

INTRODUCTION

1. Sometime in 1921, the First Baptist Church of Eastport was planted.
2. By October 18, 1921, the name had changed to Eastport Baptist Church and the church was received into the fellowship of the Jacksonville Baptist Association.
3. That first year, the church had 16 baptisms, 32 additions by letter, 5 other additions for a total of 53.
4. The Sunday School was also organized that same year with 65 members.

5. A great beginning but on June 23, 1929 the work at Eastport Baptist Church stopped and would remain so until 1938 (9 years).
6. But through the efforts of the Oceanway Baptist Church, Eastport was reborn and became a mission.
7. From 1938 to 1946 (8 years), Eastport was a mission church of Oceanway Baptist Church.
8. In 1946, Hollyford Baptist Church assumed the Eastport Mission until March 20, 1947 (2016-1947=69) when the church changed its status as a mission church to now being a full time Church.
9. Today the work continues.

10. Since its rebirth 47 years ago, the church has continued what it started 95 years ago.
11. From its history it has had 3 names: The First Baptist Church at Eastport, Quinlan Baptist Church, and Eastport Baptist Church.
12. Now there are many things we can learn from history--like not repeating the mistakes that we made or developing new strategies for the work but there are 3 things that I want to address this morning that every church must have.
13. You will notice on the cover of your bulletin 3 phrases: expository preaching, meaningful worship, and loving fellowship.

14. These 3 phrases describes what a church should have.
15. I believe Eastport Baptist Church has this today but has had to recommit her self to it.
16. I'd like for us to examine each of these 3 phrases this morning.

First...

LESSON

I. Expository Preaching

A. What it is?

1. According to Webster, an “exposition” is a discourse to convey information or explain what is difficult

to understand.²³ Applying this idea to preaching requires that an expositor be one who explains Scripture by laying open the text to public view in order to set forth its meaning, explain what is difficult to understand, and make appropriate application (*Webster's Ninth New Collegiate Dictionary*, 438; Mayhue, Richard L. *Rediscovering Expository Preaching*, 10–11).

2. *The Westminster Directory* (1645) states that “the true idea of [expository] preaching is that the preacher should become a mouthpiece for his text, opening it up and applying it as a word from God to his hearers, ... in order that the text may speak ... and be heard,

making each point from his text in such a manner ‘that [his audience] may discern [the voice of God].’ ”²

3. That means that it is “the Spirit-empowered explanation and proclamation of the text of God’s Word with due regard to the historical, contextual, grammatical, and doctrinal significance of the given passage, with the specific object of invoking a Christ-transforming response.
4. Paul exhorted Timothy to “Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth” (2 Tim. 2:15). (J. I. Packer, “The Lost Word,” in *God Has*

Spoken, 28, Olford, Stephen F., and David L. Olford. *Anointed Expository Preaching*).

5. That closing statement, “rightly dividing the word of truth,” perfectly defines expository preaching. While difficult to translate into English, it essentially means “handling aright the word of truth; declaring the word of truth without distortion; rightly administering the word of truth; holding a straight course in the truth; giving the truth a right of way.” This renders the verb as “the skillful application of parts or aspects of truth adapted to affect persons specially in need of instruction” (Olford).

6. 2 Timothy 4:2 (NASB) preach the word; be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction.

7. Acts 17:1-3 (NASB) 1 Now when they had traveled through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews. 2 And according to Paul's custom, he went to them, and for three Sabbaths reasoned with them from the Scriptures, 3 explaining and giving evidence that the Christ had to suffer and rise again from the dead, and saying, "This Jesus whom I am proclaiming to you is the Christ."

B. Expository Scripture is Explaining the Scripture

John MacArthur said, “The meaning of Scripture is Scripture.”

1. On that first resurrection day, Jesus “*expounded* to [the two disciples] in all the Scriptures the things concerning Himself” (Luke 24:27, emphasis ours).
2. As the Prince of all expositors, He expounded the truth and illustrated His points. With consummate authority, He adopted the customary method of reading and exegeting the Scriptures (John 1:18).

3. Whether in the synagogue, in the home, on the hillside, or from an anchored boat, Jesus consistently expounded the Word of God to hungry hearts (see Mark 1:22; 2:1–2; 4:34; Luke 4:16–22, etc.).
4. Peter did the same on the Day of Pentecost (Acts 2:14–36). Analyze that sermon carefully and you will discover that Peter birthed his message in the prophecy of Joel (2:28–32) and then supported his dominating theme from two psalms (16:8–11; 110:1).
5. Stephen's sermon, as recorded in Acts 7, was an expository treatment of the historic portions of Genesis and Exodus, and Philip followed the

same procedure in dealing with the Ethiopian eunuch (see Acts 8:26–35; Isa. 53) (Olford).

6. Churches have removed themselves from “explaining the original meaning of the Scriptures.”
7. “Story-sermons, pop-psychology lectures, ‘Dear Abby’ style counsel, drama, musical productions, and interpretative dance are replacing true preaching” (Gary Gilley, *This Little Church Went to the Market*, p.115).
8. John MacArthur said, “If preaching is to play its God-designed role in the church, it must be built upon the Word of God....Much preaching

today emphasizes psychology, social commentary, and political rhetoric. Bible exposition takes a back seat to a misguided craving for relevance....Lamentably, there is a discernable trend in contemporary evangelicalism away from biblical preaching and a drift toward an experience-centered, pragmatic, topical approach in the pulpit.”

9. Warren Wiersbe would tell preachers he was training, “Preacher boys” we are not to focus on “entertaining the goats, we were to feed the sheep.”
10. So the Word of God has to be explained every time someone walks up to this pulpit to preach God’s

Word.

II. Meaningful Worship

A. What is meaningful worship?

1. Is it singing, preaching, praying, giving, or fellowshiping?
2. Jesus defines what meaningful worship is in John 4:24 (NASB) God is spirit, and those who worship Him must worship in spirit and truth.”
3. Meaningful worship is worshipping the true God in the right way by the prescribed means
4. He is God. He is Spirit. He must be worshiped. He must be worshipped

in spirit (i.e., with your whole heart)
and truth (according to the
prescribed truth of Scripture)

5. The problem in Leviticus 10 with Nadab and Abihu's offering is they didn't worship God in truth, according to His prescribed means in His Word

6. Leviticus 10:1-3 (NASB) 1 Now Nadab and Abihu, the sons of Aaron, took their respective firepans, and after putting fire in them, placed incense on it and offered strange fire before the Lord, which He had not commanded them. 2 And fire came out from the presence of the Lord and consumed them, and they died before the Lord. 3 Then Moses said

to Aaron, “It is what the Lord spoke, saying, ‘By those who come near Me I will be treated as holy, And before all the people I will be honored.’” So Aaron, therefore, kept silent.

7. When the church gathers for worship what is its biblical mandate? Is it to amuse and entertain? Is it to cater to the cry for fulfillment? Or is it to honor God in spirit and truth? The difference lies largely in the area of focus. Are we zeroed in on ourselves or on our God? Once it is established that God, not ourselves, must be central in our worship we then must examine what we do in worship. Here our practice must be in line with our biblical understanding of God and the church” (Gary Gilley,

This Little Church Went to the Market, p.120).

B. It's Loving God with All Your Heart

1. Deuteronomy 6:4-6 (NASB) Hear, O Israel! The Lord is our God, the Lord is one! 5 You shall love the Lord your God with all your heart and with all your soul and with all your might. 6 These words, which I am commanding you today, shall be on your heart.
2. Psalms 9:1-2 (NASB) 1 I will give thanks to the Lord with all my heart; I will tell of all Your wonders. 2 I will be glad and exult in You; I will sing praise to Your name, O Most High.

3. Psalms 86:12 (NASB) I will give thanks to You, O Lord my God, with all my heart, And will glorify Your name forever.

III. Loving Fellowship

A. We Must Minister to Each Other in Love

1. John 13:35 (NASB) By this all men will know that you are My disciples, if you have love for one another.”

2. 1 Corinthians 13

B. Love is the Fruit of the Spirit

1. Galatians 5:22-23 (NASB) But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness,

faithfulness, 23 gentleness,
self-control; against such things
there is no law.

2. Romans 5:5 (NASB) the love of God has been poured out within our hearts through the Holy Spirit who was given to us.

CONCLUSION

1. Do you understand this is what the church is to have?
2. It's not to have a bunch of programs aimed at fulfilling the desires of the flesh.
3. It is to explain the Scriptures so that meaningful worship will flow from a loving

heart.

4. That challenge is to me as a preacher to make sure I work hard at explaining the Scriptures.
5. It's also aimed at the rest of us to make sure we are engaging in meaningful worship by worshiping God in spirit and truth.
6. And it is directed at our love of the fellowship.
7. Let's pray.