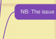
2. Developing a heart oriented sermon

- What business are we in? We're in the human changing business!
  - What are human beings?
  - How do humans change?
  - Theological challenge!
- A theologically informed anthropology (ie. the humans that we are seeking to bring change to) will recognise the centrality of the heart.
  - Biblical material.
    - Heart as internal vis a vis external.
      - Ps 84.2: my heart and my flesh sing for joy to the living God.
    - Heart as 'wellspring'.
      - Prov 4.23: Keep your heart with all vigilance, for from it flow the springs of life.
      - Mk 7.21-23: For it is from within, from the human heart, that evil intentions come: fornication, theft, murder, adultery, avarice, wickedness, deceit, licentiousness, envy, slander, pride, folly. All these evil things come from within, and they defile a person."
  - Mind, will, guts, bodies and hearts
    - Mind
      - Which think
    - Will
      - Which choose
    - Body
      - Which act
    - Guts
      - Which feel
    - Heart
      - Which love, desire, worship, boast in, rest in
        - Bible
          - Duet 6.4-5: Hear, O Israel: The LORD is our God, the LORD alone. You shall love the LORD your God with all your heart, and with all your soul, and with all your might.
          - Matt 6.19-21: "Do not store up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal; but store up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. For where your treasure is, there your heart will be also.
          - Rom 1.24: Therefore God gave them up in the lusts of their hearts to impurity, to the degrading of their bodies among themselves,
        - Augustine on love in 4 modes.
          - Desire
          - Joy
          - Fear
          - Sadness
  - The heart is a profound, deep, difficult to access thing!
    - Jer 17.9: The heart is devious above all else; it is perverse— who can understand it?
    - A huge iceberg with tentacles!
    - Recognising multiple loves
  - A working definition of sin
    - Disordered loves (Augustine) = idolatry = sin
      - Rom 1.24 - "the lusts / over-desires / epithumia of their hearts"
      - Look up epithumia
      - What the heart desires, the will chooses, the mind justifies, the body does and the guts feel good about.
      - Idols - sin beneath the sin. Disordered desires of the heart.
  - A working definition of godliness.
    - Rightly ordered loves
    - Love small things a small amount, medium things a medium amount, big things a big amount, by loving God most of all, because in Christ he loved you infinitely
  - How hearts change, in principle.
    - So, how do we re-order the loves of our own - and other people's - hearts?
      - Thomas Chalmers, The expulsive power of a new affection
        - It is seldom that any of our tastes are made to disappear by a mere process of natural extinction. At least, it is very seldom that this is done through the instrumentality of reasoning. It may be done by excessive pampering, but it is almost never done by the mere force of mental determination. But what can not be thus destroyed, may be dispossest—and one taste may be made to give way to another, and to lose its power entirely as the reigning affection of the mind.
          - It is thus that the boy ceases, at length, to be the slave of his appetite; but it is because a manlier taste has now brought it into subordination, and that the youth ceases to idolize pleasure; but it is because the idol of wealth has become the stronger and gotten the ascendency, and that even the love of money ceases to have the mastery over the heart of many a thriving citizen; but it is because, drawn into the whirl of city politics, another affection has been wrought into his moral system, and he is now lorded over by the love of power. There is not one of these transformations in which the heart is left without an object. Its desire for one particular object may be conquered; but as to its desire for having some one object or other, this is unconquerable.
            - Its adhesion to that on which it has fastened the preference of its regards, can not willingly be overcome by the rending away of a simple separation. It can be done only by the application of something else, to which it may feel the adhesion of a still stronger and more powerful preference. Such is the grasping tendency of the human heart, that it must have a something to lay hold of—and which, if wrested away without the substitution of another something in its place, would leave a void and a vacancy as painful to the mind as hunger is to the natural system. It may be dispossest of one object, or of any, but it can not be desolated of all. Let there be a breathing and a sensitive heart, but without a liking and without affinity to any of the things that are around it, and in a state of cheerless abandonment, it would be alive to nothing but the burden of its own consciousness, and feel it to be intolerable. It would make no difference to its owner, whether he dwelt in the midst of a gay and a goodly world, or, placed afar beyond the outskirts of creation, he dwelt a solitary unit in dark and unpeopled nothingness. The heart must have something to cling to—and never, by its own voluntary consent, will it so denude itself of all its attachments that there shall not be one remaining object that can draw or solicit it.
              - The love of God, and the love of the world, are two affections, not merely in a state of rivalship, but in a state of enmity, and that so irreconcilable that they can not dwell together in the same bosom. We have already affirmed how impossible it were for the heart, by any innate elasticity of its own, to cast the world away from it, and thus reduce itself to a wilderness. The heart is not so constituted, and the only way to dispossess it of an old affection is by the expulsive power of a new one.
      - Grace renewal vis a vis other means of renewal?
        - Evangelical (?): "Transformed by the renewing of our minds of our minds"? Yes, but ... knowledge puffs up.
        - Evangelical (?): "Make every effort"? Yes, but ... what the heart loves, the will chooses and the mind justifies
        - Roman Catholic (?): "Punish my body and enslave it"? Yes, but ... of some value
        - Charismatic / Pentecostal (?): "caught up into Paradise"? Yes but ... too elated?
        - Grace renewal: the beauty of the grace of God in the cross of Christ captures our first love, and so reorders all the loves of the heart. 'Before your eyes, Jesus Christ publicly exhibited as crucified'
        - The engine of transformation: Repentance and faith, which are two sides of the same 'grace to the heart' coin.
          - Not trust Jesus and then turn away from sins
          - Trusting Jesus is finding his grace to be so supremely excellent that it turns the heart away from other competing loves / idols. In other words, repentance is a matter firs of the heart.
      - Think about the last time you repented of a sin
        - What kinds of sin do we mostly repent of?
        - How did you repent? What did you do? What did you say?
      - 'Grace renewal dynamics'.
        - Rom 6.12-14: Therefore, do not let sin exercise dominion in your mortal bodies, to make you obey their (lit. 'it's) passions. No longer present your members to sin as instruments of wickedness, but present yourselves to God as those who have been brought from death to life, and present your members to God as instruments of righteousness. For sin will have no dominion over you, since you are not under law but under grace.
        - Titus 2.11-14: For the grace of God has appeared, bringing salvation to all, training us to renounce impiety and worldly passions, and in the present age to live lives that are self-controlled, upright, and godly, while we wait for the blessed hope and the manifestation of the glory of our great God and Savior, Jesus Christ. He it is who gave himself for us that he might redeem us from all iniquity and purify for himself a people of his own who are zealous for good deeds.
- Why is this important? Because there are 3 ways to live!
  - Moralism, immoralism and gospel
    - Working definition of moralism: any change that is based in, or which excludes, the heart (and hence only appeals to the mind or will or emotions, or habits)
  - Moralism as the core commitment of contemporary secularism
    - Implications for evangelism: if you don't distinguish between the gospel and moralism, what you will be heard to be doing is simply inviting people to your form of moralism
    - Implications for discipleship: the danger is that the result of your preaching is the creation of more Pharisees!
- How we mostly preach, and how to preach to the heart (from Tim Keller, Unintentional preaching models'
  - 
    The 4 poles of a sermon:
    - 1. The text
    - 2. The original meaning to the hearer
    - 3. Connection to Christ
    - 4. Life application to us
    - Ways in which this plays out:
  - NB: The issue of 'just preach the text'!
    - Especially when preaching from the OT, what authorises you to preach Christ?
    - When preaching form the gospels, what authorises you to preach the cross?
    - When preaching an imperative from the epistles, what authorises you to preach grace?
  - How to preach to the heart - the crucial moves:
    - 1. Reframe every issue as a heart issue.
      - "What are the disordered loves that make it difficult to live this way"
    - 2. Transpose the cross to 'play in that key'
      - The importance of precision - needle vis a vis bucket
      - Only substitution is grace
      - Properly, organically, intrinsically relating justification to sanctification - the grace which justifies is the grace which justifies.
    - Examples.
      - Generosity:
        - 2 Cor 8.8-9: I do not say this as a command, but I am testing the genuineness of your love against the earnestness of others. For you know the generous act of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that by his poverty you might become rich.
      - Jonathan and David - friendship
        - 1 Sam 18: When David had finished speaking to Saul, the soul of Jonathan was bound to the soul of David, and Jonathan loved him as his own soul. Saul took him that day and would not let him return to his father's house. Then Jonathan made a covenant with David, because he loved him as his own soul. Jonathan stripped himself of the robe that he was wearing, and gave it to David, and his armor, and even his sword and his bow and his belt. David went out and was successful wherever Saul sent him; as a result, Saul set him over the army. And all the people, even the servants of Saul, approved.
      - My last 4 sermons.
- Conclusion: The only deep change that ever happens, is heart change.
  - This is a life long work!
  - Understanding it is not the same as living it!
  - Some reflections on trying to preach heart oriented sermons.
    - You get worse before you get better.
    - Lot to do in a sermon!
    - Eventually you start to feel greater freedom in preaching.
    - You can't do for others what you haven't done to yourself!

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Unintentional Preaching I

#2- Original author's message

#3- Theme Fulfilled in Christ

Biblical field

Our Lives

#1- Preacher's Text

#4- How it effects us