I come to the “root of Jesse” in v.12 and the line: “in **Him** the Gentiles put their hope”

I confess that I have put my hope in **Him** and thank God for opening my eyes to these details and the flow of the text. I put my sermon aside for a day. That same evening, however, as I reconsider what I have learned so far and how when I see Jesus in Scripture I have hope to endure, I am encouraged. As I go through my week I remind myself of this truth and I go to Colossians 1:12-20 and find great hope in Jesus the Ruler, Rescuer and Redeemer.....

The purpose of this example is to show that what I am doing is living with the text throughout my week. (This is what I actually do! This is what drives the application of my sermon and fills it with integrity and grace)

Then, the next day, I come back to Romans 15:4-12 and read my entire text again – reminded that I find hope in Jesus for encouragement and endurance as God gives it to me through the scriptures. I am excited about this sermon already as I have experienced it.

Then I read Romans 15:13 and my mind is blown...it is the God of Hope, Who fills me with joy and peace in believingso that Hope will abound by the Holy Spirit.

I immediately connect it to Romans 15:12 describing Jesus. Then the Trinity of the Father, Son & Spirit jumps off the page at me. At this point I am ready to preach to whoever will listen and my heart IS filled with Joy and Peace and the Spirit causes Hope to abound from what the SCRIPTURES v.4-13 As I live this truth throughout the week, I am actually encouraged by God through the Spirit’s use of Scripture. **I have lived the text!** **10 min.**

PART TWO: Expositions & Feedback 75 minutes

Primary Exposition – Participant #2 Give exposition of sermon for next weekend
15-20 min.

Primary Feedback – Participant #3 will respond with initial feedback, followed by group.
15-20 min.

Secondary Expositions – Remaining participants give a 5 minute outline (sermon they will preach on weekend).

Secondary Feedback – Each outline will be followed by a brief group feedback similar as time permits **35-45 min.**

PART THREE: Prayer for Word Ministry 10-15 minutes

Prayer emphasis will be on the whole preaching process for each man’s faithfulness to *study, practice, and teach.*

Session Six:

Teach - Preaching The Sermon Preparing the Preacher

Thesis: Effective preaching of the sermon requires the spiritual preparation of the preacher after the sermon is ready to be delivered.

PART ONE: Skill Development

30 minutes

Preaching The Sermon

The primary work prior to preaching the sermon is already done once the sermon rough draft is written. While, further work on the sermon will continue after the initial draft, it still remains, however to prepare the heart of the preacher!

This session will focus primarily on discussion of how one prepares himself as the preacher?

Ask: **How do you prepare for the preaching event itself once your sermon is completed?**

What goes into the last hours before a sermon is delivered?

5 min.

Discussion/sharing:

I actually pray a simple prayer (often laying on the floor of my office). I put my Bible and notes on my chest and pray something like this almost every time:

Lord unless You speak, by Your Spirit, through Your word, I have nothing to say.
Please speak Lord to me tonight (Saturday) and through me as I preach tomorrow (Sunday).

Lord I believe this is Your message from this text, guard my mouth with clarity and empower

me to speak with passion the very truth I believe it to be!

Then I actually do a dry run in preaching the sermon out loud before God, with a pen to make corrections to the delivery, which seems to change once it is spoken out loud (Often this involves going through it a few times on Saturday, even after 20 years as a pastor.)

Refer to the **Prayer in the Preaching Process** handout (as below)

Once I am ready to be done: I simply pray through these steps both on Saturday and on Sunday morning.

3. TEACH: GROWING IN THE TRUTH

- a. PRAY – for clear delivery, anointing to GIVE
- b. PRAY – for soft hearts to RECEIVE
- c. PRAY – for transformed LIVES
- d. PRAY – TEACH as act of WORSHIP to GOD

I also intentionally open my heart to God for His immediate correction of my sermon and my life.

If there is any unconfessed sin, I humbly and contritely submit to the Spirit's guidance and seek forgiveness of God and man (usually my wife) before preaching.

If there are other pastoral or spiritual concerns that clamor for my heart and attention, I deliberately surrender them to God just before I preach so that my mind and heart are in a place of trust and focus.

Then I preach the sermon with joy, conviction and freedom as an act of worship **10 min.**

Discussion (as time permits) The Solemn Trust of Preaching:

2 Tim 4:1-2

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

2 Timothy 4:1-2 proclaims one primary pivotal imperative to "Preach the Word"

Ask: How does this text reveal this solemn duty? (the details: expose the weight & scope)

Ask: What do you notice about the details of the text?

- The command to "preach the Word" is just that a command!
- It is clearly placed in the presence of God
- It is given in the context of Jesus' role and His return, thus reinforcing its gravity and authority as a non-negotiable command.

Ask: What do you understand about the flow of the passage?

- Why is it given in the presence of both?
- The understanding of God as the ultimate witness and absolute authority behind this command.
- The definitive inclusion of Jesus' presence also included Jesus' role
 - His kingly return to rule as the ultimate Judge of living and dead, gives credence to the continued scope of this command. In other words, the command continues to demand its careful observance not only under God's watchful eye presently, but also until Jesus returns to evaluate its obedience by His servants.

Ask: What does the passage reveal about its purpose?

- Different translations use: "be ready" (ESV, NAS), "be urgent" (RSV), "be instant" (KJV), "be prepared" and HCSB offers "persist in it"

Ask: Is there evidence in the text that would favor one of these?

- "Persist in it" – the details: present emphasis on the presence of God and future emphasis on the return of Christ
- God's present accountability and Jesus' future judgment of the carrying out of the command (i.e., to preach until Jesus comes)
- How are the five imperatives in these two verses related?
- Preach the Word is the first and primary command and the other relate to it.

- ἐπίστηθι (to persist in it)
- ἔλεγχσον (to convict with it)
- ἐπιτίμησον (to warn with it)
- παρακάλεσον (to be encourage by it)
- All are modifying the primary verbal idea of κήρυξον (to preach the Word).

Ask: What is the **purpose** of this text?

- To be faithful to preach the word with God (Father & Son) as both the source of the command and witness and judge of its faithful execution.

Source of God’s Word. Critical to understanding this *continuing* command to “preach the Word” in 2 Timothy 4:2 is the context of 2 Timothy 3:16, which connects the profitableness of teaching with the Scriptures. Similarly, 1 Timothy 4:13 commands public reading of the Scriptures and then exhorting and teaching. The implication is that one exhorts and teaches from the Scriptures just read.

The chapter break, between these few verses, is unfortunate because it hinders the flow from describing the Scriptures to the command to preach them.

While it could be argued that the reference to “all Scriptures” is referring to the Old Testament primarily, elsewhere Paul clearly recognizes the message of the apostles as the Word of God also.

1 Thess. 2:13 clarifies Paul’s own understanding that the message he and the other apostles were proclaiming was not merely the “words of men,” but in fact the very “Word of God.”³

With this understanding it is vital to acknowledge that preaching must be biblically sourced and textually faithful. This is the primary demand for expository preaching, which leave us all answering to God for it.

The sufficiency of God’s Word. It is not surprising that in the context of the source and authority of Scripture (as taught by 2 Tim 3:16) and the mandate to preach these Scriptures (as taught in 2 Tim 4:1, 2) that one also finds the sufficiency of these Scriptures (as taught in 2 Tim 3:17).

Ask: How is the clarity of the flow from chapter 3 into chapter 4 critical?

Paul is moving from the authority of Scripture (as God-breathed) to the sufficiency of Scripture to accomplish God’s purpose in the *man of God*. The emphasis is on the sufficiency of Scripture to provide the knowledge and the direction for Timothy’s preaching/word ministry.

Verse 17 is clearly the purpose statement of verse 16, namely “so that the man of God” will be adequately equipped for every good work. With this in view, the immediate context offers the command of what the man of God is to do. This is primarily to preach the word, which is further defined by the other imperatives that follow. **15 min.**

³Peter likewise recognized Paul’s letters as the result of the wisdom given to him by God and included them as a part of the corpus of Scripture in 2 Pet 3:16.

PART TWO: Expositions & Feedback 75 minutes

Primary Exposition – Participant #2 Give exposition of sermon for next weekend
15-20 min.

Primary Feedback – Participant #3 will respond with initial feedback, followed by group.
15-20 min.

Secondary Expositions – Remaining participants give a 5 minute outline (sermon they will preach on weekend).

Secondary Feedback – Each outline will be followed by a brief group feedback similar as time permits **35-45 min.**

PART THREE: Prayer for Word Ministry 10-15 minutes

Prayer emphasis will be on the whole preaching process for each man's faithfulness to *study*, *practice*, and *teach*.

Session Seven:

Teach - Planning for Preaching – #1 Plan through a Book

Thesis: Effective planning for preaching through a book increases efficiency.

PART ONE: Skill Development

30 minutes

Planning The Preaching Process

There are two aspects to planning the preaching process:

- 1) A weekly plan for intentional Word Ministry
- 2) A longer monthly plan for preaching through Scripture systematically

This week will focus on the long range planning of preaching through Scripture systematically

Ask: How do you plan what you will preach?
How far ahead do you plan?

If expository preaching is primarily concerned with preaching the text in its context, then it makes the most sense to preach through a book of the Bible.

Ask: How do you determine the teaching plan of a book of the Bible? **10 min.**

There are other ways to divide the sections by major paragraphs or natural teaching breaks. However, what follows is one way that works for me, regardless of the book I am studying. If the passage is narrative, I am still able to see the scenes of the story unfold by the connection of phrases and the divisions of paragraphs. If the passage is poetry, I am also able to see the relationship of phrases and understand the movement.

Handout “2017 Summer Sermons” attached.

This is the preaching schedule I am currently working through right now. I started two sermon series at the same time this summer. July 2 was the first Sunday for Colossians and the Sundays with the highlighted green boxes are Communion Sundays, for which, I will be preaching through the Gospel of John. As a result, I have chosen to use this method with two books at once. A Gospel is very different than an Epistle but for the sake of dividing sections this method still works to get the big ideas and divisions for long range planning.

My method is to use “Phrasing”

- Phrasing, as I understand it, is a loose practice of diagramming and is simply connecting the ideas of a paragraph by the phrases that relate to each other. (handout both examples of phrasing, from the beginning of John and Colossians: the ones without hand written notes).
- Phrasing can be done by writing out the text and putting sub phrases under leading ideas.

* My personal method is to take a few hours before starting a preaching series, of a biblical book, and copy and paste the entire book into a new Word Document.

- Next I begin with the main idea at the left margin and once I find a subordinate phrase I move it to the next line and tab/space it over till the subordinate relationship is obvious.
- I continue to do this showing the phrase relationships and how they relate to the main idea
- Once I come to a new idea I start over at the left margin and continue the same process through the entire book.
- Even larger books can be completed in 3 or 4 hours (sometimes I work on it over a few days like the Gospel of John). In my view, this is the most valuable work I can do, in preparing to preach through a book, because it allows me to see how the ideas are related to each other by quick phrasing without going into a detailed examination of every grammatical consideration.

The next step will also take a few additional hours but I leave a day or so in between and come back to it later.

- Once the entire book is mapped out in phrases (as above) I consider the main ideas and how best to divide them for preaching. Though I still don't know all the details of the text this gives me a great start at understanding the "Flow" of the book.
- I usually stop and pray before proceeding.
- Next I begin to mark connecting details on the phrasing pages (handout the marked phrasing samples). Once I have a basic understanding of the main ideas, I draw a line between potential preaching sections (paragraphs)
- Then I begin to mark out potential outlines noting the main ideas.
- Even at this early stage I am able to make a potential sermon title.

This process leaves me with passage divisions and titles for an entire book.

I usually have a sense of the main idea of the book before starting the divisions (I have read through it a few times making notes before considering the book to preach). Then once I have spend the extra hours dividing the book I am confirming or deepening my understanding of the "Flow" of the whole book.

Next I prepare a Preaching Schedule and plug in special sermons (guest speakers, Christmas, Easter, etc.)

Look back at the preaching schedule example.

Ask: Do any of you use a similar method? How do you prepare preaching schedules? Are there lessons you can share about how you prepare to preach through a book?

20 min.

PART TWO: Expositions & Feedback 75 minutes

Primary Exposition – Participant #2 Give exposition of sermon for next weekend
15-20 min.

Primary Feedback – Participant #3 will respond with initial feedback, followed by group.
15-20 min.

Secondary Expositions – Remaining participants give a 5 minute outline (sermon they will preach on weekend).

Secondary Feedback – Each outline will be followed by a brief group feedback similar as time permits **35-45 min.**

PART THREE: Prayer for Word Ministry 10-15 minutes

Prayer emphasis will be on the whole preaching process for each man's faithfulness to *study*, *practice*, and *teach*.

First Baptist Calgary 2017 Summer Sermons

"This is the one I esteem: he who is humble and contrite in Spirit and trembles at my word." Is. 66:2

Date: Sunday Morning Service at 10:00am

4 th June	Psalm 46 Norm Derkson	A Mighty Fortress is our God
11 th June	Psalm 1 Craig Ware	The Power of God's Word
18 th June	John 14:18 Jim Atkinson	Sonship
25 th June	Matthew 6:9-15 Norm Derkson	Teach us to Pray
2 nd July	Colossians 1:1-5 Norm Derkson	A Faithful Church
9 th July	Colossians 1:6-8 Norm Derkson	Bearing Fruit & Increasing
16 th July	John 12:20-24 Norm Derkson	The Gospel of John
23 rd July	Colossians 1:9-12 Norm Derkson	Our Prayer for First Baptist
30 th July	Colossians 1:12,13 Norm Derkson	Joyful Thanks for what the Father has done
6 th August	Guest Speaker Jaime Jorge	Ministry in Music and Word
13 th August	Colossians 1:14-20 Norm Derkson	Redemption and Reconciliation
20 th August	John 1:1-18 Norm Derkson	Know Him
27 th August	Colossians 1:15-19 Norm Derkson	Jesus is LORD

Colossians 1:1

Paul,
an apostle
of Jesus Christ
by the will of God,
and Timothy
our brother,

² To
the saints and
faithful brethren
in Christ
who are at Colossae:

Grace
to you and
peace
from God our Father.

³ We
give thanks
to God,
the Father
of our Lord Jesus Christ,

praying
always

⁴ for you,
since we heard
of your faith
in Christ Jesus and
the love
which you have

for all the saints;

⁵ because of the hope
that led up for you in heaven,
of which you previously heard

in
the word of truth,
the gospel

of which has come

to you,
just as in all the world also

it is constantly
bearing fruit and
increasing,

even as it has been doing
in you also
since the day you

heard of it and
understood the

grace of God in truth;

NAS John 1

1 In the beginning

was the Word, and
the Word was with God, and
the Word was God.

2 He was in the beginning with God.

3 All things

came into being
by Him, and
apart from Him

nothing came into being
that has come into being.

4 In Him

was life, and the
life
was the light of men.

5 And the light shines

in the darkness, and
the darkness did not comprehend it.

6 There came

a man,
sent
from God,
whose name was John.

7 He came

for a witness,
that he might bear witness
of the light,
that all might believe

through him.

8 He

was not the light,
but *came*
that he might bear witness
of the light.

9 There was the true light which,

coming into the world,
enlightens every man.

10 He was in the world, and

the world was made
through Him, and
the world did not know Him.

11 He came

to His own, and
those who were His own
did not receive Him.

Colossians 1:1 ESV

an apostle of Jesus Christ by the will of God, and Timothy our brother,

Faithful

faithful brethren in Christ who are at Colossae:

Faith Church v. 1-5
@ Colossae in Christ v. 4
FAITH - in Christ v. 4
LOVE - for each other v. 4
HOPE - just held - filiality v. 5

Grace to you and peace from God our Father.

We give thanks to God,

the Father of our Lord Jesus Christ,

praying always

for you, since we heard

of your faith in Christ Jesus and the love which you have

for all the saints: because of the hope laid up for you in heaven of which you previously heard

Apostles Short hand

Evidence of True Christians Authenticity.

How the Gospel transformed - bc faith saved world of Truth

in the word of truth, the gospel *(v. 1, 2, 3, 4, 5)* which has come

to you. *Same effect!* just as in all the world also

it is constantly bearing fruit and increasing, *even as it has been doing in you also*

since the day you heard of it and understood the

grace of God in truth;

Evidence of Genuine Faith in Christ.

Bearing Fruit & Welcomes

Colossians 2

warden, just as you learned it from Epaphras, our beloved fellow bond-servant who is a faithful servant of Christ on our behalf, and he also informed us of your love in the Spirit.

our beloved fellow bond-servant who is a faithful servant of Christ on our behalf, and he also informed us of your love in the Spirit.

8 and he also informed us of your love in the Spirit.

9 For this reason also, since the day we heard of it we have not ceased to pray for you and to ask that you may be filled with the knowledge of His will in all spiritual wisdom and understanding,

Our prayer:

10 so that you will walk in a manner worthy of the Lord, to please Him in all respects, bearing fruit in every good work and increasing in the knowledge of God:

11 strengthened with all power, according to His glorious might, for the attaining of all steadfastness and patience.

12 joyously giving thanks to the Father, who has qualified us to share in the inheritance of the saints in Light.

13 For He rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son,

14 in whom we have redemption, the forgiveness of sins.

15 He is the image of the invisible God,

one request: filled with knowledge of His will in all spiritual wisdom

one purpose: So walk in manner worthy of God!

One grace strengthened. Call power. Call steadfastness & patience.

One joyously giving thanks to the Father. who has qualified us to share in the inheritance of the saints in Light.

One rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son, in whom we have redemption, the forgiveness of sins.

One He is the image of the invisible God,

He is the image of the invisible God,

He is the image of the invisible God,

He is the image of the invisible God,

Loys Thanks to Father

John 1

John 1
The one who came to be
be
- v. 4

John - sent - v. 17
Moses - came - v. 14
Christ - came - into v. 14
- given Grace + truth

John - sent - v. 17
Moses - came - v. 14
Christ - came - into v. 14
- given Grace + truth

John - sent - v. 17
Moses - came - v. 14
Christ - came - into v. 14
- given Grace + truth

John 1
The one who came to be
be
- v. 4

John - sent - v. 17
Moses - came - v. 14
Christ - came - into v. 14
- given Grace + truth

John 1
The one who came to be
be
- v. 4

John - sent - v. 17
Moses - came - v. 14
Christ - came - into v. 14
- given Grace + truth

John 1
The one who came to be
be
- v. 4

John - sent - v. 17
Moses - came - v. 14
Christ - came - into v. 14
- given Grace + truth

John 1
The one who came to be
be
- v. 4

John - sent - v. 17
Moses - came - v. 14
Christ - came - into v. 14
- given Grace + truth

John 1
The one who came to be
be
- v. 4

John - sent - v. 17
Moses - came - v. 14
Christ - came - into v. 14
- given Grace + truth

John 1
The one who came to be
be
- v. 4

John - sent - v. 17
Moses - came - v. 14
Christ - came - into v. 14
- given Grace + truth

John 1
The one who came to be
be
- v. 4

John - sent - v. 17
Moses - came - v. 14
Christ - came - into v. 14
- given Grace + truth

John 1
The one who came to be
be
- v. 4

John - sent - v. 17
Moses - came - v. 14
Christ - came - into v. 14
- given Grace + truth

John 1
The one who came to be
be
- v. 4

John - sent - v. 17
Moses - came - v. 14
Christ - came - into v. 14
- given Grace + truth

John "God"

- Receive Him
"Believe"
"In the beginning" of all
"When I began to be"
"When I began to be"

In the beginning
In the beginning the word
commentary on Gen 1:
with relationship / Father
- Not created, exists before...

Jesus' Identity v. 1-3
- Eternal - Christ is
- Divine - with relationship - exists before...

Jesus v. 1-3
- Create vs light
- Reveal vs light
- Redem. vs light
- purpose v. 1-3 to
is born... to
before Christ
v. 1-3 born of God
- Great Rejection
- I... that Jesus
- Jesus left rejection
- Gospel of Rejection

But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name, who were born not of blood, nor of the will of man, but of God.

14 And the Word became flesh, and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth.

15 John bore witness of Him, and cried out, saying, "This was He of whom I said, 'He who comes after me has a higher rank than I, for He existed before me'."

16 For of His fulness we have all received, and grace and truth were realized through Jesus Christ (because) who is in the bosom of the Father, He has explained Him.

17 For the Law was given through Moses; grace and truth were realized through Jesus Christ (because) who is in the bosom of the Father, He has explained Him.

18 No man has seen God at any time; the only begotten God, who is in the bosom of the Father, He has explained Him.

19 And this is the witness of John, when the Jews sent to him priests and Levites from Jerusalem to ask him, "Who are you?"

20 And he confessed, and did not deny, and he confessed, "I am not the Christ."
21 And they asked him, "What then? Are you Elijah?" And he said, "I am not."
22 And he said, "Are you the Prophet?" And he answered, "No."

But as many

John into being
Dwelt among us, and we beheld His glory

John born
physically before
John was

Receive Grace

So that we all KNOW Him

Who are you? John the Baptist.

Session Eight:

Teach - Planning for Preaching – #2 Plan through a Week

Thesis: Effective planning in the use of one's week increases efficiency.

PART ONE: Skill Development

30 minutes

Last week we considered the plan of an entire book in a preaching schedule. This week let's consider the weekly planning.

Ask: How do you plan your week so that you will give significant time for sermon prep?
How do you intentionally make time for study?

A Four-Day Week Study Plan: (Use Handout, but work through suggestions of each day, in a DISCUSSION format)

Most pastors work four office days a week plus Sunday as a ministry day.

Ask: How could we design our week to give us maximum time for sermon prep and yet be available everyday for the ministry needs of people? **10 min.**

This plan is based on the assumption that the long range planning and book divisions have already been done. The pastor is now ready to dive into the specific text to be preached on the coming Sunday. Critical to this Four-Day plan is a four-hour block of time for each of the four days (or two blocks of two hours each). I personally work well in 2 hour blocks. Four full mornings, per week, is a natural workable plan for me.

My mornings are from 8:30-12:30 (Tuesday till Friday). My simple commitment is to stay in the office chair until 12:30. If I get behind I arrive earlier and catch an extra hour before the rest of the office arrives or find an extra hour somewhere else in the day. This method could work whatever time is best for you as long as you can find four hours a day for four days a week.

The reason for my commitment to the mornings is that most interruptions or people's needs/issues seem to happen in the afternoon. With this method I am available everyday for people after lunch. I tell people (when we plan coffee times or pastoral visits) that I study in the morning and am available every afternoon/evening if needed. This gives me 12 hours on my sermon before Saturday. In the event of an emergency, I drop what I am doing and attend to the situation and then when I return to my office, I work a little longer into the afternoon as needed to get my four hours in.

Day One: Start with the **Wide-Angle** and move to the **Zoom Lens**

1) Prayer and reading through biblical book

If I am preaching through a small book of the Bible, I begin day one with prayer and reading through the book. So for Colossians, I read through the book every Tuesday am before I begin with my weekly text. This gives me an open heart in prayer and a wide-angle view of the book again. If I am preaching through a larger book I read a few chapters before and a few after my weekly text (and think about the flow of the book).

2) Phrasing Review

Often I find this helpful as I approach the details of the text to take one step closer in considering the phrases and how they relate.

3) Discovering the details

The initial work on the details is really my first exciting work with the text itself. I pray and come with expectation that God will open it up to me as I look and listen carefully. I usually come away from this first day with a sense that I understand the heart of it and I pray that I will understand how to walk in the truth that understand already.

Day Two: Start with the **Zoom Lens** and move to the **Wide-Angle**

1) Prayer and review the details, phrasing and all notes, reading through text carefully

2) Discovering the connections between the details and the flow

This moves me intentionally from the zoom lens to the wide angle and focus' on connections to the main ideas

3) Discovering the flow

I try to have a basic structure and notes on how the passage flows with a rough draft of a biblical outline by day two.

Day Three: Start with the **Wide-Angle** again and move to the **Zoom Lens**

1) Prayer and review of all my notes followed by a careful reading of the text

2) Discovering the Purpose:

I start with a clean page and begin to draft the **Theme Sentence** and then the **Aim Sentence**. This leaves me with an initial purpose of the text, which will become the purpose of the sermon.

3) Teaching Map

This is where I move back to the details to understand how I will teach the purpose of the text and reveal the flow of the argument (or story with narrative, etc.).

4) Commentaries

I can usually craft the **Theme, Aim, and Teaching Map** in an hour after having completed previous work. This is the morning where I spend 2-3 hours reading commentaries to give depth to my understanding and rethink my sermon plan.

Day Four: Write the Sermon

1) Prayer and review of all notes as well as reworking the Teaching Map

2) Write the sermon

I can usually write the sermon in 3 hours. My weekly goal is to have the rough draft completed by Friday at noon and then I leave it till I review it on Saturday.

Ask: What are ways that you prepare your actual week of study and what have you found helpful? **20 min.**

PART TWO: Expositions & Feedback

75 minutes

Primary Exposition – Participant #2 Give exposition of sermon for next weekend

15-20 min.

Primary Feedback – Participant #3 will respond with initial feedback, followed by group.

15-20 min.

Secondary Expositions – Remaining participants give a 5 minute outline (sermon they will preach on weekend).

Secondary Feedback – Each outline will be followed by a brief group feedback similar as time permits **35-45 min.**

PART THREE: Prayer for Word Ministry 10-15 minutes

Prayer emphasis will be on the whole preaching process for each man's faithfulness to *study*, *practice*, and *teach*.

A Four-Day Week Study Plan:

Day One: Start with the Wide-Angle and move to the Zoom Lens

- 1) Prayer and reading through biblical book
- 2) Phrasing Review
- 3) Discovering the details

Day Two: Start with the Zoom Lens and move to the Wide-Angle

- 1) Prayer and review of phrasing & notes, reading through text carefully
- 2) Discovering the connections between the details and the flow
- 3) Discovering the flow

Day Three: Start with the Wide-Angle and move to the Zoom Lens

- 1) Prayer and review of all my notes followed by a careful reading of the text
- 2) Discovering the Purpose:
 - Theme Sentence
 - Aim Sentence.
- 3) Teaching Map
- 4) Commentaries

Day Four: Write the Sermon

- 1) Prayer and review of all notes as well as reworking the Teaching Map
- 2) Write the sermon

APPENDIX 6
T-TEST RESULTS

The following *t* test results are calculated from the Preaching Survey (PPS), which was used as both the pretest and posttest. The answers correspond to the questions of the Preaching Survey (in appendix 3) and are based on the 6 point Likert scale.

Table A1. N1 preaching survey (PPS) results

Preacher #25	#	Pre	Post		Pre Test	Post Test
Conviction Questions	1	6	6	Convictions Average=	5.7	5.6
	2	6	6	Preparation Average=	5.1	4.8
	3	6	6	Practice Average=	5.7	5.3
	4	6	6	Overall Average=	5.5	5.2
	5	4	6	Convictions t-Test=	0.7976	
	6	6	6	Preparation t-Test=	0.4344	
	7	5	2	Practice t-Test=	0.0368	
	8	6	6	Overall t-Test=	0.1470	
	9	6	6			
	10	6	6			
Preparation Questions	11	5	5	Conclusions:		
	12	5	5	No Significant Difference in Convictions		
	13	4	5	No Significant Difference in Preparation		
	14	6	5	Significant Difference in Practice (Negative Result)		
	15	5	2			
	16	6	6	No Significant Difference Overall for Preacher #25		
	17	4	5			
	18	5	5			
	19	5	4			
	20	6	6			
Practice Questions	21	6	6			
	22	5	5			
	23	5	5			
	24	5	5			
	25	6	6			
	26	6	6			
	27	6	5			
	28	6	5			
	29	6	5			
	30	6	5			

Table A2. N2 preaching survey (PPS) results

Preacher #57	#	Pre	Post		Pre Test	Post Test
Conviction Questions	1	6	5	Convictions Average=	5.6	5.2
	2	6	6	Preparation Average=	4.1	4.8
	3	6	5	Practice Average=	5	5.2
	4	6	5	Overall Average=	4.9	5.1
	5	6	5	Convictions t-Test=	0.1039	
	6	5	5	Preparation t-Test=	0.0445	
	7	5	4	Practice t-Test=	0.3434	
	8	5	5	Overall t-Test=	0.3050	
	9	5	6			
	10	6	6			
Preparation Questions	11	4	4	Conclusions:		
	12	3	4	No Significant Difference in Convictions		
	13	3	5	Significant Difference in Preparation		
	14	4	6	No Significant Difference in Practice		
	15	4	4	No Significant Difference Overall for Preacher #57		
	16	5	4			
	17	5	6			
	18	5	5			
	19	4	5			
	20	4	5			
Practice Questions	21	4	4			
	22	4	5			
	23	5	5			
	24	5	5			
	25	5	5			
	26	6	6			
	27	5	5			
	28	5	6			
	29	5	6			
	30	6	5			

Table A3. S1 preaching survey (PPS) results

Preacher #23	#	Pre	Post		Pre Test	Post Test
Conviction Questions	1	6	6	Convictions Average=	5.5	5.7
	2	6	6	Preparation Average=	5	5.3
	3	6	5	Practice Average=	4.9	5.3
	4	6	6	Overall Average=	5.1	5.4
	5	6	6	Convictions t-Test=	0.3434	
	6	4	5	Preparation t-Test=	0.1934	
	7	5	5	Practice t-Test=	0.1039	
	8	5	6	Overall t-Test=	0.0174	
	9	5	6			
	10	6	6			
Preparation Questions	11	5	6	Conclusions:		
	12	5	6	No Significant Difference in Convictions		
	13	6	6	No Significant Difference in Preparation		
	14	5	6	No Significant Difference in Practice		
	15	5	5	Significant Difference Overall for Preacher #23		
	16	5	5			
	17	6	5			
	18	6	6			
	19	4	4			
	20	3	4			
Practice Questions	21	5	6			
	22	4	5			
	23	5	5			
	24	3	4			
	25	5	6			
	26	6	6			
	27	4	5			
	28	6	5			
	29	5	5			
	30	6	6			

Table A4. S2 preaching survey (PPS) results

Preacher #15	#	Pre	Post		Pre Test	Post Test
Conviction Questions	1	6	6	Convictions Average=	5.5	5.7
	2	6	6	Preparation Average=	4	4.9
	3	5	6	Practice Average=	4.9	5.4
	4	6	6	Overall Average=	4.8	5.3
	5	5	6	Convictions t-Test=	0.3434	
	6	5	6	Preparation t-Test=	0.0100	
	7	5	5	Practice t-Test=	0.0150	
	8	5	4	Overall t-Test=	0.0004	
	9	6	6			
	10	6	6			
Preparation Questions	11	4	5	Conclusions:		
	12	4	5	No Significant Difference in Convictions		
	13	4	5	Significant Difference in Preparation		
	14	4	5	Significant Difference in Practice		
	15	5	5	Significant Difference Overall for Preacher #15		
	16	5	4			
	17	2	4			
	18	5	6			
	19	2	4			
	20	5	6			
Practice Questions	21	5	5			
	22	4	5			
	23	4	5			
	24	4	5			
	25	6	6			
	26	4	5			
	27	5	5			
	28	6	6			
	29	5	6			
	30	6	6			

APPENDIX 7

THE STRATEGIC PLAN FOR AN EXPOSITORY PREACHING NETWORK

The following strategic plan for an expository preaching network was crafted by the participants in the WMTC in the final session together and circulated as the one page summary, included here.

A Strategic Plan for a Monthly Expository Preaching Network in Calgary, 2018

Vision Statement: *To establish an expository preaching network in Calgary for the increase of biblically faithful preaching and the strengthening of pastors and local churches with the Gospel*

Core Values: based on Paul's call for Timothy to entrust ministry to faithful men, who would be biblically faithful partners in preaching and teaching others 2 Timothy 2:2

Sufficiency – *God's word does its work in those who believe (1 Thess 2:13)*

Authority – *When the Bible is faithfully taught God's voice is heard (2 Tim 3:16-4:2)*

Responsibility – *We can all grow together in faithfully preaching the Bible (1 Tim 4:15,16)*

Accountability – *We are called by God to study & work hard at preaching (1Tim. 5:17, 2 Tim. 2:15)*

Ministry Description: *We will devote ourselves to Prayer and the Ministry of the Word (Acts 6:1-4)*

As we seek to work collaboratively, we are committed to strengthen each other's preaching through honest feedback and a mutual commitment to grow in our own preaching of the Bible by: supporting and teaching each other, and by submitting our work to each other for such critique.

STEP 1: Begin by Establishing a Core Group of Leaders - September/18

Initial **Core Group Meeting** Wednesday, September 26, 1:00-3:00pm

- Initial meeting with same original group involved in the project (by availability)
 - Sharing and reconnection - summer report and preaching plan for the fall
- Discuss commitment to help start an expository preaching network in Calgary
- Discuss how to best help each other grow in our preaching as a network (from reflection of participation in the Word Ministry Training Course)
 - Group Expositions?
 - Skill training? (Core Members leading a "How to..." session?)
 - Sharing outlines/upcoming week's sermon?
- Commit to read a preaching book and discuss over next 4 months (Sept. – Dec.)
- Commit to pray for each other in current preaching

STEP 2: Establish Expository Preaching Network (EPN) – Oct. & Nov./18

Second **Core Group Meeting** Wednesday, October 24, 1:00-3:00pm

- Define the Meeting Plan for the EPN - Beginning in January
- How will we structure the meeting to include: preaching, training, sharing, and prayer?
- Begin to Define: What is Expository Preaching?

- Pray together about inviting one or two friends to join for January-June

Third **Core Group Meeting** Wednesday, November 28, 1:00-3:00pm

- Define Expository preaching
- Discuss preaching book, what have we learned?
- Plan to invite others (primary preachers in their church) to join for January-June

STEP 3: Initiate Monthly Expository Preaching Network (EPN) – January/19

Overview of Meeting Plan – How EPN works (Exposition, Skill, Sharing, Prayer)

One of Core Group Preaches – others offer feedback with rubric

Each attendee sharing own Preaching Plan for New Year

Set next meeting (assign preacher, each commit to bring sermon outline to share)

Prayer for each other's preaching and weekend sermon

BIBLIOGRAPHY

- Adam, Peter. *Hearing God's Word: Exploring Biblical Spirituality*. Downers Grove, IL: Inter-Varsity, 2004.
- _____. *Speaking God's Word: A Practical Theology of Preaching*. Leicester, England: Inter-Varsity, 1996.
- Adams, Jay E. *Preaching with Purpose: The Urgent Task of Homiletics*. Grand Rapids: Zondervan, 1982.
- Beale, Gregory K. *1 & 2 Thessalonians*. IVP New Testament Commentary. Downers Grove, IL: InterVarsity, 2003.
- Blackwood, Andrew W. *Expository Preaching for Today: Case Studies of Biblical Passages*. Nashville: Abingdon, 1953.
- _____. *Preaching from the Bible*. Nashville: Abingdon-Cokesbury, 1941.
- _____. *The Preparation of Sermons*. New York: Abingdon Press, 1948.
- Blomberg, Craig L. *Preaching the Parables: From Responsible Interpretation to Powerful Proclamation*. Grand Rapids: Baker, 2004.
- Bock, Darrell L. *Acts*. Baker Exegetical Commentary on the New Testament. Grand Rapids: Baker, 2007.
- Brooks, Phillips. *Lectures on Preaching*. New York: E. P. Dutton and Company, 1878.
- Bruce, F. F. *The Book of the Acts*. Rev. ed. New International Commentary on the New Testament. Grand Rapids: Wm. B. Eerdmans, 1988.
- _____. *The Epistle to the Hebrews*. New International Commentary on the New Testament. Grand Rapids: Eerdmans, 1996.
- _____. *1 & 2 Thessalonians*. Word Biblical Commentary, vol. 45. Nashville: Thomas Nelson, 1982.
- Cahill, Dennis M. *The Shape of Preaching: Theory and Practice in Sermon Design*. Grand Rapids: Baker, 2007.
- Carson, D. A. *Exegetical Fallacies*. Grand Rapids: Baker, 1996.
- Chapell, Bryan. *Christ-Centered Preaching: Redeeming the Expository Sermon*. Grand Rapids: Baker, 1994.

- _____. *Using Illustration to Preach with Power*. Wheaton, IL: Crossway, 2001.
- Craddock, Fred B. *As One without Authority*. St. Louis: Chalice, 2001.
- Cranfield, C. E. B. *Romans*. Vol. 2. International Critical Commentary. Edinburgh: T & T Clark, 1979.
- Dever, Mark. *9 Marks of a Healthy Church*. Wheaton, IL: Crossway, 2004.
- _____, ed. *Preaching the Cross*. Wheaton, IL: Crossway, 2007.
- Dever, Mark, and Greg Gilbert. *Preach: Theology Meets Practice*. Nashville: B & H, 2012.
- Dibelius, Martin, and Hans Conzelmann. *The Pastoral Epistles*. Hermeneia. Philadelphia: Fortress, 1972.
- Doriani, Daniel M. *Putting the Truth to Work: The Theory and Practice of Biblical Application*. Phillipsburg, NJ: P & R, 2001.
- Ellingworth, Paul. *The Epistle to the Hebrews*. New International Greek Testament Commentary. Grand Rapids: Eerdmans, 1993.
- Elwell, Walter A., and Barry J. Beitzel, eds. *Baker Encyclopedia of the Bible*. Grand Rapids: Baker, 1988.
- Elwell, Walter A., and Philip Wesley Comfort, eds. *Tyndale Bible Dictionary*. Wheaton, IL: Tyndale, 2001.
- Eswine, Zack. *Preaching to a Post-Everything World: Crafting Biblical Sermons That Connect with Our Culture*. Grand Rapids: Baker, 2008.
- Fee, Gordon D. *The First and Second Letters to the Thessalonians*. New International Commentary on the New Testament. Grand Rapids: Eerdmans, 2009.
- _____. *1 and 2 Timothy, Titus*. Understanding the Bible New Testament. Peabody, MA: Hendrickson, 1989.
- Fernando, Ajith. *Acts*. NIV Application Commentary. Grand Rapids: Zondervan, 1998.
- Fitzmyer, Joseph A. *The Acts of the Apostles*. Anchor Bible Commentaries. New York: Double Day, 1998.
- Goldsworthy, Graeme. *Preaching the Whole Bible as Christian Scripture*. Grand Rapids: W. B. Eerdmans, 2000.
- Gorday, Peter, ed. *Colossians, 1-2 Thessalonians, 1-2 Timothy, Titus, Philemon*. New Testament, vol. 9. Ancient Christian Commentary on Scripture, Downers Grove, IL: Inter-Varsity, 2000.
- Green, Gene L. *The Letters to the Thessalonians*. Pillar New Testament Commentary. Grand Rapids: Eerdmans, 2002.

- Greidanus, Sidney. *Preaching Christ from the Old Testament: A Contemporary Hermeneutical Method*. Grand Rapids: W. B. Eerdmans, 1999.
- Griffiths, Jonathan. *Teaching 2 Timothy: From Text to Message*. Fearn, Scotland, Christian Focus, 2014.
- Guthrie, Donald. *The Pastoral Epistles*. The Tyndale New Testament Commentaries. Downers Grove, IL: Inter-Varsity, 1990.
- Heisler, Greg. *Spirit-Led Preaching: The Holy Spirit's Role in Sermon Preparation and Delivery*. Nashville: B & H, 2007.
- Helm, David R. *Expositional Preaching: How We Speak God's Word Today*. Wheaton, IL: Crossway, 2014.
- Hughes, R. Kent, Leland Ryken, and Todd A Wilson. *Preach the Word: Essays on Expository Preaching in Honor of R. Kent Hughes*. Wheaton, IL: Crossway, 2007.
- Jackman, David. *Preaching the Living Word*. Fearn, Scotland: Christian Focus, 1999.
- Johnson, Darrell W. *The Glory in Preaching: Participating in God's Transformation of the World*. Downers Grove, IL: IVP, 2009.
- Johnson, Dennis E. *Him We Proclaim: Preaching Christ from All the Scriptures*. Phillipsburg, NJ: P & R, 2007.
- Johnson, Elliott E. *Expository Hermeneutics: An Introduction*. Grand Rapids: Zondervan, 1990.
- Johnson, Luke Timothy. *The First and Second Letters to Timothy*. Anchor Bible Commentaries. New York: Double Day, 2001.
- Kaiser, Walter C., Jr. *The Majesty of God in the Old Testament: A Guide for Preaching and Teaching*. Grand Rapids: Baker, 2007.
- Keller, Timothy. *Preaching: Communicating Faith in an Age of Skepticism*. New York: Viking 2015.
- Kelly, J. N. D. *A Commentary on the Pastoral Epistles: I Timothy, II Timothy, Titus*. London: A. & C. Black, 1963.
- Kinlaw, Dennis F. *Preaching in the Spirit: A Preacher Looks for Something That Human Energy Cannot Provide*. Nappanee, IN: Evangel Publishing, 1985.
- Knight, George W., III. *The Pastoral Epistles*. New International Greek Testament Commentary. Grand Rapids: W. B. Eerdmans; Carlisle, England: Paternoster, 1992.
- Koessler, John, ed. *The Moody Handbook on Preaching*. Chicago: Moody, 2008.
- Kuruvilla, Abraham. *Privilege the Text: A Theological Hermeneutic for Preaching*. Chicago: Moody, 2013.
- _____. *A Vision for Preaching: Understanding the Heart of Pastoral Ministry*. Grand Rapids: Baker, 2015.

- Lane, William L. *Hebrews 9-13*. Word Biblical Commentary, vol. 47b. Nashville: Thomas Nelson, 1991.
- Laniak, Timothy, S. *Shepherds after My Own Heart: Pastoral Traditions and Leadership in the Bible*. Downers Grove, IL: InterVarsity, 2006.
- Lawson, Steven J. *The Kind of Preaching God Blesses*. Eugene, OR: Harvest House, 2013.
- Lea, Thomas D., and Hayne P. Griffin. *1, 2 Timothy, Titus*. New American Commentary, vol. 34. Nashville: Broadman & Holman, 1992.
- Lenski, R. C. H. *The Interpretation of St. Paul's Epistles to the Colossians, to the Thessalonians, to Timothy, to Titus and to Philemon*. Columbus, OH: Lutheran Book Concern, 1937.
- Liefeld, Walter, L. *1 and 2 Timothy, Titus*. NIV Application Commentary. Grand Rapids: Zondervan, 1999.
- Lischer, Richard, ed. *The Company of Preachers: Wisdom on Preaching, Augustine to the Present*. Grand Rapids: Eerdmans, 2002.
- Lloyd-Jones, David Martyn, and Kevin De Young. *Preaching and Preachers*. Grand Rapids: Zondervan, 2011.
- Lloyd-Jones, Martyn. *Preaching and Preachers*. London: Hodder and Stoughton, 1971.
- Lowry, Eugene L. *The Homiletical Plot: The Sermon as Narrative Art Form*. Louisville: Westminster John Knox, 2001.
- Lucas, Dick, David Jackman, and Christopher Green. *When God's Voice Is Heard: Essays on Preaching Presented to Dick Lucas*. Leicester, England: Inter-Varsity, 1995.
- MacArthur, John, Richard Mayhue, and Robert L Thomas, eds. *Rediscovering Expository Preaching*. Dallas: Word, 1992.
- Malherbe, Abraham J. *The Letters to the Thessalonians*. Anchor Yale Bible Commentaries. New York: Double Day, 2000.
- Marshall, I. Howard. *Pastoral Epistles*. International Critical Commentary. Edinburgh: T & T Clark, 1999.
- Merkle, Benjamin L., and Thomas R. Schreiner, eds. *Shepherding God's Flock: Biblical Leadership in the New Testament and Beyond*. Grand Rapids: Kregel, 2014.
- Mohler, R. Albert, Jr. *The Disappearance of God: Dangerous Beliefs in the New Spiritual Openness*. Colorado Springs: Multnomah, 2009.
- _____. *He Is Not Silent: Preaching in a Post-Modern World*. Chicago: Moody, 2008.
- Moo, Douglas J. *The Epistle to the Romans*. The New International Commentary on the New Testament. Grand Rapids: W. B. Eerdmans, 1996.
- Morgan, G. Campbell. *Preaching*. London: Purnell and Sons, 1937.

- Morris, Leon. *The Epistle to the Romans*. Pillar New Testament Commentary. Grand Rapids: Eerdmans, 1988.
- _____. *1 and 2 Thessalonians*. Tyndale New Testament Commentaries. Downers Grove, IL: InterVarsity, 1984.
- Mounce, Robert H. *Romans*. The New American Commentary, vol. 27. Nashville: Broadman & Holman, 1995.
- Mounce, William D. *Pastoral Epistles*. Word Biblical Commentary, vol. 46. Nashville: Thomas Nelson, 2000.
- O'Brien, Peter T. *The Letter to the Hebrews*. Pillar New Testament Commentary. Grand Rapids: Eerdmans, 2010.
- Olford, Stephen F., with David L. Olford. *Anointed Expository Preaching*. Nashville: Broadman & Holman, 1998.
- Paul, Ian, and David Wenham, eds. *Preaching the New Testament*. Downers Grove, IL: IVP, 2013.
- Perry, Lloyd M. *Biblical Preaching for Today's World*. Chicago: Moody, 1973.
- Peterson, David G. *The Acts of the Apostles*. Pillar New Testament Commentary. Grand Rapids: Wm. B. Eerdmans, 2009.
- Philip, William, ed. *The Practical Preacher: Practical Wisdom for the Pastor-Teacher*. London: Proclamation Trust Media, 2002.
- Polhill, John B. *Acts*. New American Commentary, vol. 26. Nashville: Holman, 1992.
- Richard, Ramesh. *Preparing Expository Sermons: A Seven-Step Method for Biblical Preaching*. Grand Rapids: Baker, 2001.
- Robinson, Haddon, and Craig Brian Larson, eds. *The Art & Craft of Biblical Preaching: A Comprehensive Resource for Today's Communicators*. Grand Rapids: Zondervan, 2005.
- Salkind, Neil J. *Statistics for People Who (Think They) Hate Statistics*. 3rd ed. Thousand Oaks, CA: Sage, 2008.
- Sandy, D. Brent, and Ronald L. Giese, Jr. *Cracking Old Testament Codes*. Nashville: B & H, 1995.
- Sangster, L. M. *The Craft of the Sermon*. Philadelphia: Westminster, 1951.
- Schaeffer, Francis. *He Is There and He Is Not Silent*. Wheaton, IL: Tyndale House, 2001.
- Schnabel, Eckhard. *Acts*. Zondervan Exegetical Commentary on the New Testament. Grand Rapids: Zondervan, 2012.
- Schreiner, Thomas. *Romans*. Baker Commentary on the New Testament. Grand Rapids: Baker, 1998.

- Simeon, Charles. *Evangelical Preaching: An Anthology of Sermons by Charles Simeon*. Portland, OR: Multnomah, 1986.
- Sproul, R. C. *Romans*. Wheaton, IL: Crossway, 2009.
- Spurgeon, C. H. *Lectures to My Students*. Grand Rapids: Zondervan, 1954.
- Stott, John R. W. *Between Two Worlds: The Challenge of Preaching Today*. Grand Rapids: William B. Eerdmans, 1982.
- _____. *The Challenge of Preaching*. Grand Rapids: William B. Eerdmans, 2013.
- _____. *The Message of Thessalonians*. The Bible Speaks Today. Downers Grove, IL: InterVarsity, 1991.
- Towner, Philip H. *The Letters to Timothy and Titus*. New International Commentary on the New Testament. Grand Rapids: Wm. B. Eerdmans, 2006.
- Unger, Merrill F. *The Principles of Expository Preaching*. Grand Rapids: Zondervan, 1965.
- Vibert, Simon. *Excellence in Preaching: Studying the Craft of Leading Preachers*. Downers Grove, IL: IVP, 2011.
- Vines, Jerry. *A Guide to Effective Sermon Delivery*. Chicago: Moody, 1986.
- Wagner, Don M. *The Expository Method of G. Campbell Morgan*. Chicago: Fleming H. Revell, 1957.
- Wallace, Daniel B. *Greek Grammar: Beyond the Basics*. Grand Rapids: Zondervan, 1996.
- Wanamaker, Charles A. *The Epistles to the Thessalonians*. New International Greek Testament Commentary. Grand Rapids: Eerdmans, 1990.
- Whitsell, Faris D. *Power in Expository Preaching*. Grand Rapids: Fleming H. Revell, 1963.
- Wiarda, Timothy. *Interpreting Gospel Narratives: Scene, People and Theology*. Nashville: B & H, 2010.
- Willhite, Keith. *Preaching with Relevance without Dumbing Down*. Grand Rapids: Kregel, 2001.
- Witherington, Ben, III. *Acts: A Social-Rhetorical Commentary*. Grand Rapids: Eerdmans, 1997.
- _____. *1 and 2 Thessalonians. A Socio-Rhetorical Commentary*. Grand Rapids: Eerdmans, 2006.
- York, Hershael W., and Bert Decker. *Preaching with Bold Assurance: A Solid and Enduring Approach to Engaging Exposition*. Nashville: Broadman & Holman, 2003.

ABSTRACT

DEVELOPING A STRATEGIC PLAN FOR AN EXPOSITORY PREACHING NETWORK IN CALGARY, ALBERTA, CANADA

Norman Bruce Derkson, D.Min.
The Southern Baptist Theological Seminary, 2018
Faculty Supervisor: Dr. T. J. Betts

This project developed a strategic plan for a reproducible expository preaching network. This preaching network seeks to advance the practice of expository preaching in local evangelical churches in Calgary, Alberta, Canada. The long-term outcome of this project is to influence and increase this practice toward a growing network for every city in Canada and beyond. The training process involved assessing and equipping participating pastors in the faithful practice of expository preaching. Critical to the completion of this project was a strategic plan to both initiate and increase participation in the expository preaching network.

Chapter 1 introduces the ministry context of Calgary, along with the rationale, purpose, goals, research methodologies, definitions, and delimitations of the project. Chapter 2 provides the biblical and theological basis for preaching God's Word and partnering in this work. Chapter 3 offers an analysis of contemporary church-based pastor training models, which leads to significant insight regarding both methodology and training materials. Chapter 4 details the curriculum and implementation process. Chapter 5 concludes with an evaluation of the project, and suggestions for improvement and further development.

VITA

Norman Bruce Derkson

EDUCATIONAL

B.R.E., Peace River Bible Institute, 1987

M.A.B.C., Briercrest Biblical Seminary, 1994

M.Div. (equiv.), The Southern Baptist Theological Seminary, 2015

ACADEMIC

Dean of Men, Peace River Bible Institute, 1988

Dean of Men, Briercrest Biblical Seminary, 1993-1994

MINISTERIAL

Youth Pastor, Broadview Evangelical Free Church, British Columbia, 1989-1992

Youth Pastor, Foothills Alliance Church, Alberta, 1994-2000

Senior Pastor, Banff Park Church, Banff, Alberta, 2001-2013

Senior Pastor, First Baptist Church, Calgary, Alberta, 2017-