

1. Reading and Preaching

Keyword for preaching: Disciplined-Engaging-Edifying-Passionate

1. Precept: the comprehensive character of the gospel

Acts

- Acts 20 – 2 x ‘I did not shrink¹ from...’ – v20 and v27
= v24 the *gospel* of the grace of God.

Romans

‘the gospel of God’ (1:1) = ‘my gospel’ (x2)

– God’s gospel is Paul’s gospel (Romans)

-promised beforehand through [God’s] prophets in the Holy Scriptures

- ch 5 - Adam the ‘type’ of Christ
- ch 15 - Promises made to patriarchs (hence no supersessionism)
- ch 15 - The root of Jesse shall come, he who rises to rule the Gentiles
- ch 4 - Abraham believed God...

- i.e., *comprehensive*, beginning at Genesis

and *focused* and *fulfilled* in Christ crucified, risen and returning.

2. The practice of *reading*

Key text: 1 Timothy 4:11-13

Let no one despise your youth,

but set the believers an example (γίνου...τύπος)

in speech and conduct (ἀναστροφῇ), in love, in faith, in purity.

Till I come, attend (πρόσεχε)

to the [public] *reading* of scripture,

to preaching (παρακλήσει),

to teaching (διδασκαλία).

Two aspects of apostolic ministry

i) *Oral*

Teaching of the apostles (διδασκίαν τῶν ἀποστόλων)

- Kerygma (κήρυγμα)

As in Acts 10:34-43, giving A-Z ‘shape’ to Mark

As in 1 Corinthians 15, focused on death, burial, resurrection & appearances of Christ

As in 1 Thessalonians 1:9-10

- Ethical instruction – e.g., 1 Thessalonians 4:1-6

ii) *Written to be read aloud* (as basis for teaching)

Jewish house churches were ‘messianic synagogues’ – Galatians 1:22; 1 Thessalonians 2:14

¹ὑποστέλλω – antonym of ἀποστέλλω.

Likely more churches than apostles
Therefore they needed texts to read
 Blocks that would become Mark
 Q, L, M that would become Matthew and Luke
 Miracle 'signs' that would become John

2C & 3C every NT MS (part or whole) is codex
- when almost all other ms (classical) is scroll
- codex for reading in church

Classical texts – no spaces or punctuation;
But NT texts have primitive forms of punctuation – to help reader.

Justin (mid 3C) – earliest account of church (Rome)
 Centred on reading Bible texts

Survey of reading in NT

Luke 1:1-4

*1 Inasmuch as many have undertaken to compile a narrative
of the things that have been accomplished among us,
2 just as those who from the beginning were eyewitnesses and ministers of the word
have delivered them to us,
3 it seemed good to me also, having followed all things closely for some time past,
to write an orderly account for you, most excellent Theophilus,
4 that you may have certainty concerning the things you have been taught.*

We learn x 5

Mark 13:14

*“But when you see the abomination of desolation standing where it ought not to be (let the reader understand), then
let those who are in Judea flee to the mountains.*

Colossians 4:16

*And when this letter has been read among you,
have it also read in the church of the Laodiceans;
and see that you also read the letter from Laodicea.*

Revelation 1:3

*Blessed is the one who reads [aloud] the words of this prophecy,
and blessed are those who hear, and who keep what is written in it,
for the time is near.*

We learn x 2

1 Corinthians 14:37

*If anyone thinks that he is a prophet, or spiritual,
he should acknowledge that the things I am writing to you
are a command of the Lord.*

2 Corinthians 13:10

*I write these things while I am away from you,
that when I come I may not have to be severe in my use of the authority
that the Lord has given me for building up and not for tearing down.*

2 Thessalonians 3:14-15

*If anyone does not obey what we say in this letter, take note of that person,
and have nothing to do with him, that he may be ashamed.
Do not regard him as an enemy, but warn him as a brother.*

We learn x 5

2 Timothy 3:16-17

*All Scripture is breathed out by God
and is profitable for teaching,
for reproof,
for correction, and
for training in righteousness,
that the man of God² may be competent, equipped for every good work.*

2 Timothy 2:15

*Do your best to present yourself to God as one approved,
a worker who has no need to be ashamed, rightly handling³ the word of truth.*

1 Timothy 4:13, 16

*Until I come,
devote yourself to the [public] reading of Scripture,
to exhortation,*

²Man of God' primarily refers to those who engage in ministry to others, but not exclusively.

³Literally, 'rightly cutting.'

to teaching.

Keep a close watch on yourself and on the teaching.

Persist in this, for by so doing you will save both yourself and your hearers.

We learn x 3

Bible is source of **certainty** (Luke 1:3), **blessing** from God (Revelation 1:3), **voice of God** (2 Timothy 3:16), **salvation** (1 Timothy 4:16).

3. Protection of pastor and people

4. Words to the heart

The saints need 'mending' – Ephesians 4:12; 2 Corinthians 13:11 ('the cure of souls')

Problem with seminary professors as models

Life is messy

Accordingly, preaching has to be **engaging** = relevant

a) as to a world-view that satisfies the mind.

b) as to a source of nourishment for the heart and soul.

Disclaimer

But...consider e.g., the place of 'things of the heart' in Gospel of John

7:37 If any one thirst, let him come to me.

As the scripture has said,

Out of his heart shall flow rivers of living water.

Now this he said of the Spirit, which those who believe in him were to receive.

(John is conscious of the coming of the Spirit).

The occasion: the Feast of Tabernacles; water is poured out from the temple

The scripture: Ezekiel 47 prophesied a *new* temple from which water went NSEW

- Cf. 19:30 Jesus said, 'It is finished (τετέλεσται) and *he* bowed his head and *handed over*' (παρέδωκεν) *the* [not 'his'] *Spirit*.
- Cf. 4:10 Jesus: 'If you knew the gift of God, and who it is who is saying to you, 'Give me a drink', *you would have asked him*, and *he would have given you living water*'.

Jesus died and rose to be that new temple to give *living water* to the *thirsty*.

- 14:1 'Let not your hearts be *troubled* (ταρασσέσθω⁴); believe in God, believe also in me....'
- 14:25 These things I have spoken to you, while I am still with you. But the Counselor (Παράκλητος), the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I have said to you. Peace I leave with you; my peace I give to you; not as the world gives do I give to you. Let not your hearts be *troubled*, neither let them be afraid.

In all of our preaching and teaching we need to remember that the people who sit in

5. The exegetical template

⁴John 5:7 (when the water is *disturbed*); 11:33 (Jesus was deeply moved in spirit and *troubled*); 12:27 (now is my soul *troubled*); 13:21 (when he had thus spoken he was *troubled* in spirit).

1. Is the text secure? Metzger.¹

2. Print text

as (a) sentence flow, or (b) line by line (comma to comma) to establish organic structure

underline word repetitions, items to investigate

note: rhetorical elements – parallelisms, *chiasma*, 'light to heavy' (e.g., Romans 5:12ff)

note: type/antitype [NT identification and escalation/supersession – e.g., John 3:14];

limit type/antitype to items clearly identified *in the text*

3. Context

Where does text come in overall flow of book?

What is the immediate context – before and after?

How does our text contribute to book overall?

4. Structure ('shape')

What events are going on/where/why/how/who?

Is the passage – narrative, poetry, prophecy, wisdom, apocalyptic, discourse, conversation?

Describe the structure – sections

Look at connectives, contrasts of ideas, phrases, people, events

5. Exegetical issues

Go back to printed text for underlined items needing explanation

- Note the connectors – 'for', 'because', 'therefore', 'wherefore', etc.
- Don't focus on the obvious
- Note the unique, the difficult, the contradictory, the paradoxical, the important
- Clarify words and phrases used
- Relate content of passage to the social, historical and religious background
- Grammatical matters²
- Verbs are important – statement, appeal, question, imperative, oath

6. Hermeneutical issues:

Cultural divide

Corinthians were former polytheists?

Women prophesying and head covering?

Readers of Hebrews as Jews?

Paul as a bachelor, pioneer self-supporting minister?

Readers of Revelation persecuted in seat of Roman power?

7. Theological issues:

- a. How our passage connects with the overall story of the Bible (Biblical Theology)
- b. How our passage connects with great theological themes (Systematic Theology)

8. Items 1-7 are preliminary work for the preacher that may not necessarily be visible in the finished message.

On the assumption that the preacher will do some work on message each day, items 1-6 need to be resolved by

Tuesday to allow time for thrust, application and content of sermon to be finalised.

Make it D-E-E-P	Disciplined	cover the bases as in the template
	Engaging	stories, illustrations, application

¹B.M. Metzger, *A Textual Commentary on the Greek New Testament* (UBS 2nd Ed., 2005).

²For NT matters see e.g., D.B. Wallace, *Greek Grammar Beyond the Basics* (Zondervan, 1997)

Edifying seek to 'build up'
Passionate seek the passion of the Holy Spirit

Give people something substantial and inspiring to take home.

1. Is the text secure?

Metzger notes several issues but not substantial.

2. Print text and underline items for research

- 1 *On the third day there was a marriage at Cana in Galilee,
and the mother of Jesus was there;*
- 2 *Jesus also was invited to the marriage, with his disciples.*
- 3 *When the wine failed, the mother of Jesus said to him,
 “They have no wine.”*
- 4 *And Jesus said to her,
 “O woman, what have you to do with me?
 My hour has not yet come.”*
- 5 *His mother said to the servants,
 “Do whatever he tells you.”*
- 6 *Now six stone jars were standing there,
for the Jewish rites of purification,
each holding twenty or thirty gallons.*
- 7 *Jesus said to them,
 “Fill the jars with water.”
And they filled them up to the brim.*
- 8 *He said to them,
 “Now draw some out, and take it to the steward of the feast.”
So they took it.*
- 9 *When the steward of the feast tasted the water now become wine,
and did not know where it came from
(though the servants who had drawn the water knew),
the steward of the feast called the bridegroom
and said to him,*
- 10 *“Every man serves the good wine first;
and when men have drunk freely, then the poor wine;
but you have kept the good wine until now.”*
- 11 *This, the first of his signs, Jesus did at Cana in Galilee,
and manifested his glory;
and his disciples believed in him.*

3. Context?

This is the *first* of series of 'replacement stories' in chapters 2-4.

- | | | |
|-----------------------------|---|--------------|
| - new means of purification | } | the |
| - new temple | } | post |
| - new birth | } | resurrection |
| - new worship | } | era |

Chapters 5-11 trace Jesus' rising conflict with 'the Jews', pointing to his death.

Chapter 12 is the 'bridge' from the 'signs' to that death.

Chapters 13-17 in the [Passover] meal Jesus prepares them for the future.

Chapters 18-19 narrate the arrest, trials and crucifixion of the lamb of God/King of the Jews.

Chapters 20-21 narrate three resurrection appearances

4. Structure

What kind of **literature**? Gospel narrative, including conversations.

Structure	vs1-2	<i>the setting</i>
	vs3-5	<i>the crisis</i>
	vs6-10	<i>the resolution</i>
	v11	<i>John's observation</i>

5. Exegetical Issues

Work through items underlined and research them in commentaries, dictionaries, lexicon.

Grammatically difficult is v4: "*O woman, what have you to do with me?*"

Identify items that you may give instruction on, distinct from items only for you:

NB the huge quantity water/wine involved; cf. other 'signs' in John.

Avoid making sermon a lecture and don't 'parade' your erudition.

Keep it straightforward; the Bible is for sheep not giraffes!

6. Hermeneutical Issues

Crisis of 'shame'/'loss of face' in Middle East (to the host); cf. 'western' attitudes.

The centrality of 'ablutions' in the Levitical culture; cf. prevalence of the *mikvah*.

7. Theological Issues

Critical to expound in terms of *this* Gospel's concerns:

- The incarnate 'creator-logos' who called his disciples for the first time reveals his truest self
- A pre-resurrection event narrated through author's *post-resurrection* eyes
 - 'on the third day...a marriage' } banquet of
 - 'the good wine...now' } the risen king
- Christ's wine (his saving death as the [Passover] 'lamb of God')
- *replaces* (= destroys) ritual purification of the Jews (τὸν καθαρισμόν τῶν Ἰουδαίων)
- Christ's affirmation of God's institution of marriage

Observation: The application of the passage is primarily christological/salvific i.e., that *we also* believe who Christ is and what he has done for us. Keep Biblical Theology issues in lesser perspective lest *John's concerns* are eclipsed.

8. Preparing the sermon

Items 1-7 should be resolved by say Tuesday/Wednesday in the week to allow the big emphases in the passage to get into the preacher's heart and mind. These are the preliminaries. It's now over to the preacher to construct an exposition that is D-E-E-P

Disciplined

Engaging

Edifying

Passionate

You may/or not be a 'famous' preacher, but if you follow these or similar steps you will be a faithful and effective pastor-teacher.