

**PREA5305-01 SPECIAL EVENT PREACHING CONFERENCE:
2015 BELARUS PASTORS PREACHING CONFERENCE
New Orleans Baptist Theological Seminary
Pastoral Ministries Division
The Republic of Belarus
September 16-24, 2015
Fall 2015**

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Mission Statement: The mission of New Orleans Baptist Theological Seminary is to equip leaders to fulfill the Great Commission and the Great Commandments through the local church and its ministries.

We are here not merely to get an education or to give one. We are here to change the world by fulfilling the Great Commission and the Great Commandments through the local church and its ministries.

COURSE PURPOSE:

Christian proclamation of the Bible plays an essential part in the spread of the Gospel and Christianity. The course purpose is to expose students to exemplary expository preachers and equip students to develop and deliver expository sermons more effectively and across cultural distinctives and differences. This course can help anyone who communicates the Word of God (e.g., teaching, writing, witnessing) and those who listen to preaching.

CURRICULUM COMPETENCIES:

Biblical Exposition -- To interpret and communicate the Bible accurately;

Christian Theological Heritage -- To understand and interpret Christian theological heritage and Baptist polity for the church;

Disciple Making -- To stimulate church health through mobilizing the church for missions, evangelism, discipleship, and church growth;

Spiritual and Character Formation -- To provide moral leadership by modeling and mentoring Christian character and devotion; and

Worship Leadership -- To facilitate worship effectively.

2015-16 CORE VALUE FOCUS: Mission Focus

COURSE DESCRIPTION:

This course is designed around a special event preaching conference. At this conference and in this course, students will hear and evaluate the sermons of selected contemporary preachers who are known for expository preaching. Students will also complete selected assignments designed to enhance their own preparation and delivery of cross-cultural expository messages. Biblical proclamation and expository cross-cultural preaching will be emphasized in this course.

STUDENT LEARNING OUTCOMES:

In order to interpret and communicate the Bible accurately and effectively cross-culturally, the student who satisfactorily fulfills the requirements should be able by the end of the course to:

1. Value cross-cultural expository preaching as a primary function of pastoral ministry;
2. Apply expository preaching principles cross-culturally in order to articulate the philosophy of cross-cultural expository preaching to others;
3. Distinguish between sermons that have cross-cultural expository elements and those that do not, including the student's own sermons;
4. Demonstrate effectiveness in preparing and delivering cross-cultural expository sermons.

METHODS:

1. Lectures will present the principles and methods of cross-cultural expository preaching; resource persons and pastors in Belarus will be used to share experiences.
2. Assigned readings will summarize principles, perspectives.
3. Audios, videos, and web streaming will be used to demonstrate examples.
4. Writing assignments will facilitate experiential learning of the course content and learning outcomes.
5. Class and small-group discussions will be used to stimulate personal insights.
6. Sermons delivered in the pastors preaching conference will be evaluated.

REQUIRED TEXTBOOKS:

Akin, Daniel L., David L. Allen, and Ned L. Mathews. *Text-Driven Preaching*. Nashville: B & H Publishing Group, 2010.

Elmer, Duane. *Cross-Cultural Connections: Stepping Out and Fitting In Around the World*. Downers Grove: IVP Academic, 2002.

Henderson, David W. *Culture Shift: Communicating God's Truth to Our Changing World*. Grand Rapids: Baker, 1998.

SUPPLEMENTAL TEXTBOOKS:

Cotton, Gayle. *Say Anything to Anyone, Anywhere: 5 Keys to Successful Cross-Cultural Communication*. Hoboken, NJ: Wiley, 2013.

Kim, Eunjoo Mary. *Preaching in an Age of Globalization*. Louisville: Westminster John Knox, 2010.

COURSE REQUIREMENTS:

Pre-Seminar Assignments

1. **BLACKBOARD:** You will create an account on Blackboard and enroll in this course, using the authorization code given by the professor. **DUE: August 28, 2015**
2. **Book Reviews:** Read and review the textbooks *Text-Driven Preaching*, *Cross-Cultural Connections*, and *Culture Shift*. Each review should be no more than 5 double-spaced pages. The review should include the following elements: (1) bibliographic information of the book, (2) brief biographical information of the author(s), (3) the purpose of the book, (4) a summary of the organization and content of the book, (5) an evaluation of the content of the book, and (6) application for one's personal preaching ministry gleaned from the book. Students are required to submit each review on the course Blackboard. **DUE: September 11, 2015**

Seminar Assignments:

1. ***Class Discussion #1:*** Students must attend both class discussions. The first meeting will convene on Tuesday, September 1, from 4 to 5 pm (room TBA). For the first class meeting, students should be prepared to discuss *Text-Driven Preaching*. **DUE: September 1, 2015**
2. ***Sermon Evaluations:*** Students must attend each preaching/breakout session in its entirety for the purpose of live sermon evaluation. Students may not evaluate sermons via audio or video tape after they have been preached. A sermon evaluation form is provided in APPENDIX A and available on the course Blackboard. Students will need to make enough copies for each sermon in order to listen and evaluate the sermon as it is being preached.
Important Note: Students need to confer with Dr. Phelps or Dr. Roudkovski for Conference Registration information. Also, students are responsible for their own housing and meal expenses not covered in the conference registration fee.
3. ***Class Discussion #2.*** The second class meeting will be during the Belarus Pastors Conference (day, time, and location TBA). For the second class meeting, students should be prepared to discuss *Cross-Cultural Connections*, and *Culture Shift*. **DUE: TBA on location**

Post-Seminar Assignments:

1. ***Personal Reflection Paper:*** Write a personal reflection paper on the sermons preached at the Conference. The paper should be 12-15 pages (double-spaced), being formatted according to Turabian's *Manual for Writers*. The papers should include the following elements: (1) an introduction, (2) a report of each sermon/presentation based upon the sermon evaluations, (3) beneficial gleanings from the Conference as a whole, and (4) a conclusion. The paper must be submitted on the course Blackboard. **DUE: October 16, 2015**
2. ***Sermon Manuscripts:*** Prepare two cross-cultural expository sermon manuscripts. The sermons should reflect the principles observed in the 2015 Belarus Pastors Conference. See APPENDIX B or the course Blackboard for an example manuscript. The manuscripts must be submitted on the course Blackboard. **DUE: November 6, 2015**

EVALUATION:

- Students must complete all of the course assignments (before, during, and after) according to the schedule and in a manner reflective of master's level work.
- Students must attend and participate in all seminar and Conference sessions with a positive and enthusiastic attitude.
- Students must demonstrate a grasp of the nature of cross-cultural expository preaching, the qualities of expository sermons, and the skills necessary to practice cross-cultural biblical exposition.
- Book Reviews 20%
- Sermon Evaluations/Reflection Paper 30%
- Expository Cross-cultural Sermon Mss 40%
- Seminar/Conference Participation 10%

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APPENDIX A

SERMON EVALUATION FORM*

Speaker _____
Text _____
Title _____
Date _____

Poor.....Excellent

I. Scripture Reading

- a. Appropriate to the Text 1 2 3 4 5 6 7
- b. Read with Expression 1 2 3 4 5 6 7
- c. Read with Clarity 1 2 3 4 5 6 7

II. Introduction

- a. It got your attention 1 2 3 4 5 6 7
- b. It established relevancy 1 2 3 4 5 6 7
- c. It included a clear C.I.T. 1 2 3 4 5 6 7
- d. It included a clear Proposition 1 2 3 4 5 6 7
- e. It created momentum for the rest of the sermon 1 2 3 4 5 6 7
- f. It was redemptive in nature 1 2 3 4 5 6 7
- g. It was not too long 1 2 3 4 5 6 7

What was the C.I.T.?

What was the Proposition?

III. Exposition

- a. Main headings/points/divisions were clear 1 2 3 4 5 6 7
- b. Main headings/points/divisions were derived from the text 1 2 3 4 5 6 7
- c. Each point contained some if not all of the functional elements 1 2 3 4 5 6 7
- d. Functional elements were used with equality 1 2 3 4 5 6 7
- e. Text was explained well 1 2 3 4 5 6 7
- f. Illustrations were helpful 1 2 3 4 5 6 7
- g. Application was specific and tied to the original audience 1 2 3 4 5 6 7
- h. Argumentation was used effectively 1 2 3 4 5 6 7
- i. Transitions were clear and smooth 1 2 3 4 5 6 7
- j. You learned something new from the sermon 1 2 3 4 5 6 7
- k. You were refreshed by something you knew in the sermon 1 2 3 4 5 6 7
- l. You were challenged by the sermon 1 2 3 4 5 6 7
- m. The gospel was integrated in the sermon naturally not artificially 1 2 3 4 5 6 7

What was the most effective element(s) of the expositional items in this sermon?

What was the weakest element(s) of the expositional items in this sermon?

How was Christ exalted in this sermon?

IV. Conclusion

- a. Content was summarized clearly 1 2 3 4 5 6 7
- b. Summation did not contain new information 1 2 3 4 5 6 7
- c. Summation lead to the response smoothly 1 2 3 4 5 6 7

Comments:

V. Response (Invitation)

- a. Speaker was clear on how the hearers should respond 1 2 3 4 5 6 7
- b. Response was wed to the thrust of the message 1 2 3 4 5 6 7
- c. Hearers were pointed to Christ 1 2 3 4 5 6 7

Comments:

VI. Delivery and Style

- a. Understanding vocabulary 1 2 3 4 5 6 7
- b. Varied language and volume 1 2 3 4 5 6 7
- c. Good annunciation and clarity 1 2 3 4 5 6 7
- d. Gestures and facial expressions helped not hindered 1 2 3 4 5 6 7
- e. Eye contact was maintained well throughout the message 1 2 3 4 5 6 7
- f. Sermon maintained good pace and momentum 1 2 3 4 5 6 7
- g. Sermon was a coherent whole 1 2 3 4 5 6 7
- h. Speaker spoke with confidence 1 2 3 4 5 6 7
- i. Speaker spoke with authenticity 1 2 3 4 5 6 7
- j. Speaker spoke with passion 1 2 3 4 5 6 7

What was the most effective element(s) of the delivery and style items in this sermon?

What was the weakest element(s) of the delivery and style items in this sermon?

VII. Overall Comments and Cross-cultural Observations:

*Adapted from *Faithful Preaching* by Tony Merida, pp. 218-220.

APPENDIX B

Sermon Manuscript¹

“The Ultimate Paradigm Shift”

Psalm 42:1-5

INTRODUCTION

When the wind of God is blowing, our experience is both exciting and refreshing. But when the wind of God is blowing *somewhere else*, our experience is both frustrating and taxing! **(TEXT)** Look at the heart-cry of the Psalmist in Psalm 42:1 who found himself out in the middle of the Jordan plain somewhere unable to get to that fresh encounter with God in the temple over in Jerusalem. **(READ THE TEXT)**. **(TITLE)** I want to talk to you today about “The Ultimate Paradigm Shift,” a shift that the Psalmist made from a “woe is me” mentality to a healthy anticipation of a fresh experience with God. **(C.I.T.)** Exhausted from fleeing from his enemies, the Psalmist was craving for the presence of God. **(PROPOSITION)** God's people also must embrace and nurture a craving for a fresh experience of God's presence. **(PURPOSE)** You and I need to make the same shift today. We need this new paradigm that enables us to embrace and nurture a longing for a fresh touch of the wind of God. **(PRAY)**

Joel Barker, in his popular book Future Edge, defines the trendy concept of "paradigm" as "a set of rules and regulations that does two things: (1) it establishes or defines boundaries; and (2) it tells you how to behave inside the boundaries in order to be successful."

Now it's obvious that whether you use the term or not, the concept is real. We create boundaries and behave within those boundaries according to certain standards. Whether it's the coaches way to hit the ball, mom's way to clean the kitchen, or dad's way shine his shoes, all of us have ways of doing things that we think are right and produce the best results.

While many of our paradigms help us to get things done, some of our paradigms keep us from doing or experiencing certain things. For example, consider the idea of "spiritual awakening" or "revival." It seems that many Christians in our day operate under the assumption that a fresh experience of the presence of God in our society, our church, our individual lives is no longer a possibility. Things have gotten too bad. Society has digressed past the point of no return. Governments are corrupt. The church is weak. Ministers are suspect. Consequently, many believers operate within that framework with absolutely no expectancy, no anticipation, no hope, and most tragically no effort toward real, fresh revival.

That attitude, my friend, speaks of a paradigm that is too narrow and one that stands in desperate need of shifting. Here are some rules for a new paradigm that, at least, will put us in a position to see another great movement of God in our individual lives, in our church, in our society when He gets ready to give it.

EXPOSITION

RULE #1: ACQUIRE AN APPETITE (*read verse 1*)

¹Sermon preached by Dr. Jim Shaddix.

(EXPLANATION) For the Old Testament Hebrews, the Temple in Jerusalem possessed a special significance. It was where they met God "face-to-face" we might say. In that awesome architectural masterpiece, they joined together corporately to experience God's presence in a way that was different from their individual relationships with Him. When a Hebrew was unable to get to the temple, he or she missed that special experience and longed for it.

(EXPLANATION) This guy was thirsty for that experience, so thirsty that the only parallel he could make was that of a hot, tired deer looking for one of those perennial watercourses which never dried out. The word "pants" means to "long for." This man, like the deer, was desperate. But why was he so desperate for God? Again, the answer is in the deer. What is the most obvious reason a deer would be so desperate for water? He had been running, right? Why was he running? He was being hunted! This was no afternoon stroll. This wasn't a walk in the Jordan Park. This deer wasn't out for a morning jog. This deer had been running for his life!

(EXPLANATION) See, the psalmist had been running, too. Look down at verses 9-10. Enemies! Who, we don't know. For what reason, we don't know. It really doesn't matter. He was running from his enemies -- from people that didn't like him -- from people that wanted to see him defeated.

(APPLICATION) I wonder if maybe the reason some of us are not any thirstier for God right now is because we haven't been running. Oh, I'm not talking about running from the devil. The Bible doesn't tell us to do that. But it does tell us to run from every appearance of evil and immature Christian conduct. That translates into getting cozy with the world. Getting too cozy with this world is the big wall between me and revival. And the cozier I get, the more I get comfortable with the things of the world, the less I long for God to intervene in a fresh way. The Bible is pretty clear about it. (Read 1 Thes. 5:22; 2 Tim. 2:22; James 4:4; 1 Jn. 2:14-15)

(ILLUSTRATION) When I jog in the mornings, I get real thirsty. By the time I stop running, I'm usually desperate for a drink of water. But usually I walk a couple of blocks after I run and before I go in to shower. Guess what? By the time I go inside my house, I'm not thirsty anymore. Why? Because I stopped running--I cooled down. Running creates thirst; slowing down eventually causes the thirst to go away.

(APPLICATION) This new paradigm says that you and I need to acquire an appetite for revival. The only way we're going to do that is to get on the run and keep ourselves separate from the world. Acquire an appetite.

RULE #2: ACCEPT NO ALTERNATIVES (*read verse 2*)

(EXPLANATION) The psalmist was more than impatient with the object of his desperation. He wanted to know how long it would be before he got this fresh drink of God. In some other translations, this phrase "come and appear before God" reads "behold the face of God." "To see the face of God" was a technical term for the visiting of the sanctuary or the house of God...

RULE #3: AGONIZE OVER THE ABSENCE (*read verse 3*)

(EXPLANATION) This sarcastic question is frequently found on the lips of the enemies of God's people (cf. 79:10; 115:2; Joel 2:17; Micah 7:10). In light of the Psalmist's distress, the expected answer was that his God was to be found nowhere. God was absent! And the psalmist is unable to say a word that will silence his taunters or satisfy his own sinking heart...

RULE #4: ASK FOR AN ENCORE (*read verse 4*)

(EXPLANATION) Do you know what the tragedy of this verse is? It's all clothed in the past tense: "remember;" "used to go;" "went;" "kept." The psalmist remembers the days-gone-by when he experienced the fresh presence of God with his fellow-worshippers in the temple...

RULE #5: ANTICIPATE THE ANSWER (*read verse 5*)

(EXPLANATION) The Psalmist almost rebukes himself for his agony: 'Why on earth am I despairing!' The phrase means 'bowed down like a mourner' (cf. 35:14). In dryness, in desperation, in despondence, and even in nostalgia, the longing child of God could not afford to lose hope. His shift from crying "woe is me" ultimately culminated in confessing "faithful is God."...

SUMMATION

Joel Barker makes another assertion which, in my mind, is more interesting and more challenging than the first. He calls it the "paradigm shift question." It goes something like this: What is impossible to do in your field today that, if it were possible, would fundamentally change the field? He suggests that this question is asked by people who change paradigms because the word "impossible" takes them outside their boundaries and the word "fundamentally" suggests that it will result in no small change. It's the question that's been asked by people like the Wright brothers, Chester Carleson, Ed Deming, and Bill Gates.

Beloved, that paradigm shift question must be asked of us today: What is it in the world today that seems impossible, but if it were possible, would fundamentally change our society? The ultimate answer to that question is this: a fresh, powerful movement of God! **(PROPOSITION)** And God is looking for some people to shift the paradigm by embracing and nurturing a craving for a fresh experience of God's presence. Will you make that shift today?

INVITATION

Here is my call to every person within the sound of my voice. Will you commit yourself to help shift this paradigm by acquiring an appetite for revival, accepting no alternatives, agonizing over its absence, asking God for an encore performance, and anticipating His answer to our prayer? If so, would you just stand up right where you are as an indication of your commitment. Thank you, please be seated. Now, there may be someone else here this morning who can't make that commitment simply because you know deep in your heart that you don't know God at all. Thanks for being honest. I want to give you an opportunity to experience God in a fresh way today. In just a moment I'm going to pray. After I pray we're all going to continue in a spirit of prayer in our seats. Our worship team is going to sing a song called "As the Deer Pants." If you are here this morning and would like to know how you can experience God in a fresh way, here's what I want you to do. As soon as this team begins singing, I want you to get up from where you are, slip out into the closest aisle to you, and

walk down here to the front. You will be met by a member of our pastoral team. He's not going to ask you any theological questions or ask you to quote any scripture. He's not going to embarrass you in any way. He's simply going to pray with you and then introduce you to someone who wants to tell you about Jesus Christ. So after I pray, you come without hesitating a moment. Let's pray. (Prayer) Now, you come right now as these folks sing.