

# United Believers Community Church – NORTH CAMPUS

"A Place To Believe and Belong"

[www.BelieveAndBelong.org](http://www.BelieveAndBelong.org)

5445 East 29<sup>th</sup> Street ~ Kansas City, Missouri 64128

Church: (816) 361-9996

Darron LaMonte Edwards, Sr., SENIOR PASTOR

## **EXPOSITORY PREACHING:** "SO, YOU WANT TO PREACH THE GOSPEL"



**Greetings!** As I reflect upon the **burden, burning and blessed** responsibility of preaching the gospel. I often had several questions on what to do, who to talk to, and where to go. Because of my painful experiences, this manual is created to train and equip those who labor in the Word of God.

### **Lesson One: WHAT IS EXPOSITORY PREACHING?**

The model for preaching ministry here at Church into the year 2001 is expository preaching. As we approach the dawn of a new century, in order to minister adequate to this "baby-buster" generation, we must re-tool our thinking to preach in an expository manner.

#### **What is an expository sermon?**

**An expository sermon is a message**, which focuses on a portion of scripture so as to clearly establish the precise meaning of the text.

Scripture Reference: Nehemiah 8:1-8 Note verse 8: **PREACHING SUMMARIZED...**

- a. They read in the book.
- b. Gave the sense.
- c. Caused them to understand...

#### **10 Reasons For Expository Preaching here at United Believers Church:**

- I. Expository preaching creates a Bible-bringing congregation.
- II. Expository preaching creates a Bible-loving congregation.
- III. Expository preaching creates a word conscious congregation.
- IV. Expository preaching forces the preacher to proclaim the whole counsel of God.
- V. Expository preaching arms the people for spiritual warfare.
- VI. Expository preaching challenges the spiritual life of the preacher.
- VII. Expository preaching allows the people to hear God's words and not the preacher's thoughts.
- X. Expository preaching establishes the authority of God's Word as opposed to situational ethics.

## **Lesson Two: THEOLOGICAL FOUNDATIONS IN PREACHING**

We will explore hermeneutical consideration in our task of recognition and goal of interpretation. The word hermeneutics is simply the study of the text to draw out its perfect meaning. And the method that is superior for this task is: Ask intelligent questions of the text.

Many preachers fail to ignore the obvious in preaching and fail miserably, because of being lazy in handling God's Word. And Grammar comes into play, however it shows us the weakness of our native tongue (english). In US English, we think of Grammar in terms of arrangement of words and construction of sentences, etc. However, Greek scholars think in terms of Grammatico (Grammatical) as what we would call literal.

**Thus, the Bible is a literal interpretation.**

Three Components of Exposition of Scripture

The author's interpretation of his own book is to use the key on the lock that was made for it.

### **XI. ANALYZE THE TEXT**

- a. Exegesis - Cave or cavern (what the text says) or Isigesis (what I say about the text)
- b. Exposition – to expose
- c. Interpretation - To refine and distinguish
- d. Application - Actual use and Practical.

### **XII. CAPITALIZE THE TRUTH**

- a. Grammar - right words.
- b. Syntax - ordering of words
- c. Semantics - meaning of words

### **XIII. HUMANIZE THE TELLING**

- a. Illustrations (where are good sources of illustrations?)
- b. Parables (Scriptural ones are the best)
- c. Figures of Speech (be very careful in this area)
- d. Similes (liken one thing to another)
- e. Metaphors (Use of a word denoting one kind of object or idea in place of another) -
- f. Hyperbole - A conscious and deliberate exaggeration to catch the attention.
- g. Pleonasm - Use of more words than necessary. Examine Genesis 40:23.
- h. Irony - The use of words to convey the opposite of their literal meaning. Gen. 3:22.
- i. Synecdoche - Where a part is used for the whole (everybody in town was there). Luke 2:1

## **Lesson Three: USING ILLUSTRATIONS IN SERMONS**

John Wesley once said, "We preach to express not to impress. Preaching is to obtain an objective, not just to explain the subject." Many a preacher has failed in using illustrations property to bolster his sermon.

### **XIV. TO ENLIGHTEN THE MIND**

Illustrations are used in bringing to the hearer an example of everyday circumstances and events and to cause the hearer to see the depth that they don't see.

### **XV. TO STIR THE HEART**

Illustrations can be a great tool in bringing practical applications and tugging are the heartstrings.

### **XVI. THE MOVE THE WILL**

Illustrations give the hearer the opportunity to open the door of evangelism.

### **XVII. TO BALANCE THE MESSAGE**

Sometimes, especially in dealing with difficult text, illustrations will allow you to humanize your points.

### **WHERE DO YOU GET ILLUSTRATIONS?**

**Stay Away From Books on Illustrations! Over – Use and Under- Achieved!!**

1. Life. (Be careful when you use your family. Many a preacher's family has been destroyed by the use of a pulpit illustration). Don't overtly exaggerate. Tell the truth. Don't demean yourself.
2. History. When using historical figures, tell the hearers who they are. e.g., John Wesley. The average African-American Christian has no idea how important Wesley is.
3. Contemporary Events. Current events - just make sure you have the right story.
- 4. Hypothetical Situations. Remember the one that Nathan used on David?**

### **SOME HINTS ABOUT ILLUSTRATIONS . . .**

1. Don't illustrate the obvious.
2. Don't use illustrations that people know you don't know anything about.
3. Don't steal stories from somebody else's experiences as if it happened to you.
4. Application (root word - apply) means to bring together by folding. Remember!

## **Lesson Four: Understanding The Four Audiences You Face**

Preaching today has changed. Because of the multiplicity of people who God sends through our doors, it is required that those who preach the gospel understand where the people are, what God says, and what His word teaches. **Too many preachers have fallen into the temptation of Isigesis of the text. Isigesis of the text is trying to make the Word say something that it just does not say (and claim promises that were for a specific period and place in time.** Literal exegesis is what every preacher should strive for. Making the Word come alive with power! Therefore, you need to know the four audiences that you preach to every time God grants you the privilege to stand.

### **GENERATION X**

Who they are:

16 to 25 years old.  
"Feed me" generation.  
Low self-esteem.  
Retreat from the world into small groups

What they need:

Unconditional acceptance.  
Very short list of what's really important  
Written reinforcement of key concepts (e.g., a spiritual notebook).

### **BABY BUSTERS**

Who they are:

25 to 35 years old.  
"Why me?" generation.  
Don't like crowds or mingling with other generations.  
Skeptical of guarantees.

What they need:

Relationships.  
To create a better world.  
To talk things over with peers.

## **BABY BOOMERS**

Who they are:

35 to 50 years old.

"Entertain me and earn me" generation.

Faddish, intellectually lazy.

Looking for spiritual definition

What they need:

Talking about meaning, self-definition and worth.

New church models.

Media.

## **BUILDERS**

Who they are:

50 and up.

"Need me and show me" generation.

Possess skills and money.

Want to do something worthwhile and legacy building.

What they need:

In preaching, positive examples of older adults

Appreciation and reassurance of their destination.

*Source: Leadership Journal, 1996*

## Lesson Five: SERMON CONSTRUCTION

Perhaps the most challenging obstacles for any preacher is to decide what to preach. It is always amusing to hear a preacher say, "I don't have anything to preach," after the Lord Himself has given us 66 books from which to preach from. We will examine today the necessary steps to construct an actual sermon. **This is drawn from my approximate 20 years of preaching.**

### I. PRAYERFUL PREPARATION

a. Any sermon must not begin behind a desk or in a book, but rather it begins in the posture of prayer. God knows your abilities, limitations, ambitions and desires. Given this resource, God also knows what HE wants to say to the congregation.

b. Select a text. The Bible is so imaginative. Keep marking the text. The Bible gives us pictures to understand, because God knows we cannot handle Heavenly truth. So, because of how dumb I am, I look for the pictures. When you select your text, look for the pictures.

**c. Look for the needs of people in the text. You want people to rally around the words of the text and package it in such a way that they will be interested in it.**

### II. REALISTIC RESEARCH

a. The Bible was not written in King James English. Rather, it was written in two forms:  
1. Hebrew  
2. Greek (older variation)

b. Therefore, when looking at the text, it would be wise to use some resources:  
1. A competent Commentary (recommend: Matthew Henry, Vine's, McGee)  
**2. A Bible Dictionary**  
3. A book on the Traditions, Customs and Times of the Scriptures.  
4. A Greek/Hebrew Lexicon.

c. Be careful in trying to "over-proof" the text. People today need to be fed the word, and they don't need a lot of "over-proofing" - if the text is inspired (and it is) it does not require proof after proof after proof.

### III. OFFICIAL OFFERING

**a. The preaching cycle is complete when you go back to the Lord in prayer and actually offer the message back to Him and ask Him for a final review.**

b. Give Him the flexibility to act as an Executive Editor and give Him the option of changing the message at any time.

## Lesson Six: PULPIT DISCIPLINES

### I. DRESS

a. Each minister should remember that the congregation is constantly focusing upon the pulpit - therefore dress is important.

Wear clothing that does not distract from your message. Beware of tight fitting pants.

b. Modest jewelry is o.k. However, "flashy" jewelry is a no-no. Again, the message should not be second place to your jewelry.

c. Common sense things: Comb your hair, brush your teeth, watch your hygiene! Facial hair should be neat.

### II. PULPIT DECORUM

**a. When beginning your sermon, as an associate minister, always recognize the pastor - even in his absence. If serving as a visiting preacher in another church - recognize that pastor.**

b. Do not slump and slouch in the pew or slump and slouch on the lectern. Also, excess talking during worship is a distraction.

c. Do not bring any excess items (i.e., briefcases, study books) to the pulpit.

**d. Be supportive of whoever is preaching. Remember, there is a divine law of retribution - you reap what you sow.**

e. Never use the pulpit as a battle station against church policy. That is not the place or role of an associate minister. ***Your job is to preach Jesus.***

**f. When asked to participate in the worship - do what you are asked to do. No more, no less.**

h. Make sure that your sermon is BIBLE BASED and BIBLE SOUND. From time to time, the Pastor will have a "skull session" with ministers after a particular sermon. This is only for preachers that can handle this kind of review.

i. When visiting another church (with the Pastor) wait until his arrival or for an invitation from the host pastor before taking the pulpit. It will save you the embarrassment of being asked down publicly or privately.

### III. WHEN THE PASTOR IS ABSENT

**ONLY ONE CRITICAL POINT:** Worship services should continue just as if the pastor were sitting in the pulpit. **DO NOT CHANGE THE ORDER OF WORSHIP.**

## Lesson Seven: SERMON OUTLINES

When a preacher decides to preach in the Expository form of preaching, an outline must be developed. **SERMON OUTLINES ARE MANDATORY UNDER PASTOR EDWARDS LEADERSHIP! IF NOT RECEIVED BY HIS DEADLINE, YOUR OPPORTUNITY TO PREACH WILL BE FORFEITED.** Expository Preaching does more to challenge the intellect and spirit of the hearer than most other forms of preaching. And, Expository Preaching uses the OUTLINE - similar to that of an educational presentation, which most of the hearers have already been exposed to in life.

An Outline of a sermon is divided into several parts:

INTRODUCTION  
I. FIRST POINT  
II. SECOND POINT  
III. THIRD POINT  
CONCLUSION

### A. THE INTRODUCTION

The Introduction to your sermon is as the opening chords are to a song. It will set the tone and tenor of the rest of your sermon. It is the "hook" for the rest of the presentation. Many a preacher has developed a great outline to have the presentation flunk by the lack of a good outline. There are several methods used by various preachers concerning an Introduction. Some say, write the Introduction after the rest of the sermon. That's like building a skyscraper and then working on the foundation. The introduction of the sermon is the FOUNDATION of the sermon. You are introducing the text to the hearer, maybe to some, for the very first time, and they have no idea of the essential information of the text:

1. When was it written?
2. Why was it written?
3. Who wrote it?
4. How was it written?
5. What is the context?

And it is your job to make sure that the Introduction introduces THE TEXT not THE PREACHER. You can impress people at another time. But make sure that THE TEXT IS NOT RAPED BY YOUR EGO.

### B. THE POINTS OF THE SERMON

How many points should you have? This is dependent upon several things. First off, what has the Holy Spirit illuminated to you after your study of the text? No real discourse can be offered to the people of God until you have done your research. **DO NOT TAKE THIS LIGHTLY: DON'T DO THE PREACH UNTIL YOU'VE DONE THE REACH.** Reach, press and pounce upon the resources that are available in deciphering the text. And your points should have a logical order.

The kinds of points should not be a secret in your text. Tell the hearers which way you're going in the text.

- a. You can use the same first initial in your outlines.
- b. or similar phrases
- c. Or poetry

And your outline does not have to be limited to the order of the text. Every preacher should practice what my pastor, calls "THE ART OF THREES." Learn how to see things in life in THREES. e.g., a light bulb in the room: a. It shines bright; b. It shines in spite of human frailty; c. It shines and shows the flaws of the room; d. It shines and casts shadows.

### **III. CONCLUSION (CELEBRATION)**

More and more, seminaries are teaching the art of celebration. An effective closing is icing on the preacher's "cake." Your conclusion should point toward Calvary and the Christ not the Preacher and his presentation.

An effective celebration contains:

1. Logical conclusions drawn from the text
2. If storytelling, the conclusion of the story.
3. Bring Calvary to the sermon.

*You have not preached until you have brought the death, burial and resurrection of Jesus Christ into your sermon.*

If "hooping", remember: 1. Be as clear as possible.

2. Ease into your "hoop."
3. Learn how to key yourself - the organist should not lead you.
4. It's not the sound of the gun that kills; it is what the gun is loaded with.

## Preaching Under Pressure: Lesson Eight

**In every Minister's life and ministry, there is going to come a time when you are called upon to preach during a personal or professional crisis.** There is a tendency of Preachers to make several mistakes in preaching while under Satanic Attack. I need to tell you that Satanic Attack takes upon different forms:

When wife and family makes unreasonable demands upon your time and you find yourself constantly under "household attack" - **that's pressure.**

When you're trying to juggle family, employment and church, and all of a sudden trouble is hitting you at the job - **that's pressure.**

When you come to church and you have to preach when there is a controversy swirling within the congregation and contrary winds are blowing throughout the church - **that's pressure.**

When you're asked to preach at a church that is looking for a pastor and before you hit the door, camps have set themselves up throughout the church, and no matter how you do, the camps have decided to stand by their man throughout the process and hear but not listen to you preach - that's pressure.

And here you are: God's servant, you know that you've been called to preach. You know that God always has a Word for His church. So what do you do?

The Apostle Paul writes an advice column to the young preacher/pastor Timothy. And in the **4th chapter of 2nd Timothy**, he offers three areas of advice.

### **First: PREACH the WORD (Verse 2)**

**Proclaim the Word - don't aim the word.** When a situation is already inflamed, don't go to the pulpit "with gasoline drawers" on. Don't fight fire with fire - fight fire with the water of the Word.

Be Ready - In the midst of a controversy it is wise to just PREACH JESUS. Allow the Holy Spirit the opportunity to come to your defense in controversy. Notice in the NKJV, Paul says your readiness should be continuous - **in season and out of season.**

Notice that your preparation will do several things: It will **convince, rebuke, exhort and teach.** Remember, when the minister is in controversy, you are the pattern for how your church will handle future controversies.

### **Secondly, KNOW your CROWD (Verse 3)**

**Remember that crowds are fickle. Very few crowds really KNOW good preaching and teaching when they hear it. Sadly, the 21<sup>st</sup> century church has become an itching ears and catchy phrases style ministry.** The Church of Jesus Christ is filled, as Jesus described, as a fisherman's net. There is something of everything in the church. And just as you have had pressures throughout the week - they have. Some have lost jobs, some have lost children to the satanic experience, some have lost goals and objectives, and they bring all of this to the worship experience.

- In the context of verse 2, in the Out of Season times, the crowd will take on a personality of its own. They will:  
Not endure (tolerate) sound doctrine (teaching).  
They'll lean upon their own Isigesis as opposed to your exegesis of the text.  
They want to hear pulpit affirmation of their unholy acts.  
They want to hear "their preachers and teachers" - beware of the crowd.

### **Thirdly, REMEMBER your CALL (Verse 4)**

You are called as a WATCHMAN - who stands on the wall, above the fray and fury of the crowd.

Paul says that the only thing that you can do is the only thing that you can do - endure afflictions. Believe it or not, it will build you up as a preacher. Paul wrote in 2nd Corinthians that what he went through inspired and built up the local church.

By doing the work of preaching - notice, you do the work of an evangelist. **Let the Word be the Word.** And by this, you fulfill your **PURPOSE** in ministry.

## Ministering When Death Comes: Lesson Nine

Perhaps one of the most difficult duties of the minister is to deal with the death of a church member or a relative of a church member. This information is helpful for those who are to help a situation, not to stir up confusion. This is a good time to display *practical Christian love*. When entering and leaving the home, display a sympathetic attitude and a spirit of hope. In all cases, if the family calls for you, make sure that you encourage their contact of the Pastor. Sometimes family members are not aware of the relationship between a pastor and his member, and you may be a friend of the family, but the pastor should be contacted prior to any arrangements being made.

### A. BEFORE THE FUNERAL

1. Go to the home (or hospital) immediately upon hearing of the passing of the individual. Offer sympathy and offer to help. Have prayer with the family.
2. Make a second trip to the family prior to the actual funeral service. Seek to carry out the wishes of the family, within reason and church polity. If you are selected to do a funeral at a church where there is a pastor, make sure that you pass everything through the pastor.
- 3. There are three major types of services:**
  - a. A small service of a private nature
  - b. A regular service at the chapel or church.
  - c. A committal (commit-all) service at the grave.
5. Inform the family that viewing of the remains prior to the beginning of service should be encouraged. **The last memory will be that of the Word of God. Under Pastor Edwards' leadership we do NOT re-open the bier (casket) after the Word has been preached.**
6. It is appropriate to have an Invitational Period during a Funeral; however, it is wise to let the family know what you may do.
7. If a lodge or order is involved, it may be wise to ask them to do their rituals at a wake or memorial period separate from the Worship service.
8. Remember, when planning your eulogy - PREACH - eulogies are passé'.

## B. AT THE FUNERAL

1. Go to the home or show up at the site at least twenty minutes prior to the service and have prayer with the family.
2. Once the service has begun (unless otherwise arranged) you are in charge.
- 3. Avoid all appearance of rushing through the service.**
4. Be gentle, be kind, be understanding. Families, even the best of them, tend to fold under the pressure of grief.
5. Always be aware of what is occurring. You may have to cut a song short if the emotion of the moment is overwhelming the family.
6. Make sure that you are the calm voice of reason during funeral services.

## C. IF THE SERVICE IS A GRAVESIDE SERVICE

- 1. This service should not be over 5-10 minutes in length. If the weather is cold, keep it as short as possible.**
2. Be aware of your surroundings and that the position to stand is always at the head of the casket.

## D. AFTER THE FUNERAL

1. Funeral fees should not be solicited. Do not put a price tag on this ministry. If the family chooses to remember you, fine. If not, fine.
2. A note of thanks or remembrance a few days after the funeral speaks well of the minister and may plant seeds for the future.

# ***UNITED BELIEVERS COMMUNITY CHURCH is a Southern Baptist Convention affiliate.***

Every denomination is experiencing tension, and Southern Baptists are no exception. Of course, tension can be healthy. It serves to clarify beliefs.

For more information about our convention and association:

Go to these websites: [www.mobaptist.org](http://www.mobaptist.org) [www.kcbaptist.org](http://www.kcbaptist.org)

Southern Baptists have prepared a statement of generally held convictions called [The Baptist Faith and Message](#).

## **The Scriptures**

The Holy Bible was written by men divinely inspired and is God's revelation of Himself to man. It is a perfect treasure of divine instruction. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter.

## **God**

There is one and only one living and true God. ...The eternal triune God reveals Himself to us as Father, Son and Holy Spirit, with distinct personal attributes, but without division of nature, essence, or being.

## **Salvation**

Salvation involves the redemption of the whole man, and is offered freely to all who accept Jesus Christ as Lord and Saviour, who by His own blood obtained eternal redemption for the believer. In its broadest sense salvation includes regeneration, justification, sanctification, and glorification.

## **The Church**

A New Testament church of the Lord Jesus Christ is an autonomous local congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel, observing the two ordinances of Christ, governed by His laws, exercising the gifts, rights, and privileges invested in them by His Word, and seeking to extend the gospel to the ends of the earth. Each congregation operates under the Lordship of Christ through democratic processes.

## **Baptism & the Lord's Supper**

Christian baptism is the immersion of a believer in water. ...It is an act of obedience symbolizing the believer's faith in a crucified, buried, and risen Saviour, the believer's death to sin, the burial of the old life, and the resurrection to walk in newness of life in Christ Jesus.

The Lord's Supper is a symbolic act of obedience whereby members ... memorialize the death of the Redeemer and anticipate His second coming.

## **The Lord's Day**

The first day of the week is the Lord's Day. ...It commemorates the resurrection of Christ from the dead and should be employed in exercises of worship and spiritual devotion.

## **Family**

God has ordained the family as the foundational institution of human society. Marriage is the uniting of one man and one woman in covenant commitment for a lifetime. ... The husband and wife are of equal worth before God, since both are created in God's image.

## Candidating For The Position Of Pastor: Lesson Eleven

**Scripture References: Exodus 33:10-11; Numbers 27:18-23; I Samuel 3:1-9; II Kings 2:1-12; Philemon 1:10-16; II Timothy 1:3-6; Titus 4-8; Ephesians 4:11-16**

**For some ministers, not every but some, there may come a point in your ministry when you will be considered for a pastoral candidacy.**

Although the process of candidating is a trying time for both the candidate and the church, it is nevertheless a necessity. A church may extend a call to a minister but this does not mean that the minister has been called by God. These are some practical words of advice for anyone who seeks a pastoral calling, however remember, GOD IS THE ONE who called you, AND He will provide.

### I. ADVICE TO THE CANDIDATE

a. **The best time to prepare for the pastoral ministry is by apprenticing now with your pastor.** Watch him - see what he does, reflect upon it, make the effort to spend time with and around your pastor.

**b. Do not forget that churches have a high regard for the opinions of neighboring pastors.**

c. If you are interested in a congregation, it is wise to seek the blessings and recommendation of your pastor. Note: The Pastor is not obligated to give a recommendation just because your request one.

d. Preach your best sermon. The candidating sermon should not be controversial or heavy. It should be interesting, not boring, and don't preach long or with intentions of making it a series of sermons.

e. If the church is out of the city, and they refuse to give you anything or travel expenses it could be an indication that once you get there you won't get anything. Don't appear eager to apply to every church just because they're vacant. Every vacant church is not a good church.

f. Do not accept the pastorate of a church on a slim majority of votes.

g. Know the difference between the church leader and the church boss. Cultivate an even handed way of dealing with all of the people.

h. Churches are now offering "packages" which include: Salary, Housing allotments, vacations, moving expenses, car expenses, secretarial services, travel to conventions, etc. Make sure that money is not your primary motive or your primary discussion. There are some times when you just have to trust God to provide.

## **2. Some things to notice about the Congregation**

a. Do the people carry their Bibles to church? Do they use them?

b. Was there a genuine sense of freedom while preaching in the church?

**c. Were there people there of all ages and sexes?**

**d. What type of church? Cold, dry, dead, lively, spirited, silk stocking?**

e. Do the local neighbors know where the church is?

**f. Was the previous pastor held in esteem? What was his reason for leaving?**

g. Do the people appear hungry for the Word?

**h. Is there potential for growth?**

i. Were the people friendly?

**j. Is God present within the congregation?**

k. What is the Holy Spirit saying to you???

## PRACTICAL PROTOCOL FOR ASSOCIATES: Lesson Twelve

The number one rule as an associate preacher is “**Do not expect to preach.**” *You are there to support the ministry of the pastor as well as work in other small group ministries. Become a Church School Instructor or lead a Bible Study or work in a small group ministry. **It is good to ALWAYS REMEMBER that the people come to church to hear the pastor.***

1. Never go into the Pulpit unless invited.
2. When invited to the pulpit, never take a seat until advised by the pastor. Even if you are preaching, don't take the center seat until told. It is better to be asked up than to be asked down.
3. Do not go to the microphone until told to do so, and while at the microphone do what you have been asked to do and no more. The Holy Spirit will never tell you to take over the service.
4. Never try to preach a "pastoral" sermon. That is so, because associate ministers don't have a "flock." **Never try to discipline, correct or give administrative instruction in your sermon.** Never spank anyone else's children, at least, until you become a parent yourself.
5. **The people will take a "spanking" from their pastor or another pastor, but not from an associate minister.**
6. Learn to preach before becoming a praise team leader. Solid preaching begets authentic praise. Don't browbeat people into praising.
7. **Never try to set straight what you think the pastor has done wrong. You will have the time to set it straight when you become a pastor. If you do not become a pastor, then it's a good sign that God did not intend for you to set it straight.**
8. Never take it upon yourself to do anything in the church on your own.
9. When the pastor is absent and you are left in charge of the pulpit, do not change anything or do anything any differently. Never "flex" your muscles because the pastor is not there. Even if you think things should be done a different way, do it the pastor's way.
10. **Don't blame the Holy Spirit for making you do something that you should not do. The Holy Spirit is intelligent, consistent and is the same Holy Spirit that placed your pastor there who allows you to exercise your ministry as an extended part of his ministry.**

***PROTOCOL FOR ASSOCIATE MINISTERS, continue***

11. Associate ministers are members of the church but have no official ministry with the church. Their ministry association is with the pastor and with the church through the pastor.

12. The associate minister is to never accept a preaching engagement without prior approval of the pastor.

13. When an associate minister is not engaged to preach, he is to be present at his home church, in Sunday school and listening and learning from the pastor's preaching, except by permission of the pastor.

14. Associate ministers should never ask the pastor or anybody else to let you preach.

15. The Associate minister who does not "tithe" to his home church should never preach at the home church nor be permitted by the pastor to preach any other church.

16. Do not enroll in any course of study without the advice of your pastor.

17. If you are to give the scripture or prayer, never interject any comments or announcements before you pray or read. Do only what you have been assigned to do. Never say, "While I'm up here, let me say..." Never say, "Before I read, I want to say....."

18. Never think more highly of yourself than you ought. An arrogant associate is obnoxious to pastor and people.

19. When assigned a topic or theme on which to preach or speak, you are expected to stay with it. As the Holy Ghost laid it upon the host to invite you, that same Holy Ghost will keep you on the theme, if you are not too lazy to prepare. If you have problems with being an assignment preacher, then don't accept the assignment.

**20. Honor assigned time.** If you have a specific amount of time to preach or speak, stick to it. Don't dare say "you can't put a time limit on the Holy Ghost". **The Holy Ghost always works through the leader.** The pastor has structured the service and allocated the time; that's the Holy Ghost working through the pastor, the leader.

**The Holy Ghost will never tell you to disobey the leader.**

*PROTOCOL FOR ASSOCIATE MINISTERS, continue*

**21. Associates who are arrogant, disrespect time assignments and ignore themes will not be invited to preach very often.**

22. Associates who are known to disrespect and be non-supportive of their pastors will not be favorably received by others pastors and will find themselves with "good sermons" and no place to preach them.

**23. Do not expect to preach. The people come to church to hear the pastor.**

24. There is no such thing as "my turn" to preach for an associate. The pastor will assign preaching as the pastor sees fit. Associates should never request or desire a certain Sunday to preach.

25. In a church where there are several associates, there is no such thing as a regular "rotation" for preaching.

**26. A good pastor will utilize and create opportunities for good associates.**

***27. It looks good to the people when a preacher gets on his knees and prays (or appears to) when he enters the pulpit, but if you have not talked to God before you get there it only impresses the people and not God.***

28. Don't expect it to be announced at your home church every time you are preaching elsewhere. Don't run around telling everybody that you are preaching; let others talk about your preaching. There must not be much to hear if you are the only one talking about it. Additionally, the reason that the pastor does not announce that you are preaching at home is because the pastor knows that many people will stay home if they know the pastor is not preaching. If the pastor does not announce that you are preaching, it may hurt your feelings. If he does announce it, it will hurt his budget.

29. Do not expect the people of the church to go with you when you are preaching outside your home church. You are not the pastor. Do not ask anybody in the church to go with you when you are preaching.

30. When you are invited to preach and are asked if you can bring a choir or someone with you, say NO. You don't have a flock to take anywhere.

**31. When you are invited and have the opportunity to preach, PREACH! Do not "Open The Doors Of The Church", (extend the Invitation To Discipleship), without the permission or instruction of the pastor. Many pastors desire to issue the invitation themselves. At the conclusion of the message if you feel led to "minister" in any other way, (laying on of hands, anointing with oil, altar prayer, etc.) get the pastor's permission first. You will then know your parameters and latitudes.**

*PROTOCOL FOR ASSOCIATE MINISTERS, continue*

32. There may come a time when you are preaching at a church that has women preachers. Do not attempt to "correct" or allude to the situation - just preach.

**33. The path to the pulpit goes through the Sunday School, Bible Class, Prayer Meeting and by the "Tithe Box".** It's the same path week after week after week.

**34. Before you tell your pastor that you have been called to preach, let him see that you have been called to Sunday school, Bible Class, Prayer Meeting and to "Tithing".**

**35. Don't hang out with the known enemies of the pastor.** Remember the words of Paul, "Alexander the coppersmith hath done me much harm."

36. Don't listen to the members of the church when it comes to your ministry. And don't listen to them when they have negative things to say about the pastor. It might be said, "Why doesn't the pastor let you preach more often"? **Again I say, "The members would rather hear the pastor fuss, than to hear an associate preach."**

37. Don't be a "church hopping" associate. **One thing that a prospective church looks for is stability and faithfulness in consideration for the pastorate.** If an associate minister keeps changing churches, it is obvious that the associate appears to be trying to find the "right" church, but in reality is trying to find himself. You can find yourself right where you are. Allow your pastor to assist you in finding and fulfilling your potential.

**Stay put!**

## When To Say "Thus Saith The Lord...": Lesson Thirteen

There comes a time in the life of the preacher when you can't mince words. *People today expect a pretty low level of intelligence and a pretty high level of arrogance from the pulpit.* I do believe that our church and congregation is the exact opposite of my previous statement. However, there are some who have experienced this and express it from time to time.

Yet there are times when we must put on the prophet's hat. We proclaim "Thus saith the Lord," and if there's a steady stream of people going out of the exits, that's their problem.

### **People look for three things from their minister:**

1. Is what he's saying important to him?

2. Is what he's saying Biblically accurate?

3. Is what he's saying being lived out by him (or at least making an attempt?)

But we've got to carefully pick our spots to become highly authoritative.

A cartoon appeared in *Leadership Journal* which showed a soloist getting ready to sing to a vast congregation with the caption: "I pray that this song I'm about to sing will not only speak to your heart, but that it will spiritually rip you from limb to limb and lay you barren, naked, and writhing in conviction on the cold, dank, tile floor....Amen, God Bless you." The sad part is that some preachers believe that this is the role of their preaching ministry. It is not.

Again, the moralistic standard from the pulpit needs to have this in mind: Everytime you stand, you stand for the King, but no good King allows an ambassador to kill his subjects. The role of the ambassador is to deliver the news from the King and to bring back a report to him on what he saw. There comes a time when you've just go to step up to the plate with the bat in your hand and say, "You're going to hear it, and you're going to hear it straight. I'm not going to apologize, mince words, or get crafty about it."

Let the people know that not only does this word apply to them - it also applies to you.

## **Pastoral Problems and Procedures - Part One: Lesson Fourteen**

### **I. THE PASTORAL OFFICE**

#### **A. THE AIMS OF THE PASTORATE**

##### **1. In Respect to Members of the Church**

- a. To encourage the observance of a daily "quiet time."
- b. To establish rapport with the people so that his counsel may be sought out.
- c. To encourage attendance at the weekly worship services.
- d. To encourage the personal witnessing of each member.
- e. To develop a sense of belonging that will touch every individual in contact with the church.
- f. To increase interest in regular, systematic Bible study.
- g. To make individuals aware that time, talent and treasure are a trust from God, to be used for His glory.
- h. To assist the people in working together without friction.

##### **2. In Respect to the Church Organization**

- a. To establish the church on a sound financial basis that is both adequate and spiritual.
- b. To develop the evangelistic outreach of the church, so that the church is effectively reaching lives for Christ.
- c. To strengthen the educational ministry of the church, so that everyone within its scope is receiving instruction in Christian truth.
- d. To encourage the maintenance of systematic Christian worship in the homes of church families.
- e. To maintain an active program of missionary education and support on a worldwide scale.
- f. To keep accurate records of church activities and membership.
- g. To secure participation in the auxiliary organizations of the church for Christian fellowship.
- h. To train leadership for the various positions needing capable workers within the church.
- i. To secure up-to-date equipment so that the most effective work can be done for Christ.
- j. To encourage the use of proper parliamentary procedures in all business sessions that God's work may be carried out "decently and in order."
- k. To enrich the worship services by giving careful attention to each part of the program.
- l. To develop up-to-date business policies that will make the church operation more efficient.

# **THEOLOGICAL TERMS**

**These are the terms you will be quizzed on by the pastor prior to your announcing and preaching your trial sermon. Be prepared. Your job is to study these terms and let the pastor know when you are ready to be quizzed.**

**Apostle**- Sent out one, specifically chosen by Christ. There were 2 main categories and as many as 5. Those who were with Jesus from the time of John the Baptizer and witnessed his resurrection. (Acts 1:21-26) Another were seeing the risen Christ as in the case of Paul and others who were sent out as church missionaries.

**Anthropomorphisms** Throughout the Old Testament there are what is called anthropomorphism to describe God in some function or characteristic. This is figurative language that describes a certain characteristic of God or describes His divine activity from a human perspective and language. The word Anthropomorphism is derived from two words *Anthropos* = man, *morphe* = form.

## BIBLE Literary content

Gospels are biographical accounts each having a specific theme- written to both unbelievers and believers.

Matthew- Jesus the Messiah the king of the Jews

Mark- Jesus the Messiah the Servant of Yahweh

Luke- Jesus the Messiah the Son of Man

John- Jesus the Messiah the Son of God

Book of the Acts of the Apostles is Church history (following specifically Peter to the Jews, and Paul to the gentiles). It is the deeds of the apostles as they conduct Church government and spread the message of the gospel. Written to believers, to those who have already heard so they can have a fuller understanding of the truth.

Epistles letters- Consists of doctrinal teachings and practices and refuting error.

All other letters are personal- 1 and 2 Timothy, Philemon, 2<sup>nd</sup> & 3<sup>rd</sup> John.

Both the OT and NT are 66 books written spanning over 60 generations from 6 different parts of the world. Written by people from all walks of life. Kings, priests, prophets, soldiers, shepherds, fisherman, doctor, tax collector, a tent maker and farmer, all which are in agreement on who God is and the nature of man.

The scripture is diverse literary forms. Historical, narratives, biographical, in poetry, drama, songs, and letters.

**Church-** Who owns the Church 2 Thess 2:7 It is called the church of Christ Mt.16:16 , church of God 1 Cor. 1:2, body Eph. 1:23 Assembly of Christ. There is the church universal body but rather to a plurality of local churches--Rom. 16:16 Scripturally we find the church is not Israel but a separate entity under an entirely new covenant. Israel is called the wife of Jehovah while the church is called the bride of Christ showing distinctions in how God relates to each.No matter where anyone is in the world, those who confess Jesus as Lord, God the Son and Savior, become part of the Church, which is an invisible living organism of which Christ is the head.The true church is built on the confession of who Jesus is,Mt.16:16-18 .

**Covenants-** A covenant is an agreement between 2 parties, one is God the other man. There are two different types of agreements in scripture. Conditional and unconditional.

**Conditional** – base on man keeping the agreement by cooperation. If you will I will.

**Unconditional.**—Is based on Gods promise by him fulfilling his part. I will even if you disobey .

**Covenants** in sequential order (*most recognize there are only two basic covenants, the mosaic and the New covenant*)

Edenic covenant conditional Gen.2:15-17 resulted in spiritual death.

**Adamic covenant**-conditional Gen.3:14-21 resulted in physical death.

**Noahic covenant**-Unconditional Gen.9:1-19 still in effect resulted in worldwide flood.rainbow as the seal or token.

**Abrahamic covenant**- Unconditional Gen.12:1-3 to Abraham for Israel seal of the covenant Gen.15:1-21 circumcision as seal Gen.17:1-29.

**Mosaic covenant**-Conditional Ex.19:3-8 Between God and Israel only. Sign and seal of Cov. Ex.24:1-11 Sabbath as the seal.

**Land covenant**-Unconditional Deut.29:10-15 30:11-20 God gave to Israel the title deed to the land, still in effect.

**Davidic covenant**-Unconditional 2 Sam.7:4-17 seed of David. 1 Chron. 17 : 10-1,4 still in effect.

**New covenant** – Jer.31:31 - *Karnei Diatheke* the last will and testament. based on the blood of Christ .The revelation of the holiness of God in the righteous son who empowers those who receive him to become sons of God Jn.1:12 Heb.8:7 Gal.3:19 'until the seed should come' which is Christ.

**Decree**- Gods eternal purpose according to the council of his will, whereby for his own glory he foreordained what is to come to pass. Some things God proposes to do others he decrees. Permitting them to be done he affects good and permits evil. So he is in control of both yet he is not the author of evil.

**Disciple**- a learner or follower of Christ (not always a believer) Jn.6, Jesus wanted saved disciples, to pick up their cross and follow in his footsteps.

**Doctrine**- The teachings of scripture 1 Tim.4:13-16 2 Tim.3:16 (fundamentals, practices of )

**Glorification**- to become like Jesus at either the rapture of the Church, or at preceding resurrections. (to become immortal and incorruptible in a permanent state)Rom.8:17; Phil.3:20-21; 1 Cor.15:42-44,49-54

**God**- One true God, eternal transcendent apart from anything made. Has plurality within his nature as 3 identities simultaneously existing (persons) who are united in the one essence that is God.

**The Gospel**-means good news referring to the message of reconciliation to God for those who are sinners. Rom.10 1 Cor.15:1-4

**Grace**- The undeserved favor bestowed upon sinners, a gift from God giving us Christ's riches which we do not deserve nor can earn. Eph.2:8-10

**Hypostatic union**- The dual nature of Christ being both 100% God and 100% man dwelling together as one person. Jn.1:14,18 Phil.2:6-8, Isa.9:6 Heb.4, Col.2:9

**Incarnation**-God becoming flesh the eternal Son who is God (the word) becoming the son of man through the virgin conception. Mt.1:21-23;Isa.7:14

**Impute**- To place on ones account Christ's righteousness in exchange for our sin.

### Scriptural Interpretations

**Exegesis**- to draw out extracting what is in the text the way it was written. Finding the true meaning and explain the passages of scripture from their context

**Figurative language**- the moon turns to blood (meaning red). look for the literal meaning first before attempting to interpret it as symbolic.

**Hermeneutics**-The science of interpreting the written word, to find what the text actually meant. What God originally meant it to say. Eliminating what it never could have meant. This includes the whole field of interpretation. The use of tools such as a different bibles (word for word translations and paraphrase), bible dictionaries, interlinear, Greek word pictures and tenses, Concordance,etc.

**Hyperbole**- Ps.119:20 My soul is crushed with longing. Luke 14:26 "If anyone comes to Me and does not hate his father and mother, wife and children, brothers and sisters, yes, and his own life also, he cannot be My disciple." An exaggeration or overstatement not to be taken literally but used to express another meaning.

**Idiom**- an expression of language or dialect of a people that is not understood outside its culture. A special terminology.

**Isogesis**-Reading into a text what isn't there. Interpreting it by different rules than a consistent understanding from the Bible. Using a presupposition to arrive at the meaning, by ignoring the language and culture it was used in.

**Metaphor**- Jn.6:48 I am the bread of life or eat my body and drink my blood- a figure of speech in which one object is likened to another by speaking of it as if it were the other but in fact is not.

**Parable**- A figure of speech in a story setting to illustrate a moral or spiritual or heavenly truth. Taken from the peoples everyday experiences. Mt.13 The disciples asked why do you speak in parables. It has been to you to know the mysteries of the kingdom of heaven, but to them it has not been given . The principle is (Isa. 6:9-10) to reveal to those who are soft in heart seeking truth , they will continue to be given more . For those who are hard of heart it is hidden until they repent. In Mk.4:13 Jesus explains In understanding this first parable of the sower is the key to understanding them all.

**Simile**- Rev.1:14 "His eyes were like flames of fire." A figure of speech expressing comparison or likeness, terms such as *like, as, so*. \_\_\_\_\_

**Inerrant**- the teaching of the Scriptures which are free without error, in doctrine, historicity, geographical and science, etc. God breathed C. Hodge- the language expressed the thought God intended to convey with infallible accuracy so that the words as well as the thoughts are Gods revelation to us.

**Inspiration**-The activity of the Holy Spirit which superintended the writers of scripture to convey what God has said. Using their personalities and styles. *Theopneustos-God breathed.* 2 Tim.3:16 God's authoritative self-revelation through man.

**Justice**- Getting what you deserve from Gods hands, a righteous perfect judgement, rewards and punishments. 2Cor.5:10; Rev.20:11-12

**Justification**- a legal declaration giving one right standing before God pronouncing a sinner righteous because of Christ's merit,(not making them righteous)Ro.5:1,18 Isa.53:11 Rom.4:5

**Kenosis**- The voluntary emptying of Christ by him taking on an additional nature while not setting aside his divine nature and attributes became a servant obedient to the Father. Phil.2:5-8; Jn.1:14

**Law of Moses**- Considered a unit of 613 laws. civil, ceremonial, moral all interconnected. Its purpose was to reveal God's holiness; The law was made to increase sin Rom. 7:9-11. 1 Cor.15: the strength of sin is the law." To expose the sinfulness of man and to make man sin more Rom. 5:20. It brought wrath Rom.4:15 , To reveal the Messiah and bring one to faith in him to be saved. (Gal.3:23 -25, Rom.8:1-4). The law was temporary = Gal 3:19 .

**Man**- A direct creation of God. Made in his image to express God nature and bring glory to his creator. Specifically to have a relationship with God as a child to its parent.Created in holiness knowing only what is good until the fall, then gained knowledge of what is contrary to God.

**Mercy**-Is withheld punishment for judgement,Gods mercy provides the need for sinful man in Jesus sacrifice.

### Millennialism

**Millenium**- A literal 1,000 years of Christ reigning on earth.(Gr. *Chiliasm*=1,000 years, mentioned 6 times) The church was pre millennial the first three centuries of the church. His return was considered imminent.

**Amillennialism**- Teaches there is no literal millennium before or after Christ returns to earth. Uses a allegorical or symbolic approach to prophecy. (major proponents are Covenant theologians)

**Dispensational pre-millennialism**- The 2<sup>nd</sup> coming occurs in two stages first the rapture of the church then after 7 years Christ returns with his church to rule on earth. Uses a literal interpretation of prophecy.( used by pretribulationists)

**Historic pre-millennialism**-The rapture and the 2<sup>nd</sup> coming are simultaneous events as Christ returns to earth, before the millennium.

**Post millennialism**-Christ returns after the millennium, there is no distinction between the rapture and 2<sup>nd</sup> coming, it one event.

**Pharisees**-keepers of the written law. They believed in angels demons and the afterlife Mt.7 They were the pious and added many laws to Gods law giving priority to their laws over what God had said.

**Providence**- God working all things to the purpose of his will Isa.40:28; Ps.139:13; Rom.8:28

**The Rapture**- The resurrection of the saints and those who are alive when Christ comes for his church are simultaneously taken up and changed to immortality.1 Cor.15:51-52 ;1 Thess.4:16-17

**Redemption**- to buy back out of slavery of sin. One is liberated from sin being their master because of the complete payment of Christ's blood. Gal.3:3; Eph.1:1;Rom.3:24-25

**Reconciliation**-To make man who was once an enemy of God have peace through Christ's atoning death . A change of relationship between God to man from hostility to harmony. Reconciliation does not necessarily equate salvation, it renders all men savable. Rom.5:11; Col.1:20-21; 2 Cor.5:18

**Regeneration**-the new birth by the Spirit-implanting of the divine nature by the word of God, and will of God and Spirit of God through faith 1 Pt.1:23; Titus 3:4, Jn.3:5; Rom.10:17; Eph.3:17.

**Saducees**- A group of Jews that held to a strict literal interpretation of then laws of Moses and used only the first 5 books of Moses. They rejected the supernatural, angels and demons and the afterlife. They had control of the temple and the priesthood in Jesus day. Mt.22:23-33

**Sanctification**- ( to be set apart) holy-Anything set apart for Gods use can be sanctified Days.Gen.2:3, places and things. The progressive work of the holy Spirit in a (saints)believers life conforming them to the image of the son . 2 Thess.2:13 Phil.2:13 . sanctify is used in numerous forms in the O.T. 106 times and 31 times in the N.T.. Holy is used 12 times in the N.T of believers. The word saint is used of Israel 50 times and 62 times of believers. Everyone who experiences the new birth is a saint . The father, the Son and the holy Spirit are involved in the sanctification process. The Father 1 Thess.5:23 the Son Eph.5:26, Heb.2:11;9:12.The Spirit Rom.15:16 2 Thess.10:36

**Salvation**-To believe the Gospel by faith and be born a new by a spiritual birth Jn.3:5-8; Eph.1:13,3:17 ; Rom.8:2; Eph.2:8-10

**Sanhedrin**- A group of 70 men who were a religious political body for Israel ( a Jewish supreme Court) made up if 24 chief priests (Saducees) 24 elders (Pharisees) 22 scribes and one high priest overall (71).religious men who dictated how people were to worship God and practice Judaism

**Scribes**- copiers of the law ( a branch of the Pharisees. They were responsible for safeguarding and copying the scripture. They wrote mainly on parchment which consisted of dried up and polished skins of calves and sheep rolled up into scrolls. They had a meticulous job of cross-checking the letters for any mistakes. Each letter was to be a hair breath away from the next. They would have counters to count all the words to see if there were any mistakes.If they found an error the scroll was completely destroyed. They had memorized immense portions of the O.T. scripture and often argued with Jesus on its meaning.

**Shekinah glory**- A physical manifestation of God as a cloud, light, fire or darkness . It is not God himself, but when it appeared, he would often be within it. Ex.3:5, 13:21-22, 19:16-20, Lev.9: 6-7, 23, Acts 9:3-8

**Sin**- Transgression of the law, to violate Gods perfect standard or a command given. A moral inclination to do evil to go against ones conscience. The source of sin is inside us, our fallen nature Rom. 5:13-14 explains sin was in man and the world before the commandments.

**Theophany**- A physical manifestation of God as a person or messenger (angel) a pre incarnate appearance of Christ in human form, called "the Angel of the Lord." Gen.16:13, 17:1-3,18:1, 32:30; Ex.3:2

### Eschatology

**The Great Tribulation**-The time Jesus warned of as Jacobs trouble Jer.30:7, the ending of the age. Book of Revelation 6-19 and part of Mt.24and 25.70<sup>th</sup> week of Daniel Dan.9:27,day of the Lord.1 Thess.5:2.

The Tribulation teaching is in reference to the rapture and resurrection of the saints

**Pretribulationist**- believe that the Church will not go through the tribulation but will be raptured away to heaven and the tribulation is specifically to break the will of Israel and save them as a nation .also to have the world repent in the judgements found in the book of Revelation.

**Vicarious**- to take a place of another as a substitution. Jesus took the place of sinners place vicariously on the cross. Mt.20:28

# ARE YOU COMMITTED TO THE CALL?

*"As ye have therefore received Christ Jesus  
the Lord, so walk ye in Him: rooted and  
built up in Him, and established in the  
faith..." Colossians 2:6-7a*

This manual answers this question and quest in a three - fold fashion. Pastor Darron Edwards deals with this issue intelligently, intuitively, and interestingly **with the word of God**. This is a must read for every new preacher and for the loving pastor who cares for his ministers.



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