

June 2026

Brothers and fellow shepherds,

We write to you regarding a matter of serious concern involving a sustained pattern of sermon plagiarism committed by Pastor Tom Buck. We recognize the gravity of what we are bringing to your attention and do not do so lightly. We have spent considerable time verifying our findings before approaching you, because we understand the weight of such an accusation and the responsibility that Scripture places on those who bring a charge against an elder (1 Timothy 5:19).

In March 2026, we presented this same comprehensive documentation to the elders of First Baptist Church, Lindale, Texas, urging them to deal with this public sin biblically. They have not done so.

Therefore, since Tom Buck's ministry is wide and affects each one of you, we are sending the evidence to several men who are currently involved in public ministry with Tom.

How We Discovered This.

One of us was listening to a sermon by Pastor Buck and recognized specific phrases and arguments from a commentary we had recently read. The language was too distinctive and too precisely matching to be coincidental. This prompted us to undertake a careful, systematic comparison of Pastor Buck's sermons against the published commentaries in question. What we discovered was deeply troubling: a pervasive pattern of unattributed borrowing spanning multiple sermon series, multiple years, and multiple published sources.

We have now documented numerous cases of plagiarism across many sermons. Nearly every sermon we randomly selected for examination contained clear instances of verbatim or near-verbatim reproduction from published commentaries, delivered from the pulpit without any attribution. We have downloaded and preserved all the relevant sermon audio and have prepared a detailed, side-by-side comparison document for your review.

The enclosed report provides comprehensive evidence, but we wish to highlight several features that make this pattern especially concerning:

1. It is systematic and habitual. This is not a case of a pastor occasionally failing to credit a source in the heat of preaching. The borrowing is pervasive across years of ministry, multiple biblical books, and multiple plagiarized authors. It reflects a pattern of sermon preparation that relies on reproducing other authors' work as one's own.

2. It involves verbatim reproduction. Many instances are not merely shared ideas or parallel theological conclusions from the same biblical text. They are word-for-word reproductions of entire sentences and paragraphs—including original creative illustrations, humorous asides, and imaginative paraphrases that are unmistakably the literary property of the original authors.

4. The sources are from a single commentary series—and there may be others. The plagiarized works we have documented all come from Crossway's Preaching the Word commentary series, authored by Philip Graham Ryken, David Jackman, R. Kent Hughes, and Bryan Chapell. We stumbled upon this particular series because one of us recognized specific phrases from a volume we had recently read. Our investigation has been limited to comparing sermons against this one commentary series. We have no way of knowing whether Pastor Buck is also plagiarizing from other commentaries or sources that we have not checked. Given the pervasive and habitual nature of what we found in this single series, we believe it is reasonable to suspect that the problem may extend further. We encourage you to investigate broadly.

Why This Matters.

We recognize that pastors regularly consult commentaries in sermon preparation, and there is nothing wrong with that. The issue is not the use of commentaries but the deception involved in presenting another person's words, ideas, and creative expressions as one's own. Plagiarism is a form of bearing false witness. It deceives the congregation into believing they are receiving the fruit of their pastor's own study, prayer, and labor in the Word when they are in fact hearing another man's work recited without acknowledgment.

Scripture holds those who teach to a higher standard (James 3:1). A pastor's integrity in the pulpit is foundational to his ministry. If a congregation cannot trust that the words coming from the pulpit are honestly presented, the credibility of the entire teaching ministry is undermined. Moreover, plagiarism violates the eighth commandment—it takes what belongs to another and claims it as one's own. It violates the ninth commandment—it misrepresents the origin of the teaching. And it violates the trust that a congregation places in its shepherd.

This is not a gray area or a matter of differing opinions about sermon preparation methodology. When a pastor reproduces entire paragraphs of another author's creative writing word-for-word, including that author's original illustrations, humorous inventions, and rhetorical flourishes—and presents them to his congregation as his own—that is dishonesty, and it must be addressed.

Why This Extends to the Broader Church.

We are extending this to the broader church for this reason: Pastor Buck's sin is not merely private but extends beyond the walls of FBC Lindale. Pastor Buck hosts expository preaching workshops where he sets himself up as a teacher and model of faithful exegesis and sermon preparation. He instructs other pastors in the very craft he has been practicing dishonestly. This public teaching ministry makes the plagiarism a public sin against the broader body of Christ, not just the members of FBC Lindale. Because the sin is public in both its commission and its scope, the repentance must likewise be public. As Paul instructs Timothy: "As for those who persist in sin, rebuke them in the presence of all, so that the rest may stand in fear" (1 Timothy 5:20).

What We Ask of You.

We are appealing to fellow shepherds who love the church and understand what it means to stand before a congregation with borrowed words and present them as one's own. Specifically, we ask that you:

1. Carefully review the enclosed evidence, including the detailed comparison documents and the sermon audio recordings referenced therein.
2. Conduct your own independent investigation. We encourage you to select additional sermons at random and compare them against the Preaching the Word commentary series. We believe you will find the same pattern we discovered.
3. Confront Pastor Buck and call him to repentance, in accordance with the principles of Matthew 18 and 1 Timothy 5:19–20.
4. Call for a public confession. This sin demands public repentance for several reasons. First, it was committed publicly—from the pulpit, before the entire congregation of First Baptist Church Lindale—Sunday after Sunday, year after year. The members of this church have been deceived into believing they were receiving the fruit of their pastor's own study and labor when they were hearing another man's work.

Why We Are Writing Anonymously.

We are sending this correspondence anonymously. We have observed how Pastor Buck engages with those who disagree with him on social media, and we have no desire to become targets of public attack or to be drawn into personal conflict. Our concern is not personal—it is for the integrity of the pulpit at First Baptist Church and for the spiritual health of the congregation.

We have done our due diligence. We discovered the plagiarism, verified it thoroughly, documented it carefully, brought it to the attention of those whom Scripture charges with oversight of the church's teaching ministry, and are now bringing it to the attention of those with whom Tom shares public ministry.

We pray that you will have the courage to do what is right, even though it is difficult. The health and integrity of Christ's church depend on leaders who are willing to hold one another accountable to the standards of Scripture.

In Christian concern,

Concerned Members of the Body of Christ

DOCUMENTATION OF SERMON PLAGIARISM

Tom Buck, Senior Pastor
First Baptist Church, Lindale, Texas

Prepared March 2026

Executive Summary

This report documents systematic, unattributed borrowing from published commentaries in the sermons of Tom Buck, Senior Pastor of First Baptist Church, Lindale, Texas. The evidence spans from March 2017 to February 2026—nearly a decade of ministry. Seventeen sermons across five different sermon series were examined in detail, and every sermon examined contained clear instances of plagiarism.

The plagiarized sources include five published commentaries from Crossway's Preaching the Word series:

1. Philip Graham Ryken, *Exodus: Saved for God's Glory* (Crossway, 2005)
2. David Jackman, *Joshua: People of God's Purpose* (Crossway, 2014)
3. R. Kent Hughes, *Ephesians: The Mystery of the Body of Christ* (Crossway, 1990)
4. R. Kent Hughes, *Romans: Righteousness from Heaven* (Crossway, 1991)
5. R. Kent Hughes & Bryan Chapell, *1 & 2 Timothy and Titus: To Guard the Deposit* (Crossway, 2000)

The borrowing ranges from verbatim reproduction of entire paragraphs to close paraphrasing of distinctive arguments, creative illustrations, secondary source quotations, and structural frameworks—all without any attribution. Most egregiously, in the Titus 2:11–15 sermon, Buck reproduces another author's personal marriage illustration word-for-word, substituting his own wife's name, and presents it as his own autobiographical experience.

Methodology

Sermon audio was obtained from publicly available recordings of First Baptist Church, Lindale, Texas. Sermon dates were verified against the public sermon archive at fbclindale.com. Transcripts were generated using automated speech-to-text software. These transcripts were then compared side-by-side against the published commentaries. Page numbers refer to the published source; timestamps refer to the sermon audio. Despite minor transcription imperfections, the verbal parallels are unmistakable.

The initial discovery was made when a listener recognized specific phrases and arguments from a recently read commentary appearing verbatim in one of Buck's sermons. A systematic comparison was then undertaken, revealing a pervasive pattern across multiple sermon series and years. The sermons below are presented in chronological order from oldest to newest.

Sermon 1: Exodus 4:10–17 — March 5, 2017

Source: Philip Graham Ryken, *Exodus: Saved for God's Glory*, ch. 9, pp. 112–123

Published Source	Tom Buck Sermon	Time	Assessment
Getting Israel out of Egypt required a public spokesperson with the oratorical abilities to persuade the world's most powerful leader to do something he had no intention of doing, and Moses doubted he was up to the task. (p. 114)	Getting Israel out of Egypt would require a spokesperson with oratorical skills to persuade the world's most powerful leader to do something that he had no intention of doing, so Moses doubted that he was up to the task.		Near verbatim
Perhaps his problem was psychological: He was too shy to speak in public. Possibly he lacked confidence because he had failed rhetoric back at Pharaoh University. (p. 114)	Perhaps he was too shy to speak in public. Maybe he flunked speech class at Egypt University.		Paraphrase of distinctive humor
Others have suggested that the prophet was inarticulate because he had a speech impediment. According to the Greek translation of the Old Testament known as the Septuagint, Moses stammered and stuttered. (p. 114)	Some believe that he had a speech impediment since the Greek translation of the Old Testament actually says that Moses stammered and he stuttered.		Near verbatim
Although Moses may have been the first prophet to protest a lack of eloquence, he was by no means the last. (p. 114)	Moses may have been the first prophet to protest the lack of eloquence but he was by no means the last.		Verbatim
But what he had was not so much a speech problem as an obedience problem. (p. 114)	What he had was not so much a speech problem as it was an obedience problem.		Verbatim
God had given him a clear and unmistakable calling, but rather than trusting God to enable him to fulfill it, Moses was starting to make excuses. (p. 114)	God's call couldn't have been much clearer, but rather than trusting God to enable it to be fulfilled, Moses was starting to make excuses.		Near verbatim
It did not matter how articulate Moses was because God had already told him exactly what to say—not only to Israel's elders, but also to Pharaoh. God practically dictated his speeches for him! (pp. 114–115)	It didn't matter how articulate Moses was because God had already told him exactly what to say, both to the elders and to Pharaoh. God particularly... dictated the speeches for him.		Near verbatim
Moses did not have to be an orator; he just had to be a reporter, faithfully repeating whatever God said to him. (p. 115)	Moses didn't have to be an orator, he just had to be a reporter, faithfully repeating what God has said.		Verbatim
Moses may have had some limitations when it came to public speaking, but at least he could talk... He seemed able to speak well enough when he wanted to argue with God!	Moses may have had limitations when it came to public speaking, but at least he could talk... He seemed confident enough to		Near verbatim

And if he could dialogue with the Great I Am, surely he could exchange a few words with the Pharaoh of Egypt. (p. 115)	argue with God... Surely he could exchange a few words with Pharaoh.		
When it comes to proclaiming God's word, the message is more important than the man. (p. 115)	When it comes to proclaiming God's word, the message is more important than the man.		Verbatim
Not only was Moses' objection irrelevant... but it was also irreverent. (p. 115)	Not only is his argument irrelevant, it's irreverent.		Verbatim structure
It was as if to say, 'Look, Lord, I've been standing here talking with you for fifteen whole minutes, and you still haven't done anything about my speech problem!' (p. 115)	Lord, we've been talking for a whole fifteen minutes and you haven't done anything about my speech problem.		Near verbatim. "Fifteen minutes" is Ryken's creative invention—not from Scripture.
By this reasoning it was God's fault that Moses couldn't do what God called him to do. (p. 115)	By this reasoning it was God's fault... Moses could do what God called him to do.		Verbatim
How often we complain that God is not giving us what we want, when the real problem is that we are not doing what he wants us to do. (p. 116)	How often do we complain that God isn't giving us what we want or need when the real problem is that we're not doing what God has called us to do.		Near verbatim
It was God's way of showing Moses that he was mouthing off. (p. 116)	This is God's way of telling Moses to stop mouthing off.		Near verbatim
If God is the one who makes a person deaf or blind, then even these limitations can be used for his glory. (p. 117)	If God is the one who makes a person, then even those limitations can be used for his glory.		Near verbatim
God never evaluated Moses' speaking ability. He did not try to tell him that he was more eloquent than he thought he was. (p. 118)	God never evaluates Moses' speaking ability or tries to tell him, 'Moses, you need to have better self-esteem.'		Near verbatim
Instead, he told him the only thing that mattered, which was that God would be with him. (p. 118)	Instead... he points Moses to the only thing that matters, which was that God would be with him.		Near verbatim
But God answered by pointing Moses back to himself: 'Now go; I will help you speak and will teach you what to say.' (p. 118)	He answers Moses by pointing back to himself. He says, 'Now go, I will help you speak and will teach you what to say.'		Near verbatim
By the time God had told Moses to 'go ... go ... go ... go,' Moses had run out of excuses. (p. 119)	By this time God told Moses go, go, go, go, go—Moses had run out of excuses.		Verbatim
a fundamental unwillingness to obey (p. 120)	a heart problem of fundamental unwillingness to obey		Verbatim phrase

the more he understood what God was asking him to do, the more reluctant he became, until finally he issued a flat refusal (p. 120)	the more he understood what God was asking them to do, the more reluctant he became, until finally he issued a flat-out refusal		Near verbatim
Moses was finished evaluating his call; now he was rejecting it. (p. 120)	Moses was no longer evaluating his call; he's now fully rejecting it.		Near verbatim
'Who am I, Lord?' 'Are you really the God you say you are?' 'Can I trust you to go with me and help me?' But once we know what God wants us to do, it is time to stop asking and start obeying. (p. 120)	Who am I, Lord? Are you really the God you say you are? Can I trust you to go with me, to help me? But once we know what God wants to do, it's time to stop asking and start obeying.		Verbatim
Moses' rebellion is evident from the way he addressed God: 'O Lord.' This may sound respectful enough, but it lacked genuine reverence. Notice that the word 'Lord' is left uncanceled. This is because Moses did not use the name that God had revealed to him. (p. 120)	Oh Lord, now maybe that sounds respectful enough, but do you notice that the word Lord is left uncanceled? This is because Moses didn't use God's revealed name.		Near verbatim
He was angry with Moses—not in the sense that he lost his temper, for God cannot sin, but in the sense that he was filled with righteous indignation. God had a right to be angry! He had patiently answered all of Moses' questions. (p. 121)	It's not like our anger when we lose our temper... it was a wholly righteous anger. God has a right to be angry when he's rebelled against... God had patiently answered all of Moses' objections.		Same argument sequence
Possibly he was coming from Egypt to tell Moses that the Pharaoh who wanted to take his life was dead. (p. 121)	Possibly Aaron was coming from Egypt to let Moses know that the Pharaoh who wanted to take his life was dead.		Near verbatim
God ordained Aaron to serve as Moses' spokesman.... Moses would speak to Aaron, and then Aaron would speak to the people, repeating the words of God. (p. 121)	God ordained Aaron to serve as Moses' spokesman. Moses would speak to Aaron and then Aaron would speak to the people, repeating the words of God.		Verbatim
Aaron's involvement would turn out to be a mixed blessing.... Aaron would later lead the people astray by making them a golden calf. (p. 122)	The involvement of Aaron would turn out to be a mixed blessing... Aaron would later lead people astray by making them a golden calf.		Verbatim
God can always find someone else to do his will. But by refusing to do what God has called us to do, we will miss out on the fullness of God's blessing. (p. 122)	God can always find someone else to do his will, but by refusing to do what God has called us to do, we often miss out on the fullness of God's blessing.		Verbatim
'Take this staff in your hand so you can perform miraculous signs with it.'... By God's authority and with God's assistance—symbolized by the mighty staff—he went back to Egypt to rescue the children of Israel. (p. 122)	Take this staff in your hand... by God's authority, in this instance, symbolized by the mighty staff, he would go back to rescue the children of Israel.		Near verbatim

Sermon 2: Exodus 5:1–9 — March 26, 2017

Source: Philip Graham Ryken, *Exodus: Saved for God's Glory*, ch. 11, pp. 136–147

Published Source	Tom Buck Sermon	Time	Assessment
He walked up to the most powerful man in the world and demanded the release of his slaves. (p. 138)	They walk up to the most powerful man in the world and demand that he heed the word of the Lord.	10:07	Near verbatim
Moses had seen God's glory in the burning bush. He had heard the Great I Am announce the message of salvation.... And at first Moses had trouble believing that it was all true. (p. 138)	Moses had seen God's glory in the burning bush. He had heard the Great I Am announce the message of salvation. But at first he had trouble believing God's word.	10:20	Near verbatim. Three consecutive sentences.
He started to trust God's promises and obey God's commands.... he was supernaturally equipped to do what God had called him to do. (p. 138)	Here we see him trusting God's promises and obeying God's commands, and despite his own inadequacies, he trusts God to enable him to do what God had called him to do.	10:37	Near verbatim
Moses and Aaron were God's ambassadors, sent to speak on God's behalf. (p. 137)	They are ambassadors speaking on behalf of God.	10:07	Near verbatim
Pharaoh refused to let God's people go. When he refused, the two brothers responded by repeating God's demand. (p. 140)	Pharaoh refused to let God's people go, and when he refused, Aaron and Moses responded by—get this—repeating God's demand.	12:59	Verbatim
Such a request was not without precedent. An ancient manuscript at the Louvre, dating to the time of Rameses II, indicates that Egyptian slaves were sometimes given time off to worship their gods. (p. 141)	The request Moses and Aaron made would not have been completely foreign to Pharaoh. We have ancient Egyptian documents where Pharaohs allowed slaves to go into the wilderness to worship God.	16:53	Same argument, same evidence
His ultimate plan was to lead Israel out of Egypt altogether, but he began by giving his rival a simple opportunity to submit to his divine authority. (p. 141)	God's ultimate plan was to lead Israel out of Egypt altogether, but God began by giving Pharaoh an opportunity to submit to divine authority.	17:30	Near verbatim
But Pharaoh could hardly say that he hadn't been warned! (p. 141)	Pharaoh won't be able to say he wasn't warned.	17:57	Near verbatim
Unbelief is not merely an intellectual problem but also a spiritual problem. It affects the heart as well as the mind. (p. 144)	Your rebellion isn't an intellectual problem. It's a spiritual [problem].	19:21	Near verbatim
The gospel is first of all a demand in which God commands sinners to repent and believe in his Son. (p. 142)	The gospel's first of all a demand where God commands sinners to repent and believe in his Son.	19:33	Verbatim

To repent is to be sorry for sin and turn away from it. To believe in God's Son is to trust in the crucifixion of Jesus Christ as the full payment for one's sin. (p. 142)	We must turn from sin, Scripture says, and trust in the crucifixion of Jesus Christ as the full payment for our sin.	20:1 5	Near verbatim
Those who refuse to come to Christ will be lost in their sins and will suffer the eternal punishment of God's wrath. (p. 142)	It is because you refuse to come to Christ... that you'll be lost... and suffer for eternal punishment.	22:1 2	Near verbatim
If you are not a Christian, consider yourself forewarned! Like Pharaoh, you have heard what God demands, as well as the consequences of refusing him. (p. 142)	Like Pharaoh, you've heard God's demands as well as the consequences of refusing him.	22:4 4	Verbatim
Moses and Aaron approached Pharaoh with courageous faith. But no matter what they said to him or how they said it, he had not the slightest intention of letting God's people go. (p. 142)	Moses and Aaron approached Pharaoh with courageous faith. No matter what they said to him or how they said it, he had not the slightest intention of letting God's people go.	23:3 8	Verbatim
By the time his army is swept away by God's infinite power, even Pharaoh will know who the Lord is! (p. 143)	By the time his army is swept away by God's infinite power, even Pharaoh will know who the Lord is.	24:0 1	Verbatim
'Keep making those bricks, you loafers! And while you're at it, find your own straw!' (p. 146)	Keep making those bricks, you loafers! And while you're at it, find your own straw!	27:1 9	Verbatim. Ryken's creative paraphrase, not a Bible quote.
When it comes to Christ, there are only two choices: courageous faith or rebellious unbelief. Either we will serve God as Moses did or we will serve ourselves, as Pharaoh did. (p. 146)	When it comes to Christ, there are only two choices: courageous faith or rebellious unbelief. Either we will serve God as Moses did, or we will serve ourselves and the god of this world as Pharaoh did.	31:2 7	Verbatim

Sermon 3: Exodus 5:10–21 — April 2, 2017

Source: *Philip Graham Ryken, Exodus: Saved for God's Glory, ch. 12, pp. 148–159*

Published Source	Tom Buck Sermon	Time	Assessment
"Out of the Frying-Pan into the Fire." So reads the title of a chapter in J. R. R. Tolkien's wonderful adventure story, <i>The Hobbit</i> . (p. 148)	It feels like we've jumped out of the frying pan and into the fire. And that's exactly I think we could describe what happened to the people of Israel.	4:19	Same metaphor
They were afflicted by an oppression more severe than any they had experienced previously. (p. 150)	They were afflicted by an oppression more severe than what they had experienced previously.	5:05	Near verbatim
Straw was essential to the whole process because it reinforced the clay and helped each brick stay intact. (p. 151)	Straw... was essential to the whole process because it reinforced the clay and it helped the brick stay intact as it dried.	6:24	Verbatim
[From the Howard Vos quotation:] They worked out in the hot Egyptian sun all day (often in temperatures over 100°)... Their hands are "torn to ribbons by the cruel work."... the severe "rigor" imposed on the Hebrews resulted in many of them dying of dehydration, heat prostration, heatstroke and the like. (p. 153, quoting Howard Vos)	Ancient documents tell us about the harsh conditions... brick workers of Egypt would work in the hot Egyptian sun all day, often over a hundred degrees. Their hands were, quote, "torn to ribbons by the cruel work." No one stood by to give the workers a drink... The severe rigor resulted in many dying... of dehydration, heat stroke, and the like.	7:50	Verbatim. Buck presents Ryken's quotation of Vos as his own research ("ancient documents"), crediting neither Ryken nor Vos.
Thus there was a top-down labor system: Egyptian bosses at the top, Hebrew managers in the middle, and the rest of the slaves at the bottom. (p. 151)	You had Egyptian bosses at the top, Hebrew managers in the middle, and the rest of the slaves at the bottom.	8:56	Verbatim
Out of the frying-pan and into the fire. (p. 150)	Out of the frying pan and into the fire.	8:40	Repeated use of Ryken's metaphor
[They] "kept pressing them" (v. 13): "Hurry, hurry hurry! Work, work, work!" (p. 153)	They keep pressing them: hurry, hurry, hurry! Work, work, work!	10:18	Verbatim. Ryken's creative paraphrase, not a Bible quote.
Everyone is born in captivity to sin. The Bible says that until Christ comes to set us free, we are "slaves to sin, which leads to death" (Rom. 6:16). (p. 154)	We learn from Scripture that everyone is born in captivity to sin.	11:43	Verbatim
"Disobedient, deceived and enslaved by all kinds of passions and pleasures" (Titus 3:3). (p. 154)	Titus 3:3, just one verse out of many, says we are, quote, "disobedient, deceived, and enslaved by all kinds of passions and pleasures."	11:59	Same verse selection
Over and over again the New Testament declares that we are in bondage to sin.	The New Testament repeatedly declares we're in bondage to sin.	12:05	Near verbatim

(p. 154)			
Consider a few examples: The angry man is mastered by his anger. When something makes him mad, he cannot control his temper. He always has to lash out. (p. 154)	Consider a few examples. The angry man is mastered by his anger. When something makes him mad, he can't control his temper. He always has to lash out.	12:2 4	Verbatim
The lustful man is mastered by his lust. When temptation comes, he helplessly gives in to his craving for pleasure. (p. 154)	The lustful man is mastered by his lust. When temptation comes, he gives in to his craving for pleasure.	12:4 3	Verbatim
The selfish woman is mastered by her selfishness. She spends all her time thinking about her own desires, and then pitying herself when they go unmet. She has no love left to give to anyone else. (p. 154)	The selfish person is mastered by selfishness. He spends his time thinking about his own desires and then pitying himself when they go unmet. He has no love left to give anyone else.	12:5 5	Verbatim (gender changed)
The gossip is mastered by her tongue. She cannot resist the urge to go tell somebody the latest news. (p. 154)	The gossip is mastered by her tongue. She can't resist the urge to tell somebody the latest news.	13:1 2	Verbatim
The problem, however, is not simply that we keep committing this or that sin; the problem is that we are sinners to the very core. (p. 154)	We are sinners to the very core.	13:1 9	Verbatim
As sinners we get so used to sinning that we scarcely recognize our bondage. (p. 154)	We get so used to sinning that we scarcely recognize our bondage.	13:2 6	Verbatim
Sin is the harshest of taskmasters. It always demands more and more from us—while giving us less and less in return. (p. 155)	Sin is an awful taskmaster. It demands more and more from us while giving us less and less in return.	14:0 6	Near verbatim
The more the lustful man indulges his fantasies, the less happy he becomes, and the more sex he craves. (p. 155)	The more the lustful man indulges his fantasies, the less happy he becomes, but the more his cravings increase.	14:1 2	Near verbatim
The more the selfish woman gets, the less content she grows, and still she wants more. (p. 155)	The more the selfish person gets, the less content they grow, but still wants more.	14:2 8	Near verbatim
Satan never loosens his grip; he is always busy tightening the chains of our captivity. It is always more bricks and less straw. (p. 155)	Satan never loosens his grip. He's always busy tightening the chains of our captivity. It's always more bricks, less straw.	14:3 9	Verbatim
Rather than praying for God to deliver them, they begged Pharaoh to make their bondage easier to bear. (p. 155)	Rather than praying for God to deliver them, they begged Pharaoh to make their bondage easier.	19:0 5	Verbatim
The central question of the book of Exodus was, Whom were the Israelites made to serve: God or Pharaoh? At the end of chapter 4, the Israelites bowed down to worship their God. But at the first sign of trouble, they ran right back to Pharaoh.	It was a spiritual conflict... At the end of chapter four the Israelites bowed down and worshipped the Lord. But at the first sign of trouble they ran right back to Pharaoh.	20:1 3	Near verbatim

(p. 156)			
Notice how they identified themselves. Throughout their royal audience, they kept calling themselves "your servants" (Exod. 5:15, 16). The expression occurs three times in one short speech. (p. 156)	Notice how they identified themselves. Look at verse fifteen and sixteen. This is a very short speech, just two or three sentences. But in this very short speech they identified themselves three times as "your servants."	20:4 0	Near verbatim
Rather than seeking to be free, they went back to renegotiate the terms of their captivity. (p. 156)	Rather than seeking to be set free by the Lord, they went back to renegotiate their terms of captivity.	21:1 7	Verbatim
Pharaoh's strategy of driving a wedge between Moses and his people seemed to have worked. (p. 158)	Pharaoh's strategy of driving a wedge between Moses and the people worked.	26:4 4	Near verbatim
They were pronouncing a curse, calling down divine judgment on God's chosen servants. (p. 158)	They pronounced a curse, calling down divine judgment on God's chosen servants.	28:3 6	Verbatim
This was a natural response. When people are mad, they usually find someone to yell at, whether or not it is the person with whom they are angry. It is also typical for people to blame their troubles on their spiritual leaders. (p. 158)	This is a natural sinful response. When people are mad at God, they often yell at their spiritual leaders and reject them.	28:5 2	Near verbatim
Christians are often tempted to do what the Hebrew foremen did, particularly when we first come to Christ. At first everything seems to go well. We make rapid spiritual progress and experience real victory over sin. But then we encounter some difficulty. Our first impulse is to go back to the old, sinful ways of coping with life. We return to self-pity, or to drugs and alcohol, or to secret sexual sin.... there is a strong temptation to return to bondage. (p. 157)	Even Christians are often tempted to do what the Hebrew foremen did. We start making spiritual progress and experience real victory over sin. We bow our heads and we worship but then we encounter difficulty and we have the impulse to go back to the old sinful ways of coping with life. We return to self-pity, or to drugs, or alcohol, or to secret sexual sin. There is always the pull to return to bondage.	23:5 3	Verbatim. Entire paragraph reproduced.

Sermon 4: Ephesians 4:1–6 — September 18, 2022

Source: *R. Kent Hughes, Ephesians: The Mystery of the Body of Christ, ch. 14*

Published Source	Tom Buck Sermon	Time	Assessment
The Greek word translated "worthy" is axios, which has the root idea of weight... Paul is saying we should try to live lives equal to the great blessings described in chapters 1 through 3. (p. 1)	That word translated "worthy" there is important to understand that it carries the idea of equal weight. So Paul is saying that we should live our lives equal to the great blessings described in chapters one to three.	3:31	Near verbatim. Hughes's distinctive explanation of axios reproduced.
This meekness/gentleness is not weakness. It is rather strength under control. (p. 3)	Gentleness is not weakness or lack of strength. It's strength under control.	12:04	Near verbatim. Hughes's distinctive formulation.
Pride and self-promoting arrogance sow disunity. (p. 3)	So pride and self-promotion, they always sow disunity in the church.	13:02	Near verbatim. Distinctive pairing of pride/self-promotion with "sow disunity."
"Make every effort" comes from a root word which means to make haste, and thus gives the idea of zealous effort. "Do your utmost to keep the unity of the Spirit—this is urgent!" (p. 6)	That word carries the sense of meaning to make haste... you're to do your utmost to maintain the unity of the Spirit and that it's urgent that you do this.	9:00	Near verbatim. Three elements ("make haste," "do your utmost," "urgent") reproduced in same sequence.
There is no room for rivalries or hatreds or factions. (p. 6)	There's no room for rivalries or hatreds or factions in our church.	9:22	Verbatim. Only "in our church" added.
The prophet Ezekiel warned against those who say "Peace," when there is no peace... All of us tend to putty over the cracks. (pp. 6–7)	We don't just say "peace, peace" where there is no peace... We don't just putty over the cracks.	10:05	Near verbatim. "Putty over the cracks" is Hughes's distinctive colloquial expression.
Christian unity doesn't begin with an external structure, but rather in the attitudes of the heart. (p. 4)	Christian unity grows from the attitudes of our heart.	17:23	Close paraphrase. "Attitudes of the heart" reproduced.

Sermon 5: Ephesians 5:25–33 — November 20, 2022

Source: *R. Kent Hughes, Ephesians: The Mystery of the Body of Christ, ch. 22, pp. 189–195*

Published Source	Tom Buck Sermon	Time	Assessment
We should be praying for their spiritual life, obligations, pressures, friendships, and dreams daily and passionately, for that is how Christ prays for us! (p. 191)	If we are praying for our wives in detail, we ought to be praying... for our wives' spiritual life... obligations... pressures... friendships... for spiritual protection.	18:2 7	Near verbatim. Hughes's specific five-item list reproduced in same order with four of five items identical.
Is our wife more like Christ because she is married to us? Or is she like Christ in spite of us? (p. 193)	Is my wife more like Christ because she's married to me?... Is she more like Christ—is it in spite of me?	21:4 1	Near verbatim. Hughes's distinctive two-part rhetorical question.
Years ago in the Midwest the story was told of a farmer and his wife who were lying in bed during a storm when suddenly the funnel of a tornado lifted the roof right off their house and sucked their bed away with them still in it. The wife began to cry. The farmer called to her that it was no time to cry. But she called back that she couldn't help it, as she was so happy. It was the first time they had been out together in twenty years! (p. 191)	Story was told of a farmer and his wife who were lying in bed in the middle of a horrible storm and suddenly a tornado lifted the roof right off their house and sat their bed away with them still in it. And the wife began to cry... 'I'm not crying because I'm afraid—it's because I'm happy. It's the first time we've been out together in twenty years.'	26:4 5	Verbatim. Hughes's entire anecdote reproduced with identical setup and punchline.
Husbands, let us commit ourselves to sacrificial love, to the death of self for our wives—to sanctifying love, that they might grow to be more like Christ—to the liberating self-love of loving our wives as we love our own bodies. This is our holy call. (p. 195)	So husbands, let us commit ourselves to sacrificial love, to the death of self for our wives, to sanctifying love, that they might grow to be more like Christ, to devoted love that nourishes and cherishes our wives because they're truly a part of us.	38:5 8	Near verbatim. Hughes's closing exhortation used as the sermon's closing exhortation.

Sermon 6: Ephesians 6:5–9 — December 4, 2022

Source: *R. Kent Hughes, Ephesians: The Mystery of the Body of Christ, ch. 24, pp. 205–212*

Published Source	Tom Buck Sermon	Time	Assessment
As many as one third of the populations of large cities such as Rome, Corinth, and Ephesus were slaves. (p. 205, citing Bromiley's ISBE)	As many as one third of the populations of large cities such as Rome, Corinth, and Ephesus were slaves.	6:05	Verbatim
Slaves under Roman law in the first century could generally count on eventually being set free. (p. 206)	Slaves under Roman law in the first century could generally count on eventually being set free.	6:52	Verbatim
Almost 50 percent of slaves were freed before the age of thirty. (p. 206)	Almost fifty percent of slaves were freed before the age of thirty.	6:59	Verbatim
He could own property — including other slaves! — and completely controlled his own property, so that he could invest and save to purchase his own freedom. (p. 206)	Slaves could own property in that culture, including other slaves... They could invest and save to purchase their own freedom.	7:08	Verbatim
Being a slave did not indicate one's social class. Slaves regularly were accorded the social status of their owners. (p. 206)	Being a slave didn't indicate one's social class. Slaves regularly held the social status of their owners.	7:20	Near verbatim
Selling oneself into slavery was commonly used as a means of obtaining Roman citizenship. (p. 206)	Some chose to become a slave in order, as a means to obtain Roman citizenship.	7:36	Near verbatim
This does not suggest servile respect — shaking in your boots lest you make a wrong move. (p. 207)	Not shaking in your boots lest you make a wrong move and get crushed.	14:01	Verbatim phrase. Hughes' original colorful paraphrase.
The idea is that we are to go about our tasks with cheerful goodwill, with pleasantness. (p. 210)	The idea is the slave is to obey with cheerful good will, with pleasantness.	17:23	Near verbatim

Sermon 7: Romans 4:1–12 — April 30, 2023

Source: R. Kent Hughes, *Romans: Righteousness from Heaven*, ch. 9, pp. 89–96

Published Source	Tom Buck Sermon	Time	Assessment
Abraham was justified by faith before he did any of the great works for which he is so famous. (p. 4)	Abraham was justified by faith before he did any of the great works that he so famous for.	8:54	Near verbatim. Hughes's central summary statement for the Abraham section reproduced with identical construction and vocabulary.
Paul calls David 'blessed,' and David twice calls himself 'blessed' because when there was no work that could possibly atone for his sins he was forgiven on sola fide! (p. 11)	Paul calls David therefore blessed and David twice calls himself blessed because when there was no work that he could do to atone for his own sin he was forgiven by faith alone.	24:2 1	Near verbatim. Full sentence reproduced. The distinctive framing—Paul calls David blessed, David twice calls himself blessed, because no work could atone—is Hughes's specific formulation, not a natural paraphrase of Romans 4:6–8.
David had broken three of the ten Commandments outright as he coveted Bathsheba, committed adultery, and murdered Uriah—and the Old Testament sacrificial system made no provision for such premeditated sin. (p. 9)	David had rebelled against God, he had broken at least three of the ten commandments as he coveted Bathsheba, committed adultery with her, and murdered Uriah... the Old Testament sacrificial system made no provision for such high-handed premeditated rebellion.	23:1 0	Near verbatim. The combination of "three of the ten commandments," the specific triad (coveting Bathsheba, adultery, murder of Uriah), and the clause about the OT sacrificial system making "no provision for such premeditated sin" is Hughes's distinctive theological framing.
David's case was hopeless. There was nothing he could do but cast himself on God's mercy. (p. 10)	David understood that his case was hopeless and unless God have mercy... all David could do is come to God with a penitent heart and seek forgiveness by grace through faith alone.	24:0 4	Hughes's distinctive conclusion about David's hopelessness reproduced. The phrase "case was

			hopeless" is Hughes's own, not direct biblical language.
The word "credited," logizomai, appears eleven times in Romans 4 and has the idea of crediting to one's account. (p. 6)	That word "counted"... it appears eleven times in chapter four of Romans... the word indicates putting something in someone's account.	13:4 3	The specific observation that logizomai appears eleven times in Romans 4 is a distinctive exegetical note from Hughes. The sermon reproduces both the statistic and the "crediting to one's account" financial metaphor in the same sequence.

Sermon 8: Romans 5:6–11 — June 4, 2023

Source: *R. Kent Hughes, Romans: Righteousness from Heaven, ch. 11, pp. 105–112*

Published Source	Tom Buck Sermon	Time	Assessment
During the Revolutionary War there was a faithful preacher of the gospel by the name of Peter Miller. He lived near a fellow who hated him intensely for his Christian life and testimony. In fact, this man violently opposed him and ridiculed his followers. One day the unbeliever was found guilty of treason and sentenced to death. Hearing about this, Peter Miller set out on foot to intercede for the man's life before George Washington. The General listened to the minister's earnest plea, but told him he didn't feel he should pardon his friend. 'My friend! He is not my friend,' answered Miller. 'In fact, he's my worst living enemy.' 'What!' said Washington. 'You have walked 60 miles to save the life of your enemy? That, in my judgment, puts the matter in a different light. I will grant your request.' With pardon in hand, Miller hastened to the place where his neighbor was to be executed, and arrived just as the prisoner was walking to the scaffold. When the traitor saw Miller, he exclaimed, 'Old Peter Miller has come to have his revenge by watching me hang!' But he was astonished as he watched the minister step out of the crowd and produce the pardon which spared his life. (pp. 110–111)	During the Revolutionary War there was a faithful preacher of the gospel named Peter Miller. Peter lived near a man who hated him intensely because of his Christian life and testimony. In fact the man viciously and even violently opposed Peter. But one day that unbeliever was found guilty of treason and was sentenced to death. Hearing about this, Peter Miller set out on foot to intercede for this man's life before General George Washington. General Washington listened to the pastor's earnest plea but told him he didn't feel that he should pardon his friend. 'My friend? He's not my friend,' answered Miller. 'In fact, he's my worst living enemy.' Washington said, 'What? You walk sixty miles to save the life of your enemy?' Washington said, 'That in my judgment puts the matter in a different light and I will grant your request.' So with the pardon in hand Miller took off to where his neighbor was to be executed, and he arrived as the man was being walked to the scaffold. And when the man saw Miller he exclaimed, 'Oh Peter Miller, he's come to have his revenge by watching me hang!' But then he was astonished as he watched the minister step out of the crowd and produce the pardon that spared his life.	2:29	Near verbatim. The entire Peter Miller narrative (~200 words) is reproduced from Hughes pp. 110–111. Every narrative element is preserved in the same sequence with identical dialogue phrases. Zero attribution.
Peter Miller performed a noble act, and he will be eternally commended. But this is just a shadow of what Christ did, because Christ not only obtained his enemies' pardons, but died for them to accomplish that. (pp. 110–111)	As we examine the love of God in the death of Christ we will see that what Peter Miller did for his neighbor was a mere shadow of what Christ did for us. Jesus died that death that we deserve. He didn't just obtain our pardon, but because of God's love he died the death we deserve so that we could live.	4:03	Near verbatim. Hughes's pivot sentence—"just a shadow of what Christ did"—reproduced as "a mere shadow of what Christ did for us." The follow-on elaboration also mirrors Hughes. Zero attribution.

Sermon 9: Titus 1:1–4 — June 18, 2023

Source: R. Kent Hughes & Bryan Chapell, 1 & 2 Timothy and Titus: To Guard the Deposit, pp. 274–289

Published Source	Tom Buck Sermon	Time	Assessment
The term elect here and elsewhere (e.g., Romans 8:33; 16:13; Colossians 3:12) reminds us that God chooses his people to be his own out of his mercy rather than because they have achieved some mysterious level of holiness. (p. 277)	The term elect here and elsewhere in the New Testament reminds us that God chooses his people to be his own out of his mercy and grace.	15:4 6	Near verbatim. Core sentence identical.
Conduct cannot be placed prior to or above grace in establishing our relationship with God. This does not mean conduct is unimportant. (p. 284)	Conduct cannot be placed prior to salvation or above grace in establishing their relationship with God. But this doesn't mean that conduct isn't important.	21:0 3	Near verbatim. Two-sentence unit.
Paul's critiques of the false teachers in Crete make it clear that he had left Titus in a difficult situation. (p. 286)	Paul's critiques of the false teachers in Crete and his description of the ungodliness that permeated that society make it clear that [Titus] had been left with a difficult mission.	11:18	Close paraphrase

Sermon 10: Titus 2:11–15 — August 6, 2023

Source: R. Kent Hughes & Bryan Chapell, 1 & 2 Timothy and Titus: To Guard the Deposit, ch. 38, pp. 337–351

Published Source	Tom Buck Sermon	Time	Assessment
Our hearts should flood with wonder, thanksgiving, gratitude—and one more thing—determination. When we realize we have been rescued from the clutches of evil against which we were helpless, our resolution is strengthened never to go back there. We never want to allow the evil to take hold again. (p. 339)	We never want to allow evil to take hold again. When we think of our salvation our hearts... are filled with wonder... thanksgiving and gratitude, but our hearts also should flood with determination... When we realize that Jesus came and died to rescue us from the clutches of evil against which we were helpless, we ought to be strengthened and resolved to never go back.	15:1 9	Near verbatim. Entire three-sentence sequence reproduced. "Clutches of evil against which we were helpless" is Hughes/Chapell's distinctive construction.
Godliness is not a consequence of human resolution or willpower. It is a relationship with God that results in a life honoring to God. (p. 341)	Godliness is not a consequence of human resolve or willpower. It's... a relationship with God that results in a life that honors God.	19:1 3	Near verbatim. Two-sentence formulation reproduced with only "resolution" → "resolve."
The message of God's grace has been made available to all kinds of people. By reminding his readers that the message of the Savior has not been withheld from anyone on the basis of age, class, or gender, Paul defuses the discriminatory objections. (p. 338)	The message of God's saving grace... has been made available to all people, all kinds of people... regardless of age or gender or social class.	10:0 1	Close paraphrase. Hughes/Chapell's specific three-part list (age, class, gender) and the phrase "all kinds of people" reproduced.
I understand this as I look at my own marriage. The longer I am married, the more I marvel at my wife's love for me despite my early coldness and continuing selfishness. Now the more I see how much she loves me, the more conscious I become of my insensitivities and the more eager I am to please her. The more I perceive her love, the more I cannot stand distance between us. (p. 350)	I understand this really even in my own marriage because the longer that I'm married the more I marvel at Jennifer's love for me despite my early coldness and selfishness... the more I see how much she has loved me... the more conscious I become of my insensitivities and the more eager I am to please her. The more I perceive Jennifer's love... the more I can't stand distance to be between us.	34:0 9	Verbatim. Most egregious instance. An entire personal illustration about the author's marriage reproduced word for word and presented as Buck's own experience, with only the wife's name changed to "Jennifer."
When we see how wondrous is the love of Christ, we become more and more sensitive to the sin in our lives, and we long more and more to do what pleases him. (p. 350)	When we see how [wonderful] the love of Christ is for us, we become more and more sensitive to the sin in our lives and we long more and more to do what pleases him.	35:0 2	Verbatim. Immediately follows the marriage illustration (#4), confirming continuous reading from the same page.

What will ultimately make us holy is not willpower, nor guilt, nor an inspiring message, but deep apprehension of the mercy of God in Christ. (p. 350)	What will ultimately make us holy is not our willpower, it's not guilt, it's not inspiring sermons or messages... it's the deep appreciation [and] understanding of the grace of God in Christ.	35:1 3	Near verbatim. Hughes/Chapell's distinctive four-part construction (not willpower → nor guilt → nor inspiring message → but deep apprehension) reproduced exactly.
May we so powerfully believe and proclaim the love of Christ that affection for him drives out the affections of this world! (p. 351)	May we so powerfully believe and proclaim the love of Christ that our affections for him drives out the affections of the world in our lives.	41:4 8	Verbatim. The closing exhortation of Hughes/Chapell's chapter used as the closing line of the sermon, reproduced word for word.

Sermon 11: Romans 7:1–6 — January 7, 2024

Source: *R. Kent Hughes, Romans: Righteousness from Heaven, pp. 137–146*

Published Source	Tom Buck Sermon	Time	Assessment
Whether by Roman or Jewish law, a woman was bound to her husband for life. The only way she could be freed was through the death of her husband. (p. 138)	In Jewish law and even Roman law, a woman was legally bound to her husband for life... the only way to be freed was through the death of her husband.	17:02	Near verbatim. Both sentences reproduced with only minor word-order changes.
"So the first pillar of wisdom regarding our relationship with the Law is that our marriage to it has been dissolved by our identification with the death of Christ." (p. 138)	Our relationship with the law has been dissolved by our union with Christ in his death and resurrection, and we are now able to bear fruit for God by the Spirit.	19:00	Near verbatim. "Dissolved" is distinctive to Hughes—MacArthur does not use this term. Repeated twice for emphasis.
"Instead of despair, there is joy! Instead of bondage, there is freedom! Instead of death, there is life! We no longer belong to the Law, but to Christ." (p. 139)	Instead of despair, there is joy. Instead of death, there is life. We're no longer bound by the law... we are married to Christ.	32:23	Near verbatim. Hughes's distinctive three-part antithetical exclamation reproduced. Only the middle element ("instead of bondage, there is freedom") omitted.

Sermon 12: Romans 15:1–6 — October 19, 2025

Source: R. Kent Hughes, *Romans: Righteousness from Heaven*, ch. 30, pp. 278–285

Published Source	Tom Buck Sermon	Time	Assessment
"He repeatedly prayed for what he considered to be of greatest importance: our oneness." (p. 278)	Jesus repeatedly prayed for what he considered to be of great importance: our unity.	2:50	Close paraphrase. "Oneness" becomes "unity," "greatest" becomes "great," but the sentence structure and word sequence are nearly identical. This specific framing is distinctive to Hughes.
The story is told of two congregations that were located only a few blocks from each other in a small community. They thought it might be better if they would merge and become one united, larger, and more effective body rather than two struggling churches.... One group preferred "forgive us our trespasses," while the other group demanded "forgive us our debts." So, as the local newspaper reported, "One church went back to its trespasses while the other returned to its debts." (p. 279)	There's the story told of two struggling churches that were in a small community that tried to merge... the argument was all about the Lord's Prayer. One group preferred saying "forgive us our trespasses" and the other group demanded saying "forgive us our debts." So the local newspaper reported on the split and they wrote, "One church went back to its trespasses while the other went back to its debts."	3:27	Close paraphrase. Key shared phrases include "two struggling churches," "small community," "preferred / demanded," and the punchline via "the local newspaper." Density of shared phrasing suggests Hughes as the immediate source.
"So intensely concerned is Paul that we be willing to forego our rights for the sake of unifying and building up our brothers and sisters that he does something he has not done in any of the preceding fourteen chapters of Romans. He holds up the example of Christ to enforce his argument." (p. 281)	Paul does something that he's not done in any of the preceding fourteen chapters of Romans... this is the first time in the whole book of Romans that he holds up the example of Christ to enforce his argument.	16:00	Near verbatim. "He has not done in any of the preceding fourteen chapters of Romans" and "holds up the example of Christ to enforce his argument" reproduced with only minor variation. A distinctive exegetical observation unique to Hughes.
"Though Christ existed in indescribable glory from all eternity and was daily rejoicing in the fellowship of the Godhead in perfect	Although Jesus existed in absolute glory from all eternity and he was in the fellowship	17:31	Near verbatim. Only "indescribable" →

holiness, he left all that for the sake of lost humanity." (p. 281)	with the Godhead in perfect holiness, he left all of that for the sake of lost mankind.		"absolute" and "humanity" → "mankind." Sentence structure, sequence, and theological vocabulary are otherwise identical. A distinctive creative formulation by Hughes.
"We are not to cater to the narrowest member of our fellowship, or to Christians who have over the years hardened themselves in sub-Biblical legalism." (p. 280)	We don't cater to the narrowest Christian among us or to those who have given themselves over to legalism and want to force it on everyone else.	11:21	Close paraphrase sharing the distinctive phrase "cater to the narrowest."
"The emphasis here is not that we see everything eye to eye, but rather that we regard one another with minds that are filled with and focused on the Lord." (p. 283)	That's not what he means by being of the same mind... we do all need to have the same mind with one another according to Jesus Christ.	39:26	Hughes's distinctive interpretive move: "same mind" does not mean identical opinions but a Christ-focused orientation.
"The apostle understands that worship will not be what it is meant to be unless there is unity." (p. 283)	Worship will not be what it's meant to be unless there's unity.	41:05	Verbatim. Hughes's distinctive creative formulation reproduced almost word-for-word.

Sermon 13: Romans 16:25–27 — December 21, 2025

Source: *R. Kent Hughes, Romans: Righteousness from Heaven, pp. 310–312*

Published Source	Tom Buck Sermon	Time	Assessment
God has given Jesus to us through the virgin birth, through his absolutely perfect earthly life, through his vicarious death for us, through his breaking the bonds of death and ascending to the right hand of the Father. (p. 310)	God has given Jesus to us... the virgin birth, through his perfectly obedient life, through his substitutionary death, through his breaking the bonds of death and ascending to the right hand of God.	37:4 8	Near verbatim
He has made it possible for us to become his own sons and daughters. (p. 312)	The gospel reveals how God made it possible for sinners like us to become his own sons and daughters.		Near verbatim

Sermon 14: Joshua 1:1–9 — January 18, 2026

Source: David Jackman, *Joshua: People of God's Purpose*, pp. 15–44

Published Source	Tom Buck Sermon	Time	Assessment
Verse 7 tells us that strength and courage are directly dependent on careful, detailed obedience to the written word of Yahweh. (p. 34)	Verse seven tells us the strength and courage needed to live as God calls us to is directly dependent on careful, detailed obedience to God's word.	17:58	Near verbatim
Notice what this personal faith looks like—an unswerving devotion to practice in detail everything God has commanded. (p. 35)	The faithful walk of the believer... is found in an unwavering devotion to practice and detail everything God has commanded.	28:41	Near verbatim
There is never a moment when, whatever decision has to be made, the book of God is not in the driver's seat. (p. 35)	There's never a moment, no matter what decision has to be made or action must be taken, that God's word isn't guiding and determining your every step.	30:50	Close paraphrase of distinctive metaphor
[Quotes Schaeffer]: "Joshua personally knew Moses. Joshua knew Moses' strength and weaknesses as a man. He knew Moses was a sinner... Joshua accepted the Pentateuch as more than the writing of Moses." (p. 27)	Joshua personally knew Moses. He knew Moses' strengths and weaknesses. He knew Moses was a sinner. And yet Joshua accepted the Pentateuch not merely as the writing of Moses, but as the very writing of God.	13:15	Near verbatim. Unattributed paraphrase of Schaeffer via Jackman.
[Explains Hebrew word for "meditate" means "to mutter, to speak aloud"—not emptying the mind, but "filling your mind with the truth of God's word."] (p. 35)	Meditation is not "emptying your mind" but "filling your mind with the truth of God's word." The Hebrew word means "to mutter, to speak aloud"—connected to the mouth.	32:12–33:20	Near verbatim
[Three-part structure: (1) KNOW God's word; (2) OBEY all God's word; (3) MEDITATE on God's word.] (pp. 25, 34–36)	[Uses identical three-part structure: (1) KNOW God's word; (2) OBEY all God's word; (3) MEDITATE on God's word.]	17:00–40:00	Structural copy. Entire sermon framework mirrors Jackman's.

Sermon 15: Joshua 2:1–24 — February 8, 2026

Source: David Jackman, *Joshua: People of God's Purpose*, pp. 33–40

Published Source	Tom Buck Sermon	Time	Assessment
Their position will be extremely vulnerable—an enemy in front of them and a river in full flood behind them. (pp. 33–34)	When they cross over the river they'll have the great force of Jericho in front of them and a river in full flood behind them.	5:18	Near verbatim. Jackman's distinctive phrasing.
The spies seem rather inept... But the king's men are equally naive since they are sent on a wild goose chase. (p. 35)	These men were not the best spies in the world... They get sent on a wild goose chase by the lies of a harlot.	7:20, 10:2 9	Same observation with "wild goose chase."
In the face of God's purposes, neutrality is impossible. (p. 37)	Neutrality is not an option.	20:3 9	Same distinctive claim
No one would have imagined that she could become the object of God's saving grace. But her story is wonderful evidence that no one is beyond the reach of divine mercy. (p. 36)	If God could rescue a Rahab, no one's beyond his ability to save.	33:3 2	Near verbatim
If God can rescue a Rahab, no one is beyond his reach or his concern. (p. 39)	No one is beyond the reach of God's mercy and salvation.	32:3 0	Near verbatim
She is prepared to cut herself off from her background... because of her new faith-allegiance to the only true and living God. (pp. 37–38)	She heard about God and determined to believe in and align herself by faith in the only true and living God, whatever that might cost her.	43:4 3	Near verbatim
She is known as a prostitute, making her living in a way that is a constant offense against God. (pp. 34–35)	Her life had been a constant offense against a holy God.	33:0 9	"Constant offense against God"—Jackman's distinctive phrase

Sermon 16: Joshua 3:1–17 — February 15, 2026

Source: David Jackman, *Joshua: People of God's Purpose*, pp. 41–49

Published Source	Tom Buck Sermon	Time	Assessment
This is not a babbling brook in which to paddle. It is a fast-flowing, swirling flood, probably between ten and twelve feet deep at this season. (p. 42)	This is not a babbling brook or gentle stream... this is a fast-flowing flood of water... between ten and twelve feet deep at this time of year.	29:4 8	Near verbatim
This is a whole nation—wives and children, animals and baggage—on the move. (p. 42)	The whole nation with wives and children, animals and baggage.	33:0 6	Near verbatim
God chose the most improbable time and location because his deeper purpose was to develop his people's trust in him. (p. 44)	He chose the most improbable time because his purpose was to... increase Israel's trust in him.	34:0 3	Near verbatim
God does his wonders for people who are consecrated to him. (p. 44)	The Lord does his wonders for people who are fully consecrated to him.	15:1 8	Near verbatim
But as soon as they took the next step of obedience and put their feet in the stream, the promised miracle occurred. (pp. 45–46)	As soon as the priests took the next step of obedience and planted the soles of their feet in the raging river... the promised miracle occurred.	31:4 8	Near verbatim
For Israel, this is just the first step into the land, the beginning of a long journey to possess what God is giving them. There will be many more challenges... But nothing can stop the God who made and governs the whole created order. (pp. 48–49)	For Israel, this is just the first step into the land... the first part of the journey to possess what God has given to them. There will be many more challenges, but they know that nothing can stop God.	39:1 6	Near verbatim
And that God is with us, his people, throughout our lives and on into eternity. (p. 49)	God is with us, his people, throughout our lives and into eternity.	39:5 1	Verbatim
The question we should be asking first and foremost in an Old Testament narrative like this is, what is God teaching us about God here? ...whatever God reveals of himself in the narrative remains true for us today. (p. 47)	The question we should ask first and foremost in an Old Testament narrative like this is, what is God teaching about himself here? And whatever God reveals about himself in the story remains true for everyone today.	37:5 0	Near verbatim. Two consecutive sentences.
That is how we are to face our crises and adversities—to see them as the transformation process that God knows we need to become increasingly dependent on him. (p. 48)	[Crises] as the transformation process that God knows we need to become increasingly dependent on him.	38:0 5	Near verbatim
It is enough to see the next step and to trust God for what we cannot see yet. Indeed, it is the essence of true faith to trust where we cannot see, "for we walk by faith, not by sight" (2 Cor. 5:7).	It must be enough for us to obey what God commands us to do and trust God for what we cannot yet see. We walk by faith and not by sight.	41:5 5	Near verbatim

(p. 42)			
By definition all miracles are extraordinary, but this is so beyond human ability or comprehension that it can have no explanation except divine power. (p. 45)	What will happen is beyond human ability or comprehension. The only explanation is going to be divine power.	24:3 3	Near verbatim

Sermon 17: Joshua 4:1–24 — March 1, 2026

Source: David Jackman, *Joshua: People of God's Purpose*, pp. 51–57

Published Source	Tom Buck Sermon	Time	Assessment
"Were it not for Yahweh, their God, they would still be slaves to Pharaoh in Egypt. Were it not for him, they would have died in the wilderness. Were it not for him, they would still be stranded, homeless, east of the Jordan." (p. 55)	If it weren't for Yahweh their God they would still be slaves in Egypt... if it weren't for the Lord their God they would have died in the wilderness... they would still be stranded on the other side of the Jordan.	33:4 2	Near verbatim. Jackman's original threefold rhetorical construction reproduced with same three components in same order.
"Our spiritual memories are very short, so that often in the busy flow of life we forget the spiritual realities on which we are grounded." (p. 56)	Used THREE times: "Our spiritual memories are very short." [43:12, 48:14, 50:49]	43:1 2	Verbatim. Jackman's distinctive phrase adopted as sermon refrain and repeated three times throughout application.
"He is the mighty God who alone can do wonders, so he is to be feared." (p. 55)	He's the mighty God who alone does wonders, therefore he's to be feared.	35:1 8	Near verbatim. Only "can do"/"does" and "so"/"therefore" differ.
"The purpose is for the stones to be a 'sign,' an always-present pointer to the great miracle by which God has brought them into the land and to the great God who performed it." (p. 52)	The stones... to be a memorial that forever points to the great miracle God did, but more importantly points to the great God who did the miracle.	11:45	Near verbatim. Jackman's distinctive "great miracle... great God" pairing reproduced.
"Future generations need to know that these things really happened... but also what they testify about the character and promises of God." (pp. 52–53)	God finds it important to include memorials for his people that testify to the future generations about the character and the promises of God.	12:1 8	Near verbatim. "Character and promises of God" is Jackman's distinctive paired phrase.
"The opening words of 4:1 would seem to be moving the action on, although they are an almost verbatim repetition of 3:17. In fact, we are taken back to what the Lord had already said to Joshua." (p. 52)	There's a sense almost verbatim repetition of the verse before... the verb here in chapter four can be... best translated "had spoken."	9:23	Near verbatim. Two of Jackman's specific observations reproduced: "almost verbatim repetition" and the pluperfect translation point.
"The emphasis is entirely on Yahweh, 'your God,' mentioned four times, as the heart of the story." (p. 55)	The emphasis is that all of this was the work of Yahweh your God, who's mentioned four times in just two verses.	31:3 1	Near verbatim. Same "four times" count with "emphasis" framing.

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