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DEVELOPING FUTURE PREACHERS AND TEACHERS  
IN THE BASICS OF EXPOSITORY PREACHING  
AT KINDRED COMMUNITY CHURCH  
ANAHEIM HILLS, CALIFORNIA

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A Project  
Presented to  
the Faculty of  
The Southern Baptist Theological Seminary

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In Partial Fulfillment  
of the Requirements for the Degree  
Doctor of Ministry

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by  
Matthew Stephan Shackelford

May 2014

**APPROVAL SHEET**

DEVELOPING FUTURE PREACHERS AND TEACHERS

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ANAHEIM HILLS, CALIFORNIA

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To my wife, Ashley,  
and our children, Caleb and Selah,  
thank you for your love, encouragement,  
patience, and perseverance

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## PREFACE

For several years, I have desired to prepare a course to teach young men to preach expository sermons. When I attended Dallas Seminary, I finally learned the basics of preaching, and it changed my life. My calling was solidified, my heart was overjoyed, and my ministry became fruitful and fulfilling. My desire was to see young men in the same position I was receive the direction and instruction, which helped me.

As I became more seasoned and convinced of expository preaching, I had a desire to pursue further training in expository preaching at The Southern Baptist Theological Seminary, to which I am deeply indebted. Thank you, faculty and professors, for taking the time to invest in my future and generations of preachers to come.

Certain people have been of great personal help; without them, this project would never have been completed. I want to praise God for his mercy through school. I want to thank my family—my wife, Ashley, for pushing me when I was tired, and our children Caleb and Selah, whose love encouraged me to finish. For the people at Kindred Community Church, my third pastoral ministry, I pray that they are blessed through seeing and hearing new preachers arise from our church. For my students, I pray that the time and conversations together would forever make them students of the Word and preachers of every verse of Scripture. Last, to Tim Gibson, Andrew Moss, Joe Blankenship, Tony Megee, Philip De Courcy, Dave Doyle, and Matt Thomas, each of you have inspired by example and have continually directed my heart to the Lord.

Matthew S. Shackelford

Louisville, Kentucky

May 2014

## CHAPTER 1

### INTRODUCTION

#### **Purpose**

The purpose of this ministry project was to develop potential preachers (high school seniors and college-age young adults) at Kindred Community Church, Anaheim Hills, California in the basics of expository preaching.

#### **Goals**

This project had five major goals, which provide the criteria by which to evaluate the success of this project. My first goal was that the group of students and potential preachers understand the need and necessity of expository preaching as the only form of biblical preaching. The second goal was that these students would understand expository preaching as a glorious calling and high privilege. The third goal was that each student would know and follow the procedures outlined in this course to prepare an expository sermon. The fourth goal was that I would grow in my ability to illustrate biblical truths.

My first strategy was to teach a four-week seminar explaining the need to train men in expository preaching. My hope was to use this time to convince young probable preachers in the vital nature of expository preaching as the only true form of biblical preaching. The goal in this seminar for prospective students was to convince them of the

vital role of expository preaching in order to persuade them to embrace the training offered them over the ten long weeks (including sessions that lasted nearly three hours).

My second strategy was to recruit men from Kindred Community Church (a church of about fifteen-hundred attenders) and train them in the basics of expository preaching through a seminar-styled class. This group consisted of students unsure as to their career path, lay pastors, lay teachers, life group leaders, and anyone aspiring to learn the art of preaching. There were none who have experienced a formal seminary education.

My third strategy was to develop and implement a curriculum and study guide to give aspiring preachers the skills required to preach the word of God in a way that honors God and accesses the power of the Holy Spirit. The key subjects of this curriculum were centered around authorial intent, hermeneutics, homiletics, delivery, style, preparation, illustrations, holiness of the preacher, role of the Holy Spirit in preaching, etc. The goal of this seminar was to produce preachers who are able to follow the step-by-step instructions for preparing a sermon and hone their skills to interpret and present the authorial intent in any given text in its given context.

My fourth strategy was to solidify my own resolve as an expository preacher. My hope was through my time here at The Southern Baptist Theological Seminary I became a better preacher and teacher. My first four sessions served as a series on expository preaching. Each of these sermons was recorded and reviewed by several pastoral staff members to evaluate my preaching and help me become strengthened in my method.

## **Ministry Context**

Kindred Community Church is located in Anaheim Hills, California, a thriving metropolis of Orange County, California. It is linked with surrounding cities like Los Angeles, Orange, Huntington Beach, Newport, and Santa Ana. Together, this geographical area is the second largest metropolis in the United States.

Anaheim Hills is on the eastern edge of the Orange County metroplex. It transitioned from rural to suburban in the early 1970's. Today, it is a thriving metropolitan area growing with people and housing additions everyday. This area is very appealing to tourists and residents for the activities and the weather. It is on the edge of mountainous terrain, filled with hiking trails, golf courses, and many food venues. Anaheim is mostly known as the backyard of Disneyland. It is one of the most popular vacation destinations for families all over the world. Tourists come for Disneyland, snow skiing (only one hour away), the beaches (only 20 minutes away), Hollywood (40 minutes away), and many other vacation destinations.

Anaheim's population in 2009 was 337,896 people, up 3 percent from 2000.<sup>1</sup> Planned communities are continuing to develop throughout the city, but most of Kindred's membership comes from outside of Anaheim Hills, in cities like: Orange, Riverside, Corona, Santa Ana, Tustin, Brea, and surrounding cities in Orange County. This extended reach into other cities is primarily due to the far reach of Kindred's radio ministry, "Know the Truth."

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<sup>1</sup>CityData.Com, <http://www.city-data.com/city/Anaheim-California.html> (accessed January 5, 2012).

The median income per family is approximately \$55,154 and the median age is 30.3 years. The majority ethnicity group in Anaheim Hills is Hispanic, at 53 percent (180,666 people). The second largest race is Caucasian, at 26.8 percent (90,711 people). The Asian community composes the third largest group, at 14.2 percent (48,024 people) and only 2.8 percent comprise African Americans (9,328 people).<sup>2</sup>

Orange County is the home of numerous of colleges and universities. Kindred Community Church has many attending students from religious institutions, such as Biola University and The Master's Seminary, along with students from secular institutions, such as University of California and Chapman University.

Kindred Community Church is an independent Bible Church from an Evangelical, Protestant, and Baptist origin and theological perspective. Kindred is still a young church and has only recently begun discussions regarding joining a denomination, though plans have not been decided on as of yet.

Kindred Community Church is only nine years old. In January 2003, God called founding pastor, Chuck Obremski, to start a church based on straightforward expository Bible teaching. Obremski started out teaching a Sunday school class at Calvary Church, Santa Ana, California. The Sunday school class grew quickly to an attendance of over five hundred people. The original members described Kindred as a "church within a church." After debating what to do, Calvary Church decided to use this growing Sunday school class to start a church plant. The class left to start this church and

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<sup>2</sup>Ibid.

Kindred Community Church was born, holding their first Sunday services at the Elks Lodge in Santa Ana in January of 2003.

Kindred experienced an immediate response, with an average weekly attendance of over seven hundred in the first few months. The ministries were varied, and it had all the beginning struggles of a church plant (set-up, tear-down, logistic problems, etc.). The hallmark of Kindred continues to be the expository preaching of the Word, the strong sense of community, and the many opportunities for service, which draws people to Kindred.

Financially, Kindred was incredibly blessed, so much so that they were able to buy a sixty-five acre property in Anaheim Hills, California. The property was originally a wedding chapel, set within a canyon, south of “the 91 freeway.” The property is well known for its large cross atop a hill that has been lit up every night for over twenty years and is seen by millions of motorists traveling on the 91 freeway. The lighted cross on the hill top is one of the most recognizable landmarks of Anaheim Hills, California.

As God opened the door of opportunity to purchase the wedding chapel property, Obremski was diagnosed with cancer. On February 6, 2005, the second anniversary of Kindred’s first service, Kindred Community Church moved into their new home and celebrated God’s blessings and provision for the church excited about the new location, but sad about the imminent passing of the founding pastor.

On September 18, 2005, Obremski was taken to be with the Lord. Obremski preached until the very day he died. People still talk about him and the great work he started. Because Obremski died in the pulpit he was so revered, it took over two years to find a replacement.

In 2007, Philip De Courcy joined Kindred after serving as the Senior Pastor of Emmanuel Baptist Church in Toledo, Ohio. Born in Northern Ireland, De Courcy has an undergraduate degree from Irish Baptist College, where he was the pastor of Carr Baptist Church. He later moved to California for graduate studies at The Master's Seminary. While there, he was the pastor at Placerita Baptist Church, in Santa Clarita, California.

After the solidification of De Courcy in his new position, he began two projects. The first was the radio ministry, "Know the Truth." The second was building a pastoral team. Because Kindred was a church plant which grew to enormous proportions overnight, it had all the hallmarks of an enormous church plant: Disorganization, no accountability, and little in formal leadership. Overnight, there were 1000 congregants, but no one was leading the church. There was no official pastoral staff, only lay members.

Therefore, hiring a staff was to be De Courcy's second objective. In 2009, Kindred hired Dave Doyle to be the Pastor of Adult Ministries. In 2011, Kindred hired Doug McAllester as the Executive Pastor to lead the new staff. In August of 2011, I was hired as the Pastor of Students, and at the same time, Matt Thomas was hired as the Pastor of Children and Family.

Today, Kindred Community Church is stable at 1500 congregants. This year, the elders have proposed building three new building phases to the property. The first phase will be an outdoor baptismal, next to the outdoor amphitheater. This year Kindred baptized fifty new believers. To accomplish that many baptisms were performed at the beach. While the beach was nice, the sadness was that only a few hundred were able to witness these testimonies. An onsite location for baptisms would greatly increase our



community in witnessing baptism. The second phase is to build an outdoor welcome center. This new welcome center will serve as the as a central hub for information, connecting new attenders to meet, connect, grow, and serve in our church. The final building phase for this year will be “MP3” (multipurpose room 3). We would use this room to launch two more Adult Bible Fellowships on Sunday morning.

Overall, Kindred is contemporary in flavor and traditional-historical in doctrine. This means that we sing contemporary songs, blended with historical hymns and that Kindred is friendly, yet doctrinally definitive, in that we adhere to an extensive doctrinal statement. Our doctrinal positions have conservative leanings towards Calvinism, the inspiration of Scripture, cessationism, and dispensationalism. Kindred Church puts a high value on relationships and making people feel welcome and loved. It is a very casual atmosphere. Most people do not attend services dressed in suits and ties, but rather shorts and t-shirts. The hallmark of Kindred is expository preaching.

My role in the church is that of a pastor and elder, to preach, teach, raise-up new leaders, disciple young people, and counsel as needed. Along with leading the church, counseling, and directing students, I am also called to develop new leaders and train Bible teachers. Currently, I am teaching two individuals the basics of expository preaching, and while doing this, I have seen several teachers, young men, and ambitious college students who would greatly benefit from formal training in homiletics.

### **Rationale**

The foundation for Kindred Community Church has continued to be expository preaching. Our people love verse-by-verse exposition. However, we had no class, plan, or initiative to train others in how to preach. In a church this size we have an enormous

ministry to young college-aged men who are beginning to feel like God may be directing them to a preaching ministry.

As God directs these men, it would be a tragedy not to give them training and direction in the model of preaching that honors God to the fullest extent. God forbid that they seek to preach untrained and without instruction on the “why” and “how” to preach. Two main reasons for urgency regarding training young men in expository preaching are the hatred for preaching in and among our culture and the biblical mandate to preach.

### **Cultural Trends in Expository Preaching**

Beyond the current need of our church, there are cultural rationales and scriptural rationales for developing expository preachers. Today preaching and the preacher are often the “punch-line” to a joke. It is an age that devalues preaching.<sup>3</sup>

The first rationale for developing expository preachers is our culture’s hatred for expository preaching. MacArthur explains that people at large hate expository preaching because it brings them under an authority that they must humble themselves to submission.<sup>4</sup> Today people do not value expository preaching, lowering the probability of Bible expositors naturally developing out of our churches. They need to be trained in “how” and “why” to preach expository sermons.

The command as pastors and teachers is to “Preach the Word” (κηρυξον τον λογον, 2 Tim 4:2). Paul explains, “The time is coming when people will not endure sound

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<sup>3</sup>R. Albert Mohler Jr., “The Urgency of Preaching,” [www.albertmohler.com/2009/07/16/the-urgency-of-preaching-2/](http://www.albertmohler.com/2009/07/16/the-urgency-of-preaching-2/) (accessed January 4, 2012).

<sup>4</sup>John MacArthur, “Expository Preaching in a Postmodern World, Part 1,” <http://www.gty.org/resources/articles/a152> (accessed March 29, 2014).

teaching, but having itching ears they will accumulate for themselves teachers to suit their own passions, and will turn away from listening to the truth.” (2 Tim 4:3-4a). We are living in that time right now. Today, this prophecy is a reality, running rampant among churches and Bible teachers.

In today’s culture, churches seem to question the concept of preaching all together. In times past, the preacher was the most educated man in the community. Today, other highly educated teachers, scientists, and philosophers seem to have replaced the preacher and his authority. Therefore, society has begun to question the preacher as an authority figure. Thus in effect, the message he proclaims is in question as well.

David Pagitt says that the ‘archaic’ construct of preaching is not the most effective way to share God’s truth with our culture. In his own words, Pagitt does not wish to question the necessity of preaching, but to “release it from the bondage of the speech making act.”<sup>5</sup> Instead, he wants to lower preaching to what he calls “progressional dialogue.”<sup>6</sup> Today’s church leaders say pastors should throw off the authority of preaching for a “little talk.”

Others say, “Preaching is broken because the church has failed to take the cultural shifts of postmodernity seriously. In today’s culture, people are increasingly distrustful of authority figures, especially preachers, with overarching explanations of how the world works.”<sup>7</sup> The very reason postmoderns hate expository preaching is not

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<sup>5</sup>Doug Pagitt, *Preaching Re-Imagined: The Role of the Sermon in Communities of Faith* (Grand Rapids: Zondervan, 2005), 18.

<sup>6</sup>Ibid., 11.

<sup>7</sup>Tom Allen, “Younger Pastors Ask: Is Preaching out of Touch,” *Associated Baptist Press Release*, February 20, 2004, 1.

authority alone, but the biblical message of a metanarrative story, which explains all other stories. Tim Keel, pastor of a Kansas City church, agrees that what people want now more than anything is a good conversation. This has led him to limit his sermon preparation to the hours just before the lesson and says that preaching should be more improvisational, more like jazz.<sup>8</sup> Fred Craddock asserts that churches are leaving behind the archaic use of the pulpit, because words have little power to change lives.<sup>9</sup> D. Stephenson Bond proposes the preacher stepping down from the pulpit and conversing with the people in pews, leveling barriers between pastor and congregant.<sup>10</sup>

The main point of all the rhetoric from new young pastors and fed up postmoderns is that preaching is not reaching our culture. With the advent of the visual and entertainment-focused society, along with the distrust of authority, they believe the methodology should change. In this view, anyone claiming to speak on behalf of God should be resisted at all costs and society together should define the truth of God.<sup>11</sup> Thus, expository preaching is under heavy attack by culture.

The biggest problem with removing the preached word is authority. Rather than a called servant of God spending time to exposit the Word of God, anyone who wants to can pick up a Bible and say, “This is what it means to me,” and find relativistic acceptance. Thus, under all of these arguments, the centrality of the Word of God is

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<sup>8</sup>Ibid., 2.

<sup>9</sup>Fred Craddock, *As One without Authority*, rev. ed. (St. Louis: Chalice, 2001), 6.

<sup>10</sup>D. Stephenson Bond, *Interactive Preaching* (St. Louis: CPB, 1991), 4-9.

<sup>11</sup>R. Albert Mohler, Jr., “Ministry is Stranger Than It Used to Be: The Challenge of Postmodernism,” <http://www.albertmohler.com/2004/07/15/ministry-is-stranger-than-it-used-to-be-the-challenge-of-postmodernism/> (accessed January 4, 2012).

discarded in place of acceptance in societal norms. Instead of the preacher crying out “with passion and fervor in order to stir souls,”<sup>12</sup> the pulpit holds no authority and church simply becomes a “good conversation,” rather than a time to hear the bold proclamation of the Word of God, urging the believer to worship.

Haddon Robinson explains the situation extremely well. Robinson begins his work by saying, “This is a book about expository preaching, but it may have been written for a depressed market.”<sup>13</sup> What he means by that is that preaching has fallen on hard times and is even discouraged in many places. We live in an age where men just long to have their ears tickled, rather than bleeding consciences. Instead of preaching they just want “a little talk” with “a little authority.” R. Albert Mohler Jr. says,

Numerous influential voices within evangelicalism suggest that the age of the expository sermon is now past. In its place, some contemporary preachers now substitute messages intentionally designed to reach secular or superficial congregations—messages that avoid preaching a biblical text, and thus avoid a potentially embarrassing confrontation with biblical truth. A subtle shift visible at the onset of the twentieth century has become a great divide as the century ends. The shift from expository preaching to more topical and human-centered approaches has grown into a debate over the place of Scripture in preaching, and the nature of preaching itself.<sup>14</sup>

One of the infamous minds that started this wave of rebellion against preaching was Harry Emerson Fosdick. His argument was that preaching should be “counseling, on a grand scale.” Fosdick proposed, “We need more sermons that try to face people’s real problems, meet their difficulties, answer their questions, confirm their noblest faiths, and

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<sup>12</sup>Haddon Robinson, *Biblical Preaching* (Grand Rapids: Baker, 1980), 20.

<sup>13</sup>*Ibid.*, 17.

<sup>14</sup>R. Albert Mohler, Jr., “The Urgency of Preaching,” [www.albertmohler.com/2009/07/16/the-urgency-of-preaching-2/](http://www.albertmohler.com/2009/07/16/the-urgency-of-preaching-2/) (accessed January 4, 2012).

interpret their experiences in sympathetic, wise, and understanding cooperation.”<sup>15</sup>

Edmund Linn comments on Fosdick’s view by saying that for Fosdick, “People had needs; a new kind of sermon seemed to be needed to meet those needs; the traditional kinds of sermon were nearly useless.”<sup>16</sup> From this reasoning, Fosdick led the charge to remove the Bible as the starting place and replace it with man’s perceived needs.

The problem with starting with perceived needs is that man is fallen, desperately wicked. Thus, man cannot perceive his spiritual needs. Mohler explains the problem, “Focusing on so-called ‘perceived needs’ and allowing these needs to set the preaching agenda inevitably leads to a loss of biblical authority and biblical content in the sermon. Yet, this pattern is increasingly the norm in many evangelical pulpits.”<sup>17</sup>

The act of preaching is not to be a quiet talk, a recovery program, a motivational speech, or a counseling hour, transforming the pew into a couch. The act of preaching is expositional proclamation. Thus, the primary desire for this project is to develop men who hold the conviction that expository preaching is the means and method that God desires for His shepherds.

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<sup>15</sup>Harry Emerson Fosdick, *The Living of These Days: An Autobiography* (New York: Harper and Row, 1956), 97-98.

<sup>16</sup>Edmund Holt Linn, *Preaching as Counseling: The Unique Method of Harry Emerson Fosdick* (Valley Forge, PA: Judson, 1966), 13.

<sup>17</sup>Mohler, “The Urgency of Preaching.”

## Biblical Rationale for Preaching

The second rationale for this project is to display the scriptural support for expository preaching. The Bible is filled with examples and commands to preach.

In Scripture, we see that God holds preaching as the primary means for the public exaltation of God in the truth of Scripture. R. Albert Mohler Jr. says, “It’s not the best kind of preaching, but rather the only kind of legitimate preaching.”<sup>18</sup> In other words, expository preaching is the only form that can be justified biblically.

**The use of the verb “to preach.”** Two main words are used for the English verb “to preach” (εὐαγγελίζομαι and κηρύξω). The first word for “to preach” (εὐαγγελίζομαι) is used eleven times in the Gospels, fifteen times in Acts, twenty-one times in Paul’s letters, and seven more times in the rest of the New Testament.<sup>19</sup> After a big Greek military battle, if there were a victory, the commanding officer would commission a runner to proclaim a message of “victory” to the cities. Expository preaching is that type of proclamation, that is, it announces the important news to all who can hear the speaker’s voice.<sup>20</sup> “Paul uses this analogy when he says in Romans 10:15, ‘How beautiful are the feet of those who bring good news’.”<sup>21</sup> The communication of

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<sup>18</sup>R. Albert Mohler, Jr., *He Is Not Silent: Preaching in a Postmodern World*, ed. Jim Vincent (Chicago: Moody, 2008), 50.

<sup>19</sup>Walter Bauer and F. W. Danker, eds., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, trans. F. W. Gingrich, W. F. Arndt, and F. W. Danker, 3rd ed. (Chicago: University of Chicago Press, 2000), s.v. “εὐαγγελίζομαι.”

<sup>20</sup>Gerhard Kittel, *Theological Dictionary of the New Testament*, vol. 2 (Grand Rapids: Eerdmans, 1974), s.v. “εὐαγγελίζομαι.”

<sup>21</sup>Paul Smith, “Preaching,” in *A Passion for Preaching*, ed. David Olford (Nashville: Thomas Nelson, 1974), 56.

God's Word here is not talking about the Bible being discussed in a small group setting, where everyone converses his or her opinion on the topic. It is the idea that one chosen individual loudly and passionately proclaims the truth he has been taught by the Holy Spirit to a hearing congregation.

The verb "to preach" (κηρύξω) has the imagery of heralding.<sup>22</sup> This is an image of the town crier of old who pronounces "hear ye, hear ye." It is the announcer. At its base meaning, it is the herald speaking on behalf of the king. In that sense, the preacher boldly proclaims truth on behalf of his king, to whom he shall give an account.

**The command to "preach the Word" – 2 Timothy 3:1-4:4.** For any real discussion on the necessity of preaching, 2 Timothy 4:2 must be examined. It says, "Preach the Word, be ready in season and out of season, reprove, rebuke, exhort with great patience and instruction." This is the definition of biblical ministry in three words, "Preach the Word." Why is that so important? The first concern we see in this passage is "in season and out," meaning all the time. The content of preaching is the negative "reproving and rebuking," along with the positive "exhorting." People are always starving for God's truth. They may not know it, but they are hungry and the means of satisfying their desire is correction and encouragement from God's word. Thus, the mandate is from God, that through preaching preachers deliver the correction and exhortation to a hungry people in need of God's Truth.

Pastors are to preach because the "last days" and likewise "evil times" are here. Second Timothy 3:1 says, "But understand this, that in the last days difficult times

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<sup>22</sup>Bauer and Danker, *A Greek-English Lexicon*, 543.



will come.” The “last days” refers to the days following Christ. Those difficult times are referring to men being “lovers of themselves, lovers of money, boastful, arrogant, blasphemers, disobedient to parents, ungrateful, unholy, unloving, irreconcilable, slanderers, without self-control, savage, opposed to what is good, treacherous, reckless, conceited, loving pleasure rather than loving God” (2 Tim 3:2-3). Thus, the command in chapter 4, “to preach the Word,” comes with the understanding that the Word of God is the only thing that cuts through this mass error (3:1).

Not only are pastors to be preachers of the Word because the “last, evil days” are upon them, but also because of the devotion of saints who came before them. In 2 Timothy 3:10, one sees Paul pointing out how Timothy had followed Paul’s teaching and preaching. Again in verse 14, Paul reminds him how others had taught Timothy. In verse 17, Paul calls him “Man of God.” This title is a technical term, which is meant to be reflective on verse 10 and 14. Allow me to paraphrase its intended meaning, “Timothy, remember how you were taught by those called ‘man of God.’ You are now one in the chain of faithful men who taught you. Now, it is your turn to pass off the baton. You be faithful as the ‘man of God.’ Your preaching of the Word is instrumental in changing people, just as the preached Word changed you.” The title “Man of God” is intensely connected to those who preach and teach the word of God. Timothy’s faith was existent because men taught and preached to him. Now, he is exhorted to continue the process of preaching to change lives.

Another reason upon which Paul commands Timothy to “preach the Word” is because it has the power to convert souls. Paul reminds Timothy how the teaching of the Scriptures had been instrumental in his own salvation (3:15).

Perhaps the most powerful reason in which Paul commands Timothy to “preach the Word” is because a sovereign God demands it. “I solemnly charge you in the presence of God even of Christ Jesus who is to judge the living and the dead and by His appearing in His Kingdom, preach the Word” (4:1). In other words, preaching is primarily God- and Christ-centered. The Sovereign commands it. God and His kingdom are glorified in the preaching of His Word and the command of God is to preach. The primary reason for preaching is the command to exalt God from Scripture in the ears of all who hear. Public exaltation of God is the greatest reason for preaching. It is a passionate exaltation of God and a demand from the judge of the living and the dead.

Lastly, expository preaching is the means to reveal sensual sins (4:3-4). “The time will come when they will not endure sound doctrine.” Preaching is the time to expose bad theology and train our minds to be continually discerning to the truth of God.

Paul was not the only one to command these orders. Jesus gives us our command, “Go into all the world and preach the Gospel to every creature” (Mark 16:15).<sup>23</sup> Luke reiterates our orders, “He commanded us to preach to the people and to warn them that he is the one appointed by God as judge of the living and the dead” (Acts 10:42). Being ordered to preach is never contingent upon culture. On the contrary, we see that the preached Word of God changes culture.

**The salvation effects of preaching the Word.** Along with the mandate for preaching in 2 Timothy and the Great Commission, one sees see countless effects of the preached Word unto salvation.

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<sup>23</sup>This portion of Mark is under debate for its authenticity.

Paul knew the salvation effects of the preached Gospel so much that he longed to “preach the Gospel to you who are in Rome” (Romans 1:15). Paul was writing Scripture for Christ, but he still saw the value of preaching. Preaching was the method of Jesus. He preached from town to town (Matt 4:17, 10:7, 11:1, Mark 1:38, 3:14, and Luke 4:44).

In 1 Peter 1:24, Peter reminded the church that the reason they were “born again, not of perishable seed, but of imperishable, through the living and enduring Word of God” (1 Peter 1:23) was because “the Word was proclaimed” (1 Peter 1:25). Salvation comes by means of preaching. Because expository preaching is the means of salvation and the prescribed method and command of God, the church must train men to do it. Haddon Robinson says, “The preacher is only the messenger of what God has communicated. The preacher is only the sower and not the source. He is only the herald, not the authority. He is only a steward, not the owner. He is the guide and not the author.”<sup>24</sup> Therefore, leaders must train men in “why” and “how” to be a faithful steward of God’s Word. These are the root issues surrounding my desire to train young men in expository preaching. These are not small issues. Indeed, the very glory of God is at stake.

### **Definitions, Limitations, and Delimitations**

Haddon Robinson’s definition of expository preaching is that “expository preaching is the communication of a biblical concept, derived from and transmitted through a historical, grammatical, and literary study of a passage in its context, which the

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<sup>24</sup>Ibid., 26.

Holy Spirit first applies to the personality and experience of the preacher, then through the preacher, applies to the hearers.”<sup>25</sup> R. Albert Mohler’s definition of expository preaching is that “expository preaching is that mode of Christian preaching that takes as its central purpose the presentation and application of the text of the Bible. All other issues and concerns are subordinated to the central task of presenting the biblical text. As the word of God, the text of Scripture has the right to establish both the substance and the structure of the sermon. Genuine exposition takes place when the preacher sets forth the meaning and message of the biblical text and makes clear how the word of God establishes the identity and worldview of the church as the people of God.”<sup>26</sup> Both definitions have admirable elements such as the historical, grammatical, and literary emphasis and the emphasis on identity and worldview of the church as the people of God.

For the purpose of this project a modified version of Haddon Robinson and R. Albert Mohler’s definition was adopted, “Expository preaching is the communication and presentation of a biblical text and the explanation of that text, with substance and structure being derived from the text, transmitted through a historical, grammatical, and literary study of the passage in its immediate context, then the context of the entire biblical narrative, by which the Holy Spirit first applies to the personality and experience of the preacher (preferably, but not necessarily), then through the preacher’s explanation of the text, applies to the hearers, with the Word of God establishing the identity and worldview of the church as the people of God.”

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<sup>25</sup>Robinson, *Biblical Preaching*, 21.

<sup>26</sup>R. Albert Mohler, Jr., “Expository Preaching and the Recovery of Christian Worship,” [www.AlbertMohler.com](http://www.AlbertMohler.com) (accessed March 29, 2014); Mohler, *He is Not Silent*, 65.

The central limitation of this project was the fourteen-week period of preaching and classes. As a result of this short period of time the long-term effect is largely unknown, though short-term impact is known through a questionnaire.<sup>27</sup>

This class was limited to men. The class was offered exclusively to men and only for those who feel a calling to preach in a formal or lay-preacher capacity. At least five participants were needed and the class was limited to twenty individuals. The hope with many of these men was to equip them for a lifetime of preaching ministry.

### **Research Methodology**

The method format began with four initial sermons on the topic of expository preaching. These sermons spoke to the necessity of expository preaching and training new preachers.

The following ten weeks were spent in a seminar format, teaching eleven sessions on how to preach an expository sermon. The goal was to provide these men the tools of the trade, not only in homiletics, but also in presentation and delivery.

The basic teaching of the seminar was the superiority and method of expository preaching. The goal was to help students see and grasp their calling, along with teach them the fundamentals of preaching and sending out an army of Bible expositors. It was also desirable to see men who are searching for confirmation of calling to find that confirmation, fulfillment, and direction in the art of preaching.

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<sup>27</sup>See Appendix 4.

The purpose of the ministry project was to develop potential preachers (high school seniors and college-age young adults) at Kindred Community Church, Anaheim Hills, California in the basics of expository preaching.

The first goal was to convince the group of students and potential preachers of the need and necessity of expository preaching as the only form of biblical preaching. To accomplish this a four-session seminar on the role of expository preaching in the church was delivered. The first sermon was based on Ezra's preaching ministry in Ezra 7:10 and Nehemiah 8:1-8. The second sermon centered on Paul's exhortation to Timothy to "Preach the Word," in 2 Timothy 2:1-2 and 1 Timothy 4:13-14. This second message was directed toward the preacher to work hard in fulfilling his role as an expositor and the church's role to encourage him in the exposition of God's Word. The third lesson examined the example and commands of Christ to exposit Scripture (Matt 28:18-20 and Luke 24:27). The final sermon was an exhortation to the preacher's faithfulness to the calling of preaching (2 Tim 3:16-4:5).

The second goal was that the students in the seminar would see expository preaching in a different light, as a glorious calling and high privilege. Before beginning the seminar and the preaching lessons, a pre-seminar survey was administered to the participants. They took the same survey at the conclusion, revealing a change in the value for expository preaching.

The third goal was that each student would be able to follow the procedures outlined in this course to prepare expository lessons. To accomplish this a class was formulated surrounding Haddon Robinson's book, *Biblical Preaching*. The ten-week class focused on the fundamental, step-by-step procedures for expository preaching. For

eight weeks we covered topics such as: hermeneutics, diagraming, finding subjects and compliments, organization, and delivery. To make sure that each student learned the basics of expository preaching, each student prepared a lesson and preached it to the class. The entire class critiqued, measured, and applauded the growth of each student in the final preaching sessions. The ability of each student to produce and preach an expository message served as a determinant of growth in and mastery of the fundamentals in expository preaching. The research instruments in Appendix 3 and 4 measured their growth and comprehension of the principles taught.

The fourth goal was my own growth in the ability to illustrate biblical truths. In the initial phase of this project, I used the research I compiled on illustrations to enhance my ability in exposition and illustration. I then taught four lessons and provided a focus group of staff pastors with critique forms to watch for illustrations and evaluate their effectiveness. In addition to analyzing these critique forms, I met with the focus group in a group setting and heard their collective critiques and suggestions for improvement.

The final goal of this project was that a new generation of teachers and preachers would rise from within Kindred Community Church. For the final seminar, the pastoral team came to hear these prospective preachers and evaluate them, if they can be used, and where to use them.

### **Summary**

The motivation for this project was to strengthen Kindred Community Church for the glory of God by raising awareness of the importance of expository preaching and

equipping men in the basic techniques of expository preaching. The project was successful and all goals set forth were accomplished.

The short sermon series raised awareness of the need for expository preaching and helped my preaching skills in the area of illustrations.

The highlight of the project was the ten-week curriculum used to train men in the basics of expository preaching. They were each trained and examined in the process of expository preaching. As the class evaluated their sermons it became obvious everyone was devoted to expository preaching. The class increased in knowledge, depth, and skill with expository preaching. Overall, every goal that was set out was accomplished.



## CHAPTER 2

### BIBLICAL AND THEOLOGICAL FOUNDATIONS FOR TRAINING PREACHERS IN THE LOCAL CHURCH

The rationale for training expository preachers in the local church must originate with biblical and theological foundations. This chapter examines the biblical evidence and gives theological foundations that show God's desire for his ministers to preach expository sermons.

In this examination, three natural divisions occur from the examples from the Old Testament, the instruction of Jesus, and the ministry of Paul. In these divisions one will see examples both positive and negative examples (from the Old Testament), commands from Jesus regarding the exposition of Scripture, and the Apostle Paul's commitment to expository preaching, promoting the foundation for faithful expository preaching as the instructed means of proclamation of the Word of God.

#### **The Old Testament Examples of Preachers Committed to Expository Preaching**

The Old Testament is filled with both positive and negative examples that expository preaching is God's means of communicating his truth. All are examples here, some good and some bad, they serve as exemplar and warnings that God's preachers must give themselves to practice expository preaching.

## **The Exemplary Expositors: What is the Commitment? (Ezra 7:10)**

**Ezra.** The Old Testament is filled with examples to follow in ministry. Perhaps one of the best examples of a biblical preacher is Ezra. He never specifically articulates his devotion to expository preaching; rather his life shows his devotion to expository preaching. As one looks at negative examples throughout this chapter, Ezra's life and ministry methods provide a foil against all other priests that do not please the Lord and their method of ministry.

Ezra has an expositor's commitment to Scripture and is a man of God that pastors should use as a patterned faithfulness. In Ezra 7:10 one sees Ezra's heart to "set his heart to study the Law of the Lord, and to do it and to teach his statutes and rules in Israel."<sup>1</sup> In this passage one sees the pattern for a faithful expositor of God's Word, to study the text, apply the text personally, and explain the text publicly.

Ezra's story is built on need. Israel was without the preached Word of God. Ezra 7:6 tells that as he left Babylon, the hand of the Lord was "on him" and "he was a scribe skilled in the Law of Moses." Ezra was a priest and the role of the priest was that of a guardian of The Law.<sup>2</sup> Verse 10 begins with the Hebrews conjunction "וְ", indicating that there is indeed a reason that he was so successful at interpreting the Word of God. This reason is discovered as the reader looks back to verse 6 and reads that the hand of the Lord was upon him. According to Charles Fensham, Ezra should be regarded as the founder of Jewish exegesis on the method of *midrash kalakha*. He was thus, an

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<sup>1</sup>All Scripture is taken from the English Standard Version.

<sup>2</sup>H. G. M. Williamson, *Ezra, Nehemiah*, Word Biblical Commentary, vol. 16 (Waco: Word, 1985), 94.

interpreter par excellence.”<sup>3</sup> His life was devoted to discerning the author’s intent of the text.

Israel needed to hear the Word of the Lord and in Ezra one sees a man that God raised up, gave skill to, and made available for the task. To begin this study of Ezra, it is right to note that any ability or skill in handling the Word of God comes by the work of the Spirit and is a merciful, supernatural grace impossible to attain apart from God.

In at least four areas one sees Ezra’s dedication to expository preaching: (1) He had a focused heart, (2) He had a heart to study, (3) He had a desire to apply the Word to himself first, and (4) He purposed to teach the Word of God to others. In short, Ezra lived a life of balance.<sup>4</sup> These are four qualities for which every expositor should strive.

**Focused heart.** The first need of every pastor is a focused heart. Ezra 7:10a says, “Ezra had set his heart.” The effective interpreter can interpret correctly only if the heart belongs wholly to God. Breneman notes that this action is where “Ezra had dedicated all of himself and all his life to this wonderful ministry.”<sup>5</sup> This view holds clout with the linguistic meaning of the Hebrew word for heart (לֵבָב), meaning “the inner man” or “inner being.”<sup>6</sup> If the preacher only teaches from head knowledge something is lost because the inner passion and appetite for God is not delivered to the listeners.

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<sup>3</sup>Charles F. Fensham, *The Books of Ezra and Nehemiah*, The New International Commentary on the Old Testament (Grand Rapids: Eerdmans, 1982), 99.

<sup>4</sup>Knut Larson, *Ezra, Nehemiah, Esther*, Holman Old Testament Commentary (Nashville: Holman Reference, 2005), 81.

<sup>5</sup>Mervin Breneman, *Ezra, Nehemiah, Esther*, New American Commentary, vol. 10 (Nashville: Broadman & Holman, 1993), 129.

<sup>6</sup>Fensham, *The Books of Ezra and Nehemiah*, 99.

Ezra's heart is the key to God's favor. The reason Ezra was blessed by God with ability and usefulness was his heart. The heart is a tremendous challenge to today's pastors. The pastor's heart motives can bring God's favor in the form of ability and usefulness. In other words, the heart is the foundation for a blessed ministry. Pastors and preachers who do not have control of their hearts should not expect the favor of God. How can God bless someone who is not concerned with God's concerns? He cannot.

**Discipline to study.** The second marker of Ezra's faithfulness in expository preaching was his commitment to study the law of the Lord (Ezra 7:10). Someone once asked MacArthur, "What's the secret to good preaching?" He said, "Keep your butt in the chair until the hard work is done."<sup>7</sup> There is much wisdom in this advice. MacArthur knows what is required to put together a sermon that changes lives. This result is brought by discipline. Since the authority of the preacher is tied to the text, the preacher must be absolutely sure of his exposition, or risk preaching his own message rather than the message of the text. Yamauchi notes that Ezra taught out of the overflow of his personal study. "Bible study was not merely an intellectual discipline but a personal study for his own life and for the instruction of his congregation."<sup>8</sup>

**Self-application.** The third mark of expository preaching in Ezra was self-application. Ezra not only had a right heart towards ministry and a right philosophy for disciplining himself to study the Word of God, he also set his heart to "do it" (Ezra

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<sup>7</sup>Cal Habig, "The Secret to Good Preaching," <http://talkingthewalk-cal.blogspot.com/2007/12/secret-to-good-preaching.html> (accessed October 23, 2012).

<sup>8</sup>Edwin Yamauchi, *Ezra*, in vol. 4 of *The Expositor's Bible Commentary*, ed. Frank Gaebelein and J. D. Douglas (Grand Rapids: Zondervan, 1988), 650.

7:10c). Ezra was no hypocrite. He was a man who lived out what he preached. He did not just have a desire for knowledge or theology; he shows here his own belief in the practical nature of expository preaching. The Word of God is best applied and most useful to hearers through one already transformed by the message he proclaims.

**Courage to speak.** The fourth and final principle for expository preaching that one sees in Ezra was that he was faithful “to teach his statutes and rules in Israel” (Ezra 7:10d). Ezra is no “ivory tower” theologian. Ezra was fully committed to making sure others know what God’s Word means. With the favor of God resting on him God used him to speak in Christ’s place, heralding the will of God.

**The Exemplary Expositor: What is  
Required for Biblical Exposition?  
(Deut 4:32-40, Neh 8:1-8)**

After having seen the high commitment that the preacher must follow, what is required for a sermon to be called “expository preaching?” According to R. Albert Mohler Jr., expository preaching at its fundamentals only has only three necessary elements: “read the text, explain the text, and repeat the process.”<sup>9</sup>

**Moses.** In Deuteronomy 4:32-40 one sees expository preaching clearly demonstrated. Moses takes the children of Israel to the bank of the Jordan River. He spends a great deal of time reminding this new generation of God’s works and words in past days. He reminds them “did any other people ever hear the voice of a god speaking

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<sup>9</sup>R. Albert Mohler, Jr., *He Is Not Silent: Preaching in a Postmodern World*, ed. Jim Vincent (Chicago: Moody, 2008), 51.

out of the midst of a fire, as you have heard, and still live?” He reminds the people, “Has any other god ever attempted to take a nation for himself from the midst of another nation, by trials, by signs, by wonders, and by war, by a mighty hand and an outstretched arm, and by great deeds of terror, all of which the Lord your God did for you in Egypt before your eyes?” What is this “pep-talk” from Moses all about? He is telling the children of Israel about the Word and deeds of the Lord in days past and he is pleading with this new generation, do not respond the same way as the last generation. He is telling them to be faithful, rather than faithless.

Deuteronomy is a second giving or reiteration of the law. Moses is preaching the law and explaining what obedience looks like. This passage is a prime example of expository preaching, sharing and explaining the Word of the Lord already given.

**Ezra.** Nehemiah 8:1-8 provides a perfect example or pattern of biblical preaching. In Nehemiah 7:66 the stage is set for the sermon. Thousands of people have gathered in front of the water gate in Jerusalem in rejoicing over the completion of the city wall. According the Nehemiah 8:1, all the Israelites had gathered and asked Ezra to “bring the book of the law of Moses which the Lord had given to Israel.” Ezra came and brought the text before everyone who could hear.<sup>10</sup> On this fateful day God revived his people from the two actions that followed.

First, Ezra read the Word of God. Nehemiah 8:3 says that Ezra simply began reading the text of the law and that the people who were there listened intently from early

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<sup>10</sup>It is important to note that this assembly did not happen at the temple. It took place at the watergate so that all people of all age and gender could hear the Word of God.

morning until the middle of the day. Verse 4 tells that Ezra stood on a platform made of wood.<sup>11</sup> Ezra demonstrates the use of authority in a way that is very contrary to Fred Craddock's claim that preachers should abandon any semblance of authority for cultural conversational norms.<sup>12</sup> To the contrary of Craddock's belief in removal of authority, this passage shows that the proclamation is a high and lofty event to be heard and revered by all, nothing like a casual conversation. They took the time to build a platform from wood. He did not stand on a chair. The message was vital and life changing. Thus, the message must be heard as a proclamation.

In this instance of bold proclamation, unlike the previous generation in Israel, God moved the people's hearts to respond to the Word of God and they were hungry to hear it. In this passage they stood for hours. Standing in the hot sun by the Gihon Spring of Jerusalem is not an easy task, especially through the entire morning. It seems that this action of standing quietly is an act of honor and devotion to the Lord. The reading and delivery of the text is seen here as the high point in their worship of Yahweh. In verse 6, before Ezra read from the book, he gave a blessing to Yahweh and the people responded by crying out, "Amen, Amen." Not only was it a vocal response, but also a physical response as they raised their hands, bowed low, and worshiped, faces to the dirt. They showed readiness to receive the Word of God with "expository listening." Verse 3 says, "the ears of all the people were attentive."

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<sup>11</sup>Verse 5 makes it especially clear: "He was above all the people." Ezra's example, along with the examples of Peter (the steps of the temple), Paul (Mars Hill), and Jesus (the Sermon on the Mount) show that the preacher is to have a place of reverence and authority.

<sup>12</sup>Fred Craddock, *As One without Authority*, rev. ed. (St. Louis: Chalice, 2001), 6.

In this text one sees Ezra's heart and method. Ezra sees himself as having no independent authority. His only authority to speak comes from God. Therefore, Ezra must begin with the source of his authority, the text. Ezra was a good preacher because he read the text.

Second, Ezra not only read the text, he explained the Word of God. Nehemiah 8:8 tells that "they gave the sense." According to this passage reading the text is nothing if it is not properly understood. Ezra along with thirteen men took up the task of explaining. In verse 8, "They read from the book, from the law of God, clearly." The Word clearly gives some insight to the job of these thirteen men. They were most likely translators.<sup>13</sup> These were the men who made things "clear." One must remember that Israel has just returned from a seventy-year exile. Their children and children's children most likely do not still speak Hebrew, as they have lived and worked in foreign lands.<sup>14</sup> Apparently the law was read, and then these Levites helped translate. Verse 12 makes more sense in this context, "they had understood the words." Derek Kidner is helpful in grasping the word "understanding." He explains that to comprehend the law is required "a wise and understanding people," taught Jewish culture from childhood.<sup>15</sup> One must also remember that the law requires a certain Jewish cultural understanding for its reception and comprehension. The cultural aspect must have been explained as well.

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<sup>13</sup>Robert Jamieson, *Commentary Critical and Explanatory on the Whole Bible* (Hartford, CT: S. S. Scranton, 1871), 301-02.

<sup>14</sup>Mervin Breneman, *Ezra, Nehemiah, Esther*, The New American Commentary, vol. 10. (Nashville: Broadman & Holman, 1993), 225.

<sup>15</sup>Derek Kidner, *Ezra and Nehemiah* (Downers Grove, IL: InterVarsity, 1979), 105.



It appears that Ezra had two goals, comprehension and reception. He wanted the hearers to understand the Word in both linguistics and spiritual illumination. This is the central aspect of explaining the text (or giving the sense).

Ezra is a great model for the preacher. Pastors can have a great sermon if they just read and explain the text. Creativity is great, but when divorced from these two pillars it is a “house of cards.” R. Albert Mohler Jr. says of this passage, “This remarkable text presents a portrait of expository preaching. Once the text is read, it was carefully explained to the congregation. Ezra did not stage an event or orchestrate a spectacle – he simply and carefully proclaimed the Word of God.”<sup>16</sup>

### **The Bad Example of Israel’s Priests (Hos 4:4-10)**

Hosea is one of many prophets sent to Israel to condemn unrighteousness. It is an amazing truth that even though Israel is the nation of rebellion from God (even creating their own temple in defiance of God) the Lord compassionately still sent prophets to proclaim the Word of God.

In Hosea 4, Hosea brings a message from God concerning Israel’s leaders. In verses 1-3 the sins of the nation are outlined detailing the breach of covenant, specifically addressing the sins of the priesthood in verses 4-12.<sup>17</sup>

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<sup>16</sup>R. Albert Mohler, Jr., “Expository Preaching and the Recovery of the Christian Worship (Part One),” [http://www.albertmohler.net/commentary\\_read.php?cdate=2005-08-09](http://www.albertmohler.net/commentary_read.php?cdate=2005-08-09) (accessed November 10, 2012).

<sup>17</sup>J. Andrew Dearman, *The Book of Hosea*, The New International Commentary on the Old Testament (Grand Rapids: Eerdmans, 2010), 145.

In this passage Yahweh gives the crime and judgment upon two priestly categories: the priest (4:4-6), and the priesthood (4:7-10). This passage shows that the priests were not doing the job assigned to them by God, the very job of expository preaching.

The people of Israel have abandoned God and God is holding the priest to blame. Verse 6 tells the reasoning behind this. They are guilty of abandoning the role they have been given as a herald of the Word of God, the Torah. Verse 5 tells that the priests “stumbled by day, and the prophets also will stumble with you by night.” The implied reader response is to ask, “How did they stumble?” Verse 6 explains this stumbling as “rejecting knowledge” and forgetting “the law of your God.” This is the way God’s people are led astray and “destroyed for lack of knowledge” (v. 6). The priests should be teaching God’s message from the text of the Torah, but rather they teach their own message, a message that causes stumbling and destruction. It was self-sufficiency that became their downfall. Tatford says, “In their self-sufficiency they apostasised from God and sinned against Him. They lost sight of their spiritual responsibilities and calling, and were motivated only by mercenary desires.”<sup>18</sup>

Verse 8 tells that they “feed on the sins of my people and direct their desire toward their iniquity.” The abandonment of the Torah has personally affected these priests. They now hungered after the ways of the people, not the ways of the Lord.

Verse 9 tells that there has been a reversal of roles. The priests have become like the people, rather than the priests becoming the example to be emulated: “And it will

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<sup>18</sup>Frederick A. Tatford, *Prophet of a Broken Home: An Exposition of Hosea* (Sussex: Prophetic Witness, 1974), 59.

be, like people, like priest, so I will punish them for their ways, and repay them for their deeds.” The normal scenario is that the people will never rise higher than the priest. Because the priest has abandoned the Torah, the people too have followed their example and do not care about the Word of God. This is why God judges the priesthood. The judgment here is a self-inflicted judgment where the Lord repays evil for evil.<sup>19</sup>

A I will visit upon them  
B their activities,  
B' and their deeds  
A' I will return on them

“The verbal phrase ‘visit upon’ is paired with the ‘cause to return,’ while the noun and modifier ‘their activities’ is paired with ‘their deeds.’”<sup>20</sup> The significance of this is that the grammar shows a self-inflicted judgment for the wicked activities of not preaching the Torah. Derek Kidner notes that the clergy are God’s chief targets when they “neglect their capacity as teachers.”<sup>21</sup> This warning should frighten any preacher who would replace the message of God with his own message. The logical conclusion is that the priests have destroyed the people by not delivering what they need the most and thus brought condemnation on themselves and the people of God.

This passage indirectly gives evidence that a message void of God’s instruction and ministry divorced from the Word of God produces wicked people, wicked priests,

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<sup>19</sup>Here the language indicates that the because of a willful breach in the covenant contract Israel has brought judgment upon themselves. Their activities and deeds have brought the disciplinary visit from the Lord. See Dearman, *The Book of Hosea*, 161.

<sup>20</sup>Ibid.

<sup>21</sup>Derek Kidner, *The Message of Hosea: Love to the Loveless*, ed. J. A. Motyer (Leicester, UK: Inter-Varsity, 1981), 49.

and impending judgment from God. God expects his servants to deliver his message and not their own message.

### **The Bad Example of Judah's Priests (Jer 2:1-3:5)**

Judah had the privileges that Israel did not have. They had the temple, they had the message from God (writing in addition to the Torah), and they had a preserved priesthood having never entered into captivity thus far. However, they fell into the same sin as Israel.

Jeremiah 2:1-3:5 is a lament from the Lord, through the prophet Jeremiah. God laments as a lover who has lost his bride. God thinks of Judah as his bride and now remembers the early days with Israel, like one remembers the honeymoon, a most precious and special time. However, this time is now marred and is now only a memory, for the bride has run away to become a harlot. According to Laetsch, she has become a “treacherous spouse, like an adulterous wife that seeks to deceive her husband by promising faithfulness while she continues her relations with other men.”<sup>22</sup>

Why has Judah left Yahweh? The answer is “poor leadership.” The leaders are just as sinful as the people. Verse 8 tells that the priests were so ignorant that they “did not say, ‘Where is the Lord?’” The prophets were prophesying the word of “Baal, instead

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<sup>22</sup>Theo Laetsch, *Jeremiah*, Bible Commentary (St. Louis: Concordia, 1952), 54-55.

of the Word of God.”<sup>23</sup> John Bright points out that the “shepherds” have become “useless ones.”<sup>24</sup> The ones in the role of responsibility are not caring for the people.

In life there are good examples and bad examples. Here in the Priesthood of Judah, one will see at least two examples of poor expository preaching.

The first negative aspect of this type of preaching is that these priests did not know the Lord (vv. 6-7). Huey tells that God had given them over and that those who tried to continue in the priesthood dealing with the law could not interpret it.<sup>25</sup> To be an expository preacher it is not enough to be a scribe by trade, smart, or educated. The preacher must know the Lord intimately.

The second aspect of poor preaching is abandoning the text. These priests of Judah turned to Baal for their inspiration. The function of the priesthood was to transmit and interpret the law (Deut 33:10, Jer 18:18, 2 Chr 15:3). They forsook the message they had been given for another pagan message. God sums up the result of this abandonment when he says that they [the people] “did not know me” (v. 8). This lack of knowledge and abandonment was most likely the reason for Jeremiah’s lament and God’s judgment upon Judea. Because the Word of God was abandoned was abandoned by Israel, God temporarily abandoned Israel, as required by the covenant (Jer 22:8-9).

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<sup>23</sup>J. A. Thomson, *The Book of Jeremiah*, The New International Commentary on the Old Testament (Grand Rapids: Eerdmans, 1980), 168-69.

<sup>24</sup>John Bright, *Jeremiah*, The Anchor Bible, vol. 21, 2<sup>nd</sup> ed. (Garden City, NY: Doubleday, 1978), 15.

<sup>25</sup>F. B. Huey, *Jeremiah Lamentations*, The New American Commentary, vol. 16 (Nashville: Broadman, 1993), 63.

In Jeremiah 3:11-15 the first glimpse of true expository preaching is displayed. This section portrays true preachers as a reward. Yahweh tells the people that if they turn from their sins, God says, “I will give shepherds after my own heart [this is the opposite of our first negative aspect of poor preaching], who will feed you on knowledge and understanding [this is the opposite of our second negative aspect of poor preaching]” (Jer 3:15). One sees clearly now that the expository preacher is someone who feeds the people the Word of God and even a reward of God. This group of faithful preachers is typified the most faithful preacher of all, Jesus Christ. John 6:38 says of this great shepherd, “For I have come down from heaven, not to do my own will but the will of him who sent me.” John 4:34 says, “Jesus said to them, ‘My food is to do the will of him who sent me and to accomplish his work’.” The mark of Christ’s faithfulness was that he did and taught all that he was commanded to do and teach. Preachers are to resemble his likeness and thereby be a blessing to their people. This means that if one’s city is blessed with someone who faithfully preaches the Word of God, these people are sitting under divine blessing. These are not perfect men. However, they will lead like David, with a heart after God.<sup>26</sup>

### **Jesus Reveals that Expository Preaching is the Foundation of Biblical Ministry**

After examining good and bad examples of expository preaching one might rightfully examine the best preacher there has ever been, the Son of God, Jesus Christ. In his sermons and teachings one will see a method that is text-centered and Theo-centric.

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<sup>26</sup>Charles L. Feinberg, *Jeremiah: A Commentary* (Grand Rapids: Zondervan, 1982), 54.

Now we will examine Jesus' expository ministry and one passage from Peter, his closest disciple: The Sermon on the Mount, the Great Commission, the Road to Emmaus, and Peter's first sermon. These four highlights from the ministry of Christ will be used to support expository preaching as the prescribed method of ministry for the church.

**The Greatest Sermon Ever Preached:  
Jesus as an Expository Preacher  
(Matt 5:21-48)**

In the greatest sermon ever preached, by the greatest preacher to ever preach, Jesus expounds the Old Testament law. He reads the text and with both simplicity and profundity gives the meaning to the text. In the previous passage he explains his desire to uphold the Old Testament Law by saying,

For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass away from the Law, until all is accomplished. Whoever then annuls one of the least of these commandments, and so teaches others, shall be called least in the kingdom of heaven; but whoever keeps and teaches them shall be called great in the kingdom of heaven. (Matt 5:18-19)

This contextual statement is vital to understanding the expository preaching of Jesus. He exists to preach and proclaim the spoken Word of God in his preaching. Thus, he does not correct the law, nor does he overturn the law. As the world's best expository preacher, he exists to read and explain the already delivered Word of God.<sup>27</sup>

At first glance, Matthew 5:21-48 could be seen as Jesus debunking the Old Testament Law, or perhaps even adding to Scripture. Jesus continually gives the law and then the antithesis, "but I say to you." This apparent negation might cause some to

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<sup>27</sup>A unique ministry to Peter and the New Testament Apostles was that of inspiration (a path not to be modeled by today's preacher). However, this is a specific sermon where one sees Jesus holding true to timeless exposition.

conclude that Jesus is voiding the Old Testament Scriptures. However, in this passage Jesus is actually upholding and correctly reinterpreting the Old Testament Scriptures. Jesus is so concerned with superficial interpretations and faulty applications that in this passage his exposition is a reinterpretation to correct the false teachings of Pharisees and scribes. Morris clearly articulates this understanding in the following quote.

Jesus is protesting against a strictly literal interpretation of the commands, an interpretation that indicates an apparent willingness to obey what God has said, but which imposes a strict limit on obedience and leaves scope for a good deal of ungodly behavior. He is laying down authoritatively how these commands of God should be understood.<sup>28</sup>

Therefore, Jesus is a model of expository preaching. He not only preaches the principle, but gives the true application and true meaning to various passages erroneously interpreted by the religious legalists. Thus, when Jesus says, “you’ve heard it said,” he is contrasting the Old Testament with the written and oral traditions, which have accumulated over hundreds of years. In other words, Jesus was bringing out the original authorial intent of the Old Testament passages. This is the heart of expository preaching displayed in history’s best preacher.

In Jesus one sees the hallmark of biblical exposition. He explains the passage with the desire that the author’s intended meaning would be understood. Jesus stands firm as a foil against false and legalist teachers.

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<sup>28</sup>Leon Morris, *The Gospel According to Matthew*, Pillar Commentary (Leicester, UK: Eerdmans, 1992), 112-13.



### **Jesus on the Road to Emmaus (Luke 24:25-27)**

Expository preachers love to use this passage as their model for preaching. In Luke 24 the story begins three days after the resurrection of Jesus. Two of the disciples were traveling on the road from Emmaus to Jerusalem (v. 13). While they are walking, who should appear but Jesus. However, they are kept from realizing that the person they are talking to is really Jesus. So they have been sharing with this fellow traveler about Jesus. They explained their disappointment at his death saying that he was “a prophet mighty in deed and word in the sight of God and all the people” (v. 19). They continued telling this companion about Jesus and how he was crucified. As they were speaking Jesus says, “ Oh foolish men and slow of heart to believe in all that the prophets have spoken. Was it not necessary for the Christ to suffer these things and to enter into his glory? And beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the Scriptures” (Luke 24:25-27).

Jesus performed the function of an expository preacher in this passage. He selected Scriptures. The text does not tell which Scriptures were selected. Perhaps it was concerning the past sacrificial system, the prophetic passages, Christological passages such as Psalms 16:9-11; 22; 69; Isaiah 52:14-53:12; Zechariah 12:10; 13:7, or passages about his death, burial, and resurrection.

One does not know of specific passages. However, he was thorough and comprehensive. The word used here is “all” (πᾶντων). Though the Scripture passages were certainly messianic (speaking to the sacrificial system, the messiah’s death, burial, and resurrection), the main item to note from Jesus’ preaching is that he brought out truth from a biblical text. In studying this passage, Darrell Bock says that Jesus displayed

himself “through the entire Scripture, from front to back.”<sup>29</sup> He explained the Scriptures. Jesus was the best expository preacher and his model is the hallmark of all good teachers, giving the meaning of a passage. Jesus simply explained the text (v. 32).

Preachers today must take a page from the master preacher. They must have a clear passage and give the meaning. Here Jesus is committed to authorial intent and simply explains Scripture so it can be clearly received. These are the unchanged orders for the expository preacher.

### **Jesus Commands His Disciples to Preach the Word (Matt 28:19-20)**

The third passage building the case that Jesus modeled expository preaching as his means of preaching for the church is Matthew 28:19-20. Recall that these are the final instructions Jesus gave to his disciples before his ascension into heaven. These are his instruction regarding life and ministry. Thus, one ought to regard them with much authority and importance. Christ’s final words were, “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, even to the end of the age.”

It is vital to note that the main command of this passage is to “make disciples” (*μαθητεύσατε*). This word is the only imperative verb in this final address. Hendriksen notes of making disciples that “It is not exactly the same as ‘make converts,’ though the latter is surely implied. The term ‘make disciples’ places somewhat more stress on the

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<sup>29</sup>Darrell Bock, *Luke* (Grand Rapids: Baker, 1996), 1917.

fact that the mind, as well as the heart and the will, must be won for God. A disciple is a pupil, a learner.”<sup>30</sup> Thus, making disciples is the role of the Christian. To that end, this passage gives three participles modifying the command to “make disciples”: Going, baptizing, and teaching.

The first necessity for making disciples is to “go.” This command does not mean that one must be a missionary, but rather as a person goes out through life he or she is constantly sharing the hope that is within.

The second participle modifying “make disciples” is “baptizing.” There is an element of teaching involved in this step as well. Once converts have placed their faith in Jesus Christ’s substitutionary atonement for sins, they must be taught that Christ commanded that they follow him in baptism.

The third and most relevant participle to this study is the word “teaching.” It is the Christ-ordained role of the preacher to teach the Word of God. Of the three participles, this one occurs both before and after conversion, relating to both evangelism and sanctification.<sup>31</sup> Now that Christ is leaving, he commands his disciples (and by extension us) to teach others all that he has commanded. Thus, one notices the emphasis on teaching the words of Jesus. Pastors are not given the ministry of John the Baptist (prepare the way). They are not given the ministry of Paul (witness to the resurrection). They are to teach all that the Lord has commanded to observe. “We should not miss the significance of ‘all the things. Jesus is not suggesting that his followers should make a

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<sup>30</sup>William Hendriksen, *The Gospel of Matthew* (Edinburgh: Banner of Truth, 1973), 999.

<sup>31</sup>*Ibid.*, 1001.

selection from his teachings as it pleases them and neglect the rest. Since the teaching of Jesus is a unified whole, disciples are to observe all that this means.”<sup>32</sup>

Therefore, because the emphasis of this passage is teaching, one receives many implications for expository preaching. Jesus commands that preachers tell people what he taught. How would he feel about giving people something other than what he meant? How would Jesus feel if his heralds used deconstructionist philosophies with his teachings?<sup>33</sup> Jesus would not be happy if pastors reduced his words to “this is what it means to me.” His words and teaching have certain meaning, and to ignore the authorial intent is to rebel against the command to impart the full teaching of the Lord Jesus.

### **Peter Performing Expository Preaching at Pentecost as He Was Taught by Jesus (Acts 2:14-42)**

Peter learned from the best. As a disciple of Jesus one sees him modeling his preaching after his master. Acts two gives one of the greatest sermons in the Bible. The Spirit used this one sermon to save 3000 souls in one day.

One might think that Peter’s method was a new and innovative way used to manipulate the hearts of listeners. However, as his sermon is examined, it has all the

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<sup>32</sup>Morris, *The Gospel of Matthew*, 749.

<sup>33</sup>Deconstructionism is a new way to interpret literature. The concept was proposed by, French philosopher Jacques Derrida. He created a new way to read books. He explained that readers need to deconstruct literature to find the true meaning for each person. It would be like a wrecking crew who destroys a building only to reassemble it as they like. The creed of this method is “the author must die, so the reader may live.” Many have probably done this unknowingly if they have ever been to a Bible study and had someone ask, “What does this mean to you?” The problem with that question is that there is only one meaning to a passage, but many applications. The expositor should first give the meaning and then ask, “How does this truth apply to your life.” If the bible study becomes centered on many meanings (rather than many applications), it is an erroneous method of deconstructionism. When it comes to reading the Bible, it does not matter what the Bible means to the reader; what matters is the author’s intention. Every text has many applications, but one meaning.

qualities of normal exposition. His message was an explanation of the events surrounding the death of Christ and the coming of the Holy Spirit from Old Testament Scriptures. In Peter's sermon one will see that he uses exposition of Scripture to show that the events of Pentecost surrounding Christ's death were prophesied in Old Testament Scripture, to identify Christ as the messiah, and to preach a Gospel of good news to all who will repent and turn to Christ. The more one studies this sermon you can see it as a three point expository sermon, with two points of pure exposition and a final point of application.

**The events of Pentecost.** Peter opens his sermon in Acts 2:14-21, with the introduction, "No; this is what was said through the prophet Joel." Peter does normal exposition here. In his first point he connects the events of Pentecost as an explanation of Joel 2:28-32, "And it shall come to pass afterward, that I will pour out my Spirit on all flesh; Your sons and daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. Even on the male and female servants in the days I will pour out my Spirit." He expositors Joel 2:28-32 and uses this text to draw revealed truth with applications to current events.

Peter's quotation of his prophecy means that these days, the days of the fulfillment of God's purpose, have arrived. In another place Peter tells how the Prophets who were foretold the coming manifestation of God's grace "searched and inquired about this salvation; they inquired what person or time was indicated by the Spirit of Christ within them when predicting the sufferings of Christ and the subsequent glories" (1 Pet. 1:10-11).<sup>34</sup>

Peter essentially tells everyone there is no need to search any further. The events of Pentecost point to the messiah. He makes them examine Scripture in light of events

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<sup>34</sup>F. F. Bruce, *The Book of the Acts*, The New International Commentary on the New Testament, rev. ed. (Grand Rapids: Eerdmans), 1988.

surrounding Jesus: The pouring out of the Spirit (Acts 2:17), the wonders in the heavens (Acts 2:19), the sun turned to darkness (Acts 2:20), and the mighty works and signs done by Jesus (Acts 2:22). In point number one sees the heart of expository preaching, revealing authorial intent.

**Jesus is the Messiah.** In Acts 2:22-36 Peter quotes David in Psalm 16:8-11, that this Lord, this messiah, will die but not be abandoned to Hades (Acts 2:25-28). Then David explains in verses 29-33 that though Jesus did die, he was raised through the glory of God and his flesh did not see corruption. In fact not only was there no abandonment, but rather exaltation.

Next Peter uses Psalm 110 to show that David viewed his heir and son as also being his Lord. “The Lord said to my Lord, Sit at my right hand, until I make your enemies your footstool” (Ps 110:1).

The claim is now clinched by another proof from Scripture, this time from Ps. 110:1. The belief that this too was a Davidic psalm, and that the ‘Lord’ to whom the invitation, ‘sit at my right hand,’ was addressed by God was the Messiah, is attested in the Gospel incident of Mark 12:35-37. Peter’s argument is similar to that already based on Ps. 16:10. The invitation to sit at God’s right hand was not addressed to David: David did not ascend personally to heaven to share the throne of God. The invitation was addressed to the son of David, and has found its fulfillment in Jesus.<sup>35</sup>

Peter draws that conclusion that though David did not ascend to heaven, the Divine messiah did ascend to heaven, only a short time ago (Acts 1:9). Christ’s ascension was fulfillment of the promise of God in Psalm 132.11, “The Lord swore to David a sure oath

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<sup>35</sup>Ibid., 67.

from which he will not turn back; ‘One of your sons of your body I will set on your throne.’” Only those who cry out to this enthroned King will be delivered (Joel 2:32).

**Accept the slain and risen Christ.** In Acts 2:37-41 Peter gives his final point, one of application in light of all the Scripture and truth presented. In this sermon Scripture has revealed the events of Pentecost as events surrounding God’s redemptive plan and revealed Jesus as the crucified, exalted, resurrected, and ascended messiah. In point three one sees the prescribed response, “Repent and be baptized in the Name of Jesus Christ” (2:38). Peter is passionate, pleading with his countrymen, “Save yourselves” (v. 40). The hope and final preaching point is to receive this slain and glorified messiah. This expository sermon ends with 3000 souls accepting Jesus and being baptized (v. 41).

**A model sermon.** Peter’s sermon serves preachers today as a model sermon. Peter’s first strength was that he gets all of his authority for his sermon from Scripture, even though he is an apostle. As he addressed the people, he had the right to claim his authority as a disciple of Jesus, a tactic that would have most likely failed. Instead, Peter uses the most powerful authority and makes his stand on Scripture. The Jews revered the Old Testament writings and as Scripture was explained and revealed they understood and believed. Peter stands as a model preacher because he made his stand from Scripture.

Peter’s second sermon strength was that his sermon was theocentric. His sermon focused on God’s redemption. The manner that his sermon and preaching glorified God was by exalting the Son and revealing him as the messiah (Acts 2:29-32).

Peter's third sermon strength was that his sermon was application driven. He did not give them Scripture and leave them with head knowledge. Rather, he demanded a heart and action response from the listeners. He became confrontational and challenged their rebellion, demanding heart change.

### **Paul's Commitment to Expository Preaching**

#### **Paul's Ministry Shows Expository Preaching (Acts 20:18-27)**

Acts 20:18-27 is Paul's final goodbye to the church in Ephesus. This speech is a great window into Paul's ministry, the things he valued, and the things godly preaching ought to emulate. In this passage his formula for preaching was based upon integrity, proclaiming and teaching, not shrinking back, and urgency.

**Integrity.** Paul points to the purity of his gospel ministry. He was a man of integrity and served "the Lord with all humility and with tears and with trials" (v. 19). Kistemaker points out that twice in the passage Paul is in tears, over his persecutors (v. 19) and when he agonized over his converts (v.31).<sup>36</sup> One of the qualities that made Paul such an incredible preacher was that he genuinely loved God and genuinely loved people. Trials did not keep Paul from preaching. "Trials were formidable impediments in Paul's apostolic life. Paul relates that these trials were the plots of the Jews. Since his conversion near Damascus, Jewish plots against his life seemed to occur with amazing frequency."<sup>37</sup> Persecution is another proof that Paul preaches from a genuine conviction

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<sup>36</sup>Simon Kistemaker, *Exposition of the Acts of the Apostles*, New Testament Commentary (Grand Rapids: Baker, 1990), 725.

<sup>37</sup>Ibid.



and love for others. No one likes torture and persecution. However, Paul is being Christ-like, enduring pain and shame so that some might believe and be saved (Heb 12:2).

**Not shrinking back (Acts 20:20).** This second point may be the most important to continue our thesis that good preaching is expository preaching. Expository preaching is that method of preaching that aims to read a text and explain the text according to the full counsel of God and is concerned with the author's original intent.

Verse 20 shows that Paul “did not shrink back from declaring to [them] anything that was profitable, and teaching [them] publicly and from house to house” (Acts 20:20). Paul withheld no truth from the Ephesians. He was not a false teacher who watered down the message or who taught his own message. Rather he withheld nothing that God has revealed. Paul is radically concerned with authorial authority.

**Declaring and teaching (Acts 20:20).** The third element one sees is that of declaring and teaching. Paul is not timidly giving some “insight for living.”

Rather, he speaks with revelatory authority as God's man. Paul taught from “house to house,” to both “Jews and Gentiles.” Paul is zealous to inform his people and give them truth by withholding nothing from his listeners. It could be said that today's average preacher withholds much from his people. Rather than bring the heavy doctrine, Christology, or theology from a passage, he brings pithy stories with little real life-changing elements for the listener. Paul was an expositor, thus he withheld nothing from his people. He explained the Word of God in detail and truth.

**Urgently declaring (Acts 20:26-27).** The last point to note in the apostle Paul's self-description is his preaching full truth with a sense of urgency. Paul does not

waste time on a small story or pithy insight. Rather, Paul is concerned with delivering the truth he has been given because he knows that the message he has is the power for salvation to a dying world. Paul tells the Ephesians that he is “innocent of the blood of all men. For I did not shrink back from declaring to you the whole purpose of God.”

“Innocent of the blood” is most likely a reference to Ezekiel 33:7-9 and James 3:1. Paul had the same mentality as Ezekiel, “I have finished my job.” Paul testifies of himself that he has given himself to the preaching of God’s Word in its totality. He did not come preaching a message of his own, but the message he was given. He was a faithful herald of God’s message and only preached God’s message. Therefore, Paul has no guilt over the condemnation of the sinner. He was guiltless because the message was faithfully delivered.

### **Paul Trained Others to do Expository Preaching (2 Tim 2:1-2)**

It is often said, “There is no success without succession.” The mark of successful ministry is certainly expository preaching but also that others follow in the steps of Paul expositing the received message.

Second Timothy 2:12 proves that Paul was given a specific message to proclaim and that the church must pass this responsibility and train the next generation to deliver the same message received. This message was not his own, it belongs to Christ for future preachers.

## **Accurately Handling the Word of Truth (2 Tim 2:15)**

In the book of 2 Timothy, Paul is sharing truths about ministry to help young Timothy to be an excellent minister. In 2 Timothy 2:15 Paul highlights one of these ministerial imperatives: “Be diligent to present [himself] approved to God as a workman who does not need to be ashamed, handling accurately the Word of truth.” This text shows the role of the preacher in regard to the text of Scripture and progresses our argument for textual authorial intent as the bedrock for true preaching. Two principles for preaching ministers come to light from this text: They must be hard workers and accurate in their message. They must work hard for approval from God and to avoid shame from conscience. They must present the truth of God’s Word with accuracy. This second point is relevant to our thesis.

When Paul tells Timothy to handle the Word of truth accurately, what does that mean? Guthrie points out that “to handle the Word of truth accurately” speaks to the careful importance used with the inspired words of God.<sup>38</sup> The word used in this passage for the work of the preacher is “ὀρθοτομοῦντα,” which could be taken as “to cut a path in a straight direction.”<sup>39</sup> This phrase is used of a skilled worker who is expected to do good work in his trade. So just like a worker using a saw to cut wood, the work done by the expositor should be done with great care. It would be the same as someone building a house. When the storm comes one should hope that the roofer did his trade with

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<sup>38</sup>*The New Bible Commentary*, ed. Donald Guthrie (Grand Rapids: Eerdmans, 1970), 1181.

<sup>39</sup>Walter Bauer and F. W. Danker, eds., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, trans. F. W. Gingrich, W. F. Arndt, and F. W. Danker, 3rd ed. (Chicago: University of Chicago Press, 2000), s.v. “ὀρθοτομοῦντα.”

excellence. This point is made clearer by the use of the word “correctly.” The pastor who spends much time working on the correct interpretation of his sermon has no need of fearing shame. MacArthur points out that “God will judge every preacher on the truthfulness and accuracy of his preaching. Any failure as a spokesman for God brings not only shame but judgment.”<sup>40</sup> Hebrews confirms this standard by saying that every pastor will “give an account” (Heb 13:17). This could indeed make many blush with shame if they do not handle the Word of God accurately.

### **Paul’s Solemn Charge: Preach the Word (2 Tim 3:16-4:5)**

As previously discussed in chapter 1, 2 Timothy 3:16-4:5 is a command dangerous to ignore. The Scriptures alone have the power to convict and convert. For any real discussion on the necessity of preaching, 2 Timothy 4:2 must be examined. It says, “Preach the Word, be ready in season and out of season, reprove, rebuke, exhort with great patience and instruction.” Biblical ministry can be defined in three words, “Preach the Word.” Why is that so important? The first concern one sees in this passage is “in season and out,” meaning all the time. The content of preaching is the negative “reproving and rebuking,” along with the positive “exhorting.” People are always starving for God’s truth. They may not know it, but they are hungry and the means of satisfying their desire is correction and encouragement from God’s Word. Thus, our mandate is from God, that through preaching one delivers the correction and exhortation to a hungry people in need of God’s Truth.

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<sup>40</sup>John MacArthur, *Rediscovering Expository Preaching* (Dallas: Thomas Nelson, 1992), 29.

Pastors are to preach because the “last days” and likewise “evil times” are upon the church. Second Timothy 3:1 says, “But understand this, that in the last days difficult times will come.” The “last days” refers to the days following Christ. Those difficult times are referring to men being “lovers of themselves, lovers of money, boastful, arrogant, blasphemers, disobedient to parents, ungrateful, unholy, unloving, irreconcilable, slanderers, without self-control, savage, opposed to what is good, treacherous, reckless, conceited, loving pleasure rather than loving God” (2 Tim 3:2-3). Thus, the command in chapter 4, “to preach the Word,” comes with the understanding that the Word of God is the only thing that cuts through this mass error (3:1).

Not only are pastors to be preachers of the Word because the “last, evil days” are upon here, but also because of the devotion of saints who came before. In 2 Timothy 3:10, one sees Paul pointing out how Timothy had followed Paul’s teaching and preaching. Again in verse 14, Paul reminds him how others had taught Timothy. In verse 17, Paul calls him “Man of God.” This phrase is a technical term, which is meant to be reflective on verses 10 and 14. To paraphrase its intended meaning, “Timothy, remember how you were taught by those called ‘man of God.’ You are now one in the chain of faithful men who taught you. Now, it is your turn to pass off the baton. You be faithful as the ‘man of God.’ Your preaching of the Word is instrumental in changing people, just as the preached Word changed you.” The title “Man of God” is intensely connected to those who preach and teach the Word of God. Timothy’s faith was existent because men taught and preached to him. Now, he is exhorted to continue the process of preaching to change lives.

Another reason Paul commands Timothy to “Preach the Word” is because the preached Word uniquely have the power to convert souls. Paul reminds Timothy how the teaching of the Scriptures had been instrumental in his own salvation (3:15).

Perhaps the most powerful reason Paul commanded Timothy to “Preach the Word” is because the sovereign God demands it. “I solemnly charge you in the presence of God even of Christ Jesus who is to judge the living and the dead and by his appearing in his Kingdom, preach the Word” (4:1). In other words, preaching is primarily God- and Christ- centered. The Sovereign commands it. God and his kingdom are glorified in the preaching of his Word and the command of God is to preach. The primary reason pastors preach is the command to exalt God from Scripture in the ears of all who hear. This reason is the greatest reason for preaching. It is a passionate exaltation of God and a demand from the judge of the living and the dead.

Lastly, expository preaching is the means to reveal sensual sins (4:3-4). “The time will come when they will not endure sound doctrine.” Preaching is the time to expose bad theology and train minds to be continually discerning to the truth of God.

Paul was not the only one to command preaching as the means of biblical ministry. Jesus gives believers commands, “Go into all the world and preach the Gospel to every creature” (Mark 16:15). Luke reiterates the orders that Jesus commanded, to preach to the people and to warn them that he is the one appointed by God as judge of the living and the dead (Acts 10:42). Being ordered to preach is never contingent upon culture. On the contrary, one sees that the preached Word of God changes culture.

## **Summary and Conclusion**

After examining the examples of Scripture, one is forced to conclude biblically and theologically that biblical exposition is the foundational role of God's pastor. The Old Testament provides many examples that support this thesis, strengthened by the methods of Jesus, Peter, and Paul. The conclusion must be that true preaching is preaching that makes its goal to obtain and transmit the author's intended meaning.

The church must demand expository preaching of their pastor, accept it as the norm, not the exception, and train up young men appointed by God to do it. To receive anything less is to accept inferior methods in place of God's master plan for the church.

### CHAPTER 3

#### TURNING EARS INTO EYES: A PRACTICAL GUIDE TO ILLUSTRATIONS IN PREACHING

A problem in contemporary life is that society destroys the imagination of the listener. Because technology and television have so assaulted mankind's imagination, the preacher must be more diligent than ever to stimulate the God-given imagination of the hearers.

The “image” has been overused in our day. To make things worse, illustrations have been tragically neglected by the church of our time. For the most part, this neglecting of the image is reactionary at its core. Church needs to return to the days of men like Charles Spurgeon and Martin Luther, where the image was used to its fullest strength in application of biblical truth. When used in the hands of skilled workmen, illustrations are powerful tools for life change. Kevin Miller explains that sermons need to be told in “3-D.” In other words, the preacher must speak such words that ears become eyes by use of the image in: Details, dialogue, and denouement.<sup>1</sup> The most powerful sermons and life lessons draw upon the image and illustration as a means of progressing instruction.

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<sup>1</sup>Kevin A. Miller, *The Art and Craft of Biblical Preaching: A Comprehensive Resource for Today's Communicators*, ed. Haddon Robinson and Craig Brian Larson (Grand Rapids: Zondervan 2005), 483-85.



For example, who could forget the story of Absalom? The “would-be” king, Absalom, took his father’s throne in an act of usurping ruthlessness. As Absalom took power from his father, he was concerned about his father’s escape and he needed counsel from some of his “strategy men.” Two men came to counsel the “would be” king, Ahithophel (his friend and trusted counselor) and Hushai (his father David’s loyal counselor). Ahithophel gave the bare facts of the situation. He counseled Absalom to pursue David immediately and secure Absalom’s hold upon the kingdom. It was good strategic military counsel and obviously wise counsel from a ruler’s point of view. However, Hushai (the counselor loyal to David) used word pictures and metaphors to manipulate the “would be” king into make the wrong decision. He took the bad (yet convincing) advice and lost his chance to defeat David. How was Hushai able to sway the resolve of Absalom and defeat the counsel of Ahithophel? Hushai painted a picture of Absalom as a powerful and magnanimous force, inflated his ego by use of word-smithing, and painted a picture of David and his men (though mighty) as easily defeated. His advice was to gather his mightier forces and attack another day (2 Sam 17:8-13). The result was that Absalom took the bad advice of a man loyal to David, even though the first counsel (to pursue and defeat his father by not letting him escape) was obviously better. The image is a powerful ally.

This story demonstrates that the right-brain approach of Hushai can be much more effective than the left-brain, “facts only” approach of Ahithophel. Hushai knew three important areas of life: His people, the world, and the Word.

What can be learned from this story? One should take notice that people do not think most effectively in words, but rather in pictures. There is a need to relate the

biblical truths to images in life. Warren Wiersbe warns that “skeletons in pulpit” result in “cadavers in the pews.”<sup>2</sup> Sermons need the meat of biblical images and preachers should plan to use images with biblical truth, because images help foster strong connection and vitality, much like flesh on bones.

Chapter 3 will examine today’s main perspectives on using illustrations, argue for the practical use of illustrations, show biblical examples of teaching using illustrations, examine secular data, examine the examples on using illustrations from historical pastors, and conclude with helpful strategies for using illustrations.

### **Perspectives on the Use of Illustrations**

While illustrations are vital to preaching there are three main camps to their use and place in preaching: Sola storytelling, sola exposition, and exposition enhanced by illustration. This work argues for the third option, a careful and balanced approach to using illustrations, exposition enhanced by illustration. To begin, one must examine the major proponents within each category.

#### **Sola Storytelling: Hybels and Bell**

**Bill Hybels.** The consistent mark of image-driven preachers is the neglecting of Scripture for stories. Stories and illustrations have their place. However, preachers like Bill Hybels and Rob Bell preach in a way that the text of God’s Word has no preeminence. They have not used stories to enhance the Word of God. Instead, they have replaced the Word of God with narrative alone.

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<sup>2</sup>Warren W. Wiersbe, *Preaching and Teaching with Imagination* (Grand Rapids: Baker, 1996), 60.

In an interview with Bill Hybels, the interviewer asks, “How overt are you in your use of Scripture? Is there frequent use of Scripture, or is there simply an underlying scriptural basis for the more topical approach?” Hybels responds by saying, “I think the latter [a message void of text] is a fair description, but it varies widely. For instance, on Father's Day this past year my sermon was entitled ‘Phantom Fathers – how fathers fail and how their failure often breeds resentment in the lives of their children’.”<sup>3</sup> In this image approach, Hybels used scriptural themes and stories, but hardly ever uses a central text itself.

Hybels has a thematic and story driven style of preaching. Here, the story and image is so elevated that the scriptural authority is brought forth by means of story rather than proclamation.

**Rob Bell.** These days, Rob Bell seems to be an easy target, and rightfully so. Setting his heretical teaching on hell and homosexuality aside for the moment, we can classify Bell as a narrative preacher par-excellence.

According to Nicholas McDonald's analysis of Bell, “Rob Bell's preaching style is highly narrative. If there's a story present, Bell tells it in dramatic style. Sermons aren't ‘Point one. Point two. Point three.’ But, ‘Act I. Act II. Act III.’ Furthermore, Bell often times takes us back to Genesis, or ahead to the coming kingdom of Jesus. People

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<sup>3</sup>Michael Duduit, “A Preaching Interview with Bill Hybels,” <http://www.preaching.com/resources/articles/11563492/> (accessed May 17, 2013).

don't come to hear Rob Bell give practical tips on life – they come to hear him paint a picture of life.”<sup>4</sup>

In this preaching style the preacher's main goal is to make word pictures, often to the neglect of the biblical text and commanding authority. In an article regarding Bell's preaching through the book of Leviticus, Bell explains his process. “We didn't just talk about pictures, we experience them. I covered myself with fake blood, built fires on the stage, and climbed upon a giant wooden altar. We had ‘priests’ wearing linen ephods marching up and down the aisles and brought in a live goat for the Day of Atonement.”<sup>5</sup> In his article “Crafting the Experience: How to Engage Listeners Fully,” Bell tells of a preaching experience where he did not use a single word in his sermon. He says, “I did a teaching one time on silence where I put the whole teaching on slides and stood there for forty-five minutes. At the end I said, ‘Let's stand for a benediction.’ Up came, ‘May the Lord bless you and keep you,’ and I walked off.”<sup>6</sup>

Though extremely creative, this type of preaching diminishes the emphasis on the Word of God and places the emphasis on a personality. Clarity and authority are sacrificed for audience perceived needs.

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<sup>4</sup>Nicholas McDonald, “*Twelve Ways to Preach Like Rob Bell . . . Without Being Heretical*,” <http://scribblepreach.com/2013/03/04/12-ways-to-preach-like-rob-bellwithout-being-a-heretic/> (accessed May 17, 2013).

<sup>5</sup>Rob Bell, “Life in Leviticus,” in *The Art and Craft of Biblical Preaching: A Comprehensive Resource for Today's Communicators*, ed. Haddon Robinson and Craig Brian Larson (Grand Rapids: Zondervan, 2005), 282.

<sup>6</sup>Rob Bell, “Crafting the Experience: How to Engage Listeners Fully,” in *The Art and Craft of Biblical Preaching: A Comprehensive Resource for Today's Communicators*, ed. Haddon Robinson and Craig Brian Larson (Grand Rapids: Zondervan, 2005), 393.

Obviously, the problem with this style of preaching is a minimization of the Word of God. Without the Word, the authority is displaced and neglected. Preaching then becomes an exercise in convincing people through philosophy and reason, rather than communicating by the authority of God. The Bible alone is sufficient for all wisdom for all of life and life's problems. It is namely sufficient for "life and godliness" (2 Pet 1:3). Thus, the Bible is the authority for all matters of life and life's problems. To leave the text is to leave authority.

### **Sola Exposition: John MacArthur**

John MacArthur is the opposite pendulum swing from the direction of narrative/image driven preaching. MacArthur is a hero of evangelicalism because of his strong commitment to the Word of God. He is a well respected author and preacher who has built his ministry on the simple exposition of the Bible. However, he has made it clear that he does not exist to entertain with stories. He often tells pastors that stories are the last thing on his mind when he preaches. In "Why I am Committed to Teaching the Bible" MacArthur explains that

Pastors today face a tremendous amount of pressure to do everything but preach the Word. Church growth experts tell them they must address people's "felt needs." They are encouraged to be storytellers, comedians, psychologists, and motivational speakers. They are warned to steer clear of topics that people find unpleasant. Many have given up biblical preaching in favor of devotional homilies designed to make people feel good. Some have even replaced preaching with drama and other forms of staged entertainment. But the pastor whose passion is biblical has only one option: "Preach the Word; be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction" (2 Tim. 4:2).<sup>7</sup>

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<sup>7</sup>John MacArthur, "Why I am Committed to Expository Preaching," <http://www.sermoncentral.com/articleb.asp?article=John-MacArthur-Why-I-Teach-the-Bible&ac=true> (accessed May 17, 2013).

MacArthur is committed to making the Word central to his sermon. He does use “point 1, point 2, point 3” style sermons, unashamedly. His goal is not to sneak behind the subconscious mind and secretly change your mind on an issue. His goal is to display the Scripture in question and then make the profound obvious. This revealing style can be seen in his Sermon, “The Wrath of God.” His points are: (1) The quality of wrath, (2) the time of wrath, (3) the quantity of wrath, (4) the nature of wrath, and (5) the extent of wrath.<sup>8</sup> His sermons are structured and obvious.

For MacArthur, biblical exposition holds the primary place in a sermon, then come few and limited illustrations. Interviewer Al Sanders asked how MacArthur treats illustrative material in his sermons. MacArthur responds with the following:

Yeah, the first place I look is into the Old Testament or in to some other portion of the Bible because I like to illustrate with the Scripture for a number of reasons. One, it teaches while it illustrates. Two, it has authority. Only a biblical illustration carries biblical authority. And an illustration outside the Bible may have interest, and it may aid clarity, but it doesn't have authority. So the first place to look is in the scriptures and I believe that the New Testament says the Old Testament is written for our instruction and our example, that when you're looking for examples, that's the best place to go to find them. And then after I've done that, if I feel like there's some other kind of illustration from some issue of life, or some book I've read, or some secular thing I might bring that in at the end. I rarely ever use myself as an illustration.<sup>9</sup>

Here one sees that MacArthur is devoted to Scripture, not any sort of image or story. When he illustrates something, he firsts tries to illustrate from Scripture and rarely ever uses anything from his personal life. Using stories from the Bible to illustrate is a wonderful tool to help people gain biblical understanding and familiarization. This

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<sup>8</sup>John MacArthur, “The Wrath of God,” <http://www.gty.org/resources/sermons/45-09/?term=romans> (accessed May 17, 2013).

<sup>9</sup>John MacArthur, “Al Sanders Interviews John MacArthur,” <http://www.gty.org/resources/sermons/GTY80> (accessed May 17, 2013).

method is an incredible tool, not only to promote knowledge of Scripture in the eyes of the church, but also to bring authority of which life illustrations may be void.

MacArthur's sermons are not narrative lessons. They are pure exposition, with a few gathered biblical illustrations, and a supreme emphasis on the Word of God.

### **Expositional Enhanced by Illustrations: John Piper and Charles Swindoll**

The last category includes those preachers firmly committed to biblical exposition, who then follow up the exposition with illustrations (including historical, life-experienced, and personal) to shed light on the text in question.

**John Piper.** John Piper is a popular expository preacher today because he does make the biblical application by use of illustrations. In his preaching series "The Blazing Center" (a series about Christian Hedonism and glorifying God as the central aspect of life), Piper uses personal life experiences to show his personal quest of glorifying God.<sup>10</sup> He shows from his personal life that God can be glorified in everything from drinking orange juice (in that one serves others first and then receives it with thankfulness) to watching squirrels run around collecting nuts in the park (in so much as one thinks about how God created them to jump and hop so that their bellies barely touch the ground).<sup>11</sup> His personal illustrations of trying to open the audience's mind to the glory of God are connective and helpful.

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<sup>10</sup>John Piper, *The Blazing Center: The Soul Satisfying Supremacy of God in All Things*, Desiring God, DVD.

<sup>11</sup>John Piper, "How to Drink Orange Juice to the Glory of God," <http://www.desiringgod.org/resource-library/taste-see-articles/how-to-drink-orange-juice-to-the-glory-of-god/> (accessed May 17, 2013).

However, equally powerful are his illustrations on nature and philosophy of contemporary culture. In his series “Don’t Waste Your Life,” he gives a vivid illustration of an incredible flower in nature. He tells his people that there is a flowering plant deep in the jungle somewhere, and when it flowers, the little buds open up to reveal a pool of deadly poison within the petals. He vividly describes little bugs that climb over the high petals and how the flower petals are so perfectly coated with slippery chemicals that bugs lose their footing, fall into the poison, and die. As amazing as that is, then those little bugs feed the plant. Then he tells about the spider that lives in a symbiotic relationship by dropping down a long silver line of webbing and plucking out the dead bugs to consume for sustenance. After such a vivid and colorful illustration, Piper then looks up at his people and says, “Let us all bow down and worship mindless matter and random chance that created this.”<sup>12</sup> The obvious inference is that those who believe everything came from nothing, for no reason (atheists), are irrational. He gives the exhortation that we should look at the design of nature and glorify the designer, God.

These are the illustrations that connect and stay with people for a change of thinking. They vividly display the biblical truth “the fool has said in his heart there is no God” (Ps 14:1). Thus, Piper has no problem using an illustration if it vividly pushes the application into real life.

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<sup>12</sup>John Piper, “How will God Respond to Atheism & Richard Dawkins,” [http://www.youtube.com/watch?v=u7906\\_\\_OpkM](http://www.youtube.com/watch?v=u7906__OpkM) (accessed May 17, 2013).



**Charles Swindoll.** Perhaps one of the greatest books on illustration is Swindoll's book, *The Tale of the Tardy Oxcart*.<sup>13</sup> This book offers thousands upon thousands of illustrations. He so believes that illustrations are important for the application and connection of a sermon that he wants pastors using the illustrations that he has compiled over the years.

Swindoll normally follows the pattern of beginning with the principle or an image, then developing an outline from the text of Scripture and validating with illustrations throughout. Each point is illustrated in creative ways.

In his famous series "The Grace Awakening" Swindoll starts with an allegory of The Good Samaritan applied to his audience (robbed of positions, beaten by gossip, etc.).<sup>14</sup> He explains the idea that God's grace received can change one's life, but that most people have trouble receiving grace. After two well placed statements about grace, he speaks about how along with people who are commitment to excellence comes intolerance. From there he develops the story of a driven football coach who says, "Winning isn't everything, but it is the only thing that develops an intolerance for losing." He takes listeners back to the schoolyard where they learned how the good things in life they love (like winning) only come by hard work. Everyone has had their experience and immediately connects. The audience is compelled to remember this lesson. From his illustrations Swindoll confirms that listeners value hard workers and we really have a hard time accepting something we do not earn. Therefore, we have trouble

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<sup>13</sup>Charles Swindoll, *The Tale of the Tardy Oxcart: And 1501 Other Stories* (Nashville: Word, 1998).

<sup>14</sup>Charles Swindoll, 2013, "Grace, It's Really Accepting: Part 3," <http://www.insightforliving.ca/broadcast/grace-awakening/GRA2D15> (May 17, 2013).

with grace. As an audience member, one has already been prepared to agree with his main points by the real life connections that his illustrations provide.

Swindoll is a people-focused preacher. Certainly he loves a good “zinger” that personally addresses the audience after an illustration. However, his primary focus is the exposition, seasoned with illustrations from life experience.

### **Why Illustrations Enhance the Reception and Retention of Biblical Exposition**

The very best preachers are those who make biblical truth as simple as possible, “putting the cookies on the bottom shelf.” Therefore, illustrations are vital to the learning process to restate, explain, validate, or apply ideas by relating them to tangible experiences.

Haddon Robinson says, “The illustration must hit the bull’s-eye so that the listeners grasp its meaning in a flash without explanation.”<sup>15</sup> There are eight enhancements that illustrations perform in the sermon.

#### **Believability**

Psychologically, illustrations work to gain listener acceptance. In other words, illustrations make biblical truth believable and applicable to everyday life. For example, is it really true that we live in a “crooked and perverse generation?” Some would say we live in a very civilized society. Some would argue that many of man’s problems have been abolished in the twenty-first century. However, by sharing an illustration on moral decay (perhaps one covering the Supreme Court’s acceptance of moral decline in issues

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<sup>15</sup>Haddon Robinson, *Biblical Preaching*, 2nd ed. (Grand Rapids: Baker Academic, 2001), 176.

of abortion and homosexuality) the preacher confirms the biblical truth in the mind of the hearers that we do live in a wicked world. The right illustration validates Scripture in the mind and worldview of the hearer. Illustrations are powerful tools and allies to enhance believability.

## **Experience**

Illustrations show listeners what a difference a concept makes lived out. In other words, illustrations apply an idea to a life experience. Some hearers will not see the biblical truth as a concept as well as a practical example.

For instance, a father understands the importance of being an example to his son and leaving a Christian legacy. However, when the father hears the story of the descendants of Max Jukes and Jonathan Edwards, how the Jukes family tree was filled with generations of murderers and prostitutes and the Edwards family was filled with generations of pastors, leaders of industry, and missionaries, fathers will see their calling in a much greater role.<sup>16</sup> Illustrations are powerful tools and allies to enhance reception of Scripture through experience.

## **Memory**

People will remember illustrations better than main points. According to Bryan Chapell, “All studies theorists in the field of learning models link learning to experience. Experience brings the conceptual into everyday life.”<sup>17</sup> These secular studies confirming

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<sup>16</sup>“The Edwardses and the Jukeses (1900),” The Jonathan Edwards Center at Yale University, <http://edwards.yale.edu/node/158> (accessed October 20, 2013).

<sup>17</sup>Bryan Chapell, *Using Illustrations to Preach with Power*, rev ed. (Wheaton, IL: Crossway, 1992), 49.

the truth already understood will be discussed later in this chapter. Illustrations outlast main points because we often find ourselves in the same situations and are reminded of the shared experience within the story. Illustrations are powerful tools and allies to enhance reception of Scripture through memorization of truth.

## **Emotion**

A good sermon bends the will and stirs emotion. Illustrations have a way of secretly breaking through barriers that are impenetrable head-on.

If a pastor were to preach an academic lesson on why husbands should love their wives, surely the Lord could use that in some capacity in the local congregation. However, how much more could the point be seared into the mind of the hearer if the preacher told an illustration on the tragedy of losing a spouse to death? Perhaps he could tell a story about helping a brother in the church, pack away his wife's clothing after her funeral and how he pulled out a beautiful silk dress, never worn, saved for a special occasion, and how this brother commanded with tears, "Don't save anything." The listener is left with the idea that life is a gift, every moment to be enjoyed. Stories like that sneak truth into the mind of the listener and then the listener is ready to hear and obey. Illustrations are powerful tools and allies to enhance reception of Scripture by using emotion to break barriers of resistance.

## **Need**

Illustrations are helpful at creating need. It is often helpful in preparing a sermon to add the words "we tend to" somewhere in the introduction of the sermon. Ask, "What is it that this sermon addresses, an action, an attitude, or a thought?" Once one

answers that, one can use an illustration to shed light on the audience's need to pay attention this morning. For example, a pastor preaching on evangelism might share a time when he was not prepared to share the gospel. Or perhaps he would share a time when he failed in sharing the gospel. He can use that illustration, then move to need by saying, "when opportunity knocks we tend to not be ready. Perhaps we fail because of a lack of training, lack of courage, or lack of faith. This morning I want you to see the power you have to share the gospel, so that you will be prepared." Illustrations are wonderful tools to foster the audience need. Additionally, illustrations are powerful tools and allies to enhance reception of Scripture by addressing need.

### **Attention**

Illustrations grab the attention of your people and create a highway for biblical truth when your people are at their most alert and receptive moment. Illustrations are powerful tools and allies to enhance reception of Scripture by grabbing attention.

### **Connection**

People come to life when you apply Scripture to everyday life. Connection is important in two ways: (1) Perhaps the illustration you use is similar to their life experience or you gain special interest to their needs in some way. As the truth or events of the illustration correlate to the need or life experience of the hearer, there is connection and the possibility of life change. Inevitably people will connect with life experiences and find themselves in that same decision moment. (2) Not only is connection to the biblical truth important, also illustrations connect speaker and the hearer. By using illustrations it displays the preacher as someone who lives life along with his people. He struggles and

feels the same pains as his people. Illustrations are powerful tools to enhance reception of Scripture through connection to life in general and the preacher.

## **Context**

One great use of illustrations is that they create a context for the learner's retention of the teaching. When people hear or see the illustration applied, the hearer has a new point of reference, from text to life experience. A biblical example of this retention effect is Steven's defense before the Sanhedrin. In Acts 7, the High Priests asked Steven if the charges brought against him were true. How does Steven answer? He tells the story of God's historical work in the nation of Israel. Every good Jew in the room immediately gets sucked into the story. He creates context and along with context comes connection and attention.

In verses 2 through 50 listeners hear about God's working with their ancestors and how their ancestors rebelled against God's plan. Then, in verses 51-53 Steven brings the judgment (in the same way Nathan brought it to David) by saying that his listeners are just as rebellious as their fathers and have not learned their lesson. He says, "You stiff-necked people. Your hearts and ears are still uncircumcised. You are just like your ancestors: You always resist the Holy Spirit. Was there ever a prophet your ancestors did not persecute? They even killed those who predicted the coming of the Righteous One. And now you have betrayed and murdered him—you who have received the law that was given through angels but have not obeyed it" (Acts 51-53).

Steven builds the context by giving the history of the nation, and then he drives the hard truth forward by proclaiming that they, just like their fathers, rejected God's Word. This contextualizing effect is powerful. This contextualization was so preparatory

to understanding that out of guilt the entire Sanhedrin stoned Steven, not having a rebuttal. Context is a powerful motivator.

### **Biblical Examples of Effective Illustrations**

#### **Case Study:**

#### **David and Nathan the Prophet**

Nathan was an incredibly bold prophet. In 2 Samuel 12, Nathan confronted the murderous king in his sin, a man who had recently raped, stolen, murdered, and lied. At this list of sinful deeds, Nathan could have walked into the king's chambers yelling out that he was a murderer before God. However, this would have immediately put David on the defensive. Perhaps it would have even hindered David from responding in true repentance.

Instead, Nathan's response was to give an illustration on what David's sin was like. He told David about a rich man with many sheep, who stole a poor man's one sheep, cooked the poor man's only sheep, and fed it to his friends for a party. When David heard this tale he was deeply moved. He immediately issued judgment that repayment should be made at a cost of four times the valued loss. David is emotionally moved by the illustration. At this moment he's ready to respond. Then comes the surprise when Nathan says, "You're the man." David was so connected to this story's truth that he immediately repents. That is preaching that changes lives. Truth illustrated is powerful. God used that story from Nathan to prepare David to repent.

#### **Case Study: Jesus Using Illustrations**

John 3 is the story of Nicodemus where Jesus tells him, "You must be born again." Notice, John makes sure that we know that Nicodemus is a Pharisee and a ruler of

the Jews. He is very religious. He is “the teacher” of Israel.<sup>18</sup> The Pharisees were the most meticulously religious of all the Jewish groups. But, Nicodemus’s is acting differently. He comes seeking Jesus and asking the right question, “What must I do to have eternal life?” Jesus says to Nicodemus in verse 3, “Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God.” Even more personally in verse 7, “You must be born again.”

So one of John’s points is that all of Nicodemus’ religion (self-made acceptance), amazing Pharisaic study, discipline, and law keeping, cannot replace the need for the new birth. Jesus does something amazing in this passage. Nicodemus does not understand what being born again is like. Therefore, Jesus gives two illustrations from the physical world to help him grasp the spiritual.

In John 3:4 Nicodemus said to him, “How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?” Notice the two examples Jesus uses in verse 5. “Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.” Jesus uses physical birth to explain spiritual birth. In essence, we could restate this idea in question form: “Nicodemus, did you have anything to do with your physical birth?” The obvious answer is “no, of course not.” Physical birth is accomplished when father and mother conceive a child together outside of the counsel, direction, or desire of the child. The child has no decision and no part in that previous decision. That is what new birth is like, a decision of the Holy Spirit.

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<sup>18</sup>This is a reference to his status as a very well respected teacher in Israel. For more information, see D. A. Carson, *The Gospel According to John*, The Pillar New Testament Commentary (Grand Rapids: Eerdmans, 1991), 186-90.



The second illustration progresses this thought even further in verse seven.

“Do not marvel that I said to you, ‘You must be born again.’ The wind blows where it wishes, and you hear its sound, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.” In other words, “Nicodemus, do you see the wind? Do you see how it moves trees but you cannot control it? That is how the Holy Spirit accomplishes salvation. When he moves upon the human heart, the heart of stone is removed, the heart of flesh is transplanted, and the sinner is washed from the filth of his sin.”<sup>19</sup>

Jesus explains salvation through images of “new birth” and “wind,” both deeds not able to be accomplished by the individual, leading Nicodemus to respond, “How can this be?” Remember, Nicodemus is looking for something to do and just now understands that he can do nothing. Thus, the two images create understanding, leading Nicodemus to ask, “What can I do?” So Jesus explains through these illustrations, salvation must be done for you, leaving Nicodemus broken, but comprehending.

Jesus frequently and effectively uses imagery. In John 6, notice the imagery and example Jesus uses here. Jesus speaks in realism terms when he says, “I am the living bread that came down from heaven. If anyone eats from this bread he will live forever. The bread that I will give for the life of the world is my flesh. For my flesh is true food, and my blood is true drink. The one who eats my flesh and drinks my blood resides in me, and I in him” (John 6:51, 55-56). Jesus chooses to use “flesh” (σὰρξ), rather than “body” (σώμα), speaking to the vivid nature of this illustration. He points to his flesh and

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<sup>19</sup>This is a reference to Ezek 36, where God gives a new heart and washes the believer with cleansing water.

blood as true sustenance (John 6:41-56). He even gives the example of the manna that came down from heaven to sustain the Israelites in their perilous need as a paradigm for his ministry. Just as Israel was kept alive as a nation by the manna from heaven, the body and blood of Jesus provides life to any who would receive him.

With both Nicodemus, his dialogue with the five thousand, and many more passages, we see Jesus using illustrations from everyday life (birth and wind), as well as Old Testament scriptures (manna from heaven). Jesus loves to preach by means of using exposition progressed by an image.

### **Secular Data on Illustrations**

Secular research is just catching up to what believers already know to be true from biblical, revealed truth. This section examines secular research in the field of learning through illustrations. Though it is beyond the scope and purpose of this chapter to examine every learning model in detail thoroughly, this unit assesses a few learning models that stand out. It should be noted that any secular agreement with the Bible is simply the common grace knowledge “catching up” with biblical revelation. It should also be understood that many researchers give unbiblical perspectives that are anti-Christian. The main takeaway from each theory is that shared experience, connected by use of the image, propels learning. The importance of experience is often neglected in biblical preaching.

### **Reward Theories**

Petrovich Pavlov was the first to establish secular reward theory. Pavlov repeatedly paired a stimulus (such as food) with a conditioned stimulus (such as a ringing

bell).<sup>20</sup> Every time the bell would ring, the subject would elicit a conditioned response.

B. F. Skinner took this behaviorism to see that reward is conditional upon the right response.<sup>21</sup>

The premise of this study is to show that experience is the lens of learning. When you connect an experience (the ringing bell) with knowledge (the associated response), comprehension and life change is a much higher possibility as rewards are experienced.

### **Mapping Theories**

The pioneer of mapping theory is Edward Lee Thorndike. In this field of research he shows that experience instructs far more than pure knowledge, logic, or insights. Three important findings in Thorndike's work are important as it relates to homiletics. (1) Life change depends on the mental state brought to the learning situation. (2) The response to previous situation provides a framework and pattern for future responses. (3) Response to the environments is selective and determined by what elements we attend to. Those elements that are more prominent will be responded to more readily.<sup>22</sup> Edwin Guthrie summarizes Thorndike's findings when he says, "What is done in a given situation depends on what was previously done in the same situation."<sup>23</sup> While this finding ignores the supernatural work of the Holy Spirit, it is helpful to think

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<sup>20</sup>I. V. Pavlov, *Conditioned Reflexes* (Mineola, NY: Dover, 1927), 1-15.

<sup>21</sup>B. F. Skinner, *The Behavior of Organisms: An Experimental Analysis* (New York: Appleton-Century, 1938), 1-5.

<sup>22</sup>For the synopsis of experiential learning theory, see Byron Val Johnson, "A Media Selection Model for use with a Homiletical Taxonomy" (Ph.D. diss., Southern Illinois University, 1982), 158-59.

<sup>23</sup>*Ibid.*, 164.

of future experiences in light of the listeners past experiences. Thus, from this research we can postulate that preaching happens very best when an experience connects with response-inducing words.

### **Context Theories**

The Gestalt theorists further postulate that experience must join with the present to form an integrated structure.<sup>24</sup> In other words, all past experiences (both positive and negative) are working for or against the preacher at the moment when new information comes. Therefore, the preacher must show a positive example as a foundation for future responses. In the sermon, using an illustration that depicts the desired attitudes gives listeners hope of attaining those attitudes.

### **Computer Theories**

For a listener to process information it takes more than just presenting the material. Computer theories help us learn how the hearer processes information. Robert Wyer writes concerning computer theories:

Each processor is capable of receiving information, operating upon it according to certain rules, storing results of these operations in memory, altering the contents certain areas of memory to which new information is relevant, and ultimately reporting the results of these operations in a form that is implicitly or explicitly specified by a “user.”<sup>25</sup>

Wyer explains that the person’s reception of information is dependent on each individual’s experiential background. Therefore, in preaching a sermon, illustrations must draw upon this experiential background to reach the listener’s mind and comprehension.

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<sup>24</sup>Ibid.

<sup>25</sup>Ibid., 177.

## Learning Theories Working Together

The learning theory philosophies could not be more diverse. However, in the above learning theories the common theme is always the learner's experience.

Information is always transmuted through the hearer's experience to produce life change as experience and information commingle. According to Brian Chapell,

Learning theories could hardly be more philosophically diverse; Pavlovian's battle operant conditionists; progressive and sequential learning theorists contrasts with single trial theorists; idealistic goal-directed behaviors must coexist with pragmatic information processors. Yet from this discordant symphony emerges one consistent note; the experiential world is the context, if not very medium, of our understanding. What I experienced through my senses, my emotions, or the recall of them is the framework on which I build comprehension and through which I interpret new information. Therefore, to explain propositions, principles, or concepts through materials keyed to live body experiences is not a concession to entertainment but essential to communication.<sup>26</sup>

This research shows that as communicators we have to ask the question "How do I use my audience's experiences to create a sermon that produces life change?" There are several ways to draw on experience and use this form of communication for life change. You can place ideas within life situations, life stories, human-interest accounts, narrative paradigms, life lived experience, piece of life illustrations, or a first hand encounter.

The average church-attending adult can spend fifty hours a year in the pew, but they will also spend well over 1000 hours at home watching television. The average schoolchild will spend more hours in the TV room than in a classroom.<sup>27</sup> The amount of time teenagers and young adults spend on video games, movies, and other forms of flashy

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<sup>26</sup>Chapell, *Using Illustrations to Preach with Power*, 52.

<sup>27</sup>Ralph L. Lewis and Greg Lewis, *Inductive Preaching: Helping People Listen* (Wheaton, IL: Crossway, 1983), 10.

entertainment result in business and distractions from receiving biblical truth. We are people on the move. We are people who desire entertainment more than words. This is the age of the image. “Today, words divorced from experience typify our culture. Schools are turning more and more from lecture teaching to involvement teaching. Studies indicate a 70 percent of students of all ages are not analytical learners. Eight or nine out of every ten junior high students engage in problem solving without linear reasoning. Six of ten high school students learn more effectively by exposure to concrete experiences than by being led through abstract thought.”<sup>28</sup> Therefore, as communicators we must consider the learning styles of our audiences and use illustrations that turn ears into eyes.

### **Experiential Learning Research**

Experience is the catalyst for an illustration aiding in the learning process. David Kolb has researched “learning styles” in depth and explains that experience is the great need of learning. In his book *Experiential Learning*, Kolb proposes four distinct learning styles, which take place in a four-stage learning cycle. The learning styles theory explains that “immediate or concrete experiences” provide a basis for “observations and reflections.” The new “observations and reflections” are then combined with “abstract concepts,” to produce new implications, to be “actively tested,” creating new experiences.<sup>29</sup>

Kolb explains these concepts as a learning cycle (or spiral) where the learner cycles through four distinct touch points: (1) experiencing, (2) reflecting, (3) thinking,

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<sup>28</sup>Ibid., 10.

<sup>29</sup>David A. Kolb, *Experiential Learning: Experience as the Source of Learning and Development* (Englewood Cliffs, NJ: Prentice-Hall, 1984), 38, 13, 24, 141-44.

and (4) acting. Immediate or concrete experiences lead to observations and reflections. These reflections are then assimilated (absorbed and translated) into abstract concepts with implications for action, which the person can actively test and experiment with, which in turn enables the creation of new experiences. According to Kolb, “Learning is the process whereby knowledge is created through the transformation of experience.”<sup>30</sup> Thus, research in the learning styles theory indicates experience as vital to the learning process. Therefore, illustrators must heavily make connections with the audience’s previous experiences.

In Howard Gardner’s research of “multiple intelligences,” experience is also confirmed as a great catalyst for learning. Gardner stands out as the prominent mind behind our understanding of how the brain processes learning. In 1983, Howard Gardner published his book *Frames of Mind*, explaining that, “Intelligence is the ability to solve problems, or to create products, that are valued within one or more cultural settings.”<sup>31</sup> Gardner explained that all human beings have multiple intelligences, in that they hold intelligences that can be nurtured and strengthen or ignored and weakened. Each individual has a mixture of eight intelligences: (1) verbal linguistic intelligence,<sup>32</sup> (2) mathematical logical intelligence,<sup>33</sup> (3) musical intelligence,<sup>34</sup> (4) visual-spatial

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<sup>30</sup>Ibid., 38.

<sup>31</sup>Howard Gardner, *Frames of Mind: The Theory of Multiple Intelligences* (New York: Basic Books, 1983), xiv.

<sup>32</sup>These are well-developed verbal skills and sensitivity to the sounds, meanings, and rhythm of words. Ibid., 77.

<sup>33</sup>These are the ability to think conceptually and abstractly and capacity to discern logical or numerical patterns. Ibid., 135.

<sup>34</sup>This is the ability to produce and appreciate rhythm, pitch, and timber. Ibid., 105.

intelligence,<sup>35</sup> 5) body kinesthetic intelligence,<sup>36</sup> 6) interpersonal intelligence,<sup>37</sup>  
7) intrapersonal intelligence,<sup>38</sup> and naturalist intelligence.<sup>39</sup>

According to Gardner, all human beings possess many forms of intelligence, in varying amounts, simultaneously. Each person has a different intellectual composition. This theory would mean that education can be improved by addressing the multiple intelligences of our students. These intelligences are located in different areas of the brain can work together or independently to define the human species. Gardner's research is helpful to our discussion on illustrations by explaining the variety of intelligences an audience may have. For example, illustrations of a musical form are rarely used within sermons. This intelligence is a missed area that illustrators could take advantage of in a sermon. The illustrator must keep in mind specific intelligences and seek to use a variety of illustrations to cover these eight intelligences.

Additionally, there has been much new research in the field of "learning modality." Linda Wilson explains that not only are there multiple intelligences and learning styles, there are also conditions that promote learning, unique to every

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<sup>35</sup>This is the capacity to think in images and pictures, to visualize articulately and abstractly. Ibid., 179.

<sup>36</sup>This is the ability to control one's body movement and to handle objects skillfully. Ibid., 215.

<sup>37</sup>This is the capacity to detect and respond appropriately to the moves, motivations, and the desires of others. Ibid., 250-91.

<sup>38</sup>This is the capacity to be self-aware and in tune with inner feelings, values, beliefs and thinking processes. Ibid., 250-91.

<sup>39</sup> The ability to nurture, explore environments, and examine species. See Howard Gardner, *Intelligence Reframed: Multiple Intelligences for the 21st Century*. (New York: Basic Books, 1999), 47.



individual. The four learning modes of learning are: visual, auditory, tactile, and kinesthetic.<sup>40</sup> Each of these should be considered as it relates to the act of illustrating.

In days passed, the preacher has only utilized a teaching style that informs the auditory mode of learning. This is not to say that the means of the message should change. We know that the preached Word is the only instrument that according to Scripture has the power to change lives. First Corinthians 1:21 says, “For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe.” We know that God’s chosen means of reaching and saving the lost is the preaching of his Word. However, within that preached Word could come the image that reaches more and more people. We are to make the learning experience so that the learner is prepared to learn. Preparation to use all four modes could involve strategic use of the worship before preaching (Kinesthetic), interaction with the audience during preaching (kinesthetic), note taking with a provided handout (tactile), or power point (visual). While there can be many other ways, learning modalities should be considered.

The goal of good illustrations is turning ears into eyes. Thus, the presentation of the preacher must cater to multiple intelligences and learning styles in order to involve listener experience and promote learning, while also engaging learning modalities.

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<sup>40</sup>Linda Henshall Wilson, *Teaching 201: Traveling Beyond the Basics* (Lanham, MD: Scarecrow Education), 3-7.

## Historical Pastors and Their Use of Illustrations

### Charles Spurgeon

Next, we shall analyze a sermon from the “prince of preachers.” In his famous sermon “Songs in the Night” one sees the nature and model of nearly all Spurgeon sermons.<sup>41</sup> Spurgeon is an imagery and springboard preacher. “Songs in the Night” may be labeled as a topical sermon.

Spurgeon begins with an exposition of Job 35:10. However, quickly after his first point he leaves the exposition to discuss three points: The content, the excellences, and uses of “Songs in the Night.” Each of these are not specifically addressed in Job 35:10. His sermon is not fully expository since out of four points only one of them directly has reference to this passage. It may be best to label this as a topical sermon on the “Christian’s Songs in the Night.”

“Songs in the Night” addresses the issue of how God gives joy in suffering. In paragraph four, Spurgeon says, “many a night do we have – nights of sorrow, nights of persecution, nights of doubt, nights of bewilderment, nights of anxiety, nights of oppression, nights of ignorance – nights of all kinds, which press our spirits and terrify our souls.” “Songs in the Night” addresses this issue of how God combats that “dark time” (the night) that comes upon the believer. He details his method in paragraph five by proposing the source, the matter, the excellence, and the uses of God’s songs.

Each of the points made in “Songs in the Night” are true. However, they did not all come from this text. The passage Job 35:10 is fourteen words long. It does not

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<sup>41</sup>Charles Spurgeon, “Songs in the Night,” The Spurgeon Archive, <http://www.spurgeon.org/sermons/2558.htm> (accessed June 20, 2013).

detail any of the content of the songs in the night, what the songs are about, their greatness, or their uses.

Spurgeon could probably go to other passages like Acts 16:25 (Paul and Silas in prison) or Psalm 67 and 95 (sing for joy) to prove some of these points. Thus, everything he said was valid, true, and biblical. However, it seems that Spurgeon has imposed his systematic theology on this particular text, rather than being text-focused and letting the passage speak for itself. He has gone beyond the authority of this passage.

The only relevant and expository point Spurgeon made was point one, “Who gives us songs in the night?” The primary point of the passage is that joy in our time of trouble is found in the Lord. This passage is not about the purpose of singing (what it can do for people). This passage is not primarily about how to suffer well. This passage is about “how God cares for his children when they suffer.” What is contained in the song, the excellences of the song, and the uses of the song are not relevant to the exposition of this text. They are outside thoughts brought in by the preacher. This text concerns itself with “who gives songs in the night?” Spurgeon’s points are true and should be understood by all believers, thus they are important in that respect. However, they are not the subjects of this passage.

The application was very short and filled with pithy commands. There were many illustrations throughout. He says, “Keep a cheerful frame; keep a happy heart; keep a contented spirit; keep your eye up, and your heart aloft, and you will prove Christianity better than all the Butlers, and all the wise men that ever lived. Give them the analogy of a holy life, and then you will prove religion to them; give them the evidence of internal piety, developed externally, and you will give the best possible proof of Christianity. Try

and sing songs in the night; for they are so rare, that if thou canst sing them, thou wilt honor thy God, and bless thy friends.” Here he is illustrating the application, painting a picture of this truth lived.

The saving grace of Spurgeon’s sermon is his use of illustrations. Spurgeon is the king of illustrations, filling the sermon body with analogies, cross-references, and quotations. He uses many colorful images to describe his images. He will begin with a basic image like “confine me.” Then he builds it to make it a powerful image, “fetter my spirit, clip my wings, make me exceedingly sad, so I may become like an eagle.”

Spurgeon quotes many hymns (ten different songs), poems, personal experience, and experiences of people in his local congregation (a woman he spoke with one on her deathbed the night before this sermon). He uses many biblical people to show joy in suffering (Job, Jonah, Jesus, and Benhadad).

Throughout the entire sermon Spurgeon makes it clear that when he speaks of “nights” he means the low points of life. He is using the same analogy in the book of Job with “night” representing disaster or depression. It is understood and works well with his sermon. However, near the end it began to change. The “Song in the Night” came to represent weeping and gnashing of teeth for the unbeliever when Spurgeon presented the gospel. This switch in analogy was powerful.

One shocking discovery in Spurgeon’s preaching is that he tends to not quote the Scripture. He never goes to another passage and reads it. He will tell the story of that passage, but he never gives a reference and quotation. He tells the story of Jesus not having a place to lay his head, of Jonah going down to the bottom of the ocean, and of Benhadad’s pursuit of mercy.

Spurgeon's sermons have many noteworthy characteristics. They all seem to focus on a small simple text from which he draws incredible conclusions (some true to the text, others not). He is more passionate and blunt than any preacher one may ever read. He uses many illustrations and oratory tools to gain the attention of his audience.

However, he does not stick with the text. He reads the text and never returns. Most points are biblically accurate and most can be proved from other places in the Bible. His sermons are generally topical and audience focused. Spurgeon would have been the most illustrative man of his culture. He would have been the Bill Hybels of the day except with sound theology and a foundation of light exposition.

### **Martin Luther**

In Martin Luther we see an example of an illustrator from the reformation period. Martin Luther uses illustrations as a means of connecting people to the Bible. To examine how he used illustrations we will take into account a specific sermon he preached on Easter Sunday. After dissecting the sermon we shall give account for its various methods of connecting the people of God to the biblical text. The text we will examine is entitled, "Exhortation to Walk as Christians."<sup>42</sup> He preaches out of first Corinthians 5:6-8, the classic text and reminder to put off the old and put on the new.

Martin Luther opens with an illustration about Old Testament Israel being led out of Egypt. He says the following:

When God was about to lead the Israelites out of Egypt, he commanded, shortly before their departure, that they should eat the Passover the night they started; and as a perpetual memorial of their redemption, they were annually, on the recurrence

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<sup>42</sup>Martin Luther, "Exhortation to Walk as Christians: Exposition of 1 Corinthians 5:6-8," <http://www.martinlutherspostil.com/postil85.html> (accessed May 17, 2013).

of the season, to celebrate the feast of Easter for seven days. An especially urgent feature of the command was that on the first evening of the feast they must put out of their houses all leaven and leavened bread, and during the seven days eat none but the unleavened bread, or cakes. Hence the evangelists speak of the feast as the Feast (or Days) of Unleavened Bread (Mark 14:1, Luke 22:1).<sup>43</sup>

In this illustration, Luther links New Testament purity to Old Testament purification in putting out the leaven from the camp of Israel.

From here Luther gives a biblical explanation of the works and deeds that his congregants should abandon. Using the image of the text, Luther relates and interweaves the term leaven throughout his entire sermon and related it to sins needing to be removed. He has one image that drives his points forward, that of “leaven in bread.”

Luther is quick to give an illustration of how practical application looks in the life of his people. Luther, being a hater of all things Catholic and the institution of Catholicism, applies this text to the Catholic Church. Continuing the sermon he says, “Where human additions are made to the Gospel doctrine in but a single point, the injury is done; truth is obscured and souls are led astray. Therefore, such mixture, such patchwork, in doctrine is not to be tolerated. As Christ teaches (Matt 9:16), we must not put new cloth upon an old garment.”<sup>44</sup> Thus, his preaching is filled with images taken directly from the pages of Scripture.

Throughout the entire sermon Luther uses the imagery of a bakery. He uses imagery of sweet lumps of dough and old lumps of dough. Within this imagery of the bakery Luther is teaching his people that they need refinement, to cast off that which

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<sup>43</sup>Luther, “Exhortation to Walk as Christians.”

<sup>44</sup>Ibid.

would make them bitter. From here Luther forces people to give no place to the old carnal disposition.

After the exposition and exhortation, Martin Luther wraps up his sermon by returning to his original image. He comes back to the festival and new ordinance, a festival something entirely different from the Jewish festival of old unleavened bread. He says, “The Jews had annually to partake of their offered sacrifice, but they were not thereby made holy or pure from sin. Theirs was a sign or earnest of the true Passover to come, the Passover promised by God, in the shed blood of which we are washed from sin and wholly healed - a Passover the partaking whereof we must enjoy by faith.”<sup>45</sup>

Were Martin Luther matched with the contemporary preacher of our day, he tends to be illustrative in the same manner as MacArthur. Luther uses imagery from the Old Testament to serve as his illustrations. He does not tell stories or narrative of the day. However, his illustrations of an application (experience connected learning) come from issues of the day, such as the heresy of the Catholic Church. Luther’s illustrations are few but powerful, in that they are woven through the theme of the message and bathed in Scripture.

## **How to Use Illustrations**

### **Nine Strategies**

We have seen many benefits of using illustrations, both biblically and for all learning in general. We have also examined the preachers of church history, the present day, and a biblical variety (including Jesus) and have proved the necessity of well-used

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<sup>45</sup>Ibid.

illustration. In light of the necessity for appropriate illustrations, here are nine strategies to implement illustrations successfully.

**No filler material.** Illustrations should never be used for filler material.

Teachers often use illustrations that have nothing to do with the text in question.

Illustrations should illustrate. That means they should always be directly connected to the text and “throw light on a subject.” Use illustrations as tools for understanding, not as filler or “rabbit-trails.”

**Keep it simple.** Make sure the illustration is simple enough for an eighth-grader to understand. If most of the audience misses the illustration, one has wasted that time. Be careful not to go over their head and illustrate in such a way that explanation is required.

**Convincing.** Do not step into the pulpit with far-fetched stories that are too unbelievable to be true. Such stories can happen as a result of bad planning or poor story telling. Fictional stories are good to use, just make sure that the audience knows it is a fictional story.

**Only a few.** Illustrations can take over a sermon. Make sure that the text is kept in the spotlight, not the stories brought to the lesson. Often the story or image completely overshadows the text. As deliverers and preachers of the text, we always want to keep the Word of God the central focus.

**Audience appropriate.** Theme and audience should determine the appropriateness of the illustration. Do not use racy or controversial illustrations. Politics,



sexual content, and language should all be examined to avoid offending someone unnecessarily.

**Emotions.** Just by telling a story, preachers have an ability to make people cry in ways that can be manipulative. Keep in mind that it is better to have a emotionally intact listener who leaves with a firm understanding of biblical truth than a weeping “basket-case” who cannot remember what passage that was preached.

**Humor.** Be careful with humor. There are some preachers who feel that their calling is that of a comedian. Can you think of one sermon in the New Testament with a joke in it? Imagine the author of Hebrews starting with “Knock, knock.” The message we have been given is too important to be distracted by humor. Use jokes few and far between.

**Get into it.** When preachers give illustrations, they need to be the most engaged person in the room. They need to be infectious. Do not simply read the quote or illustration and expect people to be moved.

**Get them anywhere.** Keep a notepad for illustrations. Find them in illustration books, on the Internet, in emails, from personal experience, while reading, and in Old Testament material, and write them down. Many pastors fail to remember the most important illustrations. Be sure to keep a notepad and write them down.

## **Rules for Using Personal Illustrations**

Personal illustrations are often the most powerful. The reason personal illustrating is powerful lies with the connection of biblical truth experienced within one's life. There are several dangers to be aware of when one uses personal illustrations.

First, make sure the illustration is true. Do not make up things. That is simply called "lying" and the Lord cannot bless a sermon where the preacher is breaking one of God's commandments.

Second, be modest. It is dangerous to use personal illustrations because one might always look like the hero of one's sermon. Personal illustrations can be a bad idea for two reasons: people may begin to think of the pastor as a hypocrite, a holier than thou, or a proud man and the pastor's wife may be sitting on the front row and she knows all of his flaws and the times he has failed. Both of these reasons end poorly for the preacher.

Third, never speak about something taken into confidence. Even if it is about one's family, always ask if they can be used in an illustration or do not use them at all. A good method could be to change the name or only use the first name of the individual.

## **Summary and Conclusion**

After spanning the lessons of Scripture, research, and history one is forced to conclude that illustrations are vital to a sermon's connection. Jesus, Paul, Ezekiel, and Peter all knew this truth. Use true stories, fictional stories, generic experiences, images, quotes, and facts often and in varieties of ways.<sup>46</sup>

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<sup>46</sup>Mark Galli, *Preaching that Connects: Using Journalistic Techniques to Add Impact* (Grand Rapids: Zondervan, 1994), 58.

After examining today's main perspectives on using illustrations, biblical examples of teaching using illustrations, secular data, the models on using illustrations from historical pastors, and helpful strategies for using illustrations, we should conclude that illustrations are vital to understanding and a tool to be carefully used. As we seek to use illustrations, may we strategically use all the illustrations we can to turn the ears of our hearers into eyes.

## CHAPTER 4

### ELEMENTS OF THE MINISTRY RESEARCH PROJECT

This ministry project began with a four-lesson sermon series. The series was comprised of four passages from both the Old and New Testament. Each of these passages describes the preacher's role and responsibility to preach the Word, faithful to the authorial intent.

The second phase of this project consisted of a ten-week class taught on the basics of expository preaching. This class was offered to anyone who aspired to the office of teacher or preacher within Kindred Community Church.

The key features of this second phase of the project consisted of a before and after survey, an evaluation group to give feedback on my own sermons, sermon evaluation forms, a focus group of aspiring teachers and preachers who attended the seminar, and a ten-week class on the basics of expository preaching.

There were four project goals built into this plan: (1) Convincing our church of the need and responsibility of the church to train up expository preachers; (2) Training up young men equipped to share God's Word in season and out; (3) Developing a curriculum that may be used within Kindred University for many years and generations to come; (4) Improving my own skills in expository preaching, specifically in the area of illustrations.

## **Scheduling of Events**

The sermon series began on August 25 and concluded September 15. A timeline for the project's elements consisted of the following:

1. February 1 – I started the process of meeting with young men, college-aged, who might be headed toward pastoral ministry.
2. March 1 – I had coffee with four men who felt a calling preach but had no training. I then recruited them for the class.
3. March 15 – I sat with Pastor Dave Doyle to discuss the possibility of a preaching course within Kindred University's 2013 fall schedule.
4. March 20 – I developed ten lessons outlined from the chapters of Haddon Robinson's book, *Biblical Preaching*. See Appendix 8 and 9 for lesson examples.
5. April 10 – The course syllabus was presented and accepted by Kindred University administration.
6. September 15 – I finished the four-part sermon series and received evaluations by selected pastors.
7. September 18 – I began the expository preaching seminar.
8. August 25 – I began four-part sermon series and evaluation by selected pastors.
9. November 20 – I finished the expository preaching seminar.
10. November 20 – I administered post-survey questionnaire to the focus group.

The project consisted of fourteen events (preaching and class times) occurring on a weekly basis. Counting preparation and formal arrangements, the class project preparation covered ten months, from January through September. The actual project was fourteen weeks in length, concluding November 20.

## **Sermon Evaluations**

Four sermons were preached August 25 through September 15. For each sermon I asked a focus team, built upon members of the pastoral staff, to evaluate my

preaching. Each sermon was recorded on DVD for the selected evaluators. From September 22 to October 13 they watched the sermons and evaluated each one (see Appendix 5).

The goal in selecting the pastoral staff as the focus group was to select those who have been preachers for many years, adding experience and specific knowledge to the evaluations. This type of focus group quickly gave feedback and intelligent data, because they struggle with the same issues when they stand to preach. This feedback was especially helpful, because they know what to look for.

Out of the four sermon evaluators chosen, all possess seminary degrees. All of the pastors chosen also hold the office of elder at Kindred Community Church. Some pastors have been in ministry for ten years, others forty years. Among the pastoral staff, there is a perfect mix of life experience and ministry knowledge.

### **Recruiting of the Seminar Focus Group**

The recruiting for the seminar focus group began on February 3. Rather than sending letters or giving a public announcement, I first called fifteen young men and met with them one-on-one. Each of these participants is a young man who I have watched for the past year, praying and discerning whether the Lord has a future for them in ministry. After meeting with each one of them to tell them about the class, I had nine commitments. On August 15, a general announcement was given in the bulletin and we gained two more, filling the class. An email was then sent with a letter of introduction to the class and a syllabus for what would be expected of them as they attended the class. This letter and syllabus can be found in Appendix 1.

Three weeks into the seminar, one young man had to drop out for school obligations. Six of the students only missed one lecture. Two of the students missed only two lectures. The remaining students were faithful to attend every session. The full list of participants may be found in Appendix 9.

### **Synopsis of Sermons Preached**

Within this four-session sermon experience, the goal was to move the hearer to believe that expository preaching is essential to biblical ministry within the church. The first sermon examined Ezra as an Old Testament example of expository preaching. The second and third sermons were based on Paul's exhortations to Timothy to preach the Word. The fourth sermon looked at the best preacher of all, Jesus. In it, the congregation saw his emphasis on teaching and his instructions to the church in this regard. Preaching outlines for each sermon can be found in Appendix 2.

#### **Sermon 1**

Sermon 1 was preached and recorded on August 25, on the passage of Nehemiah 8:1-10. The title of the sermon was "Revival: Mission Possible."

The goal in this sermon was to show that when God brings about revival, he does it through the tool of his Word. The goal was to show that faithful exposition is what the church needs more than anything. It does not need more programs, more growth models, or more worldly strategies. The Church needs the Word delivered (Ezra 7:10).

My homiletical proposition states, "Revival is only possible when God's preachers emphasize God's Word in their personal lives and ministry." This is seen in the

example of Ezra, the faithful scribe. He was devoted to, directed by, and dependent upon the Word of God.<sup>1</sup>

## **Sermon 2**

Sermon 2 was preached on September 8, from 1 Timothy 4:13-16 and 2 Timothy 2:1-2. The passage was entitled, “Excelling in Excellence.” Here, the goal was to show Paul’s value of expository preaching, within his instruction of young Timothy.

Timothy was a young pastor and Paul writes to encourage him to emphasize important pillars within the context of how to conduct himself in the household of God (1 Tim 3:15). In 2 Timothy 2:1-2, Paul encourages the church to see their responsibility to raise up faithful expository preachers.

My homiletical proposition for this passage was “The faithful minister emphasizes the Word of God, fulfills his calling, becomes devoted to the work of the ministry, grows spiritually, and disciples others to carry on the tradition of faithful exposition.”<sup>2</sup> In short, the heralding of the Word of God marks every aspect of a faithful minister.

## **Sermon 3**

Sermon 3 was preached September 15 from 2 Timothy 3:16-4:5. The homiletical proposition was concerned with “why expository preaching is necessary.” It addresses questions such as, “Can we just have a little talk or conversation about the Bible?” or “Is there another means to present God’s Word?”

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<sup>1</sup>See Appendix 4 for the outline.

<sup>2</sup>See Appendix 4 for the sermon outline.



This sermon was intended to display a biblical foundation for expository preaching, with the intent to give the people a desire to train and produce young preachers. We examined the passage and saw four reasons Paul charges Timothy to teach. The Word of God should be preached because of Scripture's value, the preacher's accountability to God, the gospel's opposition, and the Church's need for sober preachers.<sup>3</sup>

#### **Sermon 4**

Sermon 4 was preached on September 22 from Matthew 28:16-20. This passage was used to conclude the series and focus on the church's commission to make disciples. The homiletical proposition was, "Disciples make disciples."

The goal was to use the method of Jesus as an argument for expository preaching, reasoning that one cannot make disciples without teaching. I maintain that the teaching Jesus is referring to was expository in nature, certainly the same manner as Christ's post-resurrection teaching in Luke 24:27.<sup>4</sup> In Luke 24:27 Jesus reveals himself within the Old Testament Scriptures as a means of making disciples. This is biblical exposition on perfect display in the teaching of Jesus.

#### **Sermon Evaluations**

Following the four sermons on expository preaching four pastors served as a team of advisers to give verbal feedback on each sermon. I gave each of them the DVD, a

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<sup>3</sup>See Appendix 4 for the sermon outline.

<sup>4</sup>See Appendix 4 for the sermon outline.

sermon outline, and a sermon evaluation form (a copy of the sermon evaluation form may be found in Appendix 3).

Each sermon debrief with the pastors lasted approximately thirty to forty minutes. The evaluation forms were returned with comments and feedback, which discussed strengths and weaknesses. The discussion included questions related to the exposition, illustrations, outline, presentation, stage presence, and other details of the presentation.

### **The Pre-class Questionnaire**

There was also an evaluation within the seminar portion of this project. A questionnaire compiled of twenty-five questions was presented before the seminar started. The questionnaire was recorded on a 10-point Likert scale (a copy of the Pre- and post-seminar questionnaire can be found in Appendix 4).

The purpose of the questionnaire was to measure the students' comprehension and appreciation of expository preaching. On the first day of class, September 18, the pre-class questionnaire was administered. I asked everyone to answer the questions exactly how they felt, not how I wanted them to answer.

The class began with eleven men. The first twenty minutes of class were devoted to faithfully filling out the survey. Everyone finished without needing more time.

### **Description of the Preaching Classes**

The format of this class was instructional in method, yet devotional in application. Throughout the semester, we used the Haddon Robinson's book *Biblical*

*Preaching* to form the basic teaching format of the class.<sup>5</sup> I bought a copy of this book for everyone who attended the class and encouraged them to read the appropriate chapter before they arrived, because we would use the book as a syllabus of topics for our teaching time.

*Biblical Preaching* includes ten steps to prepare a sermon. We used these ten steps as the main path and format for each lesson. We reviewed these steps every week we met. For two examples of these ten lessons, please see Appendix 8 and 9.

We used Proverbs 5 as a study passage for each lecture. We applied the weekly principals to this passage and the students gained hands on experience working with one passage over the course of ten weeks. The following is a description of each lecture:

## **Lecture 1**

September 18 marked the first week of the expository preaching class at Kindred University, the educational ministry of Kindred Community Church. Eleven men attended the first day. Twenty minutes were spent completing the pre-class survey. Several items were distributed: Haddon Robinson's book, binders with notes for each session, and a handout listing the ten steps to preparing a sermon.

The first week was concerned with laying the foundation by defining expository preaching (as it relates to other forms of preaching) and proving its superiority. We spent time discussing how each passage has a subject or big idea. The session concluded with each student pairing into groups to discover the subject of a given passage, practicing the art of subjects and compliments.

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<sup>5</sup>Haddon Robinson, *Biblical Preaching*, 2<sup>nd</sup> ed. (Grand Rapids: Baker Academic, 2001).

## **Lecture 2**

September 25 added two more students to the preaching class. The additional students took the survey and we began the class.

Lecture 2 was about the expositor's preparation. We discussed aspects of philosophy, prayer, purity, and the Spirit's power. This lecture emphasized prayer and purity. We spent much time discussing the role of the Holy Spirit in preaching. It was explained that without the Holy Spirit empowering the preacher for the work of the ministry one should never step into the pulpit and the corresponding truth, that when we seek to serve the Lord he promises his powerful presence.

## **Lecture 3**

On October 2, the actual process of developing a sermon began. We looked at the first two steps on which every expositor should focus: selecting the text and studying the text.

We began with a crash course in basic hermeneutics, introducing principles of observation, interpretation, and application. We first applied this process to Acts 1:8, then our passage in Proverbs 5. The group was challenged to find the big idea for each passage given. Several passages were passed out to practice finding the subjects and compliments.

## **Lecture 4**

On October 9, we began the third step, outlining the passage. The hope was that by the end of the class a student could discover the exegetical subject and compliment for the passage they were given. The first style of outlining showed was the

mechanical outline. This outline was developed based on the structural markers in the text.

The second style of outline we discussed was the exegetical outline. We outlined Proverbs 5 throughout the course of the evening and applied the principles learned.

## **Lecture 5**

On October 16, the group met for the fifth session to discuss step four in preparing a sermon, developmental questions. These questions ask, “What does it mean?,” “Is it true?,” and “What difference does it make?”

Here the students were trained in the art of doublethink, which is thinking about how the audience might need further clarification or convincing. Developmental question development is the key that many preachers often miss. We applied these developmental questions to Proverbs 5 and left the class with many examples.

## **Lecture 6**

On October 23, we completed the fifth step in the process, formulating a homiletical proposition. We went through many passages discussing and formulating propositions, along with the class passage, Proverbs 5.

In this session, we had time to move to the sixth step of the process, determining the subject. The students were encouraged to always ask, “What am I trying to do to these people?” and “What is God’s heart that these people understand from this passage?” We worked on Proverbs 5 and many purposes were discovered.

## **Lecture 7**

On October 30, we began step 7, shaping the sermon. In this lesson, I showed the examples in Robinson's book of sermon patterns the students could use: (1) an idea to be explained, (2) a proposition to be proved, (3) a principle to be applied, (4) a subject to be completed, and (5) a story to be told. In their groups, the students tried to discover which shape seemed to be the best fit for Proverbs 5. For Proverbs 5, the best pattern was "a principle to be applied."

## **Lecture 8**

On November 6, we studied the eighth step to expository preaching, outlining the sermon. For this lecture we studied the purpose of outlining and how to create an outline for any given text. We outlined Proverbs 5:1-23. During the outlining, an emphasis was given to make the outline points simple (memorable) and application. The idea was to create something memorable rather than using exegetical language. There are four example points for Proverbs 5:1-23: (1) Be cautious (vv. 1-6), (2) be critical (vv. 7-14), (3) be content (vv. 15-20), and (4) be convicted (vv. 21-23).

On November 6, we continued with the ninth step for creating a sermon, by working to fill in the sermon. There are six keys for filling in the sermon: (1) restatement, (2) explanation and definition, (3) factual information, (4) quotations, (5) narration, and (6) illustrations. During our time we finished the sermon material for Proverbs 5.

## **Lecture 9**

On November 13, the class was introduced to the tenth step of preparing a sermon, the introduction and conclusion. In this lecture, we looked at ways to capture the

attention of the audience. The key ingredients of a good introduction were explained as follows: (1) develop a strong opening image, (2) develop the need, (3) present the homiletical proposition, (4) deliver the Scripture, and (5) give a preview of the main points.

We watched a few videos of introductions done well. The group consensus was positive on how important it is to capture the attention of the audience within the first ten seconds of preaching. The group discussed how important it is to be creative in the use of introductions and conclusions. We then used our class passage (Proverbs 5) and made an introduction and conclusion. By lecture nine, we had a fully formed sermon based on Proverbs 5.

## **Lecture 10**

On November 20, we held an extended three-hour class. We listened to every student's sermon on a previously assigned passage, which they had preached and recorded to DVD. Each sermon was twelve minutes long, on a passage given to them three weeks earlier.

While the sermons were being played, we handed out preaching critique forms to every person and for every preacher to be critiqued. As sermons were watched, the class evaluated. All preaching response forms were given to each preacher as an aid to improve their own abilities. A copy of the sermon evaluation form can be found in Appendix 3.

### **The Post-Seminar Questionnaire Administered**

On the last day of the seminar, November 20, 2013, the post-class questionnaire was administered. The class previously took the same questionnaire on week one of the seminar. The purpose of taking the same test again was to evaluate the change in values that occurred within the class of students. Comparing the pre-class and post-class test results showed the change in that took place in the learner and will be discussed in chapter five. The post-seminar evaluation form may be found in Appendix 4.

### **Summary**

To summarize the project, there are four parts that were used to enhance the understanding of expository preaching at Kindred Community Church. First, a Sunday series on the necessity of training men in expository preaching was taught to educate the church on the vital nature of expository preaching. Second, a Wednesday class was offered to young men to grow in the art of expository preaching. Third, a curriculum was taken from Haddon Robinson's Book *Expository Preaching* as a guide for ten steps and lessons on how to produce expository preaching. Fourth, surveys were given at the beginning and end of the expository preaching class to evaluate the effectiveness of the seminar class.

The process and preparation was engaging and exciting. As the students participated in the class, they became hungry for more knowledge on the subject of expository preaching. Many have sought out books and resources to continue their study. Several have asked to begin meeting on a weekly basis for further training. Each of these aspects of the project has enriched Kindred Community Church with a much deeper value for expository preaching within the hearts of our people.



## CHAPTER 5

### EVALUATION OF THE RESEARCH

The purpose of this ministry project was to develop potential preachers (high school seniors and college-age young adults) at Kindred Community Church, Anaheim Hills, California in the basics of expository preaching.

This project had five major goals, which provided the criteria by which to evaluate the success of this project. My first goal was that the group of students and potential preachers understand the need and necessity of expository preaching as the only form of biblical preaching. The second goal was that these students would understand expository preaching as a glorious calling and high privilege. The third goal was that each student would know and follow the procedures outlined in this course to prepare an expository sermon. The fourth goal was to grow in the ability to illustrate biblical truths.

The research began Friday, February 1, 2013, and concluded on Wednesday, November 20, 2013. The following is an examination of the research and the data collected throughout the process.

#### **Analysis of Research Data**

In conclusion of this project, three sets of data were analyzed. The first set of data comes from the pastoral staff and their observation of four sermons I preached at Kindred. These sermons were used to emphasize the need and nature of expository

preaching and to display my own methodical exposition and growth in illustration.

Within this data each pastor evaluated my expository preaching skills and many other criteria related to the presentation of the text. The results of each pastor's evaluation can be viewed in Appendix 5.

The second set of measurable data is an evaluation of the expository preaching seminar. At the beginning and end of the seminar, a test was administered to gauge the before and after student values for expository preaching. This was extremely useful to account for the growth and learning that took place tangibly in each student.

A third set of data also comes from the expository preaching seminar. Included with the twenty-five questions on the nature of expository preaching was a subjective question and answer questionnaire. This generic question and answer on the nature of expository preaching was administered and students answered to their best knowledge. This third set of data was analyzed to draw conclusions on the success or failure of the expository preaching seminar with more subjective results. Pre-seminar and post-seminar questionnaires containing the essay questions may be found in Appendix 4.

Throughout the class eleven students participated. However, one had to drop out and two others missed the majority of the class. Therefore, we will examine the eight students who made all eleven lectures. A list of the students who fully or partially participated in the class and evaluation may be seen in Appendix 9.

### **Sermon Evaluations**

**Sermon 1.** Sermon 1 went well. I was well prepared for the occasion and it flowed out of something I am extremely passionate about, expository preaching.

My biggest critique came from Doug MacAllester. He felt that my image “mission impossible,” was a little confused. He could not understand if that phrase, “Mission Impossible” was a comparison to how we feel about the task of preaching or a contrast to the possibility of the expository preaching mission we have been given. Overall, he thought that the sermon was excellent. Dave Doyle gave encouraging comments and focused in on the application, “Are you known as a man of the Book?” He said, “This was a good encouragement to trust and use Scripture, not programs or people as your means of church revival.” Overall the evaluators were extremely helpful in their critiques and encouragements.

Since illustrating was a specific focus of this study we spent much time discussing my use of illustrations. Philip De Courcy was especially helpful in pointing out when illustrations fit and when they did not. Dave Doyle enjoyed the use of uncommon words that emoted images, such as “rope-a-dope.” He explained that small visual words add color to the sermon and was an important contribution. The average score for sermon one in illustration portion of the evaluation form was nine out of ten. Each pastor commented that the sermon was true to the text and they believe it accomplished the task of getting the point of the text. The average score of this sermon was 9.5 percent.

**Sermon 2.** In sermon 2 I opened with a video of asking people in the community what a pastor should be. Many answers were given, few being biblical. Matt Thomas describes that video image as “powerful, showing the confusion surrounding this topic.” Doug McAllester also noted that the illustrations were engaging, especially the one of David Livingston abandoning all books but the Bible in his journey through

Africa. Overall the team gave me a 9.25 on my illustrations. Dave Doyle said that putting the illustration at the beginning really solidified the theme in his mind before I said a word. Each pastor commented that the sermon was true to the text and they believe it accomplished the task of getting the point of the text. The average score of this sermon was 9.75 percent.

**Sermon 3.** In sermon 3 Dave Doyle especially enjoyed the *Lord of the Rings* connection I used. He said that in preaching 2 Timothy 3:16-4:5 the benefit was connecting this ancient text to an image within our culture today. Doug MacAllester enjoyed that I brought a prop to the pulpit (Fred Craddock's book *As One Without Authority*).<sup>1</sup> He enjoyed hearing my story about reading the book and being so frustrated as I read it. It gave him a personal connection, he having the same experience. Of 10 possible points, I received all 9's and 10's. These were my best marks yet on illustrations. Each pastor commented that the sermon was true to the text and they believe it accomplished the task of getting the point of the text. The average score of this sermon was 9.25 percent.

**Sermon 4.** The fourth sermon was related to being a Great Commission church from Matthew 28:16-20. As the concluding sermon, the staff was especially active in participation and discussion. De Courcy praised me saying that the delivery was "well presented and had a good use of my hands." He gave a few corrections on small things like putting my hands in my pockets. However, his main encouragement came in the form of my illustrations. He said the illustrations used were, "historical, personal, and life

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<sup>1</sup>Fred Craddock, *As One without Authority*, rev. ed. (St. Louis: Chalice, 2001).

practical.” Dave Doyle said that this was the best sermon he had ever heard me preach. Matt Thomas appreciated a full-orbed view of discipleship to the parents he is teaching. Overall the feedback was positive. Doug MacAllester gave some very pointed help this week on illustrating. He explained that I needed to be more careful with my use of personal illustrations. He explained that the danger is to preach my success and make people think that I am above failure and the listener might discount my message because I am preaching myself. He also pointed out that I closed on a failure image of someone not living out the Great Commission. He would rather have me end on a note of victory, the mentality of “I can do this.” These were all great remarks that will help me become a much better illustrator.

Each pastor commented that the sermon was true to the text and they believe it accomplished the task of getting the point of the text. The average score of this sermon was 9.5 out of 10.

**Conclusions.** The sermons all scored an average of between nine and ten of ten points. The illustration section scored the same results and the pastors were pleasantly pleased with the presentation of the sermon truth.

My peer pastors’ comments were very helpful from week to week. My biggest area of growth would be my hand gestures. When I present or illustrate, I need to strike a balance between putting my hands in my pockets and not moving my hands too much. Both of these issues are continual struggles.

Overall, the discussion showed an improvement in my preaching, especially in the area of illustrations. Before this project I hardly ever used illustrations and only focused on the text. However, in this study I have seen the need of connecting with my

audience and the corresponding result of learning that takes place by means of the right illustration. I was especially thankful for Pastor Philip's helpful hint on using illustrations that promote the purpose of the sermon without detracting. He explained that illustrating is an art that not many do well. He encouraged me to strike a balance between personal, historical, and real life application. They all gave encouragement and tips on what to change and they were extremely beneficial.

### **Data from the Pre and Post-Seminar Questionnaire**

Eleven students were originally signed up for the expository preaching seminar. Only eight finished the class, having attended all of the classes. One student had to drop out due to constraints with his college workload. Two other students were inconsistent and missed more classes than they attended. These three students with low attendance were not examined in the course assessing the data. For a list of the eleven total students and the eight being evaluated, please see Appendix 10.

**The results.** The results of the post seminar testing were astonishing. The class as a whole improved in every category in question. In tables A5 through A30 the results for each question can be seen, along with the table on A30, showing the cumulative growth within the entire class, averaging every question. The seminar was an incredible success.

The average improvement from the student's understanding of expository preaching was 22.57 percent. The survey showed that every preacher grew in his appreciation for expository preaching and not one person regressed. Looking back, this was a very teachable class. No one held on to or became entrenched in a positive view of

topical preaching. Every person moved in the right direction towards the supremacy of expository preaching.

On the extremes, the smallest amount of change, within the 25 questions, was seen in question number 2, “I learn more from topical preaching than expository preaching.” The post seminar test was answered with an average of 6.875 percent out of 10 (disagree). This change was a 0.25 percent difference from the pretest results 6.625 percent. Though this was a small change, it was the smallest of all and still represented a positive shift towards expository preaching. We could interpret this small change due to a weaker question. There are some topical sermons that are quite informative. This may have been a poor question. However, there was still an increase towards a greater value of expository preaching.

On the other extreme, the greatest change was in question 14, “Topical and expository preaching all sound the same to me.” Between pre-seminar questionnaire and post-seminar questionnaire there was a 43.75 percent shift to value expository preaching over topical.

The results were overwhelmingly positive. From these results an overall 22.57 percent change in value took place after the classwork, the reading, and training in how to handle the scriptures. These students were sealed in their resolve for expository preaching and others saw the art of expository preaching with a new love and passion.

### **Subjective Data from the Questionnaire**

The final data examined within the post-survey “were” the subjective questions. The post-survey questions were comprised of six questions meant to show the

value change within the answers to the questions. Notice several whose answers changed in some regard.

For the question, “What do you value in good preaching?,” one student (Chris D.) first answered, “[I value] enthusiasm in the presentation, knowledge of surrounding passages, and knowledge of the original languages.” After taking the twelve-lesson class he changed his answer to “I value a preacher who can rightly convey the meaning and emphasis of a passage, showing how to apply what the message of a text is stating.” Chris became less concerned with side issues (of legitimate importance) and more concerned with the principal issue of preaching, getting the point of the text (conveying and applying authorial intent).

For the same question Mitch first answered, “[I value] humility and practical applications.” After the class he answered, “[I value] that the preaching is actually preaching what God has said.” In both of these students we see a shift from side issues helpful to the preacher to the central need for preaching, to be a herald for the message of God.

Question 4 asked, “Do you feel confident to prepare a lesson right now?” Before the class the answers were: “Barely,” “a little bit,” “need to grow,” “not really,” “somewhat,” “not really,” “a little,” and “no.” After the class they answered: “Yes,” “better,” “more so,” “yes,” “absolutely,” “with God’s grace,” and “yes.” Over the course of the class the confidence to prepare a lesson grew in every participant surveyed.

In the same vein of the thought, question 5 asked, “How would you rate your Bible study skills right now?” Before the class, they all answered with one-word answers



such as, “Okay, fair, decent, etc.” After the class they all improved with their answers: “much better, growing, improved, etc.”

In every category there was growth. While their confidence was much stronger in the post-class questionnaire, so was their knowledge of the points and process of expository preaching. They were able to list components of expository preaching that none of them had ever heard before this class. They listed things such as “authorial intent,” “find the subject and compliment,” “heralding as the role of the preacher,” “diagraming,” “DQ questions,” “application,” “purity,” “prayer,” etc.

Overall, every student showed improvement in both confidence and knowledge of the components of preparing to preach. After examining the pre-course questionnaire and post-course questionnaire, it became obvious that those who completed the class grew in their knowledge, ability, and love for expository preaching.

### **Evaluation of Research Goals**

My first goal was that the group of students and potential preachers understand the need and necessity of expository preaching as the only form of biblical preaching. Through the preaching series on expository preaching, the students were first exposed to the concept that there is a means of preaching that glorifies God. After hearing the sermons they attended the class to go deeper, showing acceptance or curiosity at that concept. These men were so convinced of the supremacy of expository preaching that they wanted to learn to accomplish this work by attending the class. According to the data this goal was accomplished (see Appendix 6).

The second goal was that these students would understand expository preaching as a glorious calling and high privilege. Along with the conversations after

class, the test results show an overwhelming result that the students grew in their understanding and love for expository preaching. There was not even one student who disagreed with the principles taught. Undoubtedly, each student left with a sense of the high calling to preach and the desire to take it seriously.

The third goal was that each student would know and follow the procedures outlined in this course to prepare an expository sermon. Each student applied the new learned skill in class. As each sermon was preached, the class reviewed each preacher and it became obvious that the students were using the process from class. One student had trouble adding illustrations to his sermon. However, the majority of all were faithful to outline the text and discern the proposition and thereby follow the format present in this class.

The fourth goal was to grow in my ability to illustrate biblical truths. The feedback on the whole was positive. Each pastor was encouraged by the sermon they viewed. They encouraged my work thus far and encouraged me to continue working to become a better illustrator and preacher of God's message.

### **Strengths and Weaknesses**

#### **Strengths**

The quality of students who participated was the first great strength of this project. I was delighted to see the results of the class in their sermons. No student ignored the method of exposition. While some students displayed sermons better than others, every student was faithful to the text they were assigned. There were no "springboard preachers" or topical lessons. Every student was engaged. The main reason for the amount of quality students was due to preselecting the core of the class. In hindsight, this

was extremely wise (1) because as pastors we should see the Spirit drawing men into ministry, and (2) because the ones being drawn into ministry will also be more committed to learn and grow in this area.

The second strength was the development of a curriculum from Haddon Robinson's book, *Biblical Preaching*. With such a great book on preaching there was no need to develop my own curriculum when someone much wiser has already done so. While the curriculum was instrumental, I added several other resources from my time at Dallas Theological Seminary and other tools developed in the Doctor of Ministry program during my time at The Southern Baptist Theological Seminary. I plan to use this curriculum every year I am in ministry with a student core. All of my lectures were recorded and are available from Kindred University. However, I plan to use this in the future in our church's education ministry and also around the world. I have already used this material to train pastors in Ndola, Zambia and Oaxaca, Mexico. In Oaxaca I trained thirty pastors in expository preaching and in Africa I trained one hundred and twenty five pastors. This material will be used throughout my life in pastoral ministry to train young men to preach the gospel.

Another strength of the class was the participation. Though the average age of those attending the class was twenty-four, they were active in dialogue throughout the class. The discussions we had were all helpful to the topics at hand.

The final strength was a confirmation of my desire to disciple young preachers. Many of these young men have a desire to preach. However, they had no tools of the trade. It was so rewarding to sit with them and show them how to diagram a sentence, or

work through a pericope, looking for subjects and compliments. In short this confirmed in my heart a desire to preach and train preachers.

### **Weaknesses**

The short period of time the seminar was done in was the greatest weakness. In truth, the topic of preaching is generally covered at the seminary level in sixteen weeks, meeting several times during one week. We did twelve sessions in ten weeks, along with four sermons on expository preaching. While it did seem constrained for time, it was a “crash course” in expository preaching. For those who do feel called to preaching it will only whet their appetite to read and learn more. One student informed me that he has started *Biblical Sermons* by Haddon Robinson as a follow up to the class. While this class has served as an exposure, the next time I do it we will spread it out over four months.

A final weakness of the project was a missing demographic in my survey. I should have added a few members of the congregation to join the pastoral staff and received their input on my four sermons as well. While the downside is that this demographic would most likely be easier on my preaching than the pastoral staff, the missing element would be insight. They would have given insight as to the mind of the average church attender. The more voices the better.

### **Conclusions**

While this work at The Southern Baptist Theological Seminary has been long, stressful, and tiring, I feel a deep sense of reward in the teaching of this class and applying the things I have learned to my own home church. The seminar was a joy to teach.

I recently sat with my pastoral staff and reviewed the results of the class, how these men grew in their valuation for expository preaching and ability to exposit God's Word. We all praised God for the change that occurred in their life. It was a strengthening of our church in that our people now value expository preaching to a greater degree and also desire to become expositors themselves.

I have faith that many of them will go on for more training, perhaps two young men will even go on to seminary at Southern through the online program. I take great joy in that some will actually move ahead to become pastors who now build their ministry on the bedrock foundation of preaching the Word. There is nothing as fulfilling in my life as seeing young men rise up with a joyful desire to preach the Word and get the point of the text.

This research has been such a blessing to my own personal growth. It has solidified my own conviction that expository preaching is the best means to grow a church in God's Word.

My hope is that my local church has been built up with a long lasting effect through all the students who will go on to preach the Word in Anaheim Hills and throughout the world. Lastly, I hope that this research would be useful to other pastors and churches throughout the future in church history, to train up expositors that faithfully preach the Word.

## APPENDIX 1

### WELCOME EMAIL

Dear Student:

Thank you for your interest in Kindred University's Expository Preaching class. As mentioned Sunday morning, this is a free class and will begin September 18<sup>th</sup>.

This seminar is for anyone who would like to know more about how to preach and exposit God's Word. We will meet every Wednesday night from 7-8:30pm, from September 18<sup>th</sup> until November 20<sup>th</sup>.

We will use Haddon Robinson's book, *Biblical Preaching*, as a textbook. You will also have some assignments expected of you. Please see the syllabus attached to this email.

If you have any questions, please email me back. I'm thankful for each of you and looking forward to opening God's Word with you.

In Christ,

Matt Shackelford

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## The Basics of Expository Preaching Syllabus – PM103

### **September 18** – *Introduction to Expository Preaching.*

In this session we will define expository preaching, give it a definition, and prove its mandate through biblical texts and church history.

### **September 25** – *Preparing to Preach.*

This session will examine the preacher's preparation including his prayer life, philosophy, purity, and power. (Robinson, Chapters 1-2).

### **October 2** – *Selecting and Studying the Passage.*

This session will examine how to select a biblical text to preach and the method to study that text. (Robinson, Chapter 3).

### **October 9** – *Outlining the Text.*

This session examines how to take a biblical text and form an outline to reveal the exegetical structure. (Robinson, Chapter 4).

### **October 16** – *Developmental Questions.*

In this session we will subject the exegetical ideal to developmental questions in order to bridge the gap between listener and the exegetical idea.

### **October 23** – *Proposition and Purpose.*

This session will examine how to form a homiletical proposition and the purpose of the sermon. (Robinson, Chapter 5).

### **October 30** – *Accomplishing the Purpose.*

This session will examine how to structure the sermon to accomplish your purpose. (Robinson, Chapter 6).

### **November 6** – *Outlining the Sermon and Filling the Sermon Outline.*

This session will show how to outline the sermon. We will also show eight ways to fill in the sermon outline. (Robinson, Chapters 7).

### **November 13** – *Intros and Conclusions.*

This session will show how to preparing the introduction and conclusion. (Robinson, Chapters 8-10).

### **November 20** – *Sermon Evaluations.*

Here we will be listening to and evaluating student sermons.

## APPENDIX 2

### SERMON OUTLINES AND PROPOSITIONS

**Sermon 1:** Nehemiah 8:1-8—“Revival: Mission Possible.”

**Proposition:** Revival is only possible when God’s preachers emphasize God’s word in their personal lives and ministry.

Revival requires preachers...

**1. Devoted to the Word. (Ezra 7:10).**

- A. To know it
- B. To live it
- C. To teach it

**2. Directed by the Word (Nehemiah 8:1-8)**

- A. Known as a man of the Book (vv. 1-2).
- B. Reading the Word to the congregation (v. 3).
- C. Treat the Word as high and important (vv. 4-5).
- D. Give the sense to the congregation (vv. 7-8).

**3. Dependent on the Results of the Word (Nehemiah 8:1-)**

- A. A new longing for the Word (vv. 1-3).
- B. A new listening to the Word (v. 3).
- C. A new honoring of the Word (vv. 5).
- D. A new renewed heart for genuine worship (v. 6).
- E. A new obedience to the Word (vv. 13-18).



**Sermon 2:** 1 Tim 4:13-16; 2 Tim 2:1-2 - “Excelling in Excellence”

**Proposition:** Pastors must excel in what is excellent. While many pastors today excel in many things, only a few things are required. The excellent pastor emphasizes the Bible, practices his calling, is immersed in his ministry, is growing, and makes disciples.

Excellent pastors are:

- 1. Bible-based (v. 13).**
  - A. They read Scripture to the flock.
  - B. They command the church to obey Scripture.
  - C. They explain Scripture.
- 2. Exercising their spiritual gift (v. 14).**
- 3. Absorbed in ministry (v. 15a).**
- 4. Progressing in spiritual growth (vv. 15b-16).**
- 5. Training other men to pass on the torch (2 Tim 2:1-2).**

**Sermon 3:** 2 Tim 3:16-4:6 - “Why Preaching?”

**Proposition:** Why should pastors today preach sermons? The Word of God should be preached because of Scripture’s value, the preacher’s accountability to God, the opposition increasing, and the Church’s need for sober preachers.

- 1. Scripture’s Value. (3:16-17)**
  - A. It is inspired by God.
  - B. It is profitable for saving, training, and equipping.
    - It is able to save.
    - It is able to teach.
    - It is able to reprove.
    - It is able to correct.
    - It is able to train in righteousness.
    - It is able to equip for every good work.
- 2. The preacher’s accountability to God. (4:1)**
- 3. The opposition will increase. (4:3-4)**
- 4. The Church’s need for sober ministers. (4:5)**

**Sermon 4:** Matthew 28:16-20 - “Disciples make Disciples.”

**Proposition:** The mission of the church is to make disciples.

How to make disciples:

- 1. Be available (v. 16).**
- 2. Be worshipful (vv. 17-18a).**
- 3. Be submissive (v. 18b).**
- 4. Be obedient (vv. 19-20a).**
  - A. Making requires going.
  - B. Making requires baptizing.
  - C. Making requires teaching (Luke 24:27).

## APPENDIX 3

### SERMON EVALUATION FORM

Preacher's Name: \_\_\_\_\_

Evaluator's Name: \_\_\_\_\_

Date: \_\_\_\_\_ Place Preached: \_\_\_\_\_

Biblical Text Preached: \_\_\_\_\_

---

#### Rating Scale

**1            2            3            4            5            6            7            8            9            10**

-----  
**Needs  
Improvement**

**Good**

**Excellent**

*The Preacher and His Delivery*

---

Posture

---

Clothing and Appearance

---

Eye contact and facial expressions

---

Mannerisms

---

Gestures

---

Voice

**Rating Scale**

**1            2            3            4            5            6            7            8            9            10**

---

**Needs  
Improvement**

**Good**

**Excellent**

---

*The Message and Its Content*

---

Introduction

---

Exposition/Central Proposition

---

Illustrations

---

Relevance & Application

---

Exhortation

---

Conclusion

---

Summary Comments & Observations

### Peer Evaluation for Week 10

Please circle an appropriate answer and add helpful notes as needed.

1. Would you consider the sermon expository in nature? ..... Yes or No
2. Did the preacher find the exegetical idea? ..... Yes or No
3. Can you tell that the preacher used developmental questions in preparing the sermon? ..... Yes or No
4. Was sermon well outlined? ..... Yes or No
5. Did the sermon flow from introduction to conclusion? ..... Yes or No
6. Was the purpose of this sermon clear? ..... Yes or No
7. Was the sermon memorable? ..... Yes or No
8. Can you tell that the preacher adequately studied the passage? ..... Yes or No
9. Was the sermon appropriate? ..... Yes or No
10. Were the illustrations helpful? ..... Yes or No

- What most pleased about the sermon?
- What most displeased about the sermon?
- What seemed to be the points of greatest difficulty in the delivery for the preacher of the message?
- Is there anything else that might be beneficial for the preacher? Other points of help? Encouragements?

## APPENDIX 4

### QUESTIONNAIRE: PRE- AND POST-SEMINARS



## Preaching Survey for Kindred University Research Instruments

### *Pre- and Post-seminar Questionnaire*

**Agreement to Participate:** The research in which you are about to participate is designed to evaluate the level of understanding you have as we begin and finish our classes. This research is being conducted by Matthew S. Shackelford for purposes of obtaining research for his project dissertation addressing the training up of men to preach the basics of expository preaching in the local church. In this research you will answer questions about your understanding in the nature of scriptures, your calling and information relating to expository preaching. Any information you provide will be held confidential, and at no time will your name be reported, or your name identified with your responses. *Participation in this study will be entirely voluntary and you are free to withdraw at any time.*

**Instructions:** Answer every question as honestly as you can. Do your best and do not leave any question unanswered. Circle or fill in the appropriate response.

**1. What is your full name?**

\_\_\_\_\_

**2. How old are you?**    12-18                      19-29                      30-39                      40-60                      Over 60

**3. Are you a member of Kindred Community Church?** Yes No Considering Joining

**4. If you answered yes, how long have you been a member?** 0-1    2-3    4-5    5+

**5. How long have you been saved?** Not Confident in my Salvation    0-5 yrs    6-15 yrs    16-25 yrs    26+ yrs

6. How often do you attend church services each week? 1 times    2 times    3 times

7. Check the following that relates to the education that you have completed:

- ☐ Doctoral Degree
- ☐ Graduate/Master's/professional degree
- ☐ Associates degree
- ☐ Some college or technical school
- ☐ Finished High School
- ☐ Some High School

8. Do you feel a calling to ministry?    Yes    No

9. Have you ever preached?    Yes    No

10. Circle the Majority of your preaching:    Topical    Expository    Other \_\_\_\_\_

Preaching Survey: Please circle the appropriate numbered response.

1. Expository Preaching is the type of preaching that develops the sermon points directly from the main point of a particular passage of Scripture.

1	2	3	4	5	6	7	8	9	10
Strongly Agree		Agree		Uncertain		Disagree		Strongly Disagree	

2. I learn more from topical preaching than expository preaching.

1	2	3	4	5	6	7	8	9	10
Strongly Agree		Agree		Uncertain		Disagree		Strongly Disagree	

3. Expository preaching is not interested in the details of a passage (words, grammar, literary genre, context, etc.)

1	2	3	4	5	6	7	8	9	10
Strongly Agree		Agree		Uncertain		Disagree		Strongly Disagree	

4. It does not matter what type of preaching the pastor uses, as long as he preaches from the Bible or uses the Bible for references.

1	2	3	4	5	6	7	8	9	10
Strongly Agree		Agree		Uncertain		Disagree		Strongly Disagree	

**5. In expository preaching, the preacher could preach a few verses or an entire book in one setting. The main concern of expository preaching is whether the author's intended meaning of the selected passage is conveyed.**

1	2	3	4	5	6	7	8	9	10
Strongly Agree		Agree		Uncertain		Disagree		Strongly Disagree	

**6. Expository preaching requires more work from the pastor.**

1	2	3	4	5	6	7	8	9	10
Strongly Agree		Agree		Uncertain		Disagree		Strongly Disagree	

**7. Expository preaching shows that the preacher has a high view of Scripture.**

1	2	3	4	5	6	7	8	9	10
Strongly Agree		Agree		Uncertain		Disagree		Strongly Disagree	

**8. Expository preaching does not concern itself with cultural relevance or application.**

1	2	3	4	5	6	7	8	9	10
Strongly Agree		Agree		Uncertain		Disagree		Strongly Disagree	

**9. Preachers believing that every word in Scripture is inspired will most likely be topical preachers.**

1	2	3	4	5	6	7	8	9	10
Strongly Agree		Agree		Uncertain		Disagree		Strongly Disagree	

**10. Topical preaching is better at helping the congregation know the Bible.**

1	2	3	4	5	6	7	8	9	10
Strongly Agree		Agree		Uncertain		Disagree		Strongly Disagree	

**11. Topical sermons are more enjoyable than expository preaching.**

1	2	3	4	5	6	7	8	9	10
Strongly Agree		Agree		Uncertain		Disagree		Strongly Disagree	



**12. I enjoy hearing sermons that preach to my felt needs (money management, marriage, depression, etc.) more than sermons that go verse by verse through a book.**

1	2	3	4	5	6	7	8	9	10
Strongly Agree		Agree		Uncertain		Disagree		Strongly Disagree	

**13. Expository preaching explains a selected passage verse by verse.**

1	2	3	4	5	6	7	8	9	10
Strongly Agree		Agree		Uncertain		Disagree		Strongly Disagree	

**14. Topical and expository preaching all sound the same to me.**

1	2	3	4	5	6	7	8	9	10
Strongly Agree		Agree		Uncertain		Disagree		Strongly Disagree	

**15. The main goal of expository preaching is to show the original author's (God and the human writer) intended meaning of a particular passage.**

1	2	3	4	5	6	7	8	9	10
Strongly Agree		Agree		Uncertain		Disagree		Strongly Disagree	

**16. In expository preaching the preacher compiles verses from throughout the Bible, rather than focusing on a single passage.**

1	2	3	4	5	6	7	8	9	10
Strongly Agree		Agree		Uncertain		Disagree		Strongly Disagree	

**17. I would rather listen to topical preaching over expository preaching.**

1	2	3	4	5	6	7	8	9	10
Strongly Agree		Agree		Uncertain		Disagree		Strongly Disagree	

**18. Expository preaching increases the chances that the preacher will preach passages that are difficult or neglected.**

1	2	3	4	5	6	7	8	9	10
Strongly Agree		Agree		Uncertain		Disagree		Strongly Disagree	

**19. Expository preaching does not concern itself with the context of a passage.**

1	2	3	4	5	6	7	8	9	10
Strongly Agree		Agree		Uncertain		Disagree		Strongly Disagree	

**20. The nature of expository preaching helps prevent the preacher from imposing outside thoughts onto the text.**

1	2	3	4	5	6	7	8	9	10
Strongly Agree		Agree		Uncertain		Disagree		Strongly Disagree	

**21. Topical preaching is the best form of preaching, because the preacher can choose passages his people need to hear.**

1	2	3	4	5	6	7	8	9	10
Strongly Agree		Agree		Uncertain		Disagree		Strongly Disagree	

**22. The nature of expository preaching helps the preacher to be honest with his selected passage and convey its true meaning.**

1	2	3	4	5	6	7	8	9	10
Strongly Agree		Agree		Uncertain		Disagree		Strongly Disagree	

**23. Expository preaching assumes that the entire Bible is relevant and thus should be preached.**

1	2	3	4	5	6	7	8	9	10
Strongly Agree		Agree		Uncertain		Disagree		Strongly Disagree	

**24. Expository preaching is essential in the sanctification of every believer.**

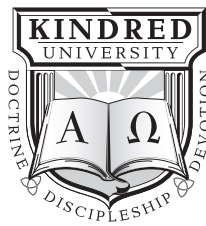
1	2	3	4	5	6	7	8	9	10
Strongly Agree		Agree		Uncertain		Disagree		Strongly Disagree	

**25. Expository preaching is not concerned with the surrounding context of the passage.**

1	2	3	4	5	6	7	8	9	10
Strongly Agree		Agree		Uncertain		Disagree		Strongly Disagree	

**Short Answer:**

- 1) What do you value in good preaching?
- 2) What is the preacher's role in preaching?
- 3) What is your method in preparing a sermon right now?
- 4) Do you feel confident to prepare a lesson right now?
- 5) How would you rank your Bible Study skills right now?
- 6) List some of the essential components for expository preaching:



## APPENDIX 5

### SERMON EVALUATIONS

Table A1. Preaching response form: Sermon 1: Nehemiah 8:1-18

#### Delivery

Evaluator	Posture	Clothing & Appearance	Eye Contact & Facial Express	Mannerisms	Gestures	Voice
Matt Thomas	9	9	9	9	9	9
Dave Doyle	10	10	9	10	10	10
Philip De Courcy	9	9	8	9	9	9
Doug McAlester	10	10	8	9	9	9

#### Content

Evaluator	Intro	Exposition/ CP	Illustration	Relevance & App	Exhort	Conclusion	Summary
Matt Thomas	9	9	9	9	9	9	9
Dave Doyle	9	10	9+	10	9+	9+	10
Philip De Courcy	9	9	9	8	9	9	9
Doug McAlester	8	9	9	9	9	9	10

Table A2. Preaching response form: Sermon 2: 2 Timothy 3:16-4:6

Delivery

Evaluator	Posture	Clothing & Appearance	Eye Contact & Facial Express	Mannerisms	Gestures	Voice
Matt Thomas	9	9	9	9	9	9
Dave Doyle	10	10	9	10	10	10
Philip De Courcy	10	9	8	9	10	9
Doug McAlester	10	10	8	9	9	9

Content

Evaluator	Intro	Exposition/ CP	Illustration	Relevance & App	Exhort	Conclusion	Summary
Matt Thomas	9	9	9	9	9	9	9
Dave Doyle	10	9.5	9.5	9.5	10	10	10
Philip De Courcy	10	9	9	9	9	9	10
Doug McAlester	10	9	9	10	10	10	10

Table A3. Preaching response form: Sermon 3: 2 Timothy 3:16-4:5

Delivery

Evaluator	Posture	Clothing & Appearance	Eye Contact & Facial Express	Mannerisms	Gestures	Voice
Matt Thomas	9	9	9	9	9	9
Dave Doyle	10	10	9	10	10	10
Philip De Courcy	10	9	8	9	9	9
Doug McAlester	10	10	8	9	9	9

### Content

Evaluator	Intro	Exposition/ CP	Illustration	Relevance & App	Exhort	Conclusion	Summary
Matt Thomas	9	9	10	9	9	9	9
Dave Doyle	10	10	10	10	10	10	10
Philip De Courcy	8	9	8	9	9	9	9
Doug McAlester	10	10	10	9	9	9	9

Table A4. Preaching response form: Sermon 4: Matthew 28:16-20

### Delivery

Evaluator	Posture	Clothing & Appearance	Eye Contact & Facial Express	Mannerisms	Gestures	Voice
Matt Thomas	9	9	9	9	9	9
Dave Doyle	10	10	10	9	9	10
Philip De Courcy	8-9	9	8	8	8	9
Doug McAlester	10	10	10	10	10	10

### Content

Evaluator	Intro	Exposition/ CP	Illustration	Relevance & App	Exhort	Conclusion	Summary
Matt Thomas	9	9	9	9	9	9	9
Dave Doyle	10	10	10	10	10	10	10
Philip De Courcy	9	8.5	8.5	8.5	8.5	8.5	9
Doug McAlester	10	10	7	10	8	8	9

## APPENDIX 6

### OBJECTIVE DATA FROM PRE- AND POST-SURVEYS

Table A5. Actual responses of focus group to question 1

The Desired Response is labeled with a red font.

Question 1: Expository Preaching is the type of preaching that develops the sermon points directly from the main point of a particular passage of Scripture.				
Pre-Test			Post-Test	
Possible Responses	Respondents	Percentage	Respondents	Percentage
Strongly Agree (1)	2	25%	7	87.5%
Strongly Agree (2)	2	25%	1	12.5%
Agree (3)	1	12.5%		
Agree (4)				
Uncertain - Agree (5)	3	37.5%		
Uncertain - Disagree (6)				
Disagree (7)				
Disagree (8)				
Strongly Disagree (9)				
Strongly Disagree (10)				
Averages	26/8= 3.25		9/8=1.125	
Conclusion: There was an average improvement of 21.25% towards the correct answer.				

Table A6. Actual responses of focus group to question 2

Question 2: I learn more from topical preaching than expository preaching.				
Pre-Test			Post-Test	
Possible Responses	Respondents	Percentage	Respondents	Percentage
Strongly Agree (1)				
Strongly Agree (2)				
Agree (3)				
Agree (4)				
Uncertain - Agree (5)	1	12.5%		
Uncertain - Disagree (6)	3	37.5%	2	25%
Disagree (7)	2	25%		
Disagree (8)	2	25%	3	37.5%
Strongly Disagree (9)			1	12.5%
Strongly Disagree (10)			1	12.5%
Averages	53/8= 6.625		55/8=6.875	
Conclusion: There was an average improvement of 2.5% towards the correct answer.				

Table A7. Actual responses of focus group to question 3

Question 3: Expository preaching is not interested in the details of a passage (words, grammar, literary genre, context, etc.)				
Pre-Test			Post-Test	
Possible Responses	Respondents	Percentage	Respondents	Percentage
Strongly Agree (1)				
Strongly Agree (2)				
Agree (3)				
Agree (4)				
Uncertain - Agree (5)	1	12.5%		
Uncertain - Disagree (6)	3	37.5%	1	12.5%
Disagree (7)	1	12.5%		
Disagree (8)				
Strongly Disagree (9)	2	25%	1	12.5%
Strongly Disagree (10)	2	25%	6	75%
Averages	68/8= 8.5		75/8=9.375	
Conclusion: There was an average improvement of 8.75% towards the correct answer.				



Table A8. Actual responses of focus group to question 4

Question 4: It does not matter what type of preaching the pastor uses, as long as he preaches from the Bible or uses the Bible for references.				
Pre-Test			Post-Test	
Possible Responses	Respondents	Percentage	Respondents	Percentage
Strongly Agree (1)				
Strongly Agree (2)	3	37.5%		
Agree (3)				
Agree (4)				
Uncertain - Agree (5)				
Uncertain - Disagree (6)				
Disagree (7)	3	37.5%	1	12.5%
Disagree (8)	2	25%	2	25%
Strongly Disagree (9)			1	12.5%
Strongly Disagree (10)			4	50%
Averages	43/8= 5.375		72/8=9	
Conclusion: There was an improvement of 37% towards the correct answer.				

Table A9. Actual responses of focus group to question 5

Question 5: In expository preaching, the preacher could preach a few verses or an entire book in one setting. The main concern of expository preaching is whether the author’s intended meaning of the selected passage is conveyed.				
Pre-Test			Post-Test	
Possible Responses	Respondents	Percentage	Respondents	Percentage
Strongly Agree (1)	2	25%	5	62.5%
Strongly Agree (2)	2	25%	2	25%
Agree (3)	1	12.5%		
Agree (4)				
Uncertain - Agree (5)	5	62.5%		
Uncertain - Disagree (6)				
Disagree (7)				
Disagree (8)			1	12.5%
Strongly Disagree (9)				
Strongly Disagree (10)				
Averages	34/8= 4.25		17/8=2.125	
Conclusion: There was an improvement of 21.25% towards the correct answer.				

Table A10. Actual responses of focus group to question 6

Question 6: Expository preaching requires more work from the pastor.				
Pre-Test			Post-Test	
Possible Responses	Respondents	Percentage	Respondents	Percentage
Strongly Agree (1)	1	12.5%	4	50%
Strongly Agree (2)	1	12.5%		
Agree (3)			2	25%
Agree (4)				
Uncertain - Agree (5)	2	25%	1	12.5%
Uncertain - Disagree (6)	4	50%		
Disagree (7)				
Disagree (8)				
Strongly Disagree (9)			1	12.5%
Strongly Disagree (10)				
Averages	37/8= 4.625		24/8=3	
Conclusion: There was an improvement of 16.25% towards the correct answer.				

Table A11. Actual responses of focus group to question 7

Question 7: Expository preaching shows that the preacher has a high view of Scripture.				
Pre-Test			Post-Test	
Possible Responses	Respondents	Percentage	Respondents	Percentage
Strongly Agree (1)	2	25%	5	62.5%
Strongly Agree (2)	1	12.5%		
Agree (3)			1	12.5%
Agree (4)	2	25%	1	12.5%
Uncertain - Agree (5)	3	37.5%	1	12.5%
Uncertain - Disagree (6)				
Disagree (7)				
Disagree (8)				
Strongly Disagree (9)				
Strongly Disagree (10)				
Averages	27/8= 3.375		17/8=2.125	
Conclusion: There was an improvement of 12.5% towards the correct answer.				

Table A12. Actual responses of focus group to question 8

Question 8: Expository preaching does not concern itself with cultural relevance or application.				
Pre-Test			Post-Test	
Possible Responses	Respondents	Percentage	Respondents	Percentage
Strongly Agree (1)			1	12.5%
Strongly Agree (2)				
Agree (3)				
Agree (4)	3	37.5%		
Uncertain - Agree (5)				
Uncertain - Disagree (6)				
Disagree (7)	2		1	12.5%
Disagree (8)				
Strongly Disagree (9)	1	12.5%	1	12.5%
Strongly Disagree (10)	2	25%	5	62.5%
Averages	55/8= 6.875		67/8=8.375	
Conclusion: There was an improvement of 15% towards the correct answer.				

Table A13. Actual responses of focus group to question 9

Question 9: Preachers believing that every word in Scripture is inspired will most likely be topical preachers.				
Pre-Test			Post-Test	
Possible Responses	Respondents	Percentage	Respondents	Percentage
Strongly Agree (1)				
Strongly Agree (2)				
Agree (3)				
Agree (4)				
Uncertain - Agree (5)	3	37.5%		
Uncertain - Disagree (6)			1	12.5%
Disagree (7)	3	37.5%		
Disagree (8)			1	12.5%
Strongly Disagree (9)			1	12.5%
Strongly Disagree (10)	2	25%	5	62.5%
Averages	56/8= 7		73/8=9.125	
Conclusion: There was an improvement of 21.25% towards the correct answer.				

Table A14. Actual responses of focus group to question 10

Question 10: Topical preaching is better at helping the congregation know the Bible.				
	Pre-Test		Post-Test	
Possible Responses	Respondents	Percentage	Respondents	Percentage
Strongly Agree (1)				
Strongly Agree (2)				
Agree (3)				
Agree (4)	1	12.5%		
Uncertain - Agree (5)	3	37.5%		
Uncertain - Disagree (6)				
Disagree (7)	2	25%	1	12.5%
Disagree (8)	1	12.5%	1	12.5%
Strongly Disagree (9)	1	12.5%	1	12.5%
Strongly Disagree (10)			5	62.5%
Averages	50/8= 6.25		74/8= 9.25	
Conclusion: There was an improvement of 30% towards the correct answer.				

Table A15. Actual responses of focus group to question 11

Question 11: Topical sermons are more enjoyable than expository preaching.				
Pre-Test			Post-Test	
Possible Responses	Respondents	Percentage	Respondents	Percentage
Strongly Agree (1)				
Strongly Agree (2)				
Agree (3)				
Agree (4)				
Uncertain - Agree (5)				
Uncertain - Disagree (6)	3	37.5%		
Disagree (7)	3	37.5%	1	12.5%
Disagree (8)	1	12.5%	2	25%
Strongly Disagree (9)			3	37.5%
Strongly Disagree (10)	1	12.5%	2	25%
Averages	57/8= 7.125		70/8= 8.75	
Conclusion: There was an improvement of 16.25% towards the correct answer.				

Table A16. Actual responses of focus group to question 12

Question 12: I enjoy hearing sermons that preach to my felt needs (money management, marriage, depression, etc.) more than sermons that go verse by verse through a book.				
Pre-Test			Post-Test	
Possible Responses	Respondents	Percentage	Respondents	Percentage
Strongly Agree (1)				
Strongly Agree (2)	1	12.5%		
Agree (3)	1	12.5%		
Agree (4)	3	37.5%		
Uncertain - Agree (5)				
Uncertain - Disagree (6)				
Disagree (7)	1	12.5%		
Disagree (8)			2	25%
Strongly Disagree (9)	1	12.5%	3	37.5%
Strongly Disagree (10)	1	12.5%	3	37.5%
Averages	43/8= 5.375		73/8= 9.125	
Conclusion: There was an improvement of 37.5% towards the correct answer.				

Table A17. Actual responses of focus group to question 13

Question 13: Expository preaching explains a selected passage verse by verse.				
Pre-Test			Post-Test	
Possible Responses	Respondents	Percentage	Respondents	Percentage
Strongly Agree (1)	2	25%	6	75%
Strongly Agree (2)			1	12.5%
Agree (3)				
Agree (4)	1	12.5%		
Uncertain - Agree (5)				
Uncertain - Disagree (6)	3	37.5%		
Disagree (7)	1	12.5%		
Disagree (8)	1	12.5%	1	12.5%
Strongly Disagree (9)				
Strongly Disagree (10)				
Averages	39/8= 4.875		16/8= 2	
Conclusion: There was an improvement of 28.75% towards the correct answer.				

Table A18. Actual responses of focus group to question 14

Question 14: Topical and expository preaching all sounds the same to me.				
Pre-Test			Post-Test	
Possible Responses	Respondents	Percentage	Respondents	Percentage
Strongly Agree (1)				
Strongly Agree (2)				
Agree (3)	4	50%		
Agree (4)	1	12.5%		
Uncertain - Agree (5)				
Uncertain - Disagree (6)				
Disagree (7)	1	12.5%		
Disagree (8)			1	12.5%
Strongly Disagree (9)	1	12.5%	1	12.5%
Strongly Disagree (10)	1	12.5%	6	75%
Averages	42/8= 5.25		77/8= 9.625	
Conclusion: There was an improvement of 43.75% towards the correct answer.				

Table A19. Actual responses of focus group to question 15

Question 15: The main goal of expository preaching is to show the original author's (God and the human writer) intended meaning of a particular passage.				
Pre-Test			Post-Test	
Possible Responses	Respondents	Percentage	Respondents	Percentage
Strongly Agree (1)	2	25%	6	75%
Strongly Agree (2)	1	12.5%	1	12.5%
Agree (3)				
Agree (4)				
Uncertain - Agree (5)	1	12.5%		
Uncertain - Disagree (6)	3	37.5%		
Disagree (7)	1	12.5%		
Disagree (8)			1	12.5%
Strongly Disagree (9)				
Strongly Disagree (10)				
Averages	34/8= 4.25		16/8= 2	
Conclusion: There was an improvement of 22.5% towards the correct answer.				

Table A20. Actual responses of focus group to question 16

Question 16: In expository preaching the preacher compiles verses from throughout the Bible, rather than focusing on a single passage.				
Pre-Test			Post-Test	
Possible Responses	Respondents	Percentage	Respondents	Percentage
Strongly Agree (1)				
Strongly Agree (2)				
Agree (3)				
Agree (4)				
Uncertain - Agree (5)	3	37.5%		
Uncertain - Disagree (6)	1	12.5%		
Disagree (7)	1	12.5%		
Disagree (8)	1	12.5%	3	37.5%
Strongly Disagree (9)			2	25%
Strongly Disagree (10)	1	12.5%	3	37.5%
Averages	46/8= 5.75		72/8= 9	
Conclusion: There was an improvement of 32.5% towards the correct answer.				

Table A21. Actual responses of focus group to question 17

Question 17: I would rather listen to topical preaching over expository preaching.				
Pre-Test			Post-Test	
Possible Responses	Respondents	Percentage	Respondents	Percentage
Strongly Agree (1)				
Strongly Agree (2)				
Agree (3)	3	37.5%		
Agree (4)				
Uncertain - Agree (5)				
Uncertain - Disagree (6)	1	12.5%		
Disagree (7)	2	25%	1	12.5%
Disagree (8)			2	25%
Strongly Disagree (9)	1	12.5%	1	12.5%
Strongly Disagree (10)	1	12.5%	4	50%
Averages	48/8= 6		72/8= 9	
Conclusion: There was an improvement of 30% towards the correct answer.				

Table A22. Actual responses of focus group to question 18

Question 18: Expository preaching increases the chances that the preacher will preach passages that are difficult or neglected.				
Pre-Test			Post-Test	
Possible Responses	Respondents	Percentage	Respondents	Percentage
Strongly Agree (1)	1	12.5%	7	87.5%
Strongly Agree (2)	1	12.5%		
Agree (3)	2	25%		
Agree (4)	4	50%		
Uncertain - Agree (5)				
Uncertain - Disagree (6)				
Disagree (7)			1	12.5%
Disagree (8)				
Strongly Disagree (9)				
Strongly Disagree (10)				
Averages	25/8= 3.125		14/8= 1.75	
Conclusion: There was an improvement of 13.75% towards the correct answer.				

Table A23. Actual responses of focus group to question 19

Question 19: Expository preaching does not concern itself with the context of a passage.				
Pre-Test			Post-Test	
Possible Responses	Respondents	Percentage	Respondents	Percentage
Strongly Agree (1)				
Strongly Agree (2)				
Agree (3)				
Agree (4)				
Uncertain - Agree (5)	3	37.5%		
Uncertain - Disagree (6)				
Disagree (7)	1	12.5%		
Disagree (8)	1	12.5%	1	12.5%
Strongly Disagree (9)	1	12.5%	1	12.5%
Strongly Disagree (10)	2	25%	6	75%
Averages	59/8= 7.375		77/8= 9.625	
Conclusion: There was an improvement of 22.5% towards the correct answer.				



Table A24. Actual responses of focus group to question 20

Question 20: The nature of expository preaching helps prevent the preacher from imposing outside thoughts onto the text.				
Pre-Test			Post-Test	
Possible Responses	Respondents	Percentage	Respondents	Percentage
Strongly Agree (1)	1	12.5%	3	37.5%
Strongly Agree (2)	1	12.5%	2	25%
Agree (3)	1	12.5%	1	12.5%
Agree (4)	1	12.5%	1	12.5%
Uncertain - Agree (5)			1	12.5%
Uncertain - Disagree (6)	3	37.5%		
Disagree (7)	1	12.5%		
Disagree (8)				
Strongly Disagree (9)				
Strongly Disagree (10)				
Averages	35/8= 4.375		19/8= 2.375	
Conclusion: There was an improvement of 20% towards the correct answer.				

Table A25. Actual responses of focus group to question 21

Question 21: Topical preaching is the best form of preaching, because the preacher can choose passages his people need to hear.				
Pre-Test			Post-Test	
Possible Responses	Respondents	Percentage	Respondents	Percentage
Strongly Agree (1)				
Strongly Agree (2)	3	37.5%		
Agree (3)				
Agree (4)				
Uncertain - Agree (5)				
Uncertain - Disagree (6)				
Disagree (7)	2	25%	1	12.5%
Disagree (8)	2	25%	2	25%
Strongly Disagree (9)			1	12.5%
Strongly Disagree (10)	1	12.5%	4	50%
Averages	46/8= 5.75		72/8= 9	
Conclusion: There was an improvement of 34.25% towards the correct answer.				

Table A26. Actual responses of focus group to question 22

Question 22: The nature of expository preaching helps the preacher to be honest with his selected passage and convey its true meaning.				
Pre-Test			Post-Test	
Possible Responses	Respondents	Percentage	Respondents	Percentage
Strongly Agree (1)	2	25%	7	87.5%
Strongly Agree (2)				
Agree (3)	2	25%	1	12.5%
Agree (4)	1	12.5%		
Uncertain - Agree (5)	3	37.5%		
Uncertain - Disagree (6)				
Disagree (7)				
Disagree (8)				
Strongly Disagree (9)				
Strongly Disagree (10)				
Averages	27/8= 3.375		10/8= 1.25	
Conclusion: There was an improvement of 21.25% towards the correct answer.				

Table A27. Actual responses of focus group to question 23

Question 23: Expository preaching assumes that the entire Bible is relevant and thus should be preached.				
Pre-Test			Post-Test	
Possible Responses	Respondents	Percentage	Respondents	Percentage
Strongly Agree (1)	2	25%	7	87.5%
Strongly Agree (2)	1	12.5%	1	12.5%
Agree (3)	1	12.5%		
Agree (4)	1	12.5%		
Uncertain - Agree (5)	3	37.5%		
Uncertain - Disagree (6)				
Disagree (7)				
Disagree (8)				
Strongly Disagree (9)				
Strongly Disagree (10)				
Averages	26/8= 3.25		9/8= 1.125	
Conclusion: There was an improvement of 21.25% towards the correct answer.				

Table A28. Actual responses of focus group to question 24

Question 24: Expository preaching is essential in the sanctification of every believer.				
Pre-Test			Post-Test	
Possible Responses	Respondents	Percentage	Respondents	Percentage
Strongly Agree (1)	2	25%	5	62.5%
Strongly Agree (2)			1	12.5%
Agree (3)			1	12.5%
Agree (4)	3	37.5%		
Uncertain - Agree (5)	3	37.5%		
Uncertain - Disagree (6)				
Disagree (7)			1	12.5%
Disagree (8)				
Strongly Disagree (9)				
Strongly Disagree (10)				
Averages	29/8= 3.625		17/8= 2.125	
Conclusion: There was an improvement of 15% towards the correct answer.				

Table A29. Actual responses of focus group to question 25

Question 25: Expository preaching is not concerned with the surrounding context of the passage.				
Pre-Test			Post-Test	
Possible Responses	Respondents	Percentage	Respondents	Percentage
Strongly Agree (1)				
Strongly Agree (2)				
Agree (3)				
Agree (4)				
Uncertain - Agree (5)	3	37.5%		
Uncertain - Disagree (6)				
Disagree (7)				
Disagree (8)	3	37.5%	1	12.5%
Strongly Disagree (9)			2	25%
Strongly Disagree (10)	2	25%	5	62.5%
Averages	59/8= 7.375		76/8= 9.5	
Conclusion: There was an improvement of 21.25% towards the correct answer.				

Table A30: Focus group averages of responses to the questionnaire

Question	Pre-test Average	Post-test Average	Expected Response	% Improvement	Comments/Observations
1	3.25	1.125	1	21.25%	Great
2	6.625	6.875	10	2.50%	Smallest Change
3	8.5	9.375	10	8.75%	Small Improvement
4	5.375	9	10	36.25%	High Improvement
5	4.25	2.125	1	21.25%	Great
6	4.625	3	1	16.25%	Good
7	3.375	2.125	1	12.50 %	Good
8	6.875	8.375	10	15.00%	Good
9	7	9.125	10	21.25%	Great
10	6.25	9.25	10	30.00%	High Improvement
11	7.125	8.75	10	16.25%	Great
12	5.375	9.125	10	37.50%	High Improvement
13	4.875	2	1	28.75%	High Improvement
14	5.25	9.625	10	43.75%	Highest Improvement
15	4.25	2	1	22.50%	Good
16	5.75	9	10	32.50%	High Improvement
17	6	9	10	30.00%	High Improvement
18	3.125	1.75	1	13.75%	Good
19	7.375	9.625	10	22.50%	Good
20	4.375	2.375	1	20.00%	Good
21	5.575	9	10	34.25%	High Improvement
22	3.375	1.25	1	21.25%	Good
23	3.25	1.125	1	21.25%	Good
24	3.625	2.125	1	15.00%	Good
25	7.375	9.5	10	21.25%	Good
				22.57%	Total Average

## APPENDIX 7

### LECTURE 1: INTRODUCTION



# Expository Preaching

## Lesson #1: Introduction to Expository Preaching

**Lesson Summary:** In this introduction we will define expository preaching, prove its supremacy, and begin the task of learning how to exposit a text.

1. **Preaching is serious work** (Hebrews 13:17, James 3:1, 2 Timothy 4:1-4).

John MacArthur – “Keep your butt in the chair.”

2. **Defining Expository preaching:**

**Al Mohler:** Expository preaching is that mode of Christian preaching that takes as its central purpose the presentation and application of the text of the Bible. All other issues and concerns are subordinated to the central task of presenting the biblical text. As the word of God, the text of Scripture has the right to establish both the substance and the structure of the sermon. Genuine exposition takes place when the preacher sets forth the meaning and message of the biblical text and makes clear how the word of God establishes the identity and worldview of the church as the people of God. (He is Not Silent, 65).



**Haddon Robinson:** “Expository preaching is the communication of a biblical concept, derived from and transmitted through a historical, grammatical, and literary study of a passage in its context, which the Holy Spirit first applies to the personality and experience of the preacher, then through him to his listeners.” (page 20).



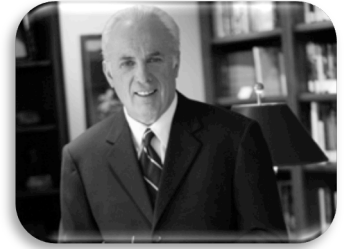
### 3. There are Four types of preaching:

- a. **Topical** – Where the preacher starts with a desire to preach on a topic, then searches for many texts, and strings them together connected by a common theme.
- b. **Textual** – Where the preacher uses a short text to springboard into whatever subject the preacher chooses to address.
- c. **Expository** – Where the preacher focuses on the text of Scripture considering its context. Expository preaching usually focuses on a single text of Scripture and pulls the message out of that single Scripture, supported by others.
- d. **Expository-topical** – In these sermons the preacher exposit specific verses in their contexts throughout the bible to show a theological theme or truth not fully understood in one passage (e.g., Suffering).

### 4. Five elements that make an expository sermon:

- a. The passage governs the sermon.
- b. The expositor communicates a Biblical concept.
- c. The concept comes from the text.
- d. The concept is applied to the preacher.
- e. The concept is applied to the hearer.

5. **What expository preaching is Not.** (“Rediscovering Expository Preaching,” John MacArthur).



- a. It is not a commentary running from word to word and verse to verse without unity, outline, and pervasive drive.
- b. It is not rambling of disconnected suggestions and inferences about a passage without a background of thorough exegesis and logical order.
- c. It is not a mass of disconnected suggestions and inferences based on the surface meaning of a passage but not sustained by a depth-and-breadth study of the text.
- d. It is not pure exegesis, no matter how scholarly, if it lacks theme, thesis, outline and development.
- e. It is not mere structural outline of a passage with a few supporting comments but without other rhetorical and sermonic elements.
- f. It is not a topical homily using scattered parts of the passage but omitting discussion of other equally important parts.
- g. It is not a chopped-up collection of grammatical findings and quotations from commentaries without a fusing of these elements into a smooth, flowing, interesting and compelling message.
- h. It is not a Sunday school type discussion that has an outline of the contents, informality, and fervency but lacks sermonic structure and rhetorical ingredients.
- i. It is not a Bible reading that links a number of scattered passages treating a common theme but fails to handle any of them in a thorough, grammatical, and contextual manner.
- j. It is not the ordinary devotional or prayer-meeting talk that combines running commentary, rambling remarks, disconnected suggestions, and personal reactions to a semi-inspirational discussion but lacks the benefit of the basic exegetical – contextual study and persuasive elements.

**6. Reasons to preach expository messages:**

- a. It best accomplishes the goal of preaching, delivering God's message.
- b. It magnifies God's word.
- c. It prevents the insertion of human ideas.
- d. It guards against misinterpretation of the biblical text.
- e. It imitates the preaching of Christ and the apostles.
- f. It brings out the best in the expositor.

**7. How to Identify the Big Idea of a text:** Development of a Subject and complement.

- a. Identifying the Subject: What is the author talking about? What is the author's main idea?
- b. Identify the complement: What is the author saying about what he's talking about?

## **Examples:**

**Passage:** *"When I got home, I found Selah pulling the Cat's tail, Caleb riding his tricycle down the stairs, and Ashley praying for me to come home quickly."*

Subject: What Matt Found when he arrived at home.

Compliment(s): Matt found Selah pulling the Cat's tail, Caleb riding his tricycle, and Ashley praying for help.

**Psalm 117** *"Praise the Lord, all nations; Extol Him, all you people. For his love is strong, his faithfulness eternal."*

Subject: Why should all people and all nations praise the Lord?

Compliment(s): Because he is strong in Love and eternally faithful.



**Proverbs 5:1-2** *My son, be attentive to my wisdom; incline your ear to my understanding, that you may keep discretion, and your lips may guard knowledge.*

Subject:

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Compliment(s):

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**Luke 1:1** - *Inasmuch as many have undertaken to compile a narrative of the things that have been accomplished among us, 2 just as those who from the beginning were eyewitnesses and ministers of the word have delivered them to us, 3 it seemed good to me also, having followed all things closely for some time past, to write an orderly account for you, most excellent Theophilus, 4 that you may have certainty concerning the things you have been taught.*

Subject:

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Compliment(s):

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**1 Corinthians 6:1** -- *When one of you has a grievance against another, does he dare go to law before the unrighteous instead of the saints? 2 Or do you not know that the saints will judge the world? And if the world is to be judged by you, are you incompetent to try trivial cases? 3 Do you not know that we are to judge angels? How much more, then, matters pertaining to this life! 4 So if you have such cases, why do you lay them before those who have no standing in the church? 5 I say this to your shame. Can it be that there is no one among you wise enough to settle a dispute between the brothers, 6 but brother goes to law against brother, and that before unbelievers? 7 To have lawsuits at all with*

*one another is already a defeat for you. Why not rather suffer wrong? Why not rather be defrauded? 8 But you yourselves wrong and defraud—even your own brothers!*

Subject:

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Compliment(s):

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## APPENDIX 8

### LECTURE 5: SELECTING AND STUDYING THE TEXT



# Expository Preaching

## Lecture #5: DQ Questions

### Analyze the exegetical idea with developmental questions

*Step 4.* This session will examine the fourth step in developing an expository sermon: Subjecting the exegetical idea to developmental questions for the purpose of bridging toward a homiletical idea.

That exegetical idea must pass through the sieve of three key questions: “What does this mean?”, “Is it true?”, and “What difference does it make?”

The purpose of these questions is to help the expositor identify how the biblical concept relates to the lives of the audience. This is important because the purpose of preaching is to help people understand the concepts of the Bible and apply those concepts to daily living.



The expositor can expect some listeners to be skeptical regarding the biblical message; therefore, he must be able to explain, validate, and apply the exegetical idea. He must consider the perspective of the audience and relate the biblical truth to their lives.

## 1. Question #1: Explanation: What does it Mean?

- **Probe the Text:** Is the author of your particular passage developing his thought through explanation? (1 Corinthians 12:11-12)
- **Probe the Audience:** Is there *anything* in the text that my audience may not understand? We want to build intelligibility in our audience – to truly understand what is going on in the text. This requires clarity!
  - What does he mean by that?
  - Are there elements in the passage the biblical writer takes for granted that his listeners are familiar with?
  - Why does the author say what he is saying?  
What does that mean? What did the author explain that my audience understands? What did the author assume his audience would understand? What will I need to explain to my audience? What can I assume my audience will already understand?

### **Example: Proverbs 5:1-14**

- 1) Why the emphasis on honey? Was there a cultural/sexual link with honey?
- 2) Solomon uses the image of Sheol/the grave. Is there a term to be understood?
- 3) The Jewish concept of honor and dishonor. Are there any parallels to today's culture and Christian subculture?

## 2. Question #2: Prove: Is it True?

- **Is that really true?**
- **What did the author prove that my audience accepts?**
- **What did the author assume his audience believed?**

- **What will I have to validate for my audience?**
- **What can I assume my audience will already accept?**
- **What is the “connection” that validates the proposition?**
- **What is the “cause/effect relationship” that validates it?**
- **What “competing values” will need to be refuted?**

Deity of Christ, Humanity of Christ, Trinity, Kingship, Sacrifice, or Slave/Master concepts.



# 3 Reasons Proof is Needed:

## **A. There is a lost Connection.**

Sometimes they don't buy it because they **don't see the connection**. (They may be able to understand and explain the parts of the whole statement, but they may not see the connection between the parts.)

- ***Proverbs 3:5-6 Trust in the Lord will all your heart and do not lean on your own understanding; in all your ways acknowledge him, and he will make your paths straight.***

What is the connection between trusting God and being guided by God into the way we should go?

- ***Malachi 3:8 "Will a man rob God? Yet you are robbing me!"***

What is the connection between withholding tithes and offerings and stealing from God?

- ***Ephesians 6:1-3 Children, obey your parents in the Lord, for this is right. Honor your father and mother...so that it may be well with you and that you may live long on earth.***

What is the connection between honoring your parents and living a long life?

- ***1 Timothy 5:1 Do not sharply rebuke an older man, but rather appeal to him as a father.***

Why must I not harshly rebuke an older man if I want to have a successful ministry?

- ***Hebrews 9:22...without shedding of blood there is no forgiveness.***

What is the connection between shed blood and forgiveness?

- ***James 1:2, 4 Consider it all joy, my brethren, when you encounter various trials...so that you may be perfect and complete, lacking in nothing.***

What is the connection between suffering and maturity?

- ***1 Peter 3:7 You husbands, in the same way, live with your wives in an understanding way, as with someone weaker, since she is a woman, and show***

*her honor as a fellow heir of the grace of life, so that your prayers will not be hindered.*

What is the connection between how I treat my wife and having my prayers heard and answered?

- *1 John 1:9 If we confess our sins, he is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.*

What is the connection between confession and forgiveness?

Be sure the listener sees the connection in any cause/effect statement that contains or implies such language as “leads to,” “results in,” “produces,” “follows from,” “brings about,” etc. Cause/effect type arguments imply a “logical leap” and you must see to it that the audience “crosses the bridge” with you.

## **B. There is a seeming Contradiction to life experience?**

Sometimes they don't buy it because they **believe the proposition is contrary to life's experience.** (This is the “Yes, but...” syndrome. Listeners say, “Yes, I understand what the Bible is saying here and I believe that the principle is true, but I can think of some reasons (exceptions) for not doing it.”)

- *1 Corinthians 16:2 On the first day of every week each one of you is to put aside and save, as he may prosper, so that no collections be made when I come.*

Yes, but I've already given my life, time, and energy to this ministry. Yes, but I'm not getting paid what I deserve anyway.

- *1 Timothy 3:2 An overseer, then, must be above reproach...*

Yes, but if we took only those who were qualified, we wouldn't have elders. Yes, but I've known churches to succeed with less than qualified leaders.

- *Ephesians 6:2-3 Honor your father and mother...so that it may be well with you and that you may live long on the earth.*

Yes, but my parents don't deserve it. Yes, but I knew a kid who did and died at 7.

- ***1 Peter 3:1 In the same way, you wives, be submissive to your own husbands so that even if any of them are disobedient to the word, they may be won without a word by the behavior of their wives.***

Yes, but you don't know my husband. Yes, but I know a fine Christian woman who tried that and was taken advantage of all the more.

These hidden objections or unspoken obstacles must be addressed. If you are preaching "Sexual purity is a command for the Christian," you must prove that it is true despite the apparent exceptions to the rule. (For example, "I can get away with looking at that...this image won't hurt me.")



### **C. There is a belief that competes with the scriptural truth?**

Sometimes they don't buy it because they believe something else more than they believe the proposition. (Sometimes when people tell you they believe one thing, yet go out and do another, it is because at the moment of their action, another belief, a competing value, a more strongly-held position comes into play and wins out.)

- ***1 Corinthians 6:7 Actually, then, it is already a defeat for you, that you have lawsuits with one another. Why not rather be wronged? Why not rather be defrauded?***

I know I shouldn't sue a fellow Christian, but I need my money.

- ***Colossians 3:9 Do not lie to each other, since you laid aside the old self with its evil practices.***

I know I shouldn't lie, but if I don't I could lose my job.

- ***1 Thessalonians 4:3 For this is the will of God, your sanctification; that is, that you abstain from sexual immorality.***



I know I should keep myself pure, but if I don't have sex with my boyfriend, I'll be written off the rest of my senior year.

- ***Hebrews 10:24-25 ...and let us consider how to stimulate one another to love and good deeds, not forsaking our own assembling together, as is the habit of some, but encouraging one another...***

I know I shouldn't miss church week after week, but I make time and a half if I work Sunday.

It is not enough to focus on the truth of Scripture in a positive, isolated way. We must address biblical beliefs in comparison to other beliefs or values which are likely to come into play. We must show why going God's way is the best (only) option we can choose.

### **3. Question #3: Apply: What Difference does it make?**

- **What difference does that make?**
  - **So what?**
  - **How did the author practically apply the proposition?**
  - **How will I need to practically apply the proposition?**
  - **Where does the proposition show up in real life?**
  - **How can I concretely visualize this for my audience?**
  - **What changes does this proposition demand?**
- A. The biblical author may apply his idea or statement.
- B. If he doesn't apply it, then you must do so.
- C. The goal of preaching is not knowledge alone, but behavior.
- D. Proper application has two parts.
1. What is the valid principle?
  2. What is the concrete application and extended application?

#### **4 Demands of DQ #3:**

- 1) Verification: Verify the truth through the use of Scriptural example of real life example. (i.e. Joseph forgave his brothers)
- 2) Adaptation: Adapt to your audience and their needs. (don't use seminary words, get practical)
- 3) Visualization: Use illustrations to show application.
- 4) Specification: Be specific in the application. Spell out the details, develop the details. (i.e. give specific examples of how to obey and honor your parents).

SOMETIMES YOU WILL NEED TO EXPLAIN.

SOMETIMES YOU WILL NEED TO VALIDATE.

ALWAYS YOU WILL NEED TO APPLY.

## APPENDIX 9

### NAMES OF PARTICIPANTS

I would like to especially thank the eleven students who participated in the Expository preaching class. Thanks for your attention and your heart to be men who get the point of the text.

Special thanks to those who participated:

1. Mitch M.
2. Chris D.
3. Tye G.
4. Harry W.
5. Thomas T.
6. Gregory A.
7. Ricky R.
8. Dan N.
9. Mark P.
10. Dwayne B.
11. Rodrick P.

The eight being evaluated:

1. Mitch M.
2. Chris D.
3. Tye G.
4. Harry W.
5. Gregory A.
6. Ricky R.
7. Dan N.
8. Mark P.

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## ABSTRACT

### DEVELOPING FUTURE PREACHERS AND TEACHERS IN THE BASICS OF EXPOSITORY PREACHING AT KINDRED COMMUNITY CHURCH ANAHEIM HILLS, CALIFORNIA

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The Southern Baptist Theological Seminary, 2014  
Faculty Supervisor: Dr. Michael S. Wilder

This project was designed to develop active or potential preachers in Kindred Community Church and other from the Southern California area in the basics of expository preaching. Chapter 1 outlines the ministry context at Kindred Community Church, Anaheim Hills, California, the project's purpose, and the project's goals. Chapter 2 examines biblical and theological rationale for expository preaching as the only biblical model of preaching. Chapter 3 investigates the importance of illustrations for sermon effectiveness, and provides methods for effective use of illustrations. Chapter 4 reviews the specific elements of the project, which consisted mainly of a four-week expository sermon series, and an eleven-week seminar on expository preaching. Chapter 5 analyzes project, specifically data collected from the congregation on the four-part sermon series; the data collected from the students in the seminar class both pre- and post-questionnaire data; and the implementation of the learning techniques.

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