

Bible Expo Session 4

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[0 : 00] I pulled up, I pulled up, uh, 1st John, when did I preach that? In 2001. March 7th, 2001.

Um, and I, my outline, and this, I don't, I don't, I don't claim to do it correctly, but I, I will be totally transparent, here's how, here's what I do, here's how I do it.

Um, my outline wasn't verse 1 through verse 14 of 3rd John, it wasn't just a, hey look at the next two verses, next two verses, next two verses, next two verses, typically it is, but every once in a while, especially this, where you're contrasting, um, I've, I've had, I have one sermon where I contrast the Tower of Babel, let us, let us, let us, and Abraham, uh, where God said, I will make of thee, I will make of thee, uh, uh, God was doing the work through Abraham, contrasting the two, uh, in this one I contrasted the two paragraphs, Gaius, uh, the main heading, an encourager in his practice, an encourager in his practice, um, he's a spiritual man, truth that is in thee, thou walkest in truth, godly man, you do faithfully, faithful worker, uh, born witness to thy charity, he's a loving man, uh, Gaius, an encourager in his practice, Diotrephes was an egotist in his pride, uh, egotist in his pride, and then I would just, and I would do the outline instead of up and down, I would put the landscape, and then point number one, Gaius was motivated by love, verse six, uh, he, we've borne witness of your charity, Diotrephes was motivated by pride, uh, he loved to have preeminence among them, um, Gaius served others, uh, beloved thou doest faithfully whatsoever, verse five, thou doest to the brethren and to the strangers, served others, Diotrephes served self, uh, loveth to have the preeminence, loveth to have the preeminence, Gaius was helping, um, verse six, whom would thou bring forward on their journey, bring forward on their journey, helping, Diotrephes was hindering, um, was critical, uh, prating against us with malicious words, uh, Gaius was receptive, verse eight, uh, wherefore, uh, we therefore ought to receive such that we might be helpers of the truth, Diotrephes obviously was rejecting, uh, the, the, the cross-references is in Romans 14, uh, where, uh, uh, Romans 14 verse number, um, verse number, uh, it talks about the reception rather than the rejection of, uh, of those offering meat diets, uh, Gaius receptive, Diotrephes rejecting, verse 10, uh, Gaius was controlling of self, uh, the truth that is in thee, you walk in truth, uh, and Diotrephes was controlling of others, he forbiddeth them that would, uh, and my whole sermon was just contrasting paragraph one with paragraph two.

Uh, another example of, of contrasting paragraphs are, is it Luke chapter 16 where, um, the, the shepherd had one lost sheep, uh, and then the woman had one lost coin, and the father, is that Luke 16 had one lost son?

Um, if you, if you contrast those, it's a great contrast because all of them had lost something, all of them found something, and all of them had rejoicing because of what they found.

[3 : 43] Um, and, and I didn't teach it from the top to the bottom as much as, um, uh, the, the, the, the, the, the one, uh, had a hundred and lost one.

The second one had 10 and lost one. The third one had two and lost one. So it doesn't matter, uh, what the numbers are, that lost one is always important to God. Lost one.

Um, uh, the shepherd lost one, um, outside of the house. The woman lost one inside of the house. Uh, the father actually lost one outside of the house and inside of the house.

The prodigal son and the pharisaical older brother. Um, and to be honest with you, the pharisaical older brother was in worse shape than the prodigal son. Prodigal son came back. He was received.

The pharisaical older brother wouldn't even go in. Um, um, and, and just contrasting different units like that. Um, seeing the nuances of them.

[4 : 46] Uh, turn to Psalm 61. Turn to Psalm 61. It's all investigation and observation. Investigation. Investigation and observation. Psalm 61.

And, and, and where, where things start lifting out is when you read it and you reread it and you reread it and you reread it and you reread it. Verse 61. Uh, hear my cry, O God, attendant on my prayer.

From the end of the earth while I cry unto thee, when my heart is overwhelmed, lean to the rock that is higher, higher than I. Uh, in the verb tenses. For thou hast been a shelter for me and a strong tower from the enemy.

I will abide in thy tabernacle forever. I will trust in the cover of thy wing. For thou, O God, hast heard my vows. Thou hast given me the heritage of those that, that fear thy name.

Thou wilt prolong the king's life in his years as many generations. He shall abide before, before God forever. Verse 8. So I will sing praise unto thee. You can track a passage by, by characters.

[5 : 53] You can track a passage by repetitive words. You can track, uh, uh, a passage by, by verb tense. But it all comes down to, to, to meditating on drinking and soaking and saturating and the word of God.

And even if you preach a pathetic sermon, guess what? The preacher's been helped. Um, you've been helped. You've grown in grace. And in the knowledge of our Lord and Savior, Jesus Christ.

Because you are drinking it in. Drinking it in. You're drinking it in. Uh, Jesus called the twelve to be with him before he sent them out. Okay? To be with him.

And we need to spend time with him, uh, before we stand up to proclaim and to preach. Um, turn in your Bibles. And I'm gonna, I'm gonna, I'm gonna, I'm gonna show those that weren't here, the block diagramming just for a minute.

Um, uh, Hebrews chapter number 10. Hebrews chapter number 10. Look at verse number 19.

[7 : 05] 19 through, through 25. 19 through 25. 19 through 25. As you read it, the, the, in, in part of investigating and the observation, um, action verbs are always the load-bearing walls of a passage.

They, they're always, the action verbs, always. Um, uh, the action verbs in this passage, you got some present participles, the ings. Verse 19, having therefore brother in boldness.

And, and, and verse 21, and having a high priest over the house of God. By present participles, because we have this, because we have this, um, the action verbs are in verse number 22.

Let us draw near. Verse 23, let us hold fast. And then verse number 24, let us consider one another. Is everybody there? Hebrews chapter 10.

Is everybody seeing that? Um, uh, the, the, identify the verbs. Identify the verbs. And then, uh, after you identify the verbs, uh, identify the clauses, uh, and the clauses are always subordinate to.

[8 : 14] They're subordinate. They're, they're, they're, they're clarifying or, uh, modifying those main, uh, clauses. Let me put it up here quickly.

Let me put it up here quickly. Will someone read the, read the verse?

Having therefore, is it verse number 19? Having, is it verse number 19? Having therefore what? Therefore, having therefore boldness.

What's next? Boldness to, to enter in, to enter in. Keep going. The holy. To enter in.

By the blood. Having therefore boldness. To what? To enter in. Into the holiest. To enter in. The holiest. By the blood.

[9 : 18] And I'm going to paraphrase some. What's the next? By a new and living way. A new.

And this, the new and living way which he consecrated for us. Through the veil. Through the veil. Through the veil. Through the veil. I may have this one wrong.

Through the veil. What's the next phrase? That is to say his flesh. Through the veil, his flesh. Some of this, I'm, some of this I'm, I'm getting myself. What's the next one?

And having a high priest. Those are all present participles.

They're basically a preface to the, the way you would organize them is, the reason, the reason I'm breaking all of this out is because the two main point is having therefore boldness and having a high priest over the house of God.

[10 : 25] Having therefore boldness carries equal weight with, but, but understand all of these modify that. Enter into the holiness, holiness by the blood, by a new living way.

That is to say through his veil. Talking about the sacrifice that he did. And it's basically the sacrifice he did in the past. And here's what he's doing for us in the present.

Having a high priest over the house of God. Is that what it is? Is that right? And then it goes straight into the first, the first statement.

Let us what? Let us what? Let us draw near. Keep going.

Let us draw near. How, how? Let us draw near. How do we draw near? With a true heart. With a what? True heart. Full assurance. Faith.

[11 : 28] Heart sprinkled. Body's washed. Okay. Let us draw near. Let us hold fast.

What's next? What's next? Let us consider. Let us consider.

What's it, what's it, what's it, what's it go on after that? Let us consider, let us consider one another to provoke and love and good works. Am I missing something? Let us, let us draw near.

True heart. Let us hold fast. Let us consider one another to provoke and love and good works. Not forsaking the assembly of our bodies. As the manner of some is. So much the more as you see the day approaching.

The thing I want you to see is, is the three main points. If I'm preaching this correctly, my opinion, the three main points are going to be, let us draw near.

[12 : 31] Let us hold fast. Let us consider one another to provoke, love and good works. Not forsaking the assembly of ourselves together as the manner of some is. So much the more we see it approaching. It's going to be three points.

But my whole intro was going to be because, because of all that Jesus Christ, because of, we have boldness. We have boldness. A new and living way. He died.

He opened the veil. Why we have total access and because we have a high priest over the house of God. Why look at everything that the Lord did for us. Because of that, let us draw near.

Let us hold fast. Let us consider. A part of that is going to church. Okay? Making sure you're faithful to church. That's under that. But the three main points are going to be, let us draw near.

Let us hold fast. Let us consider. And it's going to be based upon all that the Lord Jesus Christ has already done for us and is currently doing for us. Boy, it's a, it's a, it's a, it's a preaching of our responsibility, but it gives us a reason to respond.

[13 : 36] And Christianity is, is, our service is a response. It's a response to what the Lord did for us. Back in the day, old school, how I would preach that is it's one big point.

And that one big point is you need to be in church. Anybody else know what I'm talking about with that? And, and this passage here gives us 15 reasons why we need to be in church. All right? Point number one.

Point number two. Point number three. And what I'm doing is I'm superimposing my passion on that text. And I'm stretching the text.

Well, you know, I prayed about what the church needs. And I've looked at the attendance. And we're dipping a little bit. And so because we're dipping a little bit, then here's what the church needs. I've decided because, you know, I'm the great physician.

I'm the one that prescribes and, and, and, uh, okay, uh, go to church. They need to go to church more. Okay. Now let me find a verse that will back that up. And, um, so here's one that looks like it pretty.

[14 : 35] And so, uh, it's going to be a topical sermon on go to church. And then at best, I may take some things and, and stretch some things and to support what I want to say.

But understand, um, the Bible doesn't preach my message. I don't use the Bible to preach my message. We, we realize, right, that, that, that we're not, that we're fallible, that at times our emotions will betray us.

The, the heart is desperately wicked, deceitful of all things. And so where the Lord laid on my heart and so my heart, and so this is what I'm going to preach. Just be careful when you go that direction.

Um, because the Lord more than just laying on our heart, which can be deceitful above all things, desperately wicked, who can know it? Um, he's already shown us in his word where the balance of truth that he wants us to have.

And instead of preaching a driving message that says you got to be in church. And if you're not in church, then the guilt and the, the, the, everything else comes along. Well, instead we preach the message that to me is so much bigger on why we need to be in church because we have boldness to enter in by a new and living way, uh, through his blood.

[15 : 51] Uh, that is to say the veil, his flesh is ripped too. Because we have a high priest over the house of God now because of that. And by the way, you can preach for an hour and a half on that first part on all, you know, his body, his blood, his sacrifice, uh, the high priest.

Boy, because of that, boy, let's hold fast. Uh, because of that, let's draw near point. Number one, let's hold fast. Number two, boy, let's consider one another to provoke and to love and to good work.

Now, how do we do that? One of the ways we do that is by not forsaking the assembling of ourselves together as a manner of some is, um, uh, and, but, but exhorting one another so much the more to see that approaching.

Does anybody see the difference in that? Um, it's, in my opinion, in my opinion, my sermon should have the same amount of points that the passage has.

This passage has three points. My sermon should have three points. Uh, if not, if not, I'll be magnifying one piece of the passage at the expense of the other parts of the passage and we'll end up, I think an unhealthy church is not a church that doesn't have different pieces, but they have different pieces in the wrong amounts.

[17 : 08] Dissies. Boy, it's top heavy, uh, or it's, it's warped in this area or it's out of balance in this area. Boy, the only thing that gives us a true plumb line for what that balance should be in the church is the word of God.

Well, I'm not the one that orchestrates that and decides what should be emphasized, what shouldn't be emphasized. The word of God does. Uh, and when we're preaching, when we're rightly dividing, uh, when we are rightly presenting, boy, that's when, um, it's not going to be a, a, it's not going to be a, you, you have to go or, or this will, and that, and you're a this and a that.

And it's, it's man, look at all. Here's why you should want to go. Boy, all that Christ did for us, the church was purchased with his blood. Boy, he sacrificed his life.

He died. We have a high priest that ever liveth. But, boy, he's the high, for all those reasons, boy, it's just, in my opinion, a different approach to preaching the same thing.

Um, Richard Evans used to be on family radio and, and, uh, he would give little vignettes about, um, uh, you know, fathers, uh, teacher children.

[18 : 24] He'd quote a couple of verses and, and then give a life lesson. And then the next day he would give husbands and wives and, and, uh, uh, dwell with them according to knowledge, giving honor to the wife, uh, and give some, give some lessons on that.

Uh, and, and, and there was a lot of good things that he said, but there was a problem with what he did not say. Um, he wasn't a Christian, he was a Mormon.

And they had him on family radio for years. Uh, he was not saved. He was not a Christian. Uh, and it wasn't that what he said was wrong. It's that there's so much more that he didn't say biblically that made those things, yeah, they're good, but they're, they're not, they're not all that they're, it's not, boy, they don't have the context.

It doesn't have the heart. It doesn't have, um, the testimony of Jesus is the spirit of prophecy. Uh, but all roads will lead back to the Lord Jesus Christ, uh, our redemptive, uh, the redemptive nature of preaching, um, the Old Testament pointing to, New Testament pointing back by Christ being found in, um, anyway.

So, uh, that wasn't a good example of diagramming, was it? It's just, but, but you push the prepositions. You push the prepositions to the right. You push the subordinate clauses to the right.

[19 : 49] Uh, and then when you look down, you'll see the main points. Uh, under the main points, you'll see the sub points. Um, and it, it's a very easy way to, to, for the investigation.

And then after the investigation, it's very easy to read, uh, uh, having therefore boldness because of this, that, having therefore a high priest. Why? Because we have that.

Because we have that, let us draw near. Let us hold fast. Let us consider one another to provoke unto love and to good works. Exhorting one another, not forsaking the assembling of ourselves together as the manner of some is, and so much the more as you see the day approaching.

I didn't even come close to quoting that right, did I? So, um, any questions about that so far? We've covered a lot. How, how much do you worry about each one at the time, students, they, they, they, they introduced them versus the whole message or even introduced them?

Some, last, last night I closed out the revival. And, um, I was in chapter 19, uh, going to chapter 20. And I'm not, I shouldn't close out the revival.

[20 : 57] I don't know what I was thinking when I, um, but I'm back in the passage. Back in the passage, uh, chapter 19 talks about he's judged the great whore. So, and that's talking about 17, that one world religion, the false religion, judge the great whore, bring in the beautiful bride.

Uh, that's, that's what chapter 19 is talking about. And of course, uh, it's the bride of Christ, but the focus is Christ coming back. Uh, and, uh, in my opinion, the greatest revival of all time is when the great tribulation has just happened in the worst possible state ever.

And then all of a sudden we have the presence of Christ. We have praises being sung where there's peace that's just flooding the planet. Boy, that's the greatest revival of all time. Um, the, the sermon was very short, but, but the introduction was we've heard preaching, but are you having a personal revival?

If you are, you're going to have a stronger hold on the book, on the, on the word. You're gonna have a stronger hold on the word. You heard preaching, but if you haven't been reading your Bible this week, this was all introduction to try to get to the point of, um, uh, you have a stronger hold on the word.

Of course, when he comes back on his thigh, he's written the word of God. He is the word of God. Um, you'll have a higher view of the Lord, stronger hold on the word, a higher view of the Lord. Of course, he's writing back and his name is to be called King of Kings, Lord of Lords.

[22 : 18] He's going to rule and reign stronger hold on the word, higher view of the Lord, a keener response to the spirit, um, talks about this, the spirit in there. And it wasn't a stretch, um, but the spirit, uh, and then I set up a very long introduction because of where we were.

And then it was a very short teaching verse seven through nine about one of the greatest hindrances to that relationship. That revival is religion, uh, only spoken about positively one time and it's qualified pure religion and undefiled before God.

All the other times it's negatively spoken about pure religion. And so out with religion, out with religion, that's why there's no tabernacle, there's no temple up there because the Lord God is the tabernacle.

He tabernacles with us. He's the temple. We don't buy, and so, uh, out with religion, in with the relationship, but it was a long introduction because what I'm more concerned about is making sure that I balance those three points.

Um, if I only speak five minutes on those three points, um, the push at the beginning, having therefore, having therefore doesn't marginalize any one of these three as long as I'm presenting those three equally.

[23 : 29] And you can't, you can't do it all the time. But if, but if you take this approach, um, God, uh, the mistakes that you make throughout, that I make throughout, um, you'll have plenty of times for passages that'll kind of recorrect, rebalance, and, um, to me it's a little subjective how much time I would spend.

I've had some where I just get up and say, point number one, no introduction at all, but the main reason is because we're in, we're in the context. We're in the context. This morning we were in Revelation 19, one through six, and now tonight, whatever, you know, in context.

Any questions about that at all? Robert, I saw you twitch. Any questions about, um, the whole process, anything we've talked about?

Preaching? Should we, should we use the Bible? Um, any question about that? Um, I'm at a natural break and, uh, um, I'm not, let's go to point number five.

Let's go to point number five. Selection? Selection? Um, we select 3 John. Saturation? We've read it, we've re-read it, we've read it again.

[24 : 45] Uh, the book, the passage, boy, we're becoming very, very familiar, memorizing it if we can, uh, the passage, saturations. Uh, the investigation is either block outlining, um, or paragraph comparison, uh, or tracking.

Kyle asked a question about the narratives. You can't block diagram narratives. Um, and, and narratives, for instance, when, when David, narratives, you're more like a cinematographer where you group things by scenes.

Scene one, scene two, scene three. David and Goliath, scene one would be, uh, David talking to his dad, his dad sending him with the cheese and the, and the, you know. Uh, scene two is when he's approached his brothers and we know the naughtiness of your heart and, is there not a cause?

Scene three is gonna be in Saul, the armor. Scene four is gonna be when he's in front of Goliath and, and, um, uh, and then I'll show a clip of him chopping the head off. And then scene five is him coming back.

But anyway, um, it, it's more of scene by scene. You can't block diagram, uh, and then application, um, you, you, you always interpret the obscure by the obvious.

[25 : 54] Um, should we find someone that's taller than we are and try to take a slang and kill him? Uh, probably not. Um, but the obvious is we should live by faith.

Uh, we walk by faith, not by sight. Um, the obvious is we should stretch beyond our comfort zone. Uh, we have to interpret. The narrative doesn't tell you, it just tells you what happens, what happened.

And it doesn't tell you whether what happened was right or wrong. The narratives. Um, and you'll get into, at times, some fuzziness of, well, I'm not sure that should, you know, uh, Dinah's brother gone in there, should they have tricked him into, you know, and then killing?

It's a great story. But, um, is that right or wrong? You know, it's, there's some, in fact, if you read that passage, um, if you read it without a preconditioned lens, you'll be hard pressed to prove that Dinah was forced, uh, into that relationship.

Um, and I, I think if you read it without a paradigm, I think you'll walk away saying, well, it could be this, it may be this. Um, and typically, when I come to something where it could be this, it may be this, if I'm going to have integrity in my preaching, I feel obligated not to state emphatically something that God has, uh, left some wiggle.

[27 : 21] Okay. Um, uh, the, the, the fellow that was going to sacrifice his daughter. Tell me, tell me, not Jephthah, Jehu, was it Jephthah?

Jephthah? Uh, the fellow that was going to sacrifice his daughter, he made a vow. First thing that comes out of those, that door, the gates, uh, I'll sacrifice, um, you, you read commentaries and they come down on a lot of sides of that.

And, um, uh, uh, again, it's, it's very detailed, very detailed, very detailed. But then when it comes to, did he kill her or did he not kill her? It just kind of vanishes, uh, and it leaves room for some conjecturing.

Um, and, and I, you know, I'll, I'll say something, this, something, this, but, but since you're coming to hear me preach, here's what I think. You know, I'll, I'll, I'll say it that way at times.

Um, but I'm not for being more emphatic than God is when he states something. I just, I just think we, we get into trouble at that point. Um, I forget what the question was, but, but, oh, narratives, track back.

[28 : 28] Um, I, I forget what the question was. Any other Q and A? Yeah. When you split your narrative by seeing you've got five different themes, some whole stories, was that one message, five points?

Um, Pastor Gardner, I, I, I typically will, will teach through it point by point and then I'll give some principles as I'm going through. It gets, it, it does get a little more fluid at that point.

Any input on that? I call Scott Doolin. No, you do not. You're the one I call. It's, uh, uh, uh, uh, Mike Staley? Any, any, would you teach those?

You can't really hang a point on each one of those. Um, um, and you can almost go topical with that. And I'm not against the topical sermon. There are some passages that have one point. Have one point.

And by the way, um, all passages have a topic that God is writing about through them. Uh, so, um, expository preaching is topical preaching.

[29 : 32] But topical preaching is rarely expository preaching. It's almost never expositional. It's almost always impositional. And I, that may be overstating it.

But it's a lot harder if your approach is topically. And then, okay, then let me see what I can do with that. Um, but if your approach is expositionally, um, uh, the funeral, um, trying to comfort those that are grieving.

John 14 has, has the topic of let not your heart be troubled. Heaven. Um, uh, 1 Thessalonians 4. Uh, we sorrow not as others which have no hope.

There's topics to preach from. Uh, uh, a couples retreat. Um, Ephesians 5. You can go into Colossians. You can go Psalm 127. Um, there's passages that have topics.

Once I get in there, though, I'm still going to preach expositionally through that. And I, I don't know if that's getting too much, but that's me. That's, so, Pastor Gardner. How do I deal with, uh, my kind of offering to down and I'm preaching through the Bible.

[30 : 35] It can't help. I, there's, there's two, two times that I'm up in front of the people. It's money and message. Money and message. Money and message.

We just got done through financial Babylon. Revelation 18 collapsing. Um, and I taught it. I taught it. Uh, applying it. You can go several different directions applying it.

Um, obviously I took the opportunity to apply it on. Can you imagine how many missionaries we, and it was basically financial Babylon. People are living for self and, and, you know, the whole, taught through the passage.

But, um, can you imagine how many missionaries we can support of everyone in here tithe? Tithe, give offerings. Well, I can't even imagine how many buildings, how much outreach, how many people we impact, get saved. Um, there's, there's places where, um, you can have gobes and nails.

Um, and, and I think if you're like me, I shy away from talking about giving more than I should. I'll, I'll almost apologize for it. I've got other problems in the church.

[31 : 41] I've been able to deal with some problems in my church. I, you pretty, yeah. Eventually, eventually you start chasing your tail.

If, if you're basing your preaching on the problems in the church. Because as you're addressing that problem in the church, a lot of people are going unfed. And as they're going unfed, it's creating more problems in the church.

Okay, I finally got that one down. And there's three other problems over here. And I'm chasing over here. And I'm chasing over here. And I'm chasing over here. And pretty soon, instead of, uh, preventive maintenance by, by preaching and teaching the whole counsel of God, um, pretty soon it's, it's constantly corrective.

Uh, and that's where, that's where the tone starts to become. Preachers, man, just always, always nagging, always ripping, always telling, always straightening out. And, um, um, I'm for letting the Bible do that.

And, in, in a balanced way, um, and I know that was a setup question. But I'm, I'm not for chasing, uh, so I'm not, trust me, I'm not correcting Pastor Gardner. It's, uh, um, uh, it's, we need a balanced diet of the Word of God.

[32 : 48] Um, um, and we all have our hobby horses. Would everybody agree with that? We're all passionate about different things. We all have our hobby horses. We all have, um, if I'm going to just emotionally, arbitrarily, just personally decide what I'm going to preach, we, we all gravitate to certain things.

Uh, and, and I want to make sure that I'm not the one governing my preaching, the topics, the, the balanced diet. I want to make sure the Word of God, in fact, um, I don't know how pointed I, I can be, but, uh, can you turn off the, turn off the live stream?

Thank you.