

EXPOSITORY PREACHING LAB - PMSE8301
New Orleans Baptist Theological Seminary
Professional Doctoral Program
Summer 2025

Dr. Mark Tolbert
Professor of Preaching and Pastoral Ministry
mtolbert@nobts.edu

Mission Statement

New Orleans Baptist Theological Seminary and Leavell College prepare servants to walk with Christ, proclaim His truth, and fulfill His mission.

Course Description

This seminar is built around a selected Preaching Conference on location – specifically the SBC Pastor’s Conference June 8-9, 2025 (students will participate in the entire conference and are responsible for all conference registration fees in addition to the course tuition). Students will hear and evaluate the sermons of all conference keynote speakers/preachers. Students also will complete assignments to enhance their own preparation and delivery of expository sermons.

Student Learning Outcomes

1. Value expository preaching as a primary function of pastoral ministry;
2. Be able to apply expository preaching principles in order to articulate the philosophy of expository preaching to others;
3. Be able to distinguish sermons that have expository elements and those that do not;
4. Demonstrate effectiveness in preparing and delivering expository sermons.

Course Teaching Methodology

This course will be composed of reviewing assigned books prior to the conference, Discussions Pre- and Post- conference led by the professor, attending in person all Pastor’s Conference sessions and sermons, personal evaluations of sermons of each sermon, independently written papers, and a sermon series on an assigned topic.

Book Reviews

The student will review three of the following four books:

Dever, Mark. *Preach: Theology Meets Practice*. B&H Academic, 2012.

Dew, James K. *Let This Mind Be in You: Exploring God’s Call to Servanthood*. B&H Publishers, 2023.

Sanchez, Juan. *The Leadership Formula: Develop the Next Generation of Leaders in the Church*. B&H Publishing, 2020.

Smith, Robert. *Doctrine that Dances: Bringing Doctrinal Preaching and Teaching to Life*. B&H Academic, 2008.

Note: If the student has read any of the required books, one or more of the following may be substituted:

Dooley, Adam and Jerry Vines. *Passion in the Pulpit: How to Exegete the Emotion of Scripture*. Moody Publishers, 2013.

James, R. Scott and Jim Shaddix. *Expositional Leadership: Shepherding God's People from the Pulpit*. Crossway, 2024.

Eswine, Zach. *Preaching to a Post-Everything World: Crafting Biblical Sermons that Connect with our Culture*. Baker, 2008

Overdorf, Daniel. *One Year to Better Preaching: 52 Exercises to Hone Your Skills*. Kregel Ministry, 2013.

Course Requirements

Pre-Seminar Assignment

Book Reviews. Read and review three required textbooks. Each review should be 4-5 double-spaced pages. The review should include the following elements: (1) bibliographic information of the book, (2) biographical information of the author, (3) the purpose of the book, (4) the organization and content of the book, (5) an evaluation of the content, and (6) application for one's personal ministry. Students are to submit the three book reviews on Canvas prior to the class by Friday, June 6, 2025.

Seminar Assignments

1. **Class Discussions.** Students must attend the two class discussions. The first meeting will convene on Sunday, June 8th from 2:00-4:30 PM (room TBA). For the first meeting, students should be prepared to discuss the required textbooks. Opportunity to interact with conference speakers is planned. The second meeting will be on Monday, June 9th immediately following the final (Monday night) session of the Pastor's Conference (room TBA). Attendance required for both class sessions.
2. **Sermon Evaluations.** Students must attend in person each preaching session in its entirety (for the purpose of live sermon evaluation. Students may not evaluate sermons via audio or video after they have been preached (notwithstanding major emergencies and professor approval). A sermon evaluation form is provided in Appendix A. Students will need to evaluate each sermon as it is being preached, using the Sermon Evaluation Form.

Post-Seminar Assignments

1. **Personal Reflection Paper.** Write a personal reflection paper on the sermons preached at the conference. The paper should be 12-20 double-spaced pages, being formatted according to Turabian's *Manual for Writers*. The papers should include the following elements: (1) an introduction, (2) a report of each sermon based upon the sermon evaluations, (3) beneficial gleanings from the conference as a whole, and (4) a conclusion. The paper must be submitted on Canvas by July 14.
2. **Sermon Series.** Prepare a sermon series on the theme: "Worth Following." The series is to be four expository sermons from the biblical book of 2 Timothy. The student must develop a sermon manuscript for each of the four sermons and submit on Canvas. Due: July 14. See Appendix B for an example manuscript.

Evaluation

The Course Grade will be determined as follows:			Due Date
Book Reviews (10/pts each)	30%		June 6
Group Participation	20%		June 8 & 9
Reflection Paper	20%		July 14
Sermon Series	<u>30%</u>		<u>July 14</u>
	100%		

Late Assignments will be penalized 25% reduction per week

Technical Assistance

For assistance regarding technology, consult ITC (504-816-8180) or the following websites: 1. Selfserve@nobts.edu - Email for technical questions/support requests with the Selfserve.nobts.edu or My.nobts.edu site (Access to online registration, financial account, online transcript, etc.) 2. Canvas@nobts.edu - Email for technical questions/support requests with the NOBTS Canvas Learning Management System (Faculty/Students/Staff) Canvas.NOBTS.edu. 3. Video Conferencing Help Desk - Email for technical questions/support requests with the Video Conferencing NOBTS classrooms (On and Off-Campus) 4. TelephoneHelpDesk@nobts.edu - Email for technical questions/support requests with the NOBTS On-Campus Phone system. 5. ITCsupport@nobts.edu - Email for technical questions/support requests in the Flex classrooms and for general technical questions/support requests. If you are not sure who to contact, use this email address! 6. 504.816.8180 - Call for any technical questions/support requests. (Currently available Mon-Thurs 7:00am-9:00pm & Fri 7:00-7:00pm Central Time) 7. www.NOBTS.edu/itc/ - General NOBTS technical help information is provided on this website.

Help for Writing Papers at "The Write Stuff"

NOBTS maintains a Writing Center designed to improve English writing at the graduate level. Students can receive writing guides, tips, and valuable information to help in becoming a better

writer. A copy of the approved NOBTS Style Guide can be found in the course Canvas shell, or can be located online at the Writing Center's page on the seminary website at:
https://www.nobts.edu/_resources/pdf/writing/StyleGuide.pdf

Plagiarism on Written Assignments

NOBTS has a no tolerance policy for plagiarism. Plagiarism in certain cases may result in expulsion from the seminary. See the NOBTS Student Handbook for definition, penalties, and policies associated with plagiarism.

APPENDIX A

SERMON EVALUATION FORM

Speaker _____
 Text _____
 Title _____
 Date _____

Poor...Excellent

- | | | |
|----------------------------------|---|---------|
| I. Scripture Reading | Read with Expression and clarity | 1 2 3 4 |
|
 | | |
| II. Introduction | a. It got your attention | 1 2 3 4 |
| | b. It established relevancy | 1 2 3 4 |
| | c. It created momentum for the rest of the sermon | 1 2 3 4 |
| | d. It was not too long | 1 2 3 4 |
|
 | | |
| III. Exposition | a. Main headings/points/divisions were derived from the text | 1 2 3 4 |
| | b. Text was explained well | 1 2 3 4 |
| | c. Illustrations were helpful | 1 2 3 4 |
| | d. Application was specific and tied to the original audience | 1 2 3 4 |
| | e. Transitions were clear and smooth | 1 2 3 4 |
| | f. You learned something new from the sermon | 1 2 3 4 |
| | g. You were challenged by the sermon | 1 2 3 4 |
| | h. The gospel was integrated naturally into the sermon | 1 2 3 4 |
|
 | | |
| IV. Response (Invitation) | a. Speaker was clear on how the hearers should respond | 1 2 3 4 |
| | b. Response was wed to the thrust of the message | 1 2 3 4 |
| | c. Hearers were pointed to Christ | 1 2 3 4 |
|
 | | |
| V. Delivery and Style | | |

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

VI. Overall Comments

APPENDIX B

Sermon Manuscript¹

“The Ultimate Paradigm Shift”
Psalm 42:1-5

INTRODUCTION

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

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

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

¹Sermon preached by Dr. Jim Shaddix.

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

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

EXPOSITION

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

SUMMATION

Joel Barker makes another assertion which, in my mind, is more interesting and more challenging than the first. He calls it the "paradigm shift question." It goes something like this: What is

impossible to do in your field today that, if it were possible, would fundamentally change the field? He suggests that this question is asked by people who change paradigms because the word "impossible" takes them outside their boundaries and the word "fundamentally" suggests that it will result in no small change. It's the question that's been asked by people like the Wright brothers, Chester Carleson, Ed Deming, and Bill Gates.

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

INVITATION

Here is my call to every person within the sound of my voice. Will you commit yourself to help shift this paradigm by acquiring an appetite for revival, accepting no alternatives, agonizing over its absence, asking God for an encore performance, and anticipating His answer to our prayer? If so, would you just stand up right where you are as an indication of your commitment. Thank you, please be seated. Now, there may be someone else here this morning who can't make that commitment simply because you know deep in your heart that you don't know God at all. Thanks for being honest. I want to give you an opportunity to experience God in a fresh way today. In just a moment I'm going to pray. After I pray we're all going to continue in a spirit of prayer in our seats. Our worship team is going to sing a song called "As the Deer Pants." If you are here this morning and would like to know how you can experience God in a fresh way, here's what I want you to do. As soon as this team begins singing, I want you to get up from where you are, slip out into the closest aisle to you, and walk down here to the front. You will be met by a member of our pastoral team. He's not going to ask you any theological questions or ask you to quote any scripture. He's not going to embarrass you in any way. He's simply going to pray with you and then introduce you to someone who wants to tell you about Jesus Christ. So after I pray, you come without hesitating a moment. Let's pray. (Prayer) Now, you come right now as these folks sing.