

A Langham Level One seminar with CCCNZ preachers

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NB: the video-stories have been removed, but can all be located at
<https://paulwindsorblog.com/2024/04/moving-stories/>

A Different “WOW” with Langham Preaching

Formal (@SAIACS, Bangalore)	Non-formal (in Langham Preaching)
a. Builds on a class every morning for a month	a. Builds on an intensive week every year, and with ‘clubs’ every month.
b. Covers lots of material, moving quickly	b. Covers less material, returning repeatedly
c. Learning time weighted towards theory	c. Learning time weighted towards practice
d. Teacher works with new students every year	d. Trainer works with same preachers every year
e. There is a WOW : ‘this specialist expertise is so amazing, I could never pass it on to others.’	e. There is a WOW : ‘this accessible learning is so amazing, I could pass it on to others.’
f. Finds students often to have little preaching experience, offering before-the-job training	f. Finds participants often to be immersed in preaching, looking for on-the-job training

Session One: Living Under the Word
(Nehemiah 7-9)

Session One: Purpose

To demonstrate the centrality/authority of the Bible by *opening* an actual passage, right at the start, and remaining in it—rather than merely by *talking* about the Bible.

To describe ways in which the people of God respond to the Word of God, with head and heart and hand transformed.

To grasp convictions/values around the Word which shape the training.

To examine their attitude to the Word – and making a prayerful response.

Commentating

Read the whole passage—even though it is long and difficult. What does that say?

This first session is the least interactive one, and people can be tired from travel—and so use a handout, accompanying a simple exposition.

Don't run out of time and rush the self-examination/prayer at the end.

People may not share our convictions/attitudes and become combative—if so, invite them to chat later.

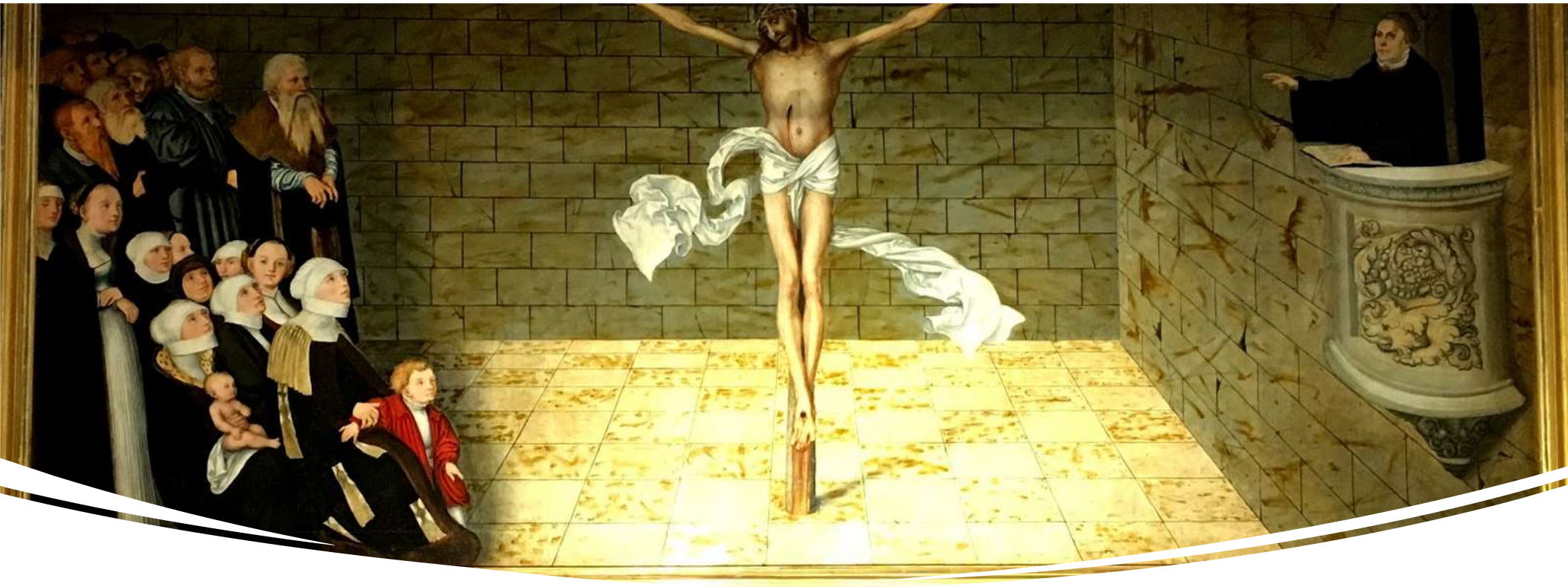
People may feel it is too basic—or be in a hurry to reach the “how to preach” skills.

Linger with the imagery, making it a focus for ongoing conversation...



In our sermons, we dive *into* a Bible passage, rather than dive *from* a Bible passage. The passage is the swimming pool in which we swim for the entire sermon, not the diving board from which we dive.

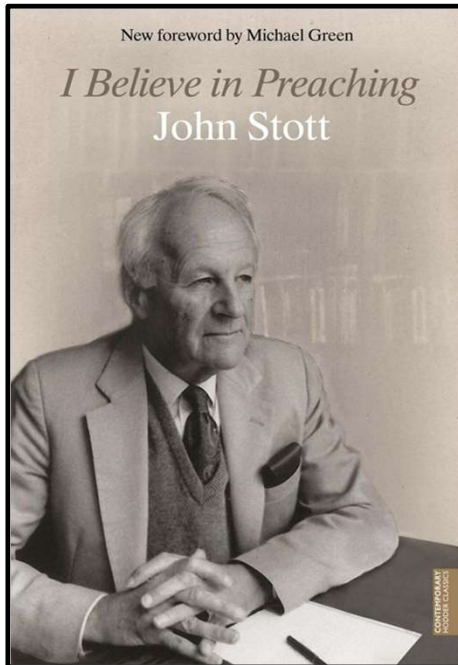
But also...
the Lord's Supper
the rose
Cranach painting



Cranach's Reformation Altar: the basis, the focus – and the appeal

Enjoying the Bible without the Christ is “like getting a prescription from the doctor and then swallowing the prescription instead of getting and taking the medicine” (Stott).

Session Two: The Truths that Hold Us



“The essential secret is not just mastering certain techniques, but also being mastered by certain convictions.”

Begin with this quotation:

EITHER translating it into a heart-language

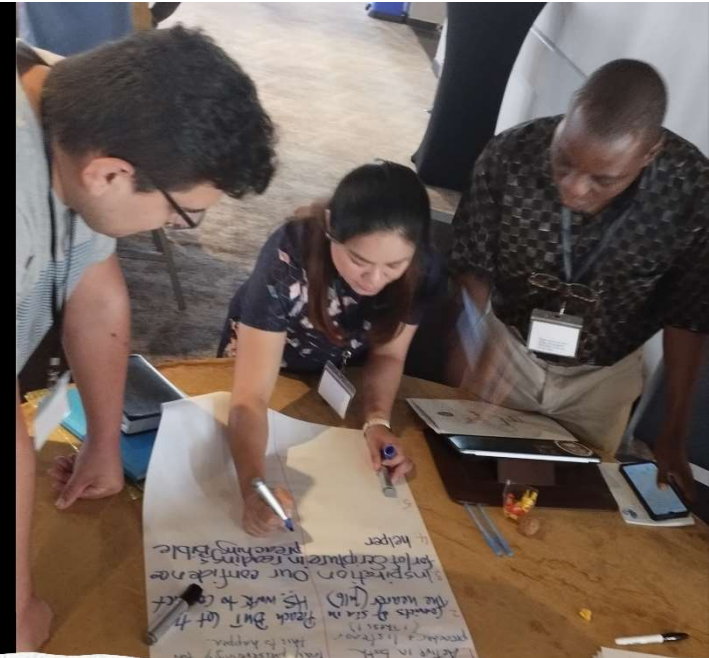
OR paraphrasing it without repeating any of his words

The methodology varies a little bit depending which approach you choose:
(a) whiteboard; or (b) tables.

	1 truth from me	2 truths from you	1 more truth from me
GOD			
JESUS			
SPIRIT			
BIBLE			
CHURCH			
PREACHER			
HUMANITY			
HISTORY			
CREATION			



Using a whiteboard in Pakistan



Using tables, with a truth on each table and people circulating, in Turkey

Session Two: Purpose

To recognize that learning to preach is not just about mastering techniques, but also about being mastered by truths/convictions. Why/What before How.

To identify the truths that need to be believed —if they are to preach faithfully & effectively for the rest of their lives.

To build a 'theology of preaching' together in 90 minutes.

To share a truth which challenges them and then, sparked by two photos, to pray for each other, asking God to change them with this truth.

To recognize, at the start of the training, the importance of small groups in learning – fostering the expectation that each person has something to contribute and that knowledge does not just flow from you as the facilitator.

Commentating

Small groups (3-4 people) around tables facing each other is absolutely critical.

Different beliefs among the learners can lead to debate, even division (so focus on bigger, general truths—push debates to the tea break!).

Some learners can think they know everything already 😊.
(so be gracious and patient with them – and model humility).

Some learners may have been expecting only to learn skills.
(so remind them that the skills are coming – but that truth is important).

If there is too much information for some people, consider cutting number of ‘truth’ areas.
The ‘whiteboard’ works best for people with less Bible background—while the ‘tables’ with more... (and more time!)

It can be hard to gather ‘truths’ as facilitators—so develop your own storehouse 😊.

The biggest challenge? Naming a truth without focusing on why it is important for the preacher.
The What must be accompanied by a SoWhat. Keep them focused on preaching.

Again, linger with imagery—and the two ones I liked to use...



Imagine ...

A preacher in despair,
with head in their hands
and heart emptied of hope,
wanting to give up.

What will enable them to keep going,
being faithful to the ministry
to which God has called them?



Coming back to the Stott quotation...

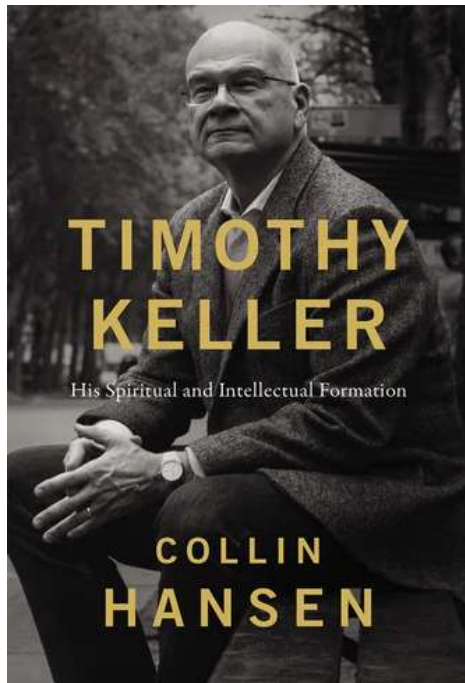
Is it about mastering convictions
OR being mastered by convictions?

Is it about holding
OR being held?

What is the difference?

Session Three: Observing the Passage

My experience with Charles Sell (1981)—then, the same story in Keller biography! *The Woman Who Taught Him To Study The Bible* (29-40)—Barbara Boyd.



“Boyd challenged students to observe fifty things from Mark 1.17 in thirty minutes. After ten minutes, most of the students figured they’d found everything they could from the passage ... But Boyd wasn’t satisfied. She demanded they dig deeper. After another twenty minutes, the students realised how such intense focus on one short verse could concentrate their powers of observation. When the time concluded, Boyd asked if anyone had discovered their most powerful takeaway during the opening five minutes of the exercise. Keller never forgot the answer. No one raised a hand. After all, no one finds the deepest veins of gold at the mouth of the cave” (32-33).

“For Keller this method was an epiphany” (34)—as it was for me.

That ‘powerful takeaway’ I tend to call ‘the ripe observation’. It can take a while to find, but it often becomes the embryo which grows into the sermon, as well as the spark which fires the sermon...

[‘The Joy of Discovery’, which then became ‘The First XV’ in my seminary work...]



Jared Alcantara,
in *The Practices of Christian Preaching*,
on doing our observation fully:

*"I compare it to walking down
a street on which you normally
drive. When you walk down
the street, you slow down enough
to notice things about it that you
never noticed before" (115).*

Session Three: Purpose

To read a passage carefully, slowly, prayerfully—and aloud.

To observe the details, in seven different areas, in a passage.

To grow more confident in understanding the CONTENT of a passage.

To discover the joy of watching how a little seed can grow into a sermon.

To encounter the Bible in a fresh way, on their own.

To recognise that it is here that biblical preaching is born—so make it a habit.

Commentating

Ideally, this session needs two hours (and then returning to it, again and again...)

Take care with—(a) Rushing through it too quickly; (b) Using a Bible passage that does not illustrate the areas of observation enough; or (c) one that you have not worked on and preached yourself. Your training will be more effective if it comes from your own experience.

Do all the areas at one time (2-4 hours), free from distraction—and as early in the process as possible.

Emphasize—When we discover things in a passage—on our own, without the help of others—we experience an excitement that will be the start of the journey towards preaching the Bible faithfully and with conviction. Express dependence on the Spirit of God. Talk to him aloud throughout the process.

Selecting the passage is critical in this exercise. Here are some of the criteria to consider:

- + shorter
- + simpler to understand
- + contains the areas of observation
- + brings encouragement
- + one you've worked on/preached
- + be ready with an outline

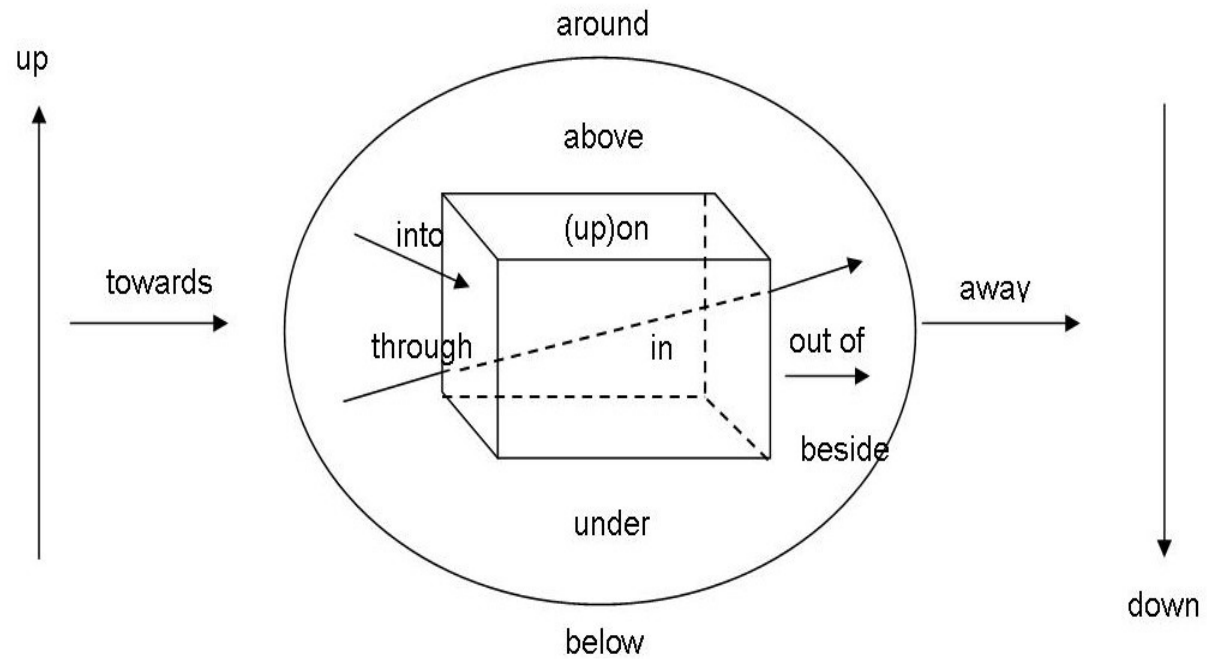
Give people lots and lots of encouragement. To be a trainer you need to be competent and confident.

The key is to practice-practice-practice with Bible passages; to be patient-patient-patient with ourselves.

CONNECTIVE	FUNCTION OF THAT CONNECTIVE	BIBLICAL EXAMPLES (NIV)
_____ after	a. time/chronological	i. Rom 8:1
_____ then	b. local/place	ii. Phil 1:9-10
_____ therefore	c. reason	iii. Acts 2:14
_____ but	d. result	iv. Matthew 8:1
_____ as	e. purpose	v. John 8:31
_____ indeed	f. contrast	vi. Heb 3:12-14
_____ otherwise	g. comparison	vii. Phil 3:1
_____ for/because	h. series of facts	
_____ so that	i. emphasis	
_____ if	j. condition	
_____ where		
_____ however		
_____ finally		
_____ when		

The little words that mean so much: (a) connectives

The little words that mean so much: (a) prepositions



Other prepositions: before, behind, with, after, for, like etc.

Sample Sermon, from STEP TWO—Who?

John 20

Coming to Easter trapped

by grief (Mary)

by fear (the disciples)

by doubt (Thomas)

Going from Easter transformed

grief into joy fear into courage doubt into faith ***how?***

For Mary, it was when she recognised the voice of Jesus

For disciples, it was when they were reassured by the presence of Jesus

For Thomas, it was when he realised the fact of Jesus

Sample Sermon, from STEP FIVE—What?

1 Thess 3

“your faith”...

Can be strengthened in the face of trials (3:2)

Can be eroded by giving into temptation (3:5)

Can bring encouragement when you stand firm (3:7)

Can reach maturity with earnest prayer (3:10)

Sample Sermon, from STEP SIX—Activity?

1 Peter 5

*In a world addicted to power seeking the call which comes is
lead - and He will reward” (5:1-4)*

*In a world driven to self-promotion the call which comes is
humble - because He will honour (5:5-6)*

*In a world plagued by anxiety the call which comes is
cast - because He will care (5:7)*

*In a world manipulated by Satan the call which comes is
resist - and He will restore (5:8-11)*

Session Four: Understanding the Passage

Sample Sermon, from STEP EIGHT—Little words?

Philippians 4

A. Look at the promises in the texts: name them and claim them

protection (4:7)

presence (4:9)

strength (4:13)

supply (4:19)

“and”

B. Look at the conditions in the paragraphs: read them and live them

a life of joy & prayer & gratitude (4:4-7)

a life of right thinking & right doing (4:8-9)

a life of contentment (4:10-13)

a life of generosity (4:14-19)

Session Four: Purpose

To recognise the difference between the content and the context of a passage and how they work together to direct us to the meaning of a passage.

To understand the significance of the historical context of a passage and be able to explain it, illustrate it and then apply it (E-I-A) in specific Bible passages.

To understand the significance of the literary context of a passage and be able to explain it, illustrate it and then apply it (E-I-A) in specific Bible passages.

To appreciate the significance that an attention to context makes in correcting bad teaching and preventing false teaching.

Working with the context is the most important skill in finding the meaning of a passage.

Both false teaching and bad teaching occur when context is overlooked.

“The restraining influence of context” (DA Carson)

Commentating

Learners require resources in addition to the Bible to understand context...

The One Volume Commentaries from IVP and Langham Publishing are the best start.

The Denver Journal is just incredible: <https://denverjournal.denverseminary.edu>

Basic books/guides for exegesis...

Lean on the 'Observing the Passage' session.

Give learners confidence to find things in the Bible for themselves.

Don't try to be a scholar when you train this session. Don't make it too complex. It is critical that the training is done in a way that makes this learning accessible. CLEAR, not CLEVER.

Include lots of illustrations and lots of specific examples in the Bible.

The DNA & Core Values of Langham Preaching

Under God's hand, we are trying **“to nurture indigenous, sustainable, mother-tongue, learner-centred, grassroots movements of biblical preaching in the majority world”**.

Each word is significant—and a challenge:

nurture, more than lead

indigenous, more than imported

sustainable, more than dependent

mother-tongue, more than English

learner-centred, more than teacher-driven

grassroots, more than institutional

movements, more than conferences

biblical, more than topical

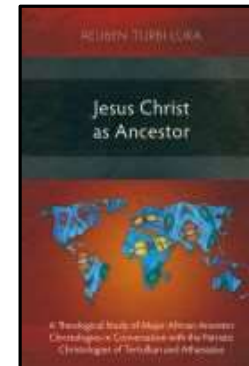
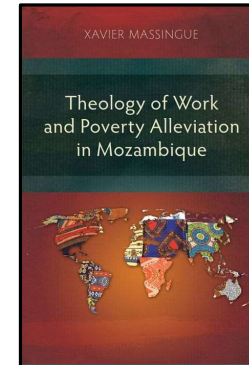
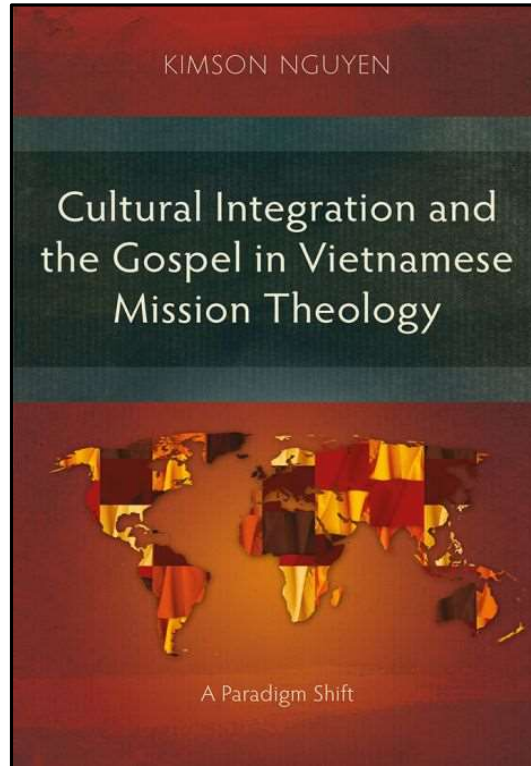
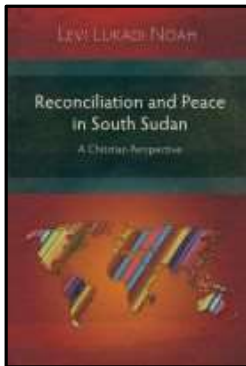
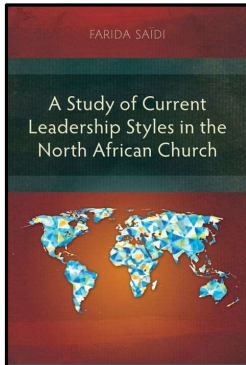
majority world, more than 'western'

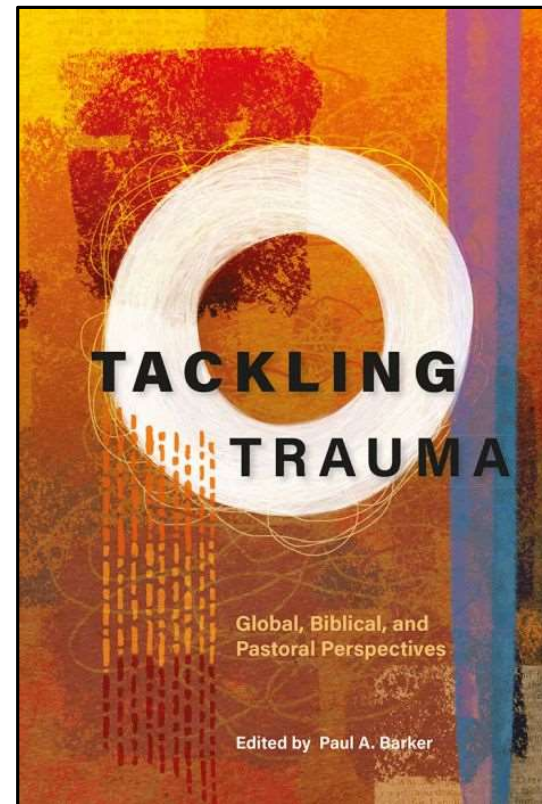
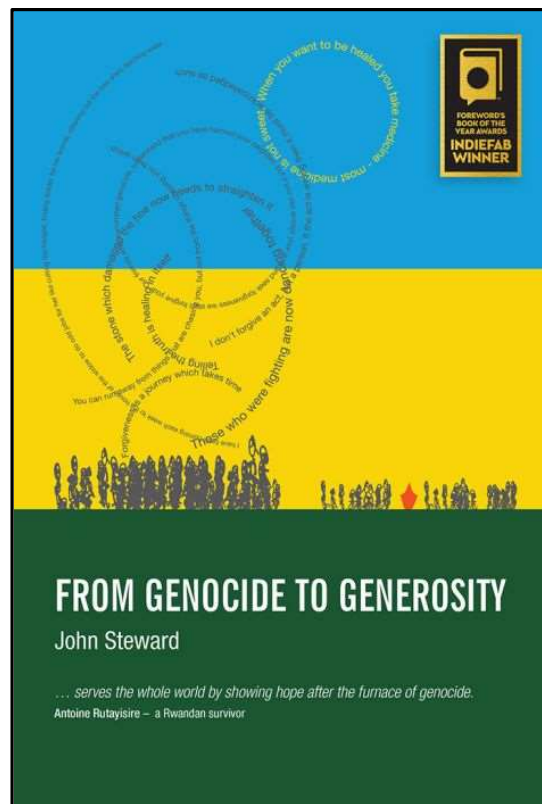
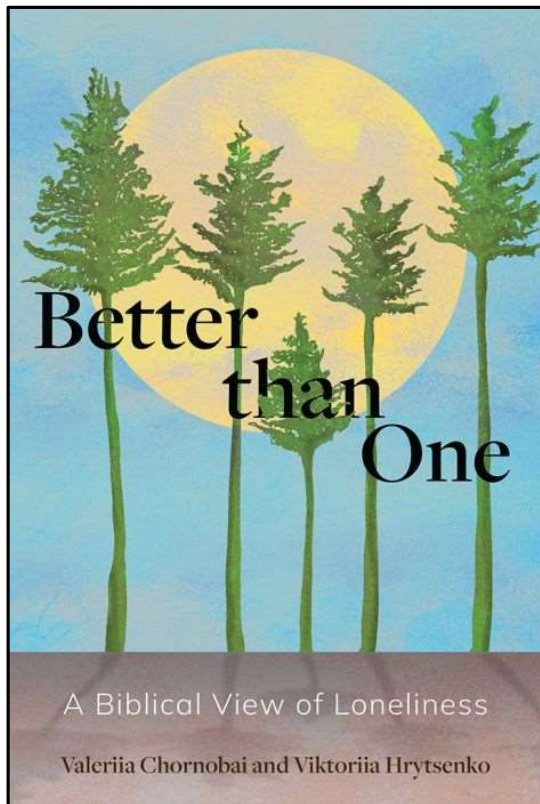


Our preaching movements are a bit like cars. They look different. They fit their context. Their drivers take different routes to the destination etc ... *our main concern is with the engine, the ethos.*



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Session Five: From Text to Sermon



“From the mess in the kitchen to the meal on the table”

(from Pakistan)

From chaos to clarity

From being prepared in one place, to being served in another

From the hard/complex to the easy/simple

From anticipation to fulfillment

From multiple ingredients to a single meal

From being inedible, separately, to being edible together

From someone suffering to everyone delighting



A group in India drawing their map



A group in Egypt with their tour 😊

PART ONE: [An Image – from the kitchen to the table] 10min

From the ‘mess in the kitchen’ to the ‘meal on the table’
– what is the difference?

How might this be relevant to the preacher?

PART TWO: [A Journey – through a country, through a passage] 40min

1. From map-drawers (very rough!)

your country (with provinces); or your city (with suburbs) etc

2. To tour-guides,

Identify 3-5 ‘provinces’—and then three tourist sites in each province

Plan a trip for a visitor—using planes, trains, buses and cars.

Start somewhere. Finish somewhere.

Be ready to promote their tour as the best one—and vote on the best one

It is a lot of fun... but keep them moving! The metaphor is rich with possibility...

3. To some examples

“This is a bit like preparing a sermon” — How?

“Here, let me show you” — with Nehemiah 8 and Exodus 19

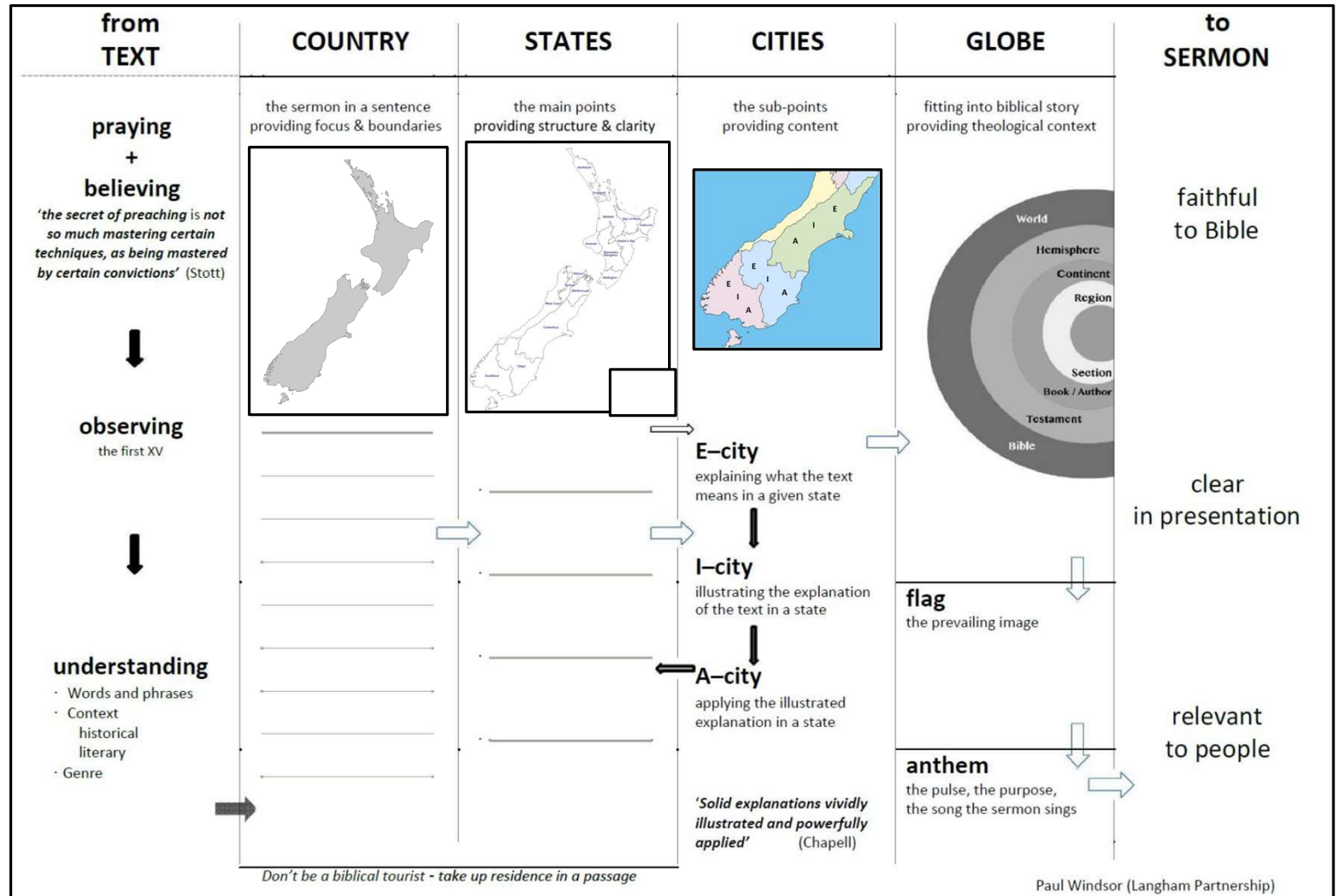
(talking and walking my way through the journey through the passage)



4. TO a chart (components):

- *the country*: the sermon in a sentence ('big idea')
- *the provinces*: the main points of the sermon
- *the cities*: three in each state: explanation, illustration, application
- *the global*: placing passage/sermon in wider biblical context (biblical theology)
- *the flag*: a prevailing image for the sermon
- *the anthem*: the pulse and purpose of the sermon
- *the journey*: introduction (IN): transitions/transportation (THROUGH)" conclusions (OUT)

From the training in Egypt:
<https://paulwindsor.blogspot.com/2016/10/from-mess-to-meal-with-map.html>



Session Five: Purpose

To move from the 'mess in the kitchen' (the observing/understanding sessions) to the 'meal on the table' (this session).

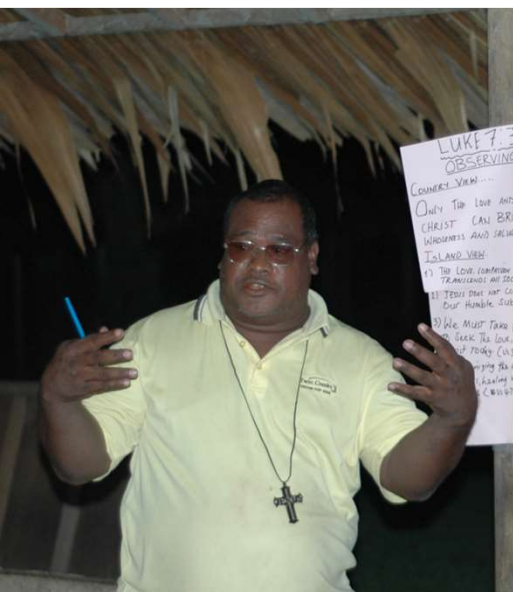
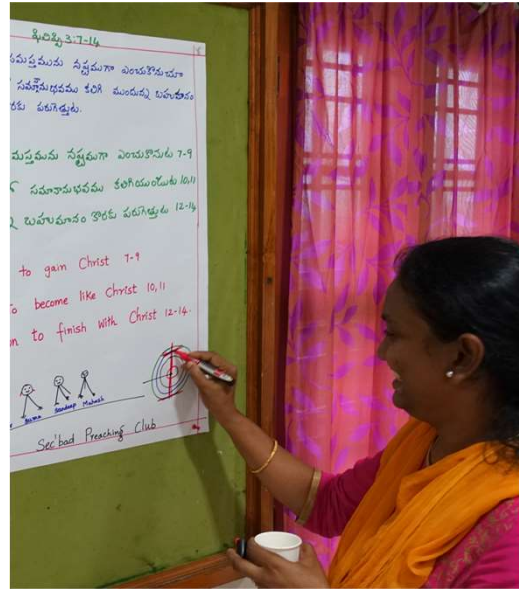
To utilise the metaphor of a map, one that is appropriate to their context, as scaffolding on the way to building of the sermon.

To recognise how features of the map become like features of the sermon, growing in their ability to explain them and to do them, as they practice them.

- | | |
|---------------|--|
| + [country] | the sermon in a sentence, providing a focus for the sermon. |
| + [provinces] | the main points of the sermon, providing a structure for the sermon. |
| + [cities] | explaining, illustrating and applying, providing the content for the sermon. |
| + [global] | the wider biblical themes/story, providing a wider context for the sermon. |

To prepare sermons that are faithful, clear, and relevant.

To experience how preaching involves taking a journey through a passage, rather than making a few points from that passage.



Every afternoon of every seminar this journey is taken with a passage—
+ making the mess, individually—
observing/understanding
+ preparing the meal, in groups—'country'/sermon-in-a-sentence; 'states'/main points; E-I-A etc
+ the group work is spread around the room like an art gallery, read for discussion/feedback

For example—Colossians 1.28-29

The key observations from seven steps: *the people the activity the connections*

As I lived with these observations and as my understanding of the passage grew, the sentence that emerged as the meaning of the passage for my people. It is the 'country' into which I will enter and through which I will travel. It is the 'sermon-in-a-sentence':

*Serving in ministry involves a commitment
to people, to proclamation and to the dream of maturity.*

Inside this sentence is where I find the main points for the sermon – just like how it is that inside the country that I find the states. There are three main points, or states, in this sermon.

1. *Committed to the people in ministry (1.28)*
2. *Committed to the task of ministry (1.28-29)*
3. *Committed to the dream in ministry (1.28c)*

Then, I start my journey through the passage, travelling from main point to main point, going from state to state through the country. Under each main point, or in each state, I visit the same cities each time. I look to explain what the text means in each state – before I try to illustrate that meaning and to apply it to listeners.

With *The People in Ministry (28)*, the explaining focuses on:

“we” and “him”/Jesus and “everyone”

With *The Task of Ministry (28-29)*, the explaining focuses on:

“proclaiming” and “labouring”

With *The Dream of Ministry (28c)*, the explaining focuses on:

“perfect” and “in Christ”

Commentating

Challenges...

It can feel complicated. So, practice *before* theory helps. Lots of practice and lots of patience.

It can feel mechanical. Often the case when learning a new skill. It becomes more fluid/intuitive in time.

The sermon-in-a-sentence ('the big idea', or the 'proposition', or the 'theme') is always the hardest part – for every model. Gathering all the 'kitchen mess' into a single, simple sentence takes time/work.

It is a difficult session for those who feel they already know how to preach. Un-learning can be hard...

These skills are easily neglected. People look for an easier, quicker way. Too much time. Too much hard work. People give up. They need to be encouraged to be patient with themselves and to practice—a lot.

Being too rigid with model. It is only a model. It is only scaffolding. Once the sermon is built, get rid of it.

Having examples of preaching during the training seminars that do not model the process accurately, or easily.

NB: The sermon-in-a-sentence (or the 'country') is *not a title*. This is my most frequently-asked-question. A title tends to be a phrase, while the country must be a full sentence...

A little aside: why I like to use the *map* metaphor, rather than the *body* one

1. *It clarifies the relationship between the 'big idea'/sermon-in-a-sentence and the main points*

A main point needs to be found *in* the big idea, like a state is found within a country.

2. *It is a fuller metaphor.*

It includes more into the process. For example, the flag adds a visual dimension; the anthem adds an affective dimension to the preparation. Engaging the eye and the heart, if you like. When it comes to evaluating the sermon, there is a wider conversation.

3. *It is a metaphor which different contexts can make their own.*

It becomes indigenous/contextual.

4. *It takes illustration and application seriously.*

It forces learners to work hard at the hardest parts! It is a good idea to put this pressure on biblical preachers – always loving the explanation of the text, but...

5. *It draws attention to the importance of placing the passage within the flow of the biblical story.*

Brings an opportunity to draw biblical theology into the sermon-development process.

6. *It adds more movement, dynamic to the sermon.*

A critique of exposition is that it is static, weighed down with proposition. Here moving from text to sermon becomes a journey. We step our way through the passage, helping preacher to engage one of the most overlooked areas in preaching – the transitional sentence.

[a little aside on ... application]

A starting point: embracing difference

*who the application includes
(it includes **different** people)*

*what the word of God does
(it does **different** things)*

*how the heart works
(it works at **different** levels)*

*how the preacher prepares
(they prepare with **different** practices)*

THE Census Questions

ME

SOMEONE UNLIKE ME

+ Age

+ Gender

+ Household

+ Income

+ Address

+ Ethnicity

+ Highest qualification

+ Nationality

The Heart Is the Target

Preaching Practical Application
from Every Text



Murray Capill

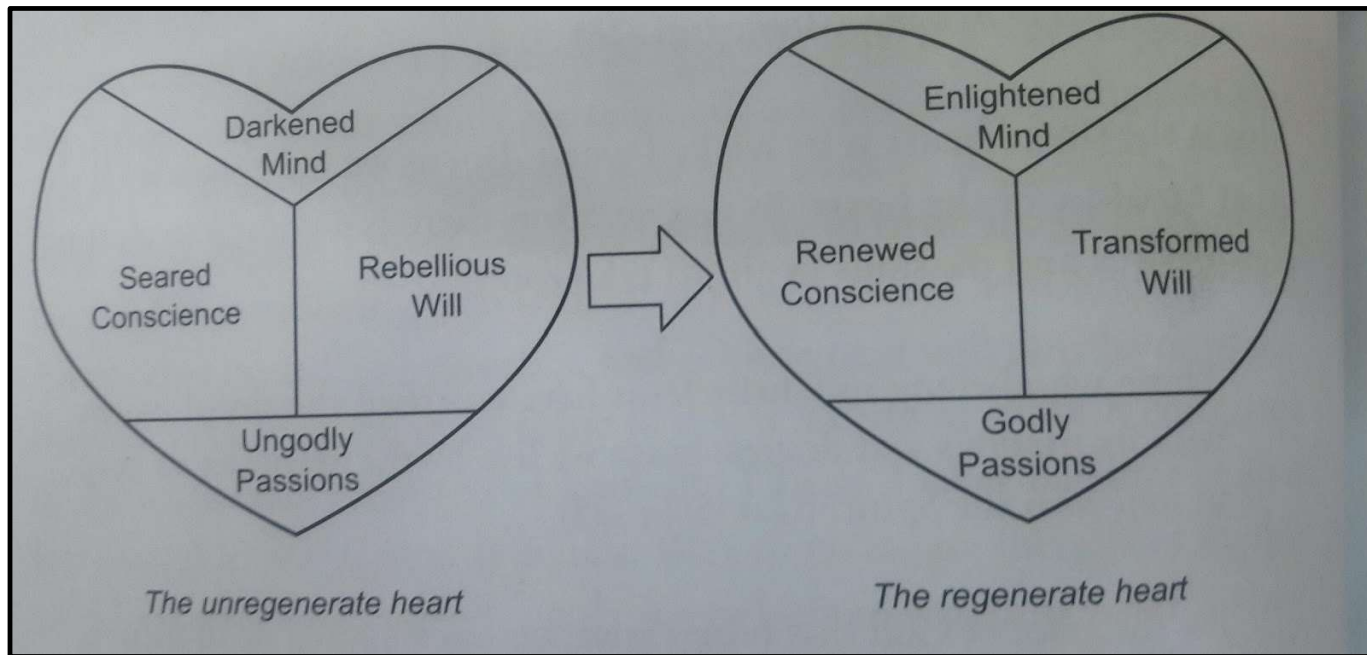
The starting point is *not* me telling people what to do, but asking ‘what is the Word wanting to do?’ – and letting it do this fully.

“God’s Word has work to do” (71).

—with 2 Timothy 3.16-17 as a guide

*teaching and rebuking
training and correcting
testing and convicting
encouraging and exhorting*

“All four are applicatory functions.
If we are to have a holistic view of application,
we must avoid the tendency to reduce
application to telling people what to do” (63).



Capill makes a case for different components/levels to the heart:

Mind—something to believe

Conscience—something to confess

Will—something to choose

Passion—something to desire

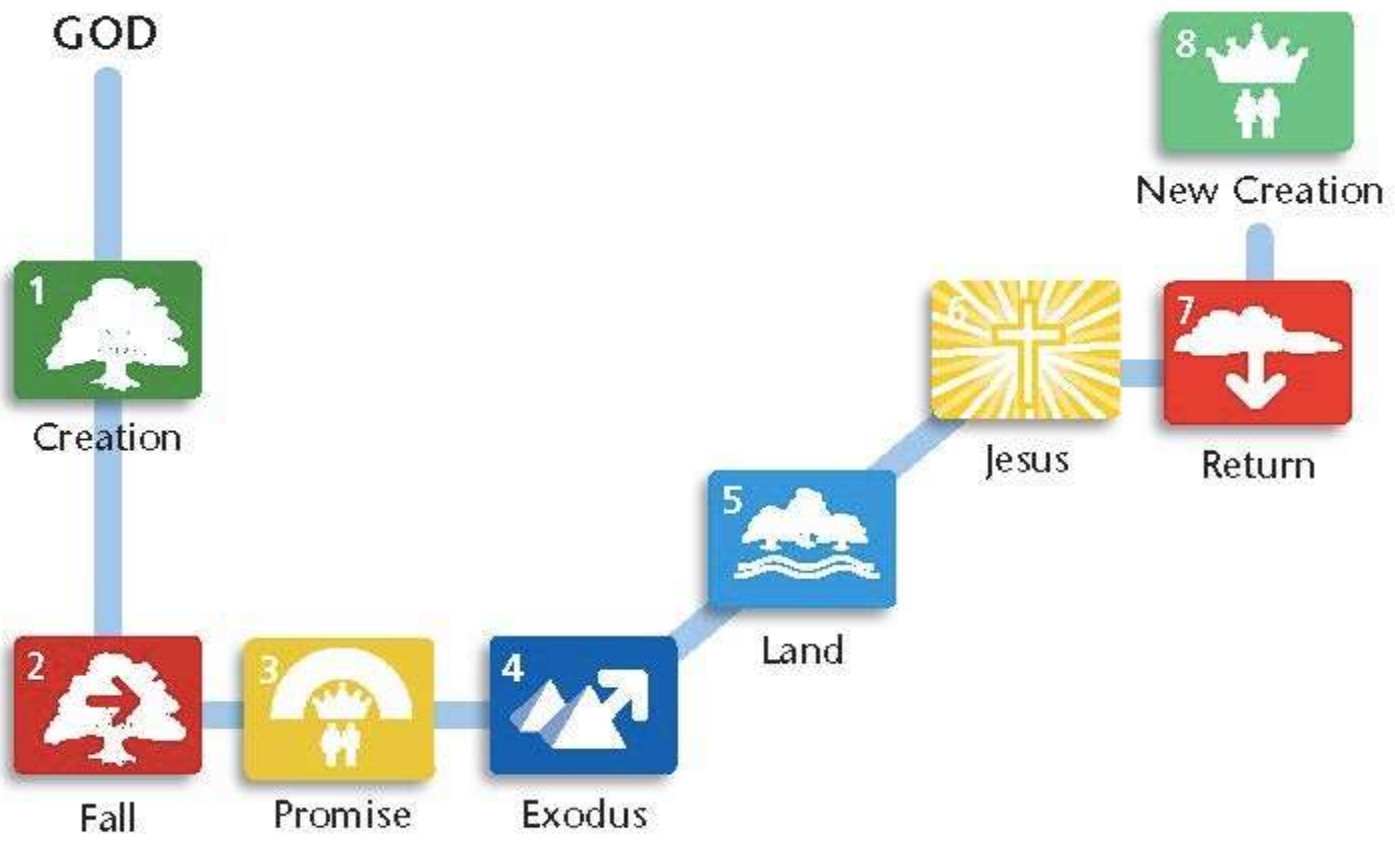
“If preaching really only addresses the mind, it leads to arid intellectualism, with its attendant dangers of pride, hypocrisy, and hardness of heart. Mind-only Christianity, without an awakened conscience, changed behaviour, and godly passions, makes for cold, heartless religion. It also makes for quite boring preaching! If preaching aims chiefly at the conscience, it easily descends into manipulation. People are motivated by guilt rather than by love for God and an understanding of what he requires of us. Frequently, such preaching will be distressing and depressing. If preaching chiefly addresses the will, it easily produces legalism or the kind of ‘decisionism’ in which ‘making a decision’ for Christ is seen as a sufficient response to the gospel, regardless of whether there is real heart change. Actions are called for without people being given a clear understanding of why, without right convictions, and without true affections for God. Such preaching produces shallow activism. Finally, if preaching aims chiefly at the passions, it can give rise to an empty emotionalism in which people feel much but know, and perhaps do, little. It produces light fluffy Christianity that cannot stand in times of great testing” (Capill, 112-113).

“Whatever captures the heart’s trust and love also controls the feelings and behaviour. What the heart most wants, the mind finds reasonable, the emotions find valuable, and the will finds doable. It is all-important, then, that preaching move the heart to stop trusting and loving other things more than God ...

People, therefore, change not by merely changing their thinking but by changing what they love most.”

(Tim Keller, *Preaching*, 159)

Session Six:
The Single, Whole Story of the Bible



Session Six: Purpose

To appreciate that even though it is spread over hundreds of years and written by dozens of authors, the story of the Bible is one story, not a collection of disconnected ones—and so we must read it all together.

To tell the story of the Bible in two different ways: using cards (with a focus on the events) and using chairs (with a focus on the significance).

To explain how this story is God's Big Story of the world, providing a third context – *a biblical context* – for our preaching (the 'global view').

Commentating

Challenges...

This session is a taste of what is called 'biblical theology'. This is where preachers develop the skill of seeing the Bible as a single story and to begin tracing theological themes through that story (for example: sabbath/rest, presence of God etc). Whet the appetite for more.

The unfamiliarity with the Old Testament. If it is not being read and not being preached, it is not being known—and this session becomes more difficult.

The way people read the Bible as individual stories that are unrelated to each other. This can be a problem because we are affirming that the stories *do* relate to each other and all of them fit within one story.

As a trainer, you will ask the learners some hard questions (especially with the chairs). You will need to know some answers to those questions! So, if you as a trainer wish to make this session a focus in your teaching, you will need to do some reading and reflection.

One constant problem with the chairs (which I am still trying to address)—participants shift from it being the story of the Bible to the testimony of their own journey.



The Chairs in Northern Thailand



The Chairs in Colombia

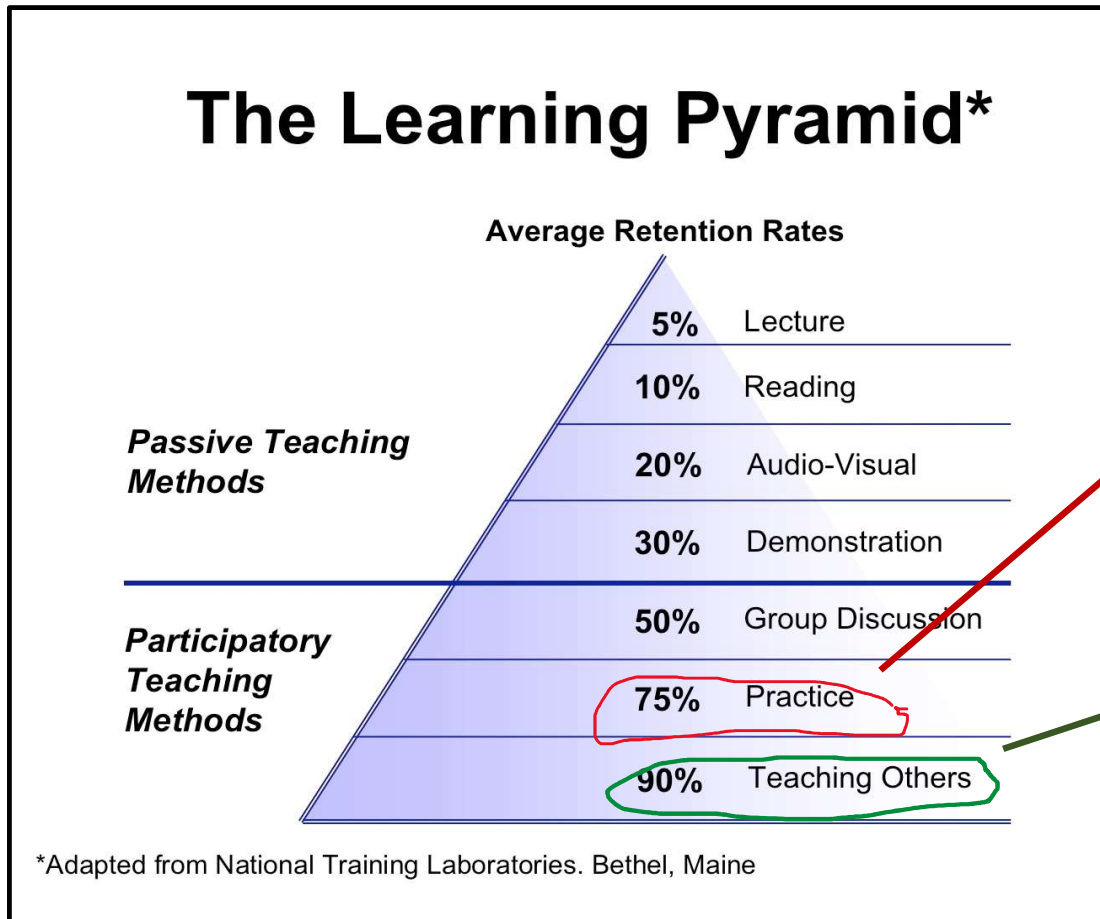


The Chairs in Pakistan

... a typical curriculum, but with an eye on LOs

Level Three	Pathways to Christ from OT	Growing as a Preacher	Refresher sessions; Preaching from OT genre (3)	Worldview
Level Two	Fitting OT and NT together	The Preacher in Relationships	Refresher sessions; Preaching from NT genre (3)	Illustration Application
Level One	Theology of Preaching; Nehemiah 8; Single Story of Bible	The Life of Integrity	Observing the text; Understanding the Text; From Text to Sermon	Making the Connection
	Conviction	Character	Faithfulness & Clarity	Relevance

The small group and local trainer



The small group

Club/circle/fellowship
escuelita
ushirika

The local facilitator

active, effective, multiply

The BAD news and the GOOD news

The BAD news:

participating in an annual preaching seminar

is **not** enough to transform your preaching

The GOOD news:

practicing what you learn at an annual seminar

in combination with

passing on what you learn to others

is enough to transform your preaching (under God's hand)



the preaching fellowship/club meeting – usually *monthly*



the local trainer, working in teams, training others in Level One – at least *annually*

For example—Psalm 126

Country: We can counter despair when we remember a past and pray for a future in which God is active.

Provinces: **A. Remembering a Past (1-3)**

E-city: *a home-coming (1-2a) & a testimony (2b-3)*

B. Praying for a Future (4-6)

E-city: *sudden revival (4) & gradual renewal (5-6)*

Session Seven: Making the Connection



Reflecting...

Have someone read slowly through each list.

Allow time for people to observe, to explain and to discuss.

After a few minutes, take the opportunity to explain **'double listening'**:

“All this week we have been focused on listening to the Word—observing, understanding, structuring—and now, in this session, we affirm the importance of listening to the World. Preachers need to be ‘double listeners’, listening to Word and World on the way to the sermon. It is in these lists that ideas for application—and illustration—will be found.”

Select *one issue from each list*. Provoke some discussion that *begins* to do some double listening.

Ask two questions to get them started:

- (a) “What story/passage in the Bible reminds you of this issue—or speaks to it in some way?”
- (b) Go back to ‘Truths That Hold Us’—and reflect on how they now *speak* to us here. It is important to avoid proof-texts, using big, sweeping truths

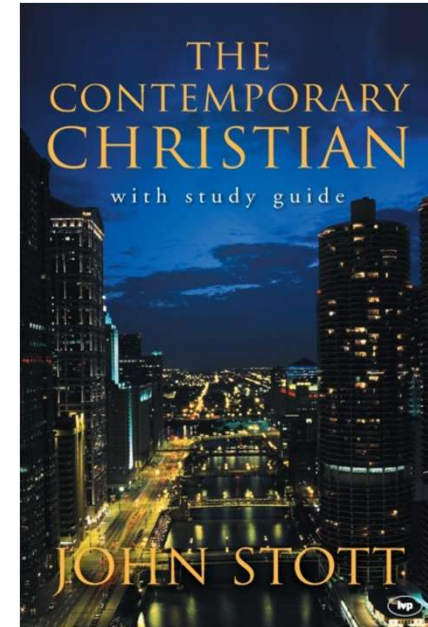
Pull out the four chairs—sit in each chair while holding the issue, asking the questions—and reflect on the biblical responses.

Urge each person to take a photo of each of the three lists —and then encourage them to place those lists wherever they prepare their sermons.

Keep coming back to the lists. Keep thinking about truths that speak to the issues on the lists. Keep looking for ways to engage these issues in their sermons, whenever it is appropriate.

Keep seeing possibilities for both A and I in these lists!

[As I travel with Langham, **double listening** is the phrase of John Stott which I hear quoted most frequently. He had another image that he used. If you have time, you can discuss how they are similar—and yet different: **bridge-building**].



*The Contemporary Christian:
an urgent plea for double listening*

The Bible in one hand; a newspaper in the other — a previous generation

Logos software on one screen and Google on the other — this generation

Sitting in the chairs: indwelling the story

These four chairs tell God's story of the world, they are his 'worldview' and by sitting in them, one at a time, we live in that worldview as well. We look *through* this worldview *at* the issues in our world today.

With *any* issue, any topic – we can sit in each chair, hold an object representing the issue, ask questions, and slowly build a biblical worldview on that issue or topic.

NB: Answering these questions, while sitting in the chairs, provides the raw material for a topical preaching that engages the issues of our day from within the framework of the biblical story.

+ When sitting in the 'bad' chair, ask questions like:

Where has sin reached with this issue? How far has evil reached?

Describe the stain it leaves.

take seriously 'the exceeding sinfulness of sin'

how has evil subverted and sabotaged the original design? Where is the 'groaning'?

Where is the brokenness? Live in it for a bit – feel it, explain it.

Speak of the suffering. Shed some tears...

Are there comparable events elsewhere in the sin-story that are relevant?

+ When sitting in the 'good' chair, *ask questions like:*

What might this topic look/be like if it conformed to God's original design and purpose?

What is the good thing that has been ruined? How goes the image of God?

Which of the four original relationships are in evidence – how?

+ When sitting in the 'new' chair, *ask questions like:*

What difference could Christ make?

the cross? the resurrection? the kingdom? the Spirit? the church?

How/where can the big words get involved: redemption, reconciliation, justification, sanctification, forgiveness compassion, truth? What might the 'new' look like?

What 'healing', or 'freedom' is possible?

What can 'already' be experienced, if 'not yet' fully?

+ When sitting in the 'perfect' chair, *ask questions like:*

How would this topic appear if it grasped perfection

– becoming all that is intended to be?

What will happen at the end with this topic?

Think about glory, hope, destiny, wholeness, eternity...

Describe what no tears, no pain, no death, no decay, no sin, and no brokenness feels like, looks like

How does 'God in control' and 'Jesus wins' change things

– finally, fully and forever?

For example... as a starting point

(a) With *farmer suicide* in India, I listen to the hopelessness in the present situation & the fatalism about any future prospects...

AND I hear truths about history and destiny and hope speaking to me

AND I hear truths about community and belonging speaking to me.

AND here I am, beginning to be engaged in double listening!

(a) With *sexual violence against women* in India, I listen to the pain and engage the abuse of the vulnerable...

AND I hear truths about being human, precious and equal

AND I hear truths about God's justice and judgement

AND here I am, beginning to be engaged in double listening!

Session Seven: Purpose

To understand the phrase—‘double listening’—and begin to see its importance in the preaching ministry. [NB: Worldview is covered at a later Level...]

To listen to the world around us—family, church, society—identifying the biggest issues which people are facing in the settings where they live their lives.

To begin practicing ‘double listening’ by reflecting biblically on those biggest issues which people face, with stories and truths—and to make a start with Application, as well.

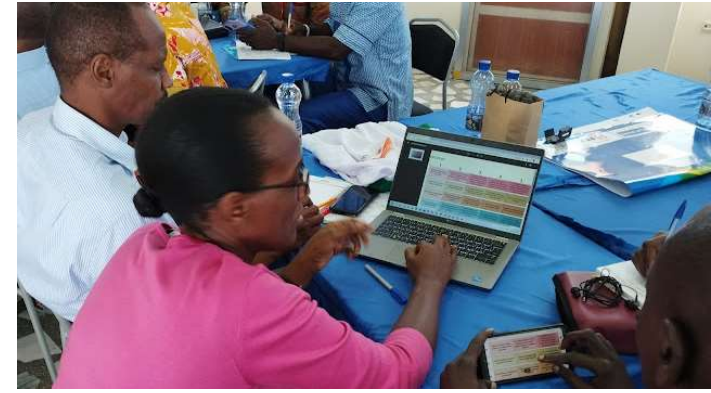
To take a break from the more intense teaching – and play a bit of a game together, learning new things as we do so...with no notes!

Commentating

Learners can be so focused on teaching the Bible that they consider this to be the only thing that matters in the sermon. 'Making the connection' is not so relevant for them. This is wrong and must be corrected.

With the game, the bouncers must be tough on the messengers, sending them back to their groups for another idea, everyone now and then. Otherwise the game is not as much fun...

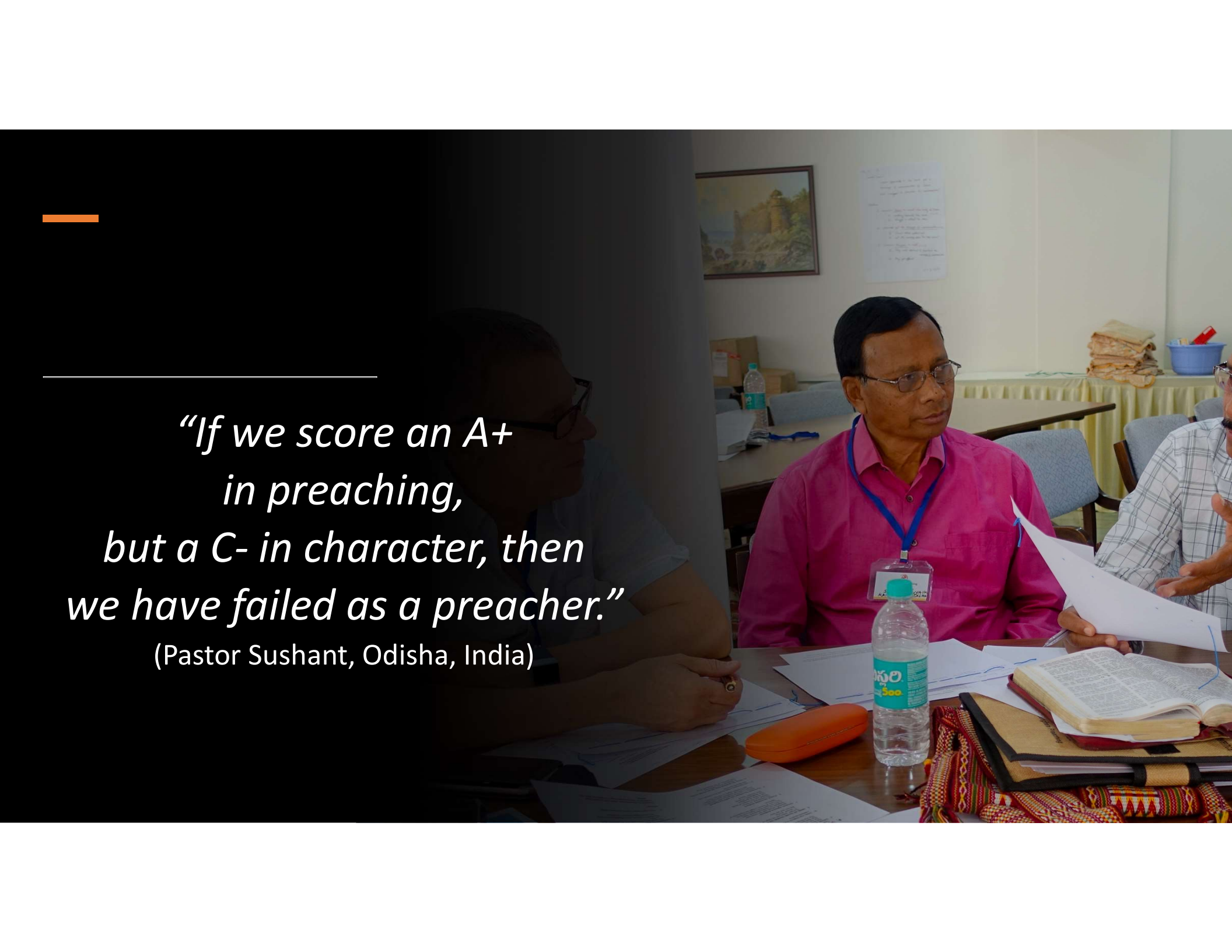
'Double-listening' takes time, a life-time. It does not happen overnight. Encourage the smallest progress, as learners offer their comments.



Session Eight: The Life of Integrity

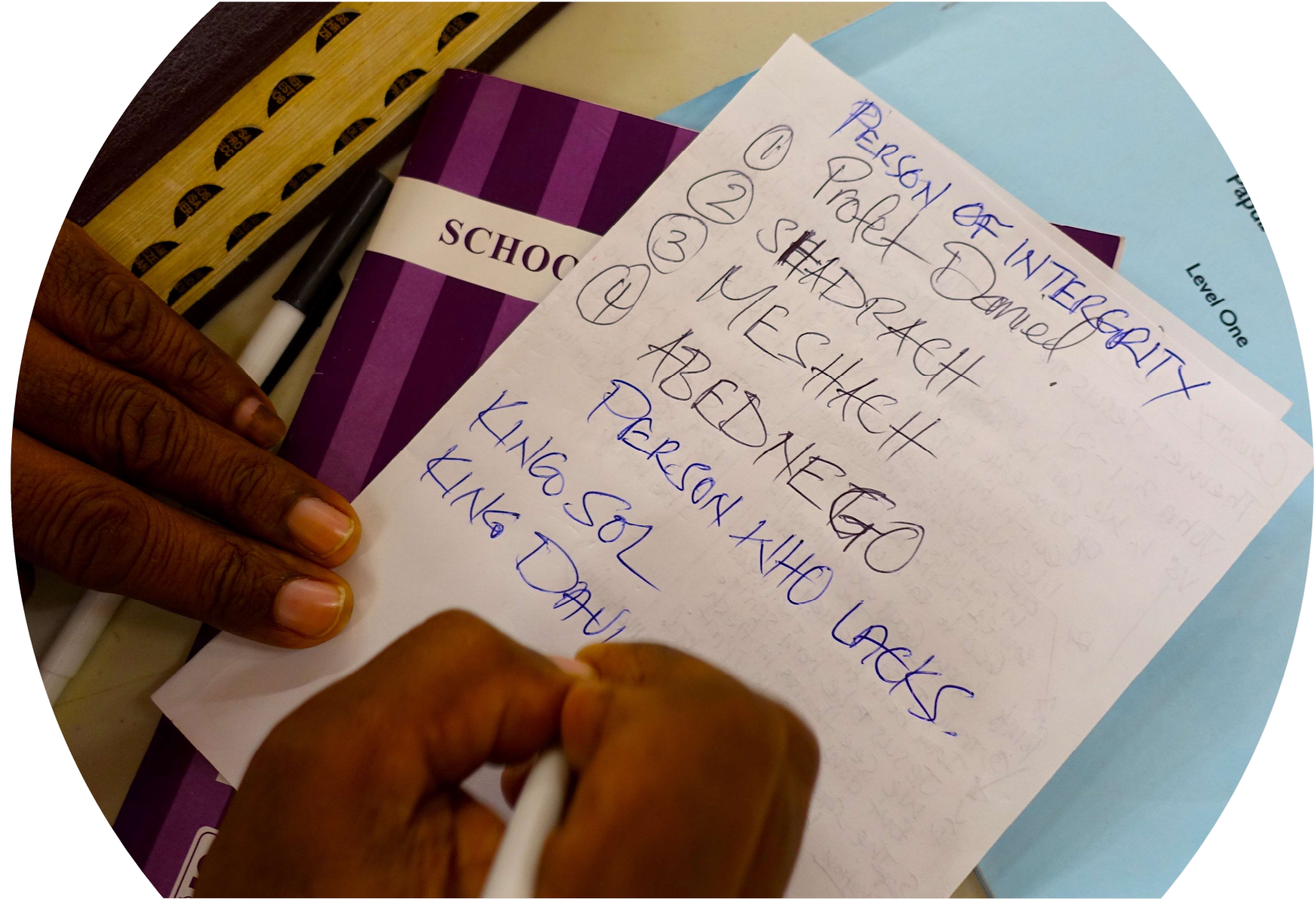


Meeting over the very same days as us has been the first ever Level One ... in Venezuela!

A photograph of a meeting in progress. In the foreground, a man in a pink shirt and glasses sits at a table with papers, a water bottle, and an open book. To his right, another man in a plaid shirt is partially visible, gesturing with his hands. The background shows a room with a table covered in a yellow cloth, a framed picture on the wall, and a poster. The left side of the image is darkened with a semi-transparent overlay containing white text.

*“If we score an A+
in preaching,
but a C- in character, then
we have failed as a preacher.”*

(Pastor Sushant, Odisha, India)



SCHOO

Level One

PERSON OF INTEGRITY
Profet Damed

- ①
- ② SHADRACH
- ③ MESHACH
- ④ ABEDNEGO

PERSON WHO LACKS
KING SOL
KING DAHU

GENUINE
शुद्ध
Hindi

Trustworthy
Nuanhuana
Zomi

Virtue
पुण्य
WDA

Honesty
शुद्ध-चित्त
Hindi
Ethical

ACCOUNTABLE
2-
Tamil

Faithful
విశ్వాసము
Telugu

ETHICAL
(Dishit)

Integrity

Consistent
అనుకూల
Telugu

Blameless

Honest
621

Genuinity
ଶୁଦ୍ଧ
oriya

Faithfulness
ଶ్రଦ୍ధା
oriya

Honesty
शुद्ध
Hindi

Righteous
Ningkathare

authenticity

Transparency
UNMAI

- PURITY UPRIGHT → SANJAP STRET NAKA MAP K210

Mts 8

QUALITY "GUTTEVA"

Honesty Sok tru

SECRETARY

Blameless

TRANSPARENCY

TRU → HONEST

Holiness 1 Pet 1:16

TRUSTWORTHY

*Precedence *Standard

Moral Soundness

*Eutpela na stretpela piksa
*Eutpela Mak bilang laif

Integrity

RIGHT STANDING

- TOKTOK STRET
- TINGTING STRET
- WAKABANT STRET
- BELI STRET

Honesty stretpela pasin

Carefully → LUK

Righteous - Stretpela Pasin

Person of Integrity

JESUS Enoch

Job DANIEL *ABRAHAM David

Joseph ABEL

ELIZAH

Abednego Joshua

Esther

RUTH MARY

Person who lacks integrity

Ananias & Saphiras

Johna King SAUC

Judas Iscariot KEN

KING PEKO Peter & Adam

Ahab

Samson

Jezebeel

Naman Achan

WITH GOD

*Knowing whether we are truly giving Word? ^{God}
*live the change we preach about
*so busy preparing/doing ministry — we don't have time with God.

SKIP LOOK UP

WITH BIBLE PASSAGE

collecting information
too busy to prepare speaking out of context [Sat night prep]

WITH LISTENERS

Use "you", rather than "we/us"
condemning listeners
preach to 'please' listeners

WITH RESOURCES

pretend it is ours — when it is not
magical

WITH MYSELF

Word cut us first / not enough time in preparation

Session Eight: Purpose

To acknowledge that who we are is more important than what we can do and thereby provoke some self-evaluation.

*Preaching is not just about thinking the right thoughts (Session One-Two),
or just about doing the right things (Session Three–Seven)
– it is about being the right person (Session Eight).*

To affirm that preparation involves both our sermons and our selves.

To explain what integrity means in the words of their own language.

To discover what integrity looks like—and doesn't look like—in the characters of the Bible.

To engage the challenges for the preacher with integrity – naming them, sharing experiences/observations – and then praying in pairs.

Commentating

Part of what can make this session so interesting is the way the word “integrity” means so many different things ... but it is also often hard to translate. This can also make the session difficult.

People are tired at the end of a long week. It is easy not to give this session the time it needs. Keep it interactive.

When it comes to applying ‘integrity’ to preaching, the discussion needs to be personal, to be honest, to be practical – and you as the trainer need to set the example.

This session can lead to the need for some follow-up with people, as it can stir some deeper issues into life. Be ready for this opportunity.

It doesn't help if the person taking the session is known by the learners in the session to be someone who lacks integrity!



UK, July 2014



Peru, June 2015



Spain, May 2018



Zimbabwe, Mar 2019



Turkey, May 2016



Indonesia, May 2017



UK, Jun 2022



Bolivia, Apr 2024



Canada, Mar 2023

Langham Preaching, part of a wider family—Langham Partnership
with 6 member countries, raising-funds: USA, UKI, Canada, Hong Kong, Australia, NZ
with 3 programmes, delivering-ministry: Scholars, Literature, Preaching

Our Vision

Our vision is to see churches in the Majority World be equipped for mission and growing to maturity in Christ through the ministry of pastors and leaders who believe, teach and live by the Word of God.

Our Mission

Our mission is to strengthen the ministry of God's Word in contexts where churches are under-resourced, through:

Enhancing biblically faithful theological education (**Langham Scholars**)

Fostering the creation and distribution of biblically faithful literature in multiple formats (**Langham Literature**)

Nurturing national movements for biblical preaching (**Langham Preaching**)



Riad Kassis, International Director
Lebanon

Hani Hanna, Literature
Egypt

Lina Toth, Scholars
Lithuania

PW, Preaching
New Zealand