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Spring 4-28-2022

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LING470A1: Language and Culture

20 April 2022

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Introduction and Literature Review

As Malcah Yaeger-Dror (2014) has observed, the relationship between language and religion is inherently interesting because of the importance of written or spoken language as a tool for sustaining a religion. Regardless of whether practitioners transmit values textually or orally, language appears as a medium through which older generations evangelize to younger generations within a religious community. This linguistic transmission is particularly relevant for Southern Baptist Christianity, which utilizes both the written text of the Bible and the spoken content of a sermon delivered on a weekly basis, usually on Sunday morning. These sermons provide a perfect sociolinguistic environment for language as a performance helping create identity. Susan Harding's (1987) article about Southern Baptist rhetoric has been fundamental for the linguistic study of the Southern Baptist denomination of Christianity and how their use of language in an evangelical context has situational tendencies that both have the purpose of added rhetorical affect and demonstrating values specific to the conversation process. Other articles since have touched on specific patterns of Southern Baptist sermons or Southern Baptist language in general, but this paper will attempt to broadly catalogue the most notable patterns in Southern Baptist sermons that mark the event as a performance by serving both rhetorical and

communicative functions. In this paper, I will summarize my research of five different Southern Baptist pastors and discuss how the features of rhythm change, rhetorical pausing, personal pronoun usage, and deixis are signature traits of a Southern Baptist sermon that serve different purposes in the relationship between the pastor and the congregation.

Yaeger-Dror (2014) provides much of the theory that drives the sociolinguistic aspect of this paper. Her argument reviews past scholarship about the relationship between language, religious beliefs, and the transmission of culture. As she points out, the "living vitality of a community's religious beliefs" is essentially reliant on linguistic mediation, be it through oral delivery of religious ideas or the assembly of a written text or scripture (2014: 577). Furthermore, she draws from past research to say that religion, just like language, is a social construct about a community's ideological worldview, as they have filtered it through language. Drawing upon Yaeger-Dror's theory, I will argue that certain aspects of Southern Baptist sermons do not just mark performances, but also transmit certain ideas. Tayob (2017) has also contributed to the theoretical basis of this paper in his article arguing that sermons are linguistic performances by examining examples and the theory of sermons in the three main Abrahamic religions of Judaism, Christianity, and Islam. He concludes that the delivery of a sermon is a linguistic ritual marked by certain features and that these features include "employing rhetoric… and marking time and space" (2017: 132). The employment of rhetoric and references to the location and time of the sermon appear in the linguistic features of Southern Baptist sermons specifically and so are relevant to this paper. The final work driving the theory of my paper is Ann Wennerstrom's monograph *The Music of Everyday Speech*, which argues that prosody is an omnipresent aspect of discourse analysis and should be considered in studies of speech acts (2001).

I also drew upon some key articles that identify features of performing a Southern Baptist sermon similar to what I found in my data. Smith and Rosenberg (2016) reduce fundamentalist sermons to a sequential formula of stages, including the many changes of pace which I discuss. Britt (2016) writes about the comedy of Richard Pryor deals with outside perceptions of Southern Baptist preachers, also arguing that changes of pace are a clear marker of a performed sermon to the extent that acting portrayals of a pastor adopt such a habit as a linguistic marker. The topic of rhythm in a sermon is also central to Booker's (2016) work on the rhetoric of sermons, where she argues that pastors use linguistic manifestations of church values as rhetorical tools to persuade churchgoers of certain ends. Redmon (2003) created a corpus of Southern Baptist sermons and ranked words by frequency to identify the words that represent the core values of a Southern Baptist sermon. He highlights words such as 'God,' 'Jesus,' 'people,' and 'faith' as words appearing so frequently that they almost define the content of a Southern Baptist sermon, but also discusses relatively less frequent lexical terms such as personal or possessive pronouns or references to time or space. This is helpful for my sections where the appearance of lexical items such as pronouns or temporal terms is relevant.

There is extensive literature about how language mediates religious aspects of culture in the specific context of Southern Baptist communities. Harding (1987) argues that conversational language interacts with the speaker's Christian values to "appropriate the gospel in their inner speech" and align non-believers with the church to encourage conversion (1987: 2016). Harding does discuss some linguistic features, but she focuses more on how they represent the church's long-term goal of converting outsiders. Ward Sr. also writes about the sociolinguistic output of certain religious ideals with his 2015 paper on the linguistic tactics which churches use to circumvent the cognitive dissonance donors may feel when tithing money (2015). Bryan (2016)

also focuses on the practice of giving money to a church and briefly touches on linguistic factors in the pressure of the church but focuses on the corporatism of online churches and their altar calls. Goh (2008) briefly touches on the topic of personal pronouns and argues that megachurches use sermons, media, and spatial logic to spiritually orient the congregation in the pursuit of God, holiness, and redemption. Each individual article discusses in detail a specific feature of Southern Baptist speech both within and beyond the context of a sermon, so my paper will draw upon their analysis when discussing the individual features that contribute to the whole linguistic performance of a sermon.

In general, past scholarship on language and the Southern Baptist church has focused on specific characteristics or doctrines of the church or on specific linguistic features of Southern Baptist rhetoric. These different articles have shown conclusively that there are frequently occurring features across Southern Baptist sermons with various possible rhetorical or cultural goals but have not comprehensively analyzed how the entirety of sociolinguistic markers contribute to the sermon. Other prior work has dealt with the theory of religion as a sociolinguistic factor or a sermon as a routine of cultural transmission. This paper builds upon these more specific case studies on sermons by examining the many concurrent linguistic trends within a Southern Baptist sermon to examine how the delivery of a sermon is a staged, linguistic performance with specific certain rhetorical goals and implicit cultural messages.

Methodology

This paper will focus solely on pastors and churches registered as members of the Southern Baptist Convention of Virginia. There is value to studying the broader world of evangelical sermons, but this study draws only from Southern Baptist churches in order to have an objective

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definition for which the churches have already volunteered. All data in this study is taken from sermons which churches have made publicly available on church websites between January 2022 and April 2022. Every pastor whose sermon appears in this audio is an ordained pastor or an elder with a Southern Baptist church, identifies as male, and is over the age of thirty. All church websites are accessible through the Southern Baptist Convention of Virginia website.

To make the data accessible in text, I have transcribed relevant excerpts from the sermons that best illustrate the points made within this paper. The conventions for the transcription process can be found in Appendix A and are roughly based on Ann Wennerstrom's conventions (2001). Although the churches voluntarily post recordings of their sermons, all data has been made confidential to prevent any criticism of the church due to the content of the sermon recorded in this paper. The sermons, pastors, and churches will all be referred to, respectively, as Sermon A through E, Pastor A through E, and Church A through E. All transcription data cited in this paper can be found in Appendix B.

Rhythm Change in Sermons

Whether listening personally or by reading a linguistic transcription of the sermons sampled by this study, the tendency for each of the five pastors to frequently speed up or slow down his rate of delivery is immediately noticeable. For example, consider the four line sample from Pastor A in Excerpt 1. In this excerpt, and any other excerpt in this paper, the sermon is transcribed line-by-line, with >> and << representing hastening or slowing the rate of speech, (x.x) representing a pause and the length of the pause, and underlined words representing stress.

1) Excerpt from Sermon A

```
1 <<When (2.0) we become (1.0) > a child of God= >> =when we
2  become a born again believer (.) <<we are surrendering
3  ourselves (1.5) >>to the lord Jesus Christ << he has BOUGHT
```

4 us (1.0) with the price of his blood=we be<u>long</u> to him

In only a couple seconds of addressing the audience, Pastor A changes his pace six times. He begins by slowing down his delivery relative to the speed he had been speaking at prior to the excerpt, then speeds up gradually after a brief pause, then changes pace more drastically four times in the rest of the utterance. This practice is so recognizable that depictions of pastors in secular media will use this change of speaking pace to signal the voice of other effect when portraying a pastor (Britt 2016: 685). Another interesting feature of this segment is Pastor A's latching to his own statement with "a child of God= =when we become a born again believer." Another stylistic option for a pastor is the self-interruption to emphasize a certain point, which Pastor A performs by latching his own statements together in lines 1 and 4. The self-latching that appears in some sermons, including this excerpt from Sermon A, both actualizes this self-interruption and emphasizes the change of speed when it occurs by cutting away the short break between the words "God" and "when." This excerpt then demonstrates not just Pastor A's habit to change rhythm while speaking, but to occasionally self-latch to interrupt himself and intensify the effect of his tempo change.

Booker (2016) discusses the designed impact of rhythm changes in sermons by considering the linguistics of persuasion across many different contexts of speech. Across these possible contexts, a speaker aiming to accomplish a particular goal will prepare a "meticulously crafted rhetoric" as a tool for winning over listeners (2016: 12). In the context of a Southern Baptist sermon, one of the most important tools of persuasion available to a pastor is adopting a "rhythmic flow" throughout the sermon (2016: 12). The change of delivery also serves double purpose as arguably the most recognizable stylistic feature of a sermon (Smith and Rosenberg 1973: 167). The change of rhythm gives a poetic or metrical feel to the sermon, even though it is

theoretically a prose delivery (Harding 1987: 172). There are multiple possible explanations for why this is an effective tactic. Harding suggests that the use of rhythm changes in an oral performance personalize the relationship between the pastor and the congregant (1987: 172). It also seems possible that the changes of tempo entrance the listeners by giving an almost hypnotic musical aspect to the spoken word of the sermon. The excerpt from Sermon B suggests a third possible interpretation.

2) Excerpt from Sermon B

```
10 he says but << see:k first (.5) his kingdom and his
11 righteousness and a:ll these things will be added to you=
12 >>=we sometimes focus on the thi:ngs (.) and forget all about
13 God's kingdom (.) < and God's righteousness
```

Pastor B's decision to slow down in line 10, when he begins to summarize a precept from the Bible substitutes for a voice of other performance. In other words, he is taking on a voice of someone else. Since there is no way for a pastor to imitate Biblical figures without imposing his own impression of them, noticeably changing rhythm can signal to the audience that he is outlining the verses covered by his sermon.

Frequent Pauses in Sermons

Another prosodic feature that marks the performance of a Southern Baptist sermon is the frequent pause-taking during the sermon. For example, Pastor A pauses several times in the lines following Excerpt 1, as Excerpt 3 demonstrates.

3) Excerpt from Sermon A

```
7  the Lord it's a continual process (.) of surrendering=
8                               <audience member> =amen=
9  =MORE and MORE of my life >> more and MORE of who I am what
10 I have (2.0) realizing I don't have anything (2.0) < he has
11 everything if (.) he has me. (2.0) and that's the struggle
12 (.) that we have
```

On three separate occasions in this excerpt (lines 10 and 11), Pastor A pauses for two seconds while speaking. These pauses serve to stress concepts that Pastor A wants the congregants to internalize through listening so that he can sustain the religious culture of the Southern Baptist community. For example, he pauses very briefly after stressed words representing abstract parts of becoming a Christian with "process" in Line 7 and "struggle" in line 11. He also uses anticipatory pauses, as in line 11 where he pauses in the utterance "if (.) he has me." This pause emphasizes the condition of his relationship with God as part of the process of growing more spiritual.

Deliberate pauses can also serve to punctate or stress items in a list, such as Lines 18-19 of Sermon E when Pastor E says "immo:ral unethical (.) uh corrupt (.) unbiblical (.)." He does use the filler "uh" next to a pause, which could indicate unsureness in his speaking. This example, however, matches a similar utterance by Pastor A in lines 24-26 of Sermon A when he says "and we see (.) Mary (.) we see (.) Judas (.5) << and we see Jesus in these verses. (1.0)." The pauses emphasize certain concepts about actions in an anecdote or about Biblical figures and collaborate with tricolonic constructions such as Pastor A's list.

These pauses occur commonly across all five sermons, as visible in the table in figure 1.

Figure 1. Frequency and distribution of pauses

Pastor	<1.0 sec	1.0-1.9 sec	2.0+ sec	Total	Time speaking	Sec between Pauses
A	23	6	4	33	2:01	3.66
B	29	4	1	34	1:24	2.47
C	17	0	0	17	1:34	5.53
D	12	6	0	18	1:25	4.72
E	11	5	4	20	1:49	5.45
All	92	21	9	122	8:13	4.04

No pause is longer than four seconds, which Pastor E does twice (Sermon E, Line 7). Across the

sample of sermons, there are several pauses, although the data skews heavily towards shorter,

frequent pauses, rather than long, drawn-out pauses. The frequency of pauses ranges from Pastor

B pausing every 2.47 seconds in the excerpt from Sermon B to Pastor E only pausing every 5.45

seconds. As a unit, the pastors paused once after every 4.04 seconds. This could indicate that

pastor is unsure of the content, but since the oral performance of a sermon is such a rehearsed

and researched act, it seems unlikely that the pastor would be so unprepared. In addition, sermon

recordings where video was available show that the pastor has physical or electronic notes

available to consult during the sermon. The pastors also pause even when reading directly from

the Bible, which shows that the pauses are generally not signs of the speaker trying to reproduce

content from memory. The excerpts also rarely contain filler words, which shows that the pastors

are confident in their speech and suggests the pauses are indeed rhetorical or stylistic.

Personal Pronoun Usage

Another linguistic phenomenon that transcends the pastors in this study, as well as the pastors in

other studies, is the careful use of personal pronouns to create social connections or enforce

social ideas. The excerpt from Pastor D's discussion on embracing contributions to the church in

Excerpt 4 demonstrates this tendency and two competing purposes of the changes in personal

pronoun.

      4) Excerpt from Sermon D

```
13 fruit is it (.5) << that will be seen in you (1.0) a lot
14 of times we like to make excuses (.5) >> I know I do
15 < I like to say well yknow that's just not my my gift (1.0)
16 u:h > that's not my strength (1.0) yeah that's- yknow [full
17 name] is really good at serving like that um (.) that's
```

```
18 his gift (1.0) and we hide behind sometimes= >> =how many of
19 you have ever taken a spiritual gifts test (.5) how many of
20 you ever used that as an excuse for not having to fulfill
21 one of these fruits of the spirit
```

In this excerpt, Pastor D begins using the second person plural pronoun "you" (line 13),

transitions to the first person singular "I" (line 14), then returns to the second person plural

pronoun "you" after a brief anecdote relating his feeling of inadequacy relative to another pastor

(line 19). Changing up the personal pronoun in an utterance to shift the grammatical subject of

speech was a frequent tactic of pastors in Bryan's (2016) study, albeit with varying end goals.

One tactic which Pastor D could be using here is a tactic of modelling. In Bryan's paper, the

habit of modelling usually occurred with first person plural only in positive contexts, but Pastor

D uses it similarly here to make a negative example out of himself (2016: 102). Pastor D focuses

on his own attitudes of using excuses to avoid certain work by shifting from second person to

first person and highlighting his own decision-making. The use of second person plural at the

beginning and end of the excerpt is also significant. Using second person plural in a sermon has

two main outcomes. Firstly, the practice involves the congregants more in the sermon by giving

them agency in the lesson of the anecdote or sermon (Bryan 2016: 90). Secondly, the ambiguity

between second person singular 'you' and second person plural 'you' allows the pastor to create

a sense of intimacy (Bryan 2016: 58). Although the pragmatics of the pastor addressing the

congregation as a whole is clear, he also gives the impression of addressing individual

congregants and building personal relationships.

Many linguists have discussed the varying impacts of how pastors choose to use personal

pronouns in different ways. Goh (2008) suggests that the inverse may be true of second person

plural creating intimacy by writing that first-person plural pronouns for the pastor's actions give

the congregants a feeling of greater involvement. My data shows an example of this when Pastor

A says "we are surrendering <u>our</u>selves (1.5) >>to the lord Jesus Christ" (Lines 2-3). Here, Pastor

A even stresses the pronoun in "<u>our</u>selves" to emphasize the first-person plural. However, the

sermon is focusing on his personal development with Jesus Christ. By saying "we are

surrendering" instead of referencing his personal act of surrendering, he gives the audience more

agency and encourages them to follow his precedent. Redmon (2013) also gives examples of the

lexical data supporting personal pronoun choices as a feature of Southern Baptist sermons.

According to his computational data, one of the most common phrases in the "Southern Baptist

sublanguage" is 'into your <noun>' (Redmon 2003: 113). Thus, multiple levels of evidence

including syntactic, phonological, and lexical show that this feature is a core trait of Southern

Baptist sermons.

Temporal Deixis

The final feature that appears frequently in both my data and other studies on Southern Baptist

sermons is the use of deixis terms referring to time to orient the congregation and contextualize

the message of that sermon. For example, the opening seconds of Sermon C seen in figure 6)

demonstrate how Pastor C opens his sermon with a reference to temporal deixis.

      5) Excerpt from Sermon C

```
1 Well (.) let's continue on in Ephesians chapter five (.)
2  last week Pastor [first name] opened up Ephesians chapter
3  five verses one through fourteen to us (.5) and before we
4  read the text I wanna just have us kinda think about
5  where: we are in today's text (.)
```

In this section from the sermon, Pastor C refers both to "last week" and "today's text" (Lines 2

and 5). This sermon, as with the other four used for data in this paper, is part of a series of

sermons elaborating on a single topic for a period as long as two months. Connecting past

sermons to the present sermon is a common tactic for pastors speaking as part of a series. Using only relative terms to refer to the past puts the burden on the congregants to attend weekly to understand the context of any given sermon and be part of the continuity of the church. However, the appeals are not exclusively used as an opening to the sermon, as excerpt from Sermon A in Excerpt 6 shows.

6) Excerpt from Sermon A

```
14   (.) in your life (.5) > last week we looked at the religious
15   n those folks that u:h that (.) what belonged to God they
16   were gonna call thei:rs (.5) and (.) now (1.0) the Lord
17   gives us an illustration of what it looks like (1.0) to
18   really (.5) just give ourselves (.5) completely (.5) to the
19   Lord Jesus Christ.
```

Pastor A here is connecting the prior sermon to his current sermon with the language of "last week" and "now," but he does so in the middle of the sermon rather than at the beginning (Lines 14 and 16). References to time in this style are so common that the word 'week' ranks high in Redmon's (2003) ordering of words according to frequency of appearance in Southern Baptist sermons. 'Week' is not one of the 168 words Redmon identifies as part of the core lexicon of the "Southern Baptist sublanguage," but it is very common (2007: 124). Of the several thousand words that comprise his corpus of Southern Baptist sermon-speak, only 246 appear more often than 'week.'

Other than the immediate impact of pressuring congregants to attend weekly to understand context, linguistic analyses of sermons have offering alternative explanations for the frequent use of temporal deixis. Ward Sr. (2014) writes on the narrow topic of linguistic calls for donations to the church in a sermon, but he discusses the sociological value of encouraging congregants to develop weekly habits of interacting with the church (2014: 589). Making the sermon a weekly ritual shared among the congregation establishes the Christian scripture as "the

dominant unifying symbol" of a social and cultural community marked by a shared religion (Ward Sr. 2014: 589). Just as pastors seek to develop a pattern of donations on a "recurring basis," they seek to develop patterns of church attendance and do so by speaking in deictic terms (Ward Sr. 2014: 590). Tayob also suggests that the use of deixis is a reflection of religious communities valuing the practice of ritual (2017: 142). In Tayob's view of religion, rituals not only control a congregant's weekly agenda, but consistent practice over time makes the ritual a measure of how the congregant perceives time (2017: 142). By encouraging attendance and referring to time within the broader series of church sermons, the pastor can make the audience more accustomed to relying on the church for an objective reference point in time. He also argues it is possible that recent trends of globalization and religious diversity have put pressure on churches to compete for weekly visitors (Tayob 2017: 142). Thus, the recent trend of constant deictic information is a way of trying to acclimate visitors to the habit of becoming consistent members of the congregation.

Conclusion

As the data and this paper demonstrate, there are several concurrent linguistic features that mark a Southern Baptist sermon as a distinct linguistic act separate from conversational English. Past research has focused on isolated features or the sociological contexts of such features, but a published article has not yet studied the features as a unified set of performance markers distinguishing the sermon. This paper helps consolidate features sometimes already recognized in scholarship and helps connect them to goals and practices of the sermon. The main features of the sermon sublanguage which this paper identifies are frequent changes of tempo, frequent pauses in speech, changes in personal pronouns, and temporal deixis. Each feature serves a

contextual function, not just of signaling to congregants the pastor's performance, but also adding rhetorical value to capture attention or to impart the community values of a Southern Baptist church.

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Transcription conventions:

Speaker:	A
	B
Line numbers	1
	2
Utterance	When we become a child of God
Unintelligible speech	#### (# for each syllable)
High rising intonation	?
Falling intonation	.
Nonverbal sound	\<applause>
IPA (if applicable)	\<[ ]>
Emphasis or stress	hel<u>p</u>ful
Raised volume	HELPFUL
Laughter	@ (for 8.0)
Gesture	\< >
Overlaps and interrption	I [speak] now
	[me?]
Pauses, length	(.) pauses shorter than 0.2 sec
	(3.5) pauses longer than 0.2 sec
Tempo gets faster	>> hurry up
Tempo gets slower	<< slow down
Rhythmic beats	/ beat / beat
Elongated syllable	ma::::n

23:15-25:16 of Sermon A by Pastor A at Church A

1A <<When (2.0) we become (1.0) > a child of God= >> =when we

2 become a <u>born</u> a<u>ga</u>in be<u>lie</u>ver (.) <<we are surrendering

3 <u>our</u>selves (1.5) >>to the lord Jesus Christ << he has <u>BOUGHT</u>

4 us (1.0) with the price of his blood=we be<u>long</u> to him this

5 should be a settled issue (.) in our LIVES but I be<u>lieve</u> (.5)

6 looking back at (.) fifty-some years of <u>my</u> relationship with

7 the Lord it's a continual <u>process</u> (.) of surrendering=

8   <audience member> =amen=

9 =MORE and MORE of my life >> more and MORE of who <u>I</u> am what

10 <u>I</u> have (2.0) realizing I don't have anything (2.0) < he has

11 everything if (.) he has me. (2.0) and that's the <u>struggle</u>

12 (.) that we have= > =I believe we < we deal with that all the

13 time WHAT- WHAT is (.) the <u>val</u>ue:: < of the Lord Jesus Christ

14 (.) in <u>your</u> life (.5) > last week we looked at the religious

15 n those folks that u:h that (.) what belonged to God they

16 were gonna call thei:rs (.5) and (.) now (1.0) the Lord

17 gives us an illustration of what it <u>looks like</u> (1.0) to

18 really (.5) just give ourselves (.5) <u>completely</u> (.5) to the

19 Lord Jesus Christ. We probably ALL (.5) heard at <u>some</u> point

20 >> if you've been in church any at ALL if you've been in

21 Sunday school any at ALL you've heard about Mary (.) <

22 pouring the oil o:n << Jesus= =but it's <u>so</u> much more than

23 that if you understand the context of what's going ON (.5)

24 and what that really means (.) to Mary (.) > and we see (.)

25 Mary (.) we see (.) Judas (.5) << and we see Jesus in these

26 verses. (1.0) >> AND I WANNA LOOK at this (.) from (1.0)

27 their eyes (.5)< a::nd hopefully find application for

28 our lives (.) personally

5:17-6:41 of Sermon B by Pastor B at Church B

1B I'm gonna have em on the screen for ya but if you have (1.0)

2 your bible or something electronic close by (.) turn to or

3 (.) pull that up Matthew chapter six verse thirty three and

4 before we rea:d that (.5) I wanna remind all of us (.)

5 Je:sus knows more about money (.) and possessions (.) than

6 any of us ever will (.) so it's imperative we hear from him

7 (.) and not just with our ears but with our- heart

8 listen to what (.) Jesus said as he talks about and contrasts

9 things that we wrestle with in life I'll address in a second

10 he says but << see:k first (.5) his kingdom and his

11 righteousness and a:ll these things will be added to you=

12 >>=we sometimes focus on the thi:ngs (.) and forget all about

13 God's kingdom (.) < and God's righteousness (.5) you see (.)

15 five times in the ten verses (.) before Jesus mentions this

16 he's talked about (.5) worry (.5) and anxiety (.5) and stress

17 (1.0)>> w-we live in a culture today: (.5) that thinks and

18 belives > because what you believe determines what you do::

19 (1.5) that the Bible is (.5) <u>totally</u> irrelevant

26:28-27:30 of Sermon B by Pastor B at Church B

20 >> THEN- no that's <u>got</u> to go toward debt (.5) that has to

21 go toward debt if you have credit card debt- unsecured debt=

22 > =that's credit card debt (.5) kay? << and no more- no::

23 more debt (2.0) this is what you're doin but Jesus said this

24 is what you <u>should</u> be doin (1.5) >> number four (.) << <u>God</u>

25 is my <u>o:</u>nly hope (.5) > for solving my (.) < sin problem

26 and my money problems because (.) those usually go together

27 and when you think about rescuing gra:ce (.) grace that

28 rescues is <u>grace</u> (.) that changes > the entirety of our

29 existence (.) that's what grace does

0:00-0:15 of Sermon C by Pastor C at Church C

1C Well (.) let's continue on in Ephesians chapter five (.)

2 last week Pastor [first name] opened up Ephesians chapter

3 five verses one through fourteen to us (.5) and before we

4 read the text I wanna just have us kinda think about

5 where: we are in today's text (.)

1:54-3:13 of Sermon C by Pastor C at Church C

6 and that's (.) what it <u>was</u> to: look at my <u>walk</u>

7 does my (.) <u>walk</u> match my (.) <u>talk</u> >> well that's what

8 Paul is getting at here in Ephesians chapter five

9 > and we're gonna be looking at verses fifteen through

10 twenty-one today but- (.) before we read that I wanna just

11 read for you and it's not gonna be up on the board uh: (.)

12 << verses one (.5) and two that Pastor [first name] opened

13 up for us last week > Ephesians five one and two because this

14 is the basis fo:r the continuation of today's message <

15 Ephesians five one and two (.5) listen up < therefore (.)

16 be: <u>imitators</u> (.) of God (.5) > as beloved children (.)

17 and <u>walk</u> in love (.) as Christ loved us=and gave himself <u>up</u>

18 < for us < a fragrant offering and a sacrifice (.) to God

19 >> so the com<u>mand</u> here in this whole passage is < be

20 <u>im</u>itators (.) of Go:d (.5) < <u>walk</u> (.5) in his love >>

21 walk in that agape love that Jesus <u>Christ</u> (.5) << poured

22 out for <u>us</u> when he made the >> ultimate sacrifice <<

23 and gave himself on the cross at calvary >> be <u>imi</u>tators

24 of that

36:37-37:09 of Sermon D by Pastor D at Church D

1D pour <u>yourself</u> into what<u>EVER</u> in this world (.) but

2 all of those are just false vines (.) that will never

3 <u>give</u> << the life that God wants each of us to have (.5)

4 <u>true</u> vine >> the true vine is Jesus Christ. (1.0)

5 I'm reminded of uh growing up (1.0) u:h me and uh

6 my friend Nicky (.) we were out (.) working hard buildin

7 uh dirt bike ramps (.) out in the field behind our house

8 a:nd u:h we worked up an appetite so: Nicky said >>

9 let's run inside let's see if we can find some food

44:16-45:00 of Sermon D by Pastor D at Church D

10 >> and as we are REMAINING (.) plugged into (.) the vine

11 and the Holy Spirit is given freedom to live in our life

12 this is the fruit << that will be seen (1.5) >> what kind of

13 fruit is it (.5) << that will be seen in you (1.0) a lot

14 of times we like to make excuses (.5) >> I know I do

15 < I like to say well yknow that's just not my my gift (1.0)

16 u:h > that's not my strength (1.0) yeah that's- yknow [full

17 name] is really good at serving like that um (.) that's

18 his gift (1.0) and we hide behind sometimes= >> =how many of

19 you have ever taken a spiritual gifts test (.5) how many of

20 you ever used that as an excuse for not having to fulfill

21 one of these fruits of the spirit

50:37-52:26 of Sermon E by Pastor E at Church E

1E it's just as true today (2.0) where is it that we:'re

2 investing >> not only our money this isn't just about

3 money but where is it we're investing our time (.)

4 in our lives (1.0) < is it doing God's work or is it

5 running the rat race > trying to stay up with the Joneses

6 trying to make sure that we always have the newest greatest

7 best thing (4.0) << Christ goes on to tell him (4.0) verse

8 twenty-two here > he says the light of the body (.) < is the

9 e:ye(1.0) > if therefore thine eye be single thine whole body

10 be full of light > he's talking about a singular focus here

11 a singular priority that if you keep your eye on what's

12 im<u>por</u>tant << then it'll change your life >> it'll change

13 your heart it'll change your priorities < the whole body

14 shall be full of light he says (1.5) but if thine eye be evil

15 < thine whole body shall be fu:ll (.) of darkness (2.0) if

16 therefore the light that is in thee be darkness < how <u>great</u>

17 is that darkness (1.0) if your focus is on (.) things of the

18 world if your focus is on things that are (.) uh imm:oral

19 unethical (.) uh corrupt (.) unbiblical (.) > then that's

20 what's gonna reflect inside you that's what your priorities

21 are gonna be= > =that's what your heart is gonna be (1.0)

22 < Christ tells them (.) to keep their eye > their singular

23 focus keep their (.) u:h <u>goal</u> < on those things (.) that

24 are <u>good</u>