



Lifestyle Preaching Workshop



With Pastor Andy Addis

Welcome to the Lifestyle Preaching Workshop



Thank you for taking the time to develop your calling and gift sets. This seminar is alongside preachers both new and seasoned. By the title of this workshop, you have probably inferred that this is not a seminary course in hermeneutics, nor is it a field specialization like inductive preaching or Gospel as narrative. The focus of this workshop is the preacher as much as it is the sermon itself. The belief is that healthy sermons come from healthy ministers. The discussion will center on how to prepare, give and evaluate weekly messages as a product of healthy pastoral living! The goal of this workshop is to:

- make your preparation time better (if not shorter)
- your messages more connective
- you, the preacher, more satisfied with who you are and what you do.

But, like anything, there will be things in this workshop that resonate so loudly you will want to jump at the chance to try them out. And, there will be things that are an immediate, “No way.” It’s just like eating a campfire fish, eat the fish and spit out the bones. Hopefully, there will be something for everyone in the workshop.

Your speaker

Andy Addis is a pastor, leader, and author with more than 30 years of preaching experience.

Andy is celebrating 20 years of service at CrossPoint Church in Hutchinson, Ks. In 2002, this declining neighborhood church began the process of revitalization and is now a rural multisite network of churches with numerous locations throughout Kansas and a congregation of nearly 3,000.



Andy serves as the Volunteer Rural Strategist for the North American Mission Board RePlant Team and is the founding contributor to ReplantHub.com.

He also volunteers as the Heart Renewal and Evangelism Director for the Kansas Nebraska Convention of Southern Baptists.

Andy is the author of several books:

- **Reading It Right** - a tool for in-depth Bible study with thousands of copies in print.
- **Count It All Joy** - a 21-day devotional covering the Biblical book of James.

- **BLOTCH** - a children's book and parent resource produced by LifeWay and B&H Kids.
- **Doing More Together** - the story of CrossPoint Church and the principles learned in a 20-year revitalization turning a neighborhood church into a multisite reaching rurality.
- **Rhythms** - a long hard look at the complex and often soul-crushing industry that is the ministry and how to adopt healthy rhythms that are biblically based and move you from surviving to thriving

Andy has a Bachelor's and Master's degrees in communication from Fort Hays State University and a Master of Divinity with Biblical Languages degree from Southwestern Seminary in Fort Worth, Texas.

His professional background has provided him with several career opportunities that aid him as a communicator:

- College Instructor
- Radio On-Air Personality
- Newspaper Journalist
- Church Staff Member

Andy has been married to Kathy since 1994, and they have two wonderful adult sons: Noah and Nathan.

Introduction

Preaching is hard. Contrary to what most people in the pew believe (that preaching is only talking and you work one day a week), preparing a message and delivering it is one of the most exciting yet exhausting things the calling affords.

Some things that make preaching difficult include:

Impossible standards of preparation like one hour of study per minute of delivery

Being a preacher and a pastor at the same time

Knowing what to preach, what needs to be heard, getting it right, making a difference, and saying what needs to be said while not getting fired

It seemed to me early on that you had to pick one of two directions:

1. Either you committed yourself to the weekly wailing and gnashing of teeth as you afflicted your own soul for the hope of finding 30 minutes of brilliance you could share every week for the rest of your natural-born life.
2. Or, you could settle for mediocrity in your messages and enjoy your life just a little.

There had to be a better way!

That "better way" is something called Lifestyle Preaching. It's not about the preacher's lifestyle, and it's not even about discipleship practices. Lifestyle preaching is about generating weekly messages in the local church that flow much more organically from the preacher and much more connectedly throughout the congregation.

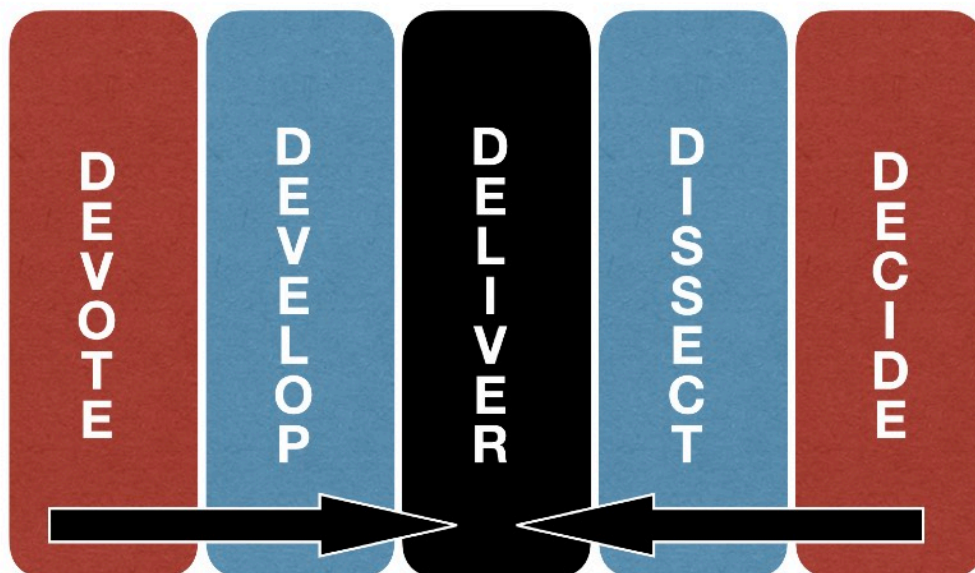


Let's define Lifestyle Preaching as *the merging of disciplined practices and intentional living to naturally produce messages that connect for change and preserve the life and family of the preacher.*

While this workshop will argue that Lifestyle Preaching will cut down on your overall prep time, giving you that time back for life and ministry, it actually increases the amount of time poured into your preparation. That's because while you're cutting down on the isolation, study, and "pound your head into the wall" time; you're using your entire life to produce a weekly message. So, you're pouring hours more into your sermon production as a Lifestyle Preacher.

The illustration below gives a birds-eye view of the Lifestyle Preaching practice, which includes these five columns: Devote, Develop, Deliver, Dissect, and Decide.

FIGURE 1 - The Lifestyle Preaching Model



To understand the difference between standard preaching practices and Lifestyle Preaching, consider this: almost all preaching books and training events Focus on only one or two of these columns. Almost all preaching instruction is about delivery or development and delivery. But if you look at these summary definitions, you'll see how Lifestyle Preaching encompasses much more than study and pulpit time.

Devote: The spiritual practices of the sermon giver are far more critical than one might think, and you probably already think they're pretty important. Additionally, the common thought that a preacher's devotional life and study life must be separate is counterintuitive and not scripturally based. Merging the devotional life, fixating on listening as opposed to learning, with weekly sermon preparation not only saves time but deepens spiritual connectivity and impact.

Develop: the development of content for a weekly message should be the task of a minister who will intentionally follow disciplined practices that are not limited to a single sit down of weekly study. Instead of microwaving a message on a Wednesday afternoon, let it stew in the crockpot of your life for a week and draw out a unique richness to you, the preacher for that specific congregation.

Deliver: The delivery of the message is more than just harkening back to your college speech and interpersonal communication class. And, it should be designed for far more connectivity than most homiletics courses teach. The Sunday morning delivery should result from multiple conversations, well-thought-out argumentation, and simple yet profound illustrations. No matter how far along you are on the preaching journey, we must remind ourselves that we can always "do better."

Dissect: While most preachers want to take the next hill every Monday morning, there are valuable lessons in the rearview mirror. Evaluating the weekly message is truly the only way you will ever improve. And, genuine evaluation needs to go beyond asking your spouse, "How was that?" Inviting evaluation and structuring the conversation is the best way to see what you can't see in yourself.

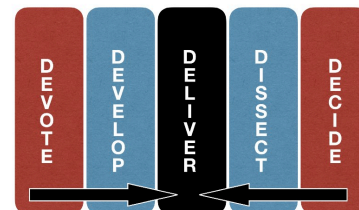
Decide: The message is over and the evaluation completed, so we're ready to move on to next Sunday, right? Maybe, or maybe not. Healthy messages come from healthy message givers, and a massive part of Lifestyle Preaching is taking care of the preacher and the preacher's family. Preaching, pastoring, and doing everything you do 50 to 52 weeks a year will end up giving you only one thing, the law of diminishing returns. How do you establish healthy rhythms that will keep you in the game to the end? It begins with making healthy decisions before it's too late.

So, that's the outline for the workshop. For some of you, Lifestyle Preaching would mean going all in and abandoning any thought of mediocrity moving forward. For others, it will mean pulling back on some preparation patterns to replace them with lifestyle practices. But, whichever category you fall into, this workshop hopes to produce healthier messages from healthier messengers.

So let's begin at the beginning and talk about what it means to DEVOTE.

DEVOTE: where the devotional life and sermon come to meet

Devote: The spiritual practices of the sermon giver are far more critical than one might think, and you probably already think they're pretty important. Additionally, the common thought that a preacher's devotional life and study life must be separate is counterintuitive and not scripturally based. Merging the devotional life, fixating on listening as opposed to learning, with weekly sermon preparation not only saves time but deepens spiritual connectivity and impact.



No preacher would deny the truism that a personal spiritual life is foundational to effective service in ministry. A good tree can't bear bad fruit, so a healthy spiritual pastor is needed to produce healthy spiritual sermons. This is a foundational issue.

But, there is a common belief among professionals in the pulpit that the devotional life and the sermon production life must be entirely separate. If that's a belief that you hold, let me describe it in other ways:

- The preacher's devotional life must be siloed and separate from his preaching life.
- The preacher's devotional life must be compartmentalized away from his preaching life.
- The preacher's devotional life should not connect to his preaching life.

If the above descriptions do NOT sound good to you, then good for you!

But, where are the spiritual support and scriptural evidence for making such a claim? It appears to be very difficult to support that separation from biblical underpinnings.

Although they are impossible to interview, it appears many of the old preachers like Jonathan Edwards, Charles Finney, C.H. Spurgeon, Martin Luther, and most of the ancient fathers did not distinguish between personal study and preaching study. They just lived in the word, and the word flowed out of them. (Sounds a little like Lifestyle Preaching)

However, the goal of devotional life in Lifestyle Preaching is not sermon preparation. If it was, that's not devotional life. It's sermon preparation. But instead, the devotional

life is about preacher preparation, and there are three ways that the preacher's preparation and devotional life may interact with the weekend message:

- It may be directly connected
- It may be tangentially connected
- It may not be connected at all

In Lifestyle Preaching, the devotional life is just another part of the preacher's life that helps produce godly messages regularly. Sometimes their devotional life leads to something that needs to be shared directly, or sometimes it's not for anyone except the preacher themselves to hear and know.

But this brings up the heart of the issue: in Lifestyle Preaching, the devotional life of the preacher is not about acquiring knowledge. It's about learning to listen to the Lord.



In Lifestyle Preaching, the devotional life is essential because a sermon is not the product of effort. It is the fruit of a relationship. A good sermon must come from a life that consistently connects with God.

So Lifestyle Preachers must ask themselves, "Why?" What is the purpose of a devotional life? What should it produce in the life of the devotee? So let's try and answer that question about the purpose of a devotional life:

Is the purpose of a devotional life to increase biblical and theological knowledge?

No. That's too cerebral. It's only a fraction of the purpose.

John 5:39–40 (ESV): You search the Scriptures because you think that in them you have eternal life; and it is they that bear witness about me, 40 yet you refuse to come to me that you may have life.

Is the purpose of a devotional life to prepare for teaching and leading?

No. That's misdirected. It makes you think everything you learn is for someone else.

2 Timothy 2:15 (ESV): Do your best to present yourself to God as one approved, a worker who has no need to be ashamed, rightly handling the word of truth.

Is the purpose of a devotional life to pursue spiritual growth and discipleship?

No. That is works. It makes it a pursuit of self and self-effort

Ephesians 3:14–19 (ESV): For this reason I bow my knees before the Father, 15 from whom every family in heaven and on earth is named, 16 that according to the riches of his glory he may grant you to be strengthened with power through his Spirit in your inner being, 17 so that Christ may dwell in your hearts through faith—that you, being rooted and grounded in love, 18 may have strength to comprehend with all the saints what is the breadth and length and height and depth, 19 and to know the love of Christ that surpasses knowledge, that you may be filled with all the fullness of God.

Is the purpose of a devotional life to develop your connection and relationship with God?

Yes. This is the top-tier purpose. All the others happen under this heading.

Psalms 16:11 (ESV): You make known to me the path of life; in your presence there is fullness of joy; at your right hand are pleasures forevermore.

The truth is each of the above answers to the question has a place in devotional life, but they all must submit to the primary objective of spending time in the presence of God. Every spiritual discipline, from Bible study to prayer to service, is simply an act of works until it is focused on one direction... being in the presence of God.

FIGURE 2 - The Devotional Model



If this is true, all discipleship activities must chiefly pursue the presence of God as their primary focus. It's not the activity that transforms us but the presence of God. Our devotional life must be a pursuit of the presence of God.

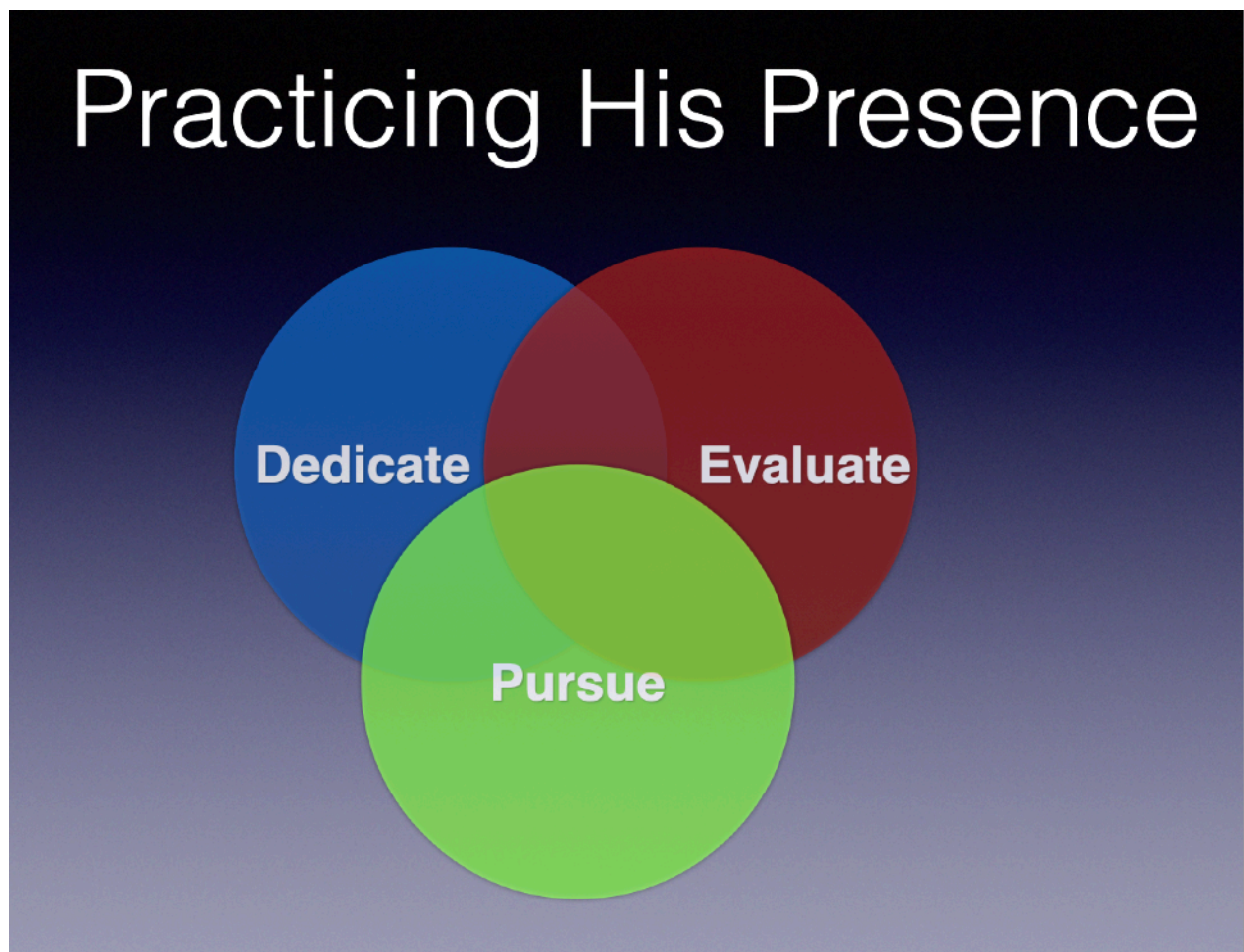
Discipleship, growth, intimacy and all the benefits of a deep spiritual life are not the product of your disciplines, but His presence experienced through those disciplines. That's why a devotional life for the Lifestyle Preacher is essential to the weekly sermon whether or not the content from your prayer closet and the content of your bulletin notes are the same.

So, the goal is not to get better at Bible study or be more diligent about your prayer life. The goal is to practice being in His presence! When that occurs, remarkable things will flow from the preacher's life.

In Lifestyle Preaching, every devotional opportunity should reflect three components: dedication, pursuit and evaluation.

- **Dedicate:** To set the intention of your heart in the direction of being in God's presence for whatever activity or discipline you embrace.
- **Pursue:** To make your goal the pursuit of intimacy with God through whatever activity or discipline you employ.
- **Evaluate:** To respond relationally to the lessons learned through whatever action or discipline you utilize.

FIGURE 3 - The Practice of Presence



Let's apply each of these components to commonly practiced spiritual disciplines.

Bible study –

Dedicate: Prayerfully seek to hear God's voice before you read a word of scripture. Engage with Him prayerfully, asking for the ability to listen to Him speak in the black-and-white of what you read.

Pursue: Read the text conversationally. If you believe it's God's word for you, read it as though it were a letter or a story told to you from the mouth of God Himself.

Evaluate: Journal your thoughts and learnings responsively. Have a conversation with God as He spoke from the pages of the Bible. You respond in the pages of your journal. Let a conversation between the two of you pour out via your own hand.

Prayer –

Dedicate: Before engaging in a time of prayer, quiet your own life and listen. Remember that half of communication is talking, but the other half is listening. Do your best to hear the still small whisper of God invite you into the conversation.

Pursue: Pray conversationally, occasionally stopping to allow God to respond to you. Prayerfully listen and, with expectation, receive a word back from the Lord.

Evaluate: Use a journal to record your conversation. Sometimes writing out your prayers slows you down enough to have a conversation. And, should you hear the Lord speak back, make sure you write that stuff down!

Service –

Dedicate: Set the intention of your time or act of service by dedicating it to the Lord and seeking his presence in the Lord. Make your act of service an act of worship and expect to be in His presence.

Pursue: Serve congregationally, recognizing that where ever two or more are gathered, He is, that God inhabits the praises of His people, and that while working with others in the service of the Lord, you are also in the presence of the Lord. The Great Commission states that He will be with us always.

Evaluate: Experience the afterglow with those who join you in service. Testify immediately what God has done and what each of you heard from the Lord. Celebrate that you were allowed to serve Him together!

You may have noticed a few recommendations to journal. This is not just for those who like the pen and paper, but for the Lifestyle Preacher, it is also an important aspect of a devotional life:

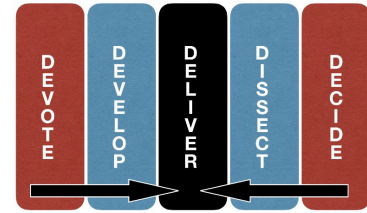


- Yes, your kids and grandkids may enjoy going through your journals when you are long gone, and hopefully, your journals will be an inspiration.
- Yes, putting pen to paper slows down your thoughts and allows you to process what you're hearing and learning more effectively. It's just science.
- But most importantly for the Lifestyle Preacher, the journal becomes a paper of record so that you don't have to be distracted by the thought, "man, I need to remember this for the message!" When you journal responsively through your devotional life, you don't have to take a sidenote or think about remembering something for the sermon because you always have a record of whatever God's doing in your head and heart. Your devotional life is just your devotional life, which is part of your whole life. You are a Lifestyle Preacher.

It's important to remember that a devotional life doesn't always have to be the same thing; you may benefit from changing things up from time to time. Thirty years of arising at 5 AM to pray for 30 minutes and complete your read-the-Bible-through-in-a-year plan may be a great discipline, but the goal is to be in God's presence and hear from Him. Sometimes you might need to take a walk, sing some hymns, lay on your face in the living room and sob out of gratitude, or whatever needs to take place for you to hear from Him... That is the way of the Lifestyle Preacher!

Develop - engaging in the intentional practices of study and preparation

Develop: the development of content for a weekly message should be the task of a minister who will intentionally follow disciplined practices that are not limited to a single sit down of weekly study. Instead of microwaving a message on a Wednesday afternoon, let it stew in the crockpot of your life for a week and draw out a unique richness to you, the preacher for that specific congregation.



There's no getting around it. If preaching is hard, then part of the reality is that its difficulty comes from necessary disciplines like study, research and practice! It's no different in Lifestyle Preaching. But, the periods of study are less about singular times of isolation and more about being a continual learner from start to finish.

One of the necessary learning curves for the Lifestyle Preacher is to get comfortable with being "undone." This kind of thinking breaks from traditional sermon prep in many ways:

- Study begins as soon as the next sermon is your next task.
- Study actively starts and stops as the preacher wrestles with the passage.
- Study needs to find breakpoints where we "let it rest."
- Study only concludes once the sermon is delivered.

The pattern of continual study up to the very moment of presentation helps ensure you are preparing with a design that enables you to speak what the word of God says and keeps you from using the word of God to say what you want to say.

Some people want to study for the weekend message immediately or early in the week. Other people pray and mull things over till later in the week when they study. Some people pull out the Saturday night special again and again.

But the Lifestyle Preaching practice takes the whole week to process the message:

- You should consider every phase of your preparation as a processing time for the message: Bible study, language study, prayer, etc.

- Remember that your message does not contain any State Secrets, and it's an excellent plan to conversationally process your thoughts for an upcoming message with other preachers, congregation members and friends.
- Using all week to process and study means accumulating more than you should share. One pastor (hyperbolically, I suppose) once shared that the best sermons only offer 10% of what God has revealed.

The point of weeklong processing is that you use your life from week to week as a lens through which to see the message allowing you to:

process deeper

connect with real-life more naturally

develop a piece of shepherding leadership as opposed to a seminary book reports

The following development process assumes that the passage selected for the weekend message is a completed task. Very often, Lifestyle Preachers will find comfort in preaching whole books of the Bible for a variety of reasons:

There's no weekly need to "figure out" what to preach.

After the initial study of the author, culture, timeframe, etc., that study does not need to be reproduced week to week, only book to book.

In a culture where average church attenders are in-house 1 to 3 times a month, the consistency of preaching through a book at least allows them to stay connected to a series.

DEVELOP 1-

Let's look at a potential study process that begins with some intentional academic disciplines. Depending on the length of the passage, this process can take from one to three hours, and it comes early in the week to allow sufficient time to process in other ways before delivery on the weekend. Here are the individual elements:

- Study the passage by reading it in at least 5 to 10 different translations (for example, ESV, CSB, NASB, NIV, KJV, YLT, RSV, NLT, AMP, Message)
- Study the passage using three different commentaries of three different calibers like easy, moderate and challenging (for example, easy- The Bible Knowledge

Commentary¹, moderate - The New American Commentary², challenging - The Word Biblical Commentary³)

- Study the passage at the language level using resources suitable to your training (no training - the KeyWord Study Bible⁴, some training - Strongs Concordance⁵, trained - Low Nida Index⁶ (Greek))
- Rewrite the passage in your own words using as few of the words from the original translation as possible

The Following pages will use the above system to look at a single verse of text as a model and practice: Philippians 1:6

⁶ And I am sure of this, that he who began a good work in you will bring it to completion at the day of Jesus Christ.

¹ Edwin A. Blum, "[John](#)," in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, (Wheaton, IL: Victor Books, 1985).

² The New American Commentary. Nashville: Broadman & Holman Publishers, 1996.

³ Word Biblical Commentary. Dallas: Word, Incorporated, 1999.

⁴ Key Word Study Bible, AMG PUBLISHERS, 2013.

⁵ Strong, James. *New Strong's Guide to Bible Words*. Electronic ed. Nashville: Thomas Nelson, 1997.

⁶ Johannes P. Louw and Eugene Albert Nida, [Greek-English Lexicon of the New Testament: Based on Semantic Domains](#) (New York: United Bible Societies, 1996).

Philippians 1:6 - Text Comparison

ESV

And I am sure of this, that he who began a good work in you will bring it to completion at the day of Jesus Christ.

CSB

I am sure of this, that he who started a good work in you will carry it on to completion until the day of Christ Jesus.

NIV

being confident of this, that he who began a good work in you will carry it on to completion until the day of Christ Jesus.

KJV 1900

Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ:

NLT

And I am certain that God, who began the good work within you, will continue his work until it is finally finished on the day when Christ Jesus returns.

NASB95

For I am confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus.

The Message

There has never been the slightest doubt in my mind that the God who started this great work in you would keep at it and bring it to a flourishing finish on the very day Christ Jesus appears.

YLT

having been confident of this very thing, that He who did begin in you a good work, will perform it till a day of Jesus Christ.

AMP

And I am convinced and sure of this very thing, that He Who began a good work in you will continue until the day of Jesus Christ [right up to the time of His return], developing [that good work] and perfecting and bringing it to full completion in you.

Commentary Study -

EASY

Great confidence gripped the apostle as he thought and prayed for the Philippians. The perfect tense of the Greek word translated being confident indicates that Paul had come to a settled conviction earlier and that he still was confident it was true. What was he so confident and sure of? It was that God would most certainly continue on to completion the good work He had begun in them. That good work was their salvation. It may also have included their fellowship and sharing of their bounties with Paul.

Paul had no doubt that God would continue in the Philippians what He had begun to do in them. God would work in them until the day of Christ Jesus. In 2:16 Paul called this “the day of Christ.” Though Paul did not know when that day would occur—when all believers would be caught up to meet the Lord in the air—he did know that God would continue the work He had begun in His own children.⁷

MODERATE

The second characteristic of Paul’s thanksgiving for the Philippian believers was that he prayed with confidence. That confidence was based on the working of God in their midst, not in his own ability or persuasiveness. Two matters emerge as significant emphases: the nature of the work in the Philippians and the time orientation involved.

God began the work in the church. Obviously if he starts something, it will reach completion. Paul easily moved between the tensions of human agency and divine initiative, accepting both in a natural way. The Philippians had a partnership with Paul, but God actually worked it in them. Both the contrasts between these two realities and Paul’s comfort with each deserve attention.

What work had God begun? Referring to the immediate context only, some interpreters prefer to explain it as the support the church gave to Paul. They say Paul meant the “sharing in the gospel.”¹² The rule of context always guides the interpreter, but it is conceivable that Paul may have drawn on the wider context of Christian experience as well. The experience of God’s grace always lay under the surface of Paul’s words. Most likely that is true here since a reference to the support seems awkward.¹³ Further, how does the reference to the “day of Christ” relate to their completion of the gift? Did Paul expect them to continue supporting him until the second coming?

⁷ Robert P. Lightner, “[Philippians](#),” in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 649.

Paul had a general Christian characteristic in mind when he made this statement. Even those who interpret the passage as referring to the specific financial gift normally generalize it somewhat. They refer to the spirit which produced the gift or the opportunity and responsibility of supporting the gospel.¹⁴ It is more likely, however, that Paul saw the Philippians' generosity as evidence of the grace of God in their lives, and in this text he spoke to that grace. In 2 Cor 8:7, a passage that urged the Corinthians to be like the Philippians in giving, Paul urged the development of the grace of giving. Giving evidenced the maturity of their thought and action. The good work in 1:6 refers to what lay behind their generosity, the calling and Christian maturity of the church.

Since Paul spoke of the work beginning and ending, that he had only their initial salvation experience in mind is unlikely. He also had in mind an ongoing process of growth in the Christian's life (Phil 2:12). The whole salvation process, particularly the progressive element, is what Paul meant here. Since God began a work of Christian growth, evidenced by their giving, he would complete that growth.¹⁵

Paul expressed the confidence that the growth would take place "until the day of Christ Jesus." He glanced backward to their salvation and forward to the completion of their character when the Lord returns. No doubt the reference to the "day of Christ Jesus" is the "day of the Lord" so common in the Old Testament (Joel 2:1; Amos 5:20). The question is why the end times were included at this point. Although Paul could have thought in terms of the imminent coming of the Lord, he also was more aware of a delay than earlier in his ministry.¹⁶ Paul's use of the phrase "until the day" actually called to mind the consummation of the present age. It was Paul's way of making two emphases: sanctification was an ongoing process and the process would continue to the end of the age. At that time the believers would be complete in character. They needed not to fear the judgment which characterized that day.¹⁷

Some scholars take the confidence to be directed to the church at large, rather than to individuals within the church.¹⁸ The plural "you" makes the text uncertain, and it could have been addressed to the church collectively. On the other hand, the distributive plural commonly occurs in the epistles. It seems better here. Paul's thankfulness came with the confidence that God would work in the individual Christians until the day of Christ. This confidence occurred for two reasons. First, Paul was confident that what God began God would complete, and his words came from a deep conviction that God worked in them. Second, Paul saw the manifestations of their

right relationship with God. Their gift evidenced their Christian maturity. Since God worked in them and they responded, Paul's confidence was justified.⁸

CHALLENGING

πεποιθῶς αὐτὸ τοῦτο, “and I am sure.” This translation must not be allowed to obscure the fact that the participle πεποιθῶς, lit. “being confident,” depends on εὐχαριστῶ, “I thank,” making clear that Paul's thanks to God are accompanied closely by his confidence in God. Confidence permeates Philippians, much like joy. Paul's fellow Christians are made confident by his imprisonment and thus daringly preach the gospel without fear (Phil 1:14). Paul himself is confident that he will be released from prison (2:24); he is confident that he thus will continue to be around to stimulate the church at Philippi to joy and faith (1:25). But the basis for such confidence is the Lord; yet he expresses uncertainty as to the outcome, and 1:25 is modified by his conclusion at 2:17. It is a confident certainty about life that finds its locus not in human decisions, whether to Paul's apparent advantage in life or death, but in the character and acts of God. Here in 1:6 Paul is confident about the church of Philippi because he is confident in God who is at work in the church (cf. 2:13). Holloway (Consolation in Philippians, 89) thinks that the Philippians did not share this confidence and “had begun to question their contribution” (κοινωνία). But there is no evidence for this supposition.

The phrase αὐτὸ τοῦτο, lit. “this very thing,” need not be made much of, as though it might be important to identify its antecedent. Such universal adjectives as τοῦτο, “this,” were popular in Koine as in classical Greek and had a strong tendency simply to pass over to the accusative of general reference. Thus πεποιθῶς αὐτὸ τοῦτο means “confident with just this confidence” or “I am sure” (BDF §154).

ὅτι ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον ἀγαθὸν ἐπιτελέσει ἄχρι ἡμέρας Χριστοῦ Ἰησοῦ, “that God who began this good work through you [or, in you] will bring it to completion at the day of Christ Jesus.” ὅτι, “that,” introduces the object of Paul's certainty: “I am sure that God will finish what he started!” What God started Paul describes as ἔργον ἀγαθόν, “a good work,” a phrase that cannot be shaken loose from its immediate context and be interpreted primarily in terms of “God's redeeming and renewing work” in the lives of the Philippians (Martin [1959]; see also Jones, Barth, J. J. Müller, Hendriksen, Caird; Marshall, 12, calls attention to a recurrent theme in the letter, that of Christians' growth involving their own efforts [2:12–13]). Rather ἔργον ἀγαθόν, “a good

⁸ Martin says, “The Philippian church will be preserved to the end time” (65). Richard R. Melick, *Philippians, Colossians, Philemon*, vol. 32, The New American Commentary (Nashville: Broadman & Holman Publishers, 1991), 57–59.

work,” finds its explanation in the fact that the Philippians were partners with Paul in the gospel (v 5) and shared their resources with him to make the proclamation of the gospel possible. This “sharing in the gospel” is the good work referred to here (cf. 2 Cor 8:6). Alternatively, it may simply be the gospel itself, as we note below.

The word ἔργον, “work,” may have brought to Paul’s mind the creative activity of God. For he very likely stood in that tradition of thinkers who referred to creation as God’s ἔργον, God’s “work” (cf. Gen 2:2–3; 4 Ezra 6:38, 43; G. Bertram, TDNT 2:629–30). If so, then Paul would have viewed this “good work” he mentions here not as some accomplishment that the Philippians could justly take credit for by themselves. Rather he would have seen it as the creative activity of God, something God initiated (ἐναρξάμενος) and something that he alone would bring to completion (ἐπιτελέσει) by means of (ἐν) the Philippians (ἐναρξάμενος ἐν, “who began ... in or through,” does not demand the idea of “in” or “within” [cf. Gal 3:3], for ἐναρχέσθαι simply means “to make a beginning” and ἐν can be instrumental [“through”] as well as local [“in”; BDF § 219 (1)]; ἐν ὑμῖν, “in you,” may also be rendered “among you,” as in the parallel use of the phrase in Phil 2:13 [against Silva, 55]). As in the first creation God accomplished his work (ἔργον) by his word—4 Ezra 6:43: “His word went out and the work of creation was done forthwith” (cf. 4 Ezra 6:38; see J. M. Myers, I and II Esdras, ab 42 [Garden City, NY: Doubleday, 1974] 204)—so now in the new creation God will accomplish this “good work” (ἔργον ἀγαθόν), that of advancing the gospel by human means and, in this instance, by the Philippian church. This conclusion also supports the view that the “good work” is the gospel message and ministry (so Holloway, Consolation in Philippians, 90, who takes the “good work” as the gospel mission itself [τὸ εὐαγγέλιον] and renders ἐν ὑμῖν as “among you”; Stowers, “Friends and Enemies,” 117, notes how the text is set in the frame of “a larger narrative about God, Christ, and Paul”). Many commentators prefer to give an exclusively local sense to the phrase ἐν ὑμῖν, “in you”; i.e., God is the one who is “at work in you” (Phil 2:12) to transform either the individual’s personal life or corporate life, or both. See Comment on Phil 2:5 for more interpretation of the phrase ἐν ὑμῖν, “in you.”

Paul envisioned that the good work, which God started and which was now being carried on by the Philippians, would reach its completion at the day of Christ Jesus. That is to say, Paul was certain that the Philippians would never waiver in their generosity, would never cease sharing their good gifts to help spread the gospel, until the Parousia, the return of Christ, took place—that final event of history, which he believed was near at hand (Phil 4:5). This “day of Christ Jesus” (also referred to as the “day of Christ” [Phil 1:10]; the “day of our Lord Jesus” [1 Cor 1:8]; the “day of the Lord” [1 Thess 5:2]; the “day of judgment” [1 John 4:17]; the “day” [1 Thess 5:4]; “that day” [2 Tim 1:12]; and the “day of wrath” [Rev 2:5]; cf. Kramer, Christ, Lord, Son of God, 139)

very likely brought the idea of judgment to Paul's attention since it was an expression that had its origin in the OT concept of the day of Yahweh, a day of darkness and gloom and wrath (Joel 2:2; Amos 5:20), often thought of in popular expression as Israel's promotion, but reinterpreted to mean judgment on Israel. Paul perhaps has the prophetic sense in mind. This day would test the deeds of humankind with fire (1 Cor 3:13) and the works of the Philippian church as well. But Paul anticipated that day without alarm. Knowing the Philippians, he was confident that when their "work" (ἔργον) was examined, it would be pronounced "good" (ἀγαθόν; cf. Phil 2:16; 4:1). Otherwise, the adjective "good" refers not only to human character or responsibility but also to God's sovereign work in grace (so Gen 1:31).

Other interpretations of v 6, such as those that apply its words to "a more comprehensive work of grace in the hearts of the believers (in general), affecting both (their) inner disposition and (their) outward activity" (J. J. Müller), must be considered secondary to that given above. The context does not permit any of them to be primary. It does not follow, however, that they cannot be right by extension. For when God is involved, whatever he begins already has the end in sight. The completed state already exists in the divine initiation. It is the nature of God that this be so. For what God creates he brings to completion (cf. Isa 48:12, 13; 44:6). So if God calls the community to faith, he stands also at the end of the call to bring each member to the desired goal of their faith—the salvation of their souls (cf. 1 Thess 5:24; see also 1 Cor 1:8, 9; 2 Cor 1:8; 2 Thess 3:3; cf. Gnllka).⁹

⁹ Gerald F. Hawthorne, *Philippians*, vol. 43, *Word Biblical Commentary* (Dallas: Word, Incorporated, 2004), 23–25.

Language Study

The English-Greek Reverse Interlinear New Testament English Standard Version¹⁰:

πεποιθώς pepoithōs And I am sure

verb, active, singular, nominative, masculine, perfect, participle, 1st person, present

Sense: to be convinced – to be persuaded or sure of the truthfulness or validity of something.

Louw-Nida to be certain, to be sure, to be convinced

BDAG convince; persuade, appeal to; cajole, mislead; win over, strive to please; conciliate, pacify, set at ease/rest; depend on, trust in; be convinced, be sure, certain; be persuaded, believe; obey, follow; be persuaded by someone, take someone's advice; obey, follow someone; be convinced, certain

ἐνάρχομαι enarchomai begin

verb, aorist, singular, nominative, masculine, middle, participle, middle deponent

Sense: to begin (start) – to take the first step or steps in carrying out an action.

Louw-Nida to begin, to commence

BDAG begin

ἔργον ergon work

noun, accusative, singular, neuter

Sense: work (product) – a product produced or accomplished through the effort or activity or agency of a person or thing.

Louw-Nida work, task

BDAG deed, action; work, occupation, task; product, undertaking, work; thing, matter

ἀγαθὸν agathon good

adjective, accusative, singular, neuter

Sense: good (moral) – of moral excellence.

Louw-Nida good, goodness, good act

¹⁰ Exported from Logos Bible Software, 2:05 PM August 22, 2022.

BDAG useful, beneficial; good things, possessions.

ἐπιτελέσει epitelesei to completion

verb, future, active, indicative, third person, singular

Sense: to complete – to bring to a whole, with all the necessary parts or elements.

Louw-Nida to complete, to finish, to end, to accomplish

BDAG end, bring to an end, finish; complete, accomplish, perform, bring about;
fulfill

REWRITE

Original: Philippians 1:6 And I am sure of this, that he who began a good work in you will bring it to completion at the day of Jesus Christ.

In your own words:

After taking these study steps, it's time to practice a key component of Lifestyle Preaching: let it rest! To the best of our ability, we think that's what this word means throughout the Psalms: Selah. Take a beat, take a walk, take a nap or even take the day... but you've got plenty rolling around in your head and heart right now, and it might be time to take a break and give yourself some Lifestyle Preacher processing time.



DEVELOP 2 -

Let's look at a potential study process that begins with some intentionally creative disciplines. This should be where your knowledge becomes an outline that the hearer can easily connect with and see obvious implementation points.

Several goals or objectives can mark this kind of outline:

- Your outline should reflect one solitary point even if there are several outline levels, as each one supports that point.
- Your outline should not be long or complex. Passages that require lengthy, complex outlines probably should be preached over multiple weeks

While there are many ways to get to a quality outline focusing on one point, one traditional understanding comes from Dr Albert Fasol. He was a legendary preaching professor at Southwestern Baptist Theological Seminary. In summary, Here is a look at his flow from text to outline:

Biblical Text → Single Meaning → Timeless Principle → Major Objective of the Sermon (MOS) → Title → Outline

So, long before the outline takes shape, a decision is made about the title, which reflects the major objective for that sermon that comes from the timeless principle born out of a single meaning produced from the text.

In the practice of inductive Bible study, you learn that every passage has multiple gems, but there is usually one gigantic diamond in every cave/passage. The task of the

Lifestyle Preacher is to choose whether or not you're preaching on that diamond or one of the other gems, but try to avoid doing both. Craig Groeschel, Pastor of Life Church, says that if you chase two rabbits, you'll lose them both."



So here is the decision point: God's word is living and active and can speak a thousand different things, but what is the one thing He is trying to say through you this weekend

to them specifically? You'll be able to come back and preach this passage from a different perspective later, but now you must commit yourself to a single path for this message because the rest of your preparation depends on it.

Picking one intention from the passage may seem difficult, but it's actually a blessing:

- If you're a long-term pastor, it means there is more to preach out of the same passage when it needs to come up again.
- Picking one salient point means you've cut down on all kinds of preparation and work for things you don't have to cover.
- Having that kind of clarity gives you the ability to have a laser-like focus in preparation for you to become surgical as opposed to shotgun.
- Finally, a decision to follow a single solitary point born out of study and prayer gives you confidence that you are preaching with the Holy Spirit wants you to preach, amen and hallelujah!



So, it's time to Fasol this thing! To make some decisions and clarify the rest of your Lifestyle Preaching week. Using the method described above, it simply fills in the blanks:

Biblical Text:

_____ Philippians 1:6 _____

Single Meaning:

Timeless Principle:

Major Objective of the Sermon (MOS):

Title:

Outline:

_____ SELAH... why don't you let it rest before you outline _____

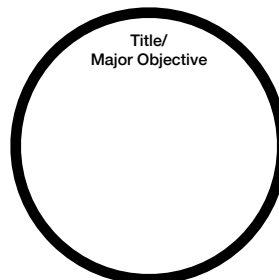
DEVELOP 3 -

Let's look at a study discipline that helps us effectively outline for sermon's major objective.

One fundamental way to discover the outline hidden within the text is by going back to the Journal for some mind mapping. One definition for mind mapping is this: "A Mind Map is an easy way to brainstorm thoughts organically without worrying about order and structure. It allows you to visually structure your ideas to help with analysis and recall."

Start with a blank page and put your title/major objective in the middle circle. Then, start drawing legs and connections related to that point from the text and your study. You will most likely see with some practice that from that solitary thought are 3 to 5 supporting thoughts stemming from the passage. And although the wording still needs fleshing out, you're starting to see your outline!

FIGURE 4 - The Mind Map Exercise



Once you connect your lines to your major objective, it's just a matter of word-smithing to get the right outline. Remember these principles:

- Less is more. No one will remember details from the message, but if all points lead to one point, they might retain that.
- Clear over creative must become your discipline. Avoid the cluttered creativity even if you love awesomely alliterative allocution or prevail with pop-culture-produced puns.
- Since three is the number of the Trinity and six is the number of the devil, 3 to 5 points are ideal. And, even though Jesus is represented by the number seven, remember that you and I aren't Jesus.

FIGURE 5 - The Outline

Title: _____

Point 1: _____

Point 2: _____

Point 3: _____

Point 4: _____

Point 5: _____

Now it's time for the Lifestyle Preacher to let it rest! - SELAH

DEVELOP 4

Let's look at a study process that helps us create quality teaching content with intentionally detailed disciplines.

So you have a passage, a major objective, a great outline, and now you're ready to preach, right? Hold your horses. Let's put some meat on those bones.

Wayne McDill, Senior Professor of Preaching at Southeastern Baptist Theological Seminary, teaches a sermon preparation method that is second to none. His structure teaches that every point on your outline must contain four elements: examine, argue, illustrate, and apply.¹¹

Examine – This is the actual examination of the text, the teaching of the word concerning language, culture and theological understanding.

Argue – This is answering unasked questions by putting yourself in the sceptic's position. It is arguing with yourself publicly, gaining credibility, and pursuing the issues being asked internally by the hearer.

Illustration -More than just story-telling, statistic-giving, or laugh-inducing, it's using entertaining language which takes the argumentation or the examination further and fosters retention via artistic craftsmanship.

Application – A cognitive change or an emotional response which produces next steps or lead measures that allow the hearer to live out the teaching.

These four elements can become an internal framework for hanging your outline on fundamental speaking principles. Using these four elements regularly allows several advantages:

- Fleshing out the sermon becomes a systematic routine and reproducible weekly.
- The formula allows you to speak untethered to your notes when presenting as you understand where each point is going.
- These four elements force the preacher to cover more ground and answer more questions than they usually would from their own perspective and devices.
- These four elements force the preacher to be more well-rounded in presenting biblical teaching and don't allow them to rest in their favorite/easy grooves.

¹¹ <https://www.lifeway.com/en/articles/pastor-balance-four-critical-elements-preaching>

FIGURE 6 - The Content

Pick one outline point and “flesh” it out

EXAMINE:

ARGUE:

ILLUSTRATE:

APPLY:

Finally, some concluding sermon development issues:

- It is possible to develop all four elements on the same day. Still, as a Lifestyle Preacher, it's best to divide them up, letting life happen in between (SELAH), using the time to process each step internally and externally.
- Message construction becomes more routine with a pattern like this, allowing the preacher time to focus on a spiritually-led version of the craft. Taking multiple days to write the sermon bathes it more in prayer, gives the opportunity creatively to devise ways to communicate, and gives more time for God to speak to the preacher before the preacher speaks to the people.

A weeklong preparation cycle and constant processing allow you to get ahead of the social media curve and think through some "pull quotes" to be used in your message giving, followed by promotional pieces following the message.

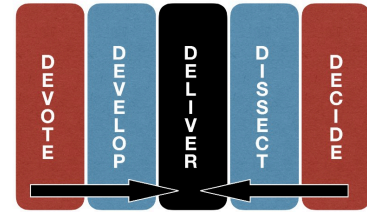
Returning to our beginning, remembering that one of the goals of the Lifestyle Preacher is to become comfortable with the "undone," there is another advantage. Once the passage is studied on Monday or Tuesday, an outline is written Wednesday and maybe fleshed out Wednesday night or Thursday. The preacher can enjoy learning from other messages on the same passage before their delivery:

- **A new message-** Finding a contemporary preacher who has preached on the same passage is easy with almost any podcast app using this search formula: sermon - book - x:xx. You'll be able to find a variety of messages on virtually any passage and probably pick some favorites to return to, as well as cross some off the list you never want to hear again.
- **An old message-** CS Lewis recommended that you read one old book for every new one, which is very often good advice for sermons. If you listen to or watch a new sermon, consider scrolling through your archives or searching online for a sermon preached before digital recordings. There are massive volumes of print works from Martin Luther to Charles Spurgeon and many others.

This final exercise of listening to others preaching the same passage is not only good for the preacher's craft, but it also challenges his own spiritual life to advance. It is also a way to harvest illustrations, powerful quotes, and teaching lines that you may not have discovered without an outside influence.

DELIVER: preaching that connects and makes a difference

Deliver: The delivery of the message is more than just harkening back to your college speech and interpersonal communication class. And, it should be designed for far more connectivity than most homiletics courses teach. The Sunday morning delivery should result from multiple conversations, well-thought-out argumentation, and simple yet profound illustrations. No matter how far along you are on the preaching journey, we must remind ourselves that we can always "do better."



The true purpose and benefit of Lifestyle Preaching are that it focuses on being accurate to the text yet relatable. The message's presentation should be born out of an evident life living that message.

A few introductory points on engaging and purposeful presentations of gospel sermons:

- A reminder that clarity over cleverness is preferred. The only people who genuinely enjoy the ridiculously clever are the preachers themselves.
- The presentation of the gospel should always be gospel first, text-oriented, with Jesus as the hero and nothing else in competition.
- Long sermons do not mean better sermons. If you can make the point in 20 minutes, drop the mic and move on!

A few things from the hearers perspective:

- While you may have a fantastic outline, it's essential to signpost as you present. The hearer will find you more credible and understand your points more quickly if they follow your outline.
- Outlines with a connected introduction and conclusion are received as a complete thought—warning: Church announcements and promotional pieces within the introduction or conclusion are often detractors of Bible teaching.
- A surefire way to create well-received introductions and conclusions is to form an "inclusio." This literary device means that in the conclusion, you refer back to something obvious from the introduction, and in the hearer's mind, it ties the entire message together.

Let's look at some delivery tips for each of the four outline elements: examine, argue, illustrate and apply.

Examine:

- The preacher should not share absolutely everything they know about the text. If they do, they either did not study enough or preached too long.
- Don't out-punt your coverage. Transparency is not always something we voluntarily offer, and if language study is not our forte, don't make it the backbone of your message delivery. Everyone will know, and it will diminish the God-given message that you do have.
- Ensure that the biblical text is the topic, not a commentary blog post or other things about the passage.
- Be familiar enough with the Bible study that you are free of your notes but not so afraid to reference them and leave out important content.

Argue:

- When speaking for the skeptic and discussing argumentation, ensure you are not demeaning.
- Find a point of connection in argumentation and offer some vulnerability about having similar questions in your own life or at least that it is something about which they should not be embarrassed.
- During argumentation, it is encouraged to slow your pace in tone and speak more like a consoling counselor than a heralding preacher.

Illustration:

- Illustrations can be humorous, informative, and emotional, but they should not distract from the overall message or dominate the time spent delivering it.
- Your family members should always approve illustrations using your family. And if there is any chance someone might consider it embarrassing for a wife or child, the preacher should make sure they declare their permission to share the story.
- Great illustrations are simple, and object lessons involving everyday items will cause everyday recall, which is the goal.
- Consider using its polar opposite if an illustration is needed but hard to create. For example, if you'd like to use a story of victory, a story of abject failure might give the same preaching power.

- A Lifestyle Preacher needs to keep an easy-to-reference catalog of potential illustrations they harvest from their life, conversations, reading, media, etc.
- One way to collect that data is to create a notes file on your phone so that you can immediately log illustration ideas as you experience them.
- However, long-term storage of illustrations requires a database for preservation and easy referencing. A simple spreadsheet may suffice, but investing in an app to do the work for you might be beneficial. One suggestion is Tap Forms¹².



Application:

- While this workshop previously instructed the Lifestyle Preacher to use all four elements on each point, the application may be the exception. There will be sermons where the application best fits the end with a singular next step.
- Application is often the most challenging concept to include because of the difficulty of having specific actions and next steps. The degree of difficulty in including application may also be a key to its importance.
- The application should not appear as a thing to do but as a response in worship.

One of the difficulties for a preacher is understanding their audience. A professional business communicator will spend time doing what is known as audience analysis, trying to understand education levels, age, the understanding of the jargon, etc. For most preachers in the church, this means childhood through senior adult and very little education to highly educated. So two suggestions:

2. Let your sermons mirror public media, which targets readers at an 8-grade reading level. It's not exactly the lowest common denominator, but it is a mid-range of academic understanding that will hopefully cut a wide swath of connectivity in your audience/congregation.
3. Yet, always include something for the long-term believer and Bible student who's probably heard most of this before. Generally, lifelong churchgoers are excited if there is one new insight, fact or bit of understanding.

This way, the preacher will have the best chance of reaching most of their audience.

¹² <https://www.tapforms.com>



Engage the senses: for most of the years, the church has existed as primarily an auditory experience. Only in the mid-to-late 1800s did the Gutenberg press give us print copies of Scripture that were more widely accessible, but now we live in a day and age in which multimedia is the norm in every aspect of life except the church. An influential Lifestyle Preacher will try to engage the senses:

See it: Spend time on your visuals, use your screens, and let people see what you're saying.

Hear it: People understand that a preacher will be heard, but spend time with your sound team to ensure that the audio levels and quality are where they need to be. A little money spent in this area can have a huge payoff.

Feel it: Giving the congregation a copy of a sermon outline with blanks to fill in causes them to engage at a tactile level. There are many studies which show that writing causes retention.

Say it: This is not about you, preacher. It's about them. A call and response in the early church was a good way of engaging the crowd, but it is more critical in today's highly distracted and multimedia world. Have them repeat words, phrases and pieces you want them to ingest spiritually.

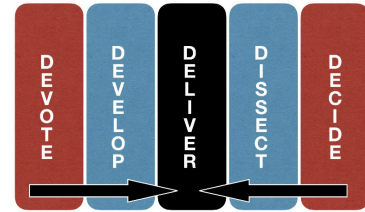
Taste it: Yes, this is the hardest one, but the description of odorific and culinary things can often conjure tastes. Describing a barbecue or descriptively referencing your favorite dessert can often create watery mouths in the congregation. But, never forget the opportunity to engage this sense during the Lord's Supper.

One final suggestion for presentation is to use a handwritten journal. If you are a manuscript preacher, you have stacks of papers. If you're an iPad guy, then you scroll through your message. But, there are some distinct advantages to going the journal route:

- A handwritten version of your outline fosters your own retention when you deliver the message. Having a short form version of the outline that came out the end of your fingers before coming out the end of your lips helps the mind recall what it needs to recall.
- A handwritten journal will not run out of batteries nor receive a syntax error.
- A series of handwritten journals on your bookshelf will keep a record of what you have preached and what sermons illustrations you have used for future reference, plus that shelf of books looks really cool.

DISSECT: every well-lived sermon deserves a decent autopsy

Dissect: While most preachers want to take the next hill every Monday morning, there are valuable lessons in the rearview mirror. Evaluating the weekly message is truly the only way you will ever improve. And, genuine evaluation needs to go beyond asking your spouse, "How was that?" Inviting evaluation and structuring the conversation is the best way to see what you can't see in yourself.



A pastor's willingness to evaluate his sermons is a sign of spiritual maturity and is not the same as receiving criticism from people with ulterior motives. It is an endeavor to be thankful for the calling that you have received and a desire to use well the gifts God has bestowed.

A good Lifestyle Preacher will consistently practice two levels of evaluation: self-evaluation and external evaluation.

There is probably nothing more brutal than listening or watching yourself speak. Yet, the benefit of such a discipline is that it is worth the pain:

- You will most likely notice verbal and nonverbal habits that you have formed which are distracting. Honestly, the people who love you won't tell you, but they notice. They will stay there if you don't see them and change them. Forever.
- You will most likely notice your strengths, which is good. It's possible to shore up some weaknesses, but your best bet is to run hard and fast at the things that you already do well.

More critical than self-evaluation is a good outside evaluation. The qualifier of "good" is because asking your wife in the car on the way home, "So how'd I do?" is not good external evaluation practice. For those of you doing multiple services, please get in the practice of doing an on-the-fly evaluation by asking a staff member or volunteer to watch your first message and help you do better for the rest of the weekend. This kind of evaluation is usually tricky to start as the evaluator avoids giving any constructive comments until they believe they are safe to offer an actual evaluation. Once they do, you will love this invaluable practice. But, beyond the "on the fly" help, you need to participate in deep-dive evaluations:

- This can be another staffer.
- It could be a fellow pastor in the area (you can exchange evaluations).
- Or, it could be a trusted long-term church member who would constructively help.

But, most importantly, if we ask someone to evaluate our messages, we must give them a framework, or we're asking them for the impossible. On the next page is a two-page evaluation form used by the teaching team of Crosspoint Church to evaluate themselves and their location pastors every single time they speak.

FIGURE 7 - The Evaluation

Sermon Evaluation Guide



Preacher: _____ Date Sermon Delivered: ____ - ____ - ____
 Evaluator: _____

What are the two best things about this message:

1.

2.

SECTION 1

EXEGESIS/THEOLOGY	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
The preacher clearly taught the context of the passage	1	2	3	4	5
The sermon revealed the main point of the text	1	2	3	4	5
The preacher clearly preached Jesus from the text	1	2	3	4	5
The preacher made a clear connection to the Bibles relevancy to today	1	2	3	4	5

Total: _____

Section 2

STRUCTURE	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
Was a central theme/topic easy to identify	1	2	3	4	5
Each point contained Scripture explanation	1	2	3	4	5
Each point contained idea argumentation	1	2	3	4	5
Each point contained engaging/appropriate illustration	1	2	3	4	5
The elements of explanation, argumentation, illustration and application were balanced	1	2	3	4	5
The structure of the message was clearly signposted	1	2	3	4	5

Total: _____

SECTION 3

PRESENTATION	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
The intro was engaging and appropriate to the text	1	2	3	4	5
The main idea was clearly presented throughout the message	1	2	3	4	5
The preacher appropriately referenced notes and technology (not distracting)	1	2	3	4	5
The preacher's pace was engaging	1	2	3	4	5
The preachers range of inflection was effective	1	2	3	4	5
The preachers body language assisted in communicating the message	1	2	3	4	5

Total: _____

SECTION 4

APPLICATION	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
The preacher made clear and helpful application of the text to various types of people	1	2	3	4	5
The sermon was gospel-centered	1	2	3	4	5
The preacher presented next steps to respond to the sermon	1	2	3	4	5
The preacher was firm, but full of grace	1	2	3	4	5
The preacher displayed care for the congregation and appropriate humility	1	2	3	4	5
I would have wanted my non-Christian friends to hear this sermon	1	2	3	4	5

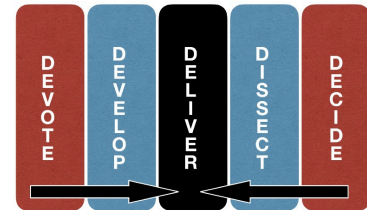
Sub-Total: _____

Total (all four scores, out of 100): _____

Other comments (encouragement or critique) or suggestions do you have?

DECIDE: The determination to be a healthy model

Decide: The message is over and the evaluation completed, so we're ready to move on to next Sunday, right? Maybe, or maybe not. Healthy messages come from healthy message givers, and a massive part of Lifestyle Preaching is taking care of the preacher and the preacher's family. Preaching, pastoring, and doing everything you do 50 to 52 weeks a year will end up giving you only one thing, the law of diminishing returns. How do you establish healthy rhythms that will keep you in the game to the end? It begins with making healthy decisions before it's too late.



The word decide comes from the Latin word "to kill." We see it in words like homicide, suicide, genocide, etc., so the concept is this, to make a decision is to kill off the other options; to be so committed to a course of action that you have burned the ships and are committing yourself in a particular direction.

At this point in the workshop, you've established a devotional life, prepared a message, delivered it well, evaluated your work, and you should be done, right?

No. You're not done because you remember that it takes a good tree to bear good fruit, so it's time for you to decide to be a healthy believer and a healthy preacher consistently offering healthy teaching.

As a Lifestyle Preacher, it is monumentally vital for you to establish healthy rhythms in your life that will sustain you for the long haul of ministry.

It is no secret that many in ministry struggle with burnout, but what if that was because there was a secret they were missing? Well, maybe not a secret, but at least a forgotten truth.

The Bible speaks of some healthy rhythms to be kept by everyone in God's creation, and we can only assume that disobeying those might have serious

consequences. Imagine running a piece of machinery hard and directly contradicting its owner's manual. You could expect malfunction after malfunction until you have a breakdown.

The Lifestyle Preacher needs to remember that all of your life affects the messages you preach, so taking care of you is a massive piece of the process. Let's start by honestly evaluating where we are.

Recognizing the Terrain

<u>What we say</u>	<u>What we mean</u>
Nothing happens w/o hard work	My effort is most important
Hard work pays off	Success is dependent on me
Sacrifice is sanctified	God wants me to do this
It's my responsibility	No one else can
It's just a season	No idea when things get better
Give it all	Overwork (burnout) is the expectation

A Personal Story

Excerpt from "Rhythms," a personal testimony

"I've only pastored two churches in my professional life, one as I attended and graduated seminary and one after. This is the story of life in that church fresh out of seminary!

We moved back to Kansas, 60 miles from where I grew up, after attending seminary in Fort Worth. Called by Westbrook Baptist Church, a small neighborhood church in the rural community of Hutchinson, Kansas, that I knew well because they had the best facilities for our annual Central Baptist Association meetings when I was youth pastoring in college.

They had been a strong church seeing their heyday of attendance in the 1990s of about 400 weekly. They had been through a traditional three-phase building program and were just a few months shy of burning the note and being debt-free. That was the good side of the story.

Why would they hire a young punk right out of seminary? Well, they'd been without a pastor for a couple of years. Financially things were getting tight. Membership had dropped off and attendance even more. Nobody wanted to move to a rural community to try and restart a ministry that looked like it was on the downward side of the life cycle.

That's where we come in, and this story takes a turn. This is not a book about church strategy, replanting, or revitalization, so let me summarize and say that God showed up fantastically.

That little church made a remarkable turnaround. In the first year, it started seeing an attendance near its historical high of 400; they dropped the median age by almost 20 years and added two additional services to their weekly calendar for all those new young families.

Over the next two years, growth became exponential, and we bought an old Big A Auto Parts store across town to start another service. A year after that, we identified more than 200 people from a city half an hour away attending and decided to start a service there. Soon after, two churches in our association asked if they could partner with us and become a part of our tribe. We started launching other locations in rural Kansas.

Things were blowing and going as I could never have imagined. I was now leading a network of churches, and we were making headway in rural communities where the church had been on retreat for years. Developing leaders and preaching at multiple locations was my weekly task, sometimes speaking up to 10 times in four locations over seven days.

We were the darling of our association, and our Director of Associational Missions was constantly thinking of ways that we could influence other churches and help reach new locations. The state convention was patting us on the back and using us as an example, helping open doors for us to find new leaders. The North American Mission Board even invited me to present our model at one of their national meetings.

As a recent seminary grad, everything was winning... except for me, a few years into this new ministry.

There's a little veterinary clinic just outside a town called Hoisington, Kansas, which is midway between two of our locations known as CrossPoint Hays and CrossPoint Hutchinson (yes, we changed our name to CrossPoint when we became a multi-location congregation).

I remember that veterinary clinic not because I used it but because one afternoon, when travelling between those two locations and knowing that going home meant more meetings and speaking, I was done.

I remember the gravel parking lot popping under my tires as I pulled off the highway. I remember my hands shaking but barely noticing because of the head-spinning I was experiencing. I had hardly put the truck into park when I lost it.

I sat in the driver's seat sobbing like a baby, uncontrollably weeping and trying to figure out why.

I knew I was exhausted, but I'd been tired before. I knew I was behind, but God always provides. I knew others before had done more and done it better; that wasn't any help.

I remember thinking some thoughts that, at the time, I was not willing to say out loud, ideas like:

- God gave me everything I wanted, and now I don't want any of it.
- All my prayers have been answered, and I'm still not fulfilled.
- I can't live this way.

I had heard about people hitting a wall, and I'm sure this was my turn. I did not remember hearing how people drove away after hitting the wall. That would've been helpful.

As I sat there, head on my steering wheel, trying to recover, I knew that we had so many plates spinning there would certainly come a crash if something didn't change. Worse still, I knew that crash would have a name, mine.

I pulled out my Palm Treo (go ahead, you Millennials and Z's, it's okay to laugh) and began typing a letter to our personnel team. That letter confessed that I was not well even while everything was good and the ministry was healthy.

I remember trying to reassure them that I was not losing it (a lie) and that I knew things would be okay (another lie). But, I needed to reach out because I needed help and that the practice and pace of CrossPoint would kill me or the ministry without some change.

I hit send. I felt like a failure. I questioned whether I should be in the chair of leadership. I wiped my nose and gathered myself enough to drive home.

By the time I got home, there were already a couple of personnel team members on my front porch. I did not know if this would be a reckoning or restoration. It was the ladder.

They embraced my wife and me, and even as I type these words, I tear up thinking about their compassion for me with no judgment, just a sincere desire to help the one leading them.

Their immediate plan was for me to take two weekends off (not including the weekend starting the next day, "We don't know how to fix that," they said). They also said they would require me to take a couple of months off next summer; one of them had heard about a sabbatical and thought that's what I needed.

After a few moments of feigned strength and pretending I did not want what they were offering, I relented. They asked me my favorite places to go and offered to fly me there and pay for whatever might be a healing activity. I picked Colorado Springs and a prayer retreat. In retrospect, I probably should've picked Rome, right?

Those two weeks were healing, and the prayer retreat was exactly what I needed. I returned hopeful about a more extended break just a few weeks away in the summer and was eager to make plans to make it a healthy and productive time.

My personnel team's plan for my family and me made me feel incredibly valued and gave me hope.

The extended sabbatical I was able to take during the following summer was everything I hoped for as well: refreshing, educating and restful. I know it was a generous time away because, in the last week or two, my family started getting itchy about wanting to go back to normal, and so did I!

Now, let me erase the images of rainbows and unicorns we just conjured. About one month after returning to my office's quietness, I remember having that horrible feeling that included dread, exhaustion and everything I felt back in that parking lot months ago. How could this come back so soon? I've done everything they told me to do. What must be wrong with me?

I remember thinking, "I cannot wait another ten years to catch my breath with another sabbatical!"

This time, with much more trepidation, I typed another letter to our personnel team explaining how grateful I was for what they've done but that I was still at my wit's end and broken. Again they did not come back with shame or unreal expectations but instead responded, "Then let's figure out what we need to do to keep you healthy for the long haul."

The rest of this workshop describes the fantastic pathway, solution, idea, whatever you want to call it that we came up with to meet that need.

While I don't want to give away the details of it right now, let me say that what we came up with at that time is why I was able to write this book so many years later.

It's the reason God has allowed me to stay in the same place, pastoring the same growing congregation for 20 years.

It's the reason God has entrusted us with a ministry reaching 14 locations with nearly 3,000 in attendance each weekend across rural Kansas.

It's the reason I'm blessed with such a healthy family, including a wife neck-deep in ministry with me and on her own and two adult sons committed to the Lord and ministry as a career.

It's why I can balance these church responsibilities, my volunteer role on the state staff of our convention, and offer services as a rural strategist for the North American Mission Board.

It's not a program or a plan but a return to God's purpose and strength at His pace. You'll have to trust me for now, but in a few pages, I'll share the amazing blessing God gave us to make ministry life sustainable.

Doing things His way moved us from barely surviving to thriving. No, obedience is never an easy fix. Still, our story begins with my complete collapse and failure, followed by fundamental changes and uncomfortable new norms... and it leads to the best life I've ever lived.”

How We Cope With The Weight

<u>Approach</u>	<u>Result</u>
Breaks	BandAid Fix
Balance	You aren't that good
Delegation	Only Works on paper
Rhythm	Long term Biblical solution

A Biblical Argument for Rhythm

Genesis 2:1–3

1 Thus the heavens and the earth were finished, and all the host of them. 2 And on the seventh day God finished his work that he had done, and he rested on the seventh day from all his work that he had done. 3 So God blessed the seventh day and made it holy, because on it God rested from all his work that he had done in creation.

- God established a 7 day rhythm
- God said 1 of 7 was made “holy”
- God did not do this because He was tired

Exodus 20:8–11

8 “Remember the Sabbath day, to keep it holy. 9 Six days you shall labor, and do all your work, 10 but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, you, or your son, or your daughter, your male servant, or your female servant, or your livestock, or the sojourner who is within your gates. 11 For in six days the LORD made heaven and earth, the sea, and all that is in them, and rested on the seventh day. Therefore the LORD blessed the Sabbath day and made it holy.

- God made this rhythm a commandment
- We are to make 1 of 7 days “holy”
- We are horrible at keeping this commandment

Mark 2:27–28

27 And he said to them, “The Sabbath was made for man, not man for the Sabbath. 28 So the Son of Man is lord even of the Sabbath.”

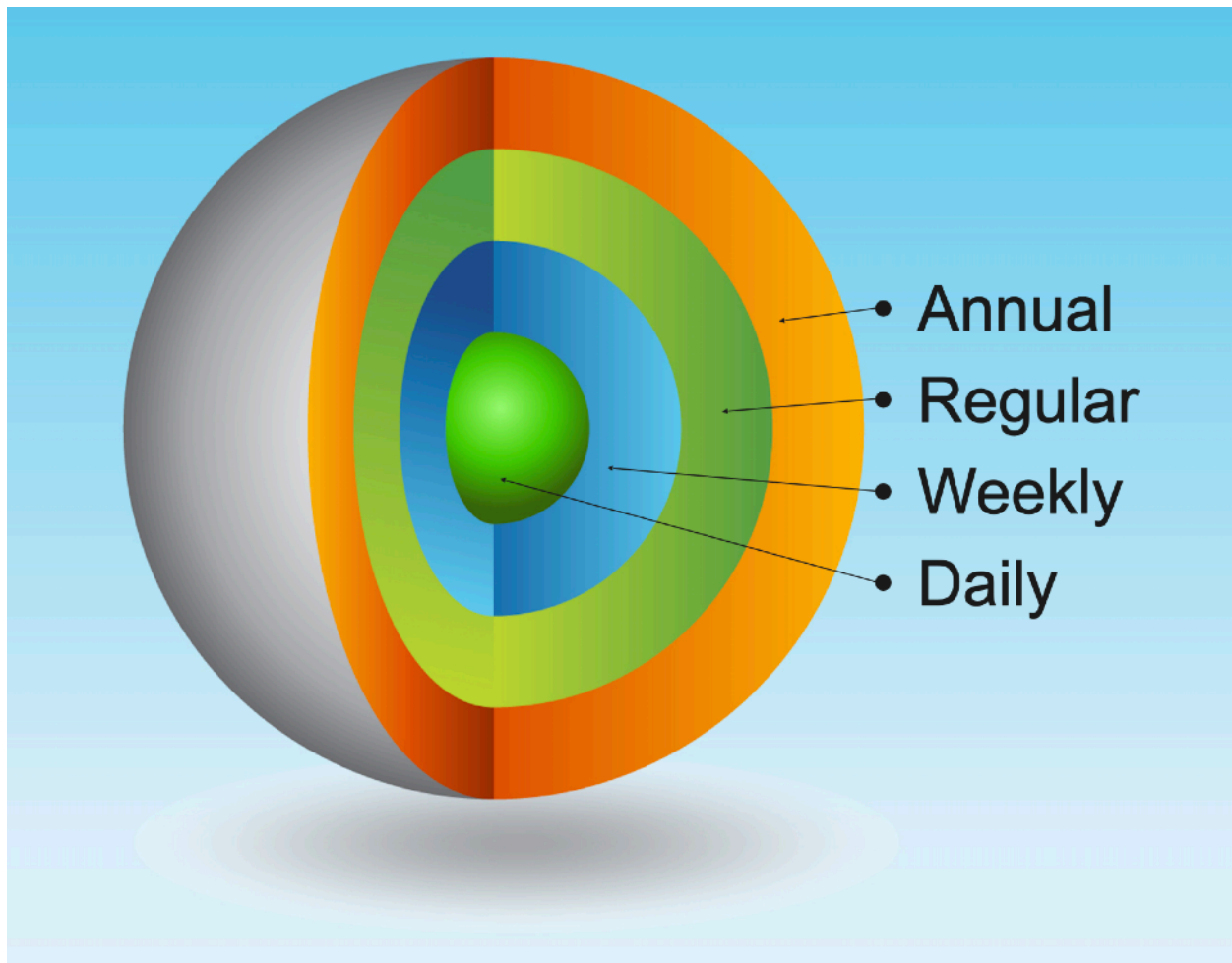
- The Sabbath is a gift to you
- The Sabbath is for you
- Sunday will NEVER be your Sabbath

While it's hard for any Bible-preaching pastor to argue with the 4th Commandment, it is not hard to ignore it. But, doing so is sin and leads to an unblessable position!

This workshop teaches that a seven-day cycle can be seen as a rhythm that has benefits to be offered in cycles beyond the work week.

4 Key Areas To Establish Rhythm:

FIGURE 8 - The Four Rhythms



Making the argument that the Biblical model of the seven day week and day of rest is a good model to overlay another arenas of life, consider the benefits of finding that rhythm:

- Annually
- Regularly
- Weekly
- Daily

An Annual Rhythm

Take 1-3 weeks of annual, structured break.

- **1/3 Rest** - Not a family vacation, but a true recoup and disconnect. This will differ from individual to individual, but the result should be the same: Rest.
- **1/3 Study** - This study is not the same as your regular studies. It's something different, to expose yourself to a new interest and make yourself more "interesting."
- **1/3 Planning** - Turning your face back toward the job, but dedicating a week to Big picture planning and getting a 30K foot grip: teaching calendar, capital campaign, discipleship restructuring, etc.

The annual rhythm is scalable and can fill any time frame. For example, one week annually could be two days of rest, two days of study, two days of planning and a Sabbath.

Your Annual Sabbatical Plan (worksheet):

Dates you will take your sabbatical:

Start ___/___/____

End ___/___/____

First third rest details:

Second third study details:

Third third planning details:

Enlist a small team of 3 to 5 friends/leaders who will pray for you up to and through the sabbatical as you share the above details with them.

A Regular Rhythm

Take one weekend off every seven weeks.

The benefits are tremendous:

- You and your family get to be normal every other month.
- You create a week of margin six or seven times a year.
- You create space to develop others.
- You change the grinder mentality of the traditional church.
- You have a rhythm of hope because a break is coming.

Most preaching pastors will plan this and then chicken out, but a disciplined and accountable practice has benefits beyond the Lifestyle Preacher, extending to everyone they love.

Your Sabbatic Break Plan (worksheet):

Dates you will take your sabbatic breaks:

1 ___/___/_____

2 ___/___/_____

3 ___/___/_____

4 ___/___/_____

5 ___/___/_____

6 ___/___/_____

7 ___/___/_____ (optional, on some years however the calendar falls)

Who will cover for you on your sabbatic breaks:

1 _____

2 _____

3 _____

4 _____

5 _____

6 _____

7 _____ (optional, on some years however the calendar falls)

Destination/Plans for your sabbatic breaks:

- 1 _____
- 2 _____
- 3 _____
- 4 _____
- 5 _____
- 6 _____
- 7 _____ (optional, on some years however the calendar falls)

Consider projects to focus on during the margin of your sabbatic breaks:

- 1 _____
- 2 _____
- 3 _____
- 4 _____
- 5 _____
- 6 _____
- 7 _____ (optional, on some years however the calendar falls)

Enlist a small team of 3 to 5 friends/leaders who will pray for you up to and through the sabbatical as you share the above details with them.

A Weekly Rhythm

Protect one day weekly to honor the Sabbath. Set apart and different from other days.

A few points to remember:

- This should not be debatable... it's the 4th commandment.
- It's not going to be on a Sunday.
- It's not going to look like work.
- It deserves to be promoted and protected.
- It's a day designed and set apart for you.
- It's a way to model God's grace and grateful obedience to your congregation.

As with all of these rhythms, there will always be exceptions. An unexpected funeral, catching a seasonal bug, or a family crisis will all alter your plans. Establishing a weekly rhythm is not about legalistic perfection but about healthy practices and making personal progress.

Your Sabbath Day Of Rest Plan (worksheet):

Dates you will take your sabbatic breaks:

- 1 Day you will schedule as a "day off": _____
- 2 Day you will schedule as a backup "day off" when the plan is interrupted: _____

Create a list of things you would "love" to do as a day of rest:

- | | |
|---------|---------|
| 1 _____ | 4 _____ |
| 2 _____ | 5 _____ |
| 3 _____ | |

Create a list of things that will be hard to avoid that might ruin a day of rest:

- | | |
|---------|---------|
| 1 _____ | 4 _____ |
| 2 _____ | 5 _____ |
| 3 _____ | |

Create an "all day" appointment that "repeats weekly" on your calendar and pray: 1) for strength to be obedient to the fourth commandment and 2) a prayer of gratitude for the gift of weekly sabbath rest from the Lord.

A Daily Rhythm

Every day has three parts: Morning, Afternoon, and Evening. Protect one of them for you & your family.

Practicing the day part rhythm:

- Plan in advance for the days you are sure when your daypart will be.
- Figure out when to evaluate the rest of your days.
- Put them on the calendar as unavailable, so you have a good answer when something tries to steal them.

Day part scheduling is life transformative and one of the subtle changes that can positively impact your family.

Your Day Part Plan (worksheet):

Fitting your planning style, when would be the best time for you to choose the following days protected day part (check one):

- The evening before the day
 The morning of that day

What days on your schedule are consistent enough that you can usually know which day part must be protected? Circle all that apply:

Monday – Tuesday – Wednesday – Thursday – Friday – Saturday – Sunday

For the days selected above in which you can make consistent calendaring decisions, which day part will you choose to protect for each (circle one) (draw a line through your day off):

Monday	(Morning / Afternoon / Evening)
Tuesday	(Morning / Afternoon / Evening)
Wednesday	(Morning / Afternoon / Evening)
Thursday	(Morning / Afternoon / Evening)
Friday	(Morning / Afternoon / Evening)
Saturday	(Morning / Afternoon / Evening)
Sunday	(Morning / Afternoon / Evening)

Where you have been able to identify consistent days and which day part to protect, add that to your calendar as "blocked time" that you are unavailable using the repeat weekly function. As you get in the habit of daily identifying which day part to protect, add that to your calendar to make sure that you don't infringe on your own well-being.

Implementation

- Don't get fired
- Pick the most important and move in this direction
- Refer a friend

Take Care of Yourself:

- Diet
- Exercise
- Devotional
- Dates
- Family
- Hobbies
- Friends

Thank you

A personal note from your presenter:

Preaching is just a part of who you are, but when you become a Lifestyle Preacher, you get part of your life back to put more of your life into your messages. I pray this has been a valuable time and will be even more beneficial in the days ahead!

You are appreciated, and the work you do is essential. You are not alone, and you are making a difference. When you think you don't have what you need, remember that the Holy Spirit of God is inside you, the Lord and Savior Jesus Christ leading you, and the God of the universe is over you.

More of Him, less of me

A handwritten signature in cursive script that reads "Andy Addis". The signature is fluid and elegant, with a prominent initial 'A' and a long, sweeping underline.

Andy Addis

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NOTES: