

Ten Steps for Preaching

**Principles and Methods
of Expository Preaching**

By White Young Jeon

TEN STEPS FOR PREACHING

**Principles and Methods
of Expository Preaching
intended primarily for
Korean pastors**

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of Expository Preaching**

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PREFACE

A century has passed since the Korean church received the gospel of Jesus Christ. Though the Korean church is one of the most dynamic churches in the world, most Korean pastors preach moralistic sermons, not expository sermons as defined by Calvinistic theology. Traditionally, biblical preaching has been the absolute standard of revival in the church. According to this standard, the question arises: “Have Korean churches seen truly biblical revival?” I believe that the recovery of expository preaching can bring biblical revival to Korean churches today.

Though Korean pastors have recently shown interest in expository preaching, few Korean books on the subject exist. Pastors who feel the necessity of such preaching may not know how to create and deliver expository sermons. This book is a guide to help Korean pastors and seminary students understand the principles and methods of expository preaching. As they understand and apply these principles, they will not only discover solutions for many current problems in Korean churches, they will also grow in their own knowledge of the Scriptures.

In this guide, I discuss the priority of expository preaching, which is the original form of the biblical sermon, and review several classic models of expositors in the history of preaching. I study their principles and methods of expository preaching by comparing them to one another. By analyzing the preaching method of Lloyd Jones, John MacArthur and Edmund Clowney, in particular, I identify ten steps for creating and delivering an expository sermon.

Each chapter includes review questions to help the reader understand and reflect on the contents. I use a number of block diagrams to help preachers who wish to prepare expository sermons. It is my prayer that this practical, workbook layout will help many pastors enrich their ministry by expository sermons, preached in the power of Holy Spirit, for the realization of the kingdom of God.

Chapter I

Introduction

The modern pulpit has lost the divine authority that God committed to the preacher, because nonbiblical preaching cannot provide the light of truth to solve the problems of God's people. If the Bible is God's Word yesterday, today, and forever, sermons must proclaim it. As Pierre Charles Marcel says, "Preaching the word of God is not an invention of the Church, but a commission which she receives."¹ We must obey God's command to "preach the word" (II Tim. 4:2), a task that Paul defines as the church's primary mission.

The Crisis of the Modern Pulpit

The modern pulpit is in crisis, and the Korean pulpit is no exception. The crisis has occurred because of six major problems:

(1) First, most Korean preachers use predominately topical sermons.

Topical preaching is not dominated by the *telos* (purpose) of the biblical text, but by a topic the preacher himself defines. Although topical preaching has been accepted as the most powerful preaching in church history,² it lacks the true authority of textual, expository preaching insofar as it separates the sermon from the Word of God. True, life-changing power for God's people comes only from the Word of God. Expository preaching is therefore superior to topical.

Because the Korean church emerged in a culture influenced by Confucianism, Buddhism, and Shamanism, it did not develop a history of textual, expository preaching that faithfully interprets the Scriptures. Persecuted and exposed to tribulation, the Korean church has been hard pressed to give answers to the present crisis through its preaching ministry. Preachers chose topical preaching rather than textual, expository preaching. The history of the Korean church shows us that "the topical sermon is a general sermon-style in Korean Church history, really during the last one hundred years, our Korean pulpit has been well accustomed with the sermon."⁴

Nevertheless, in the Bible study boom, God has provided His people the opportunity for spiritual revival. Today many groups gather to study the Bible, just as they did before the 1907 Awakening.³ But the Korean Church did not control this wonderful event, for it replaced textual, expository preaching with topical preaching. Like the Galatian church, the Korean church began with the Holy Spirit but later tried to attain its goal through human effort (Gal. 3:3). Influenced by humanism and paganism, the Korean church could not avoid crisis. Dominated by an allegorical, legalistic interpretation of the Scriptures, it is now a weak church that cannot provide the powerful, purified Word of God to Korean society. The Korean church has lost its power to influence Korean society, even though God gave it such wonderful grace.

(2) The modern Korean pulpit has become moralistic, neglecting fundamental elements of the gospel.

Though the Scriptures teach us ethics, they grow from the root of salvation. If ethics are not derived from biblical doctrine, how will they differ from pagan ethics? Paul and the other apostles taught us biblical ethics (Rom. 1-11 and Rom. 12:-15). Christian ethics are the flowers that blossom from the root of soteriology. Most Korean sermons are legalistic because they do not base their ethical exhortations on the believer's union with Christ. This is tragic, because they thereby deny the heart of the gospel.

(3) Modern Korean preachers, like the Corinthian church, pursue unbiblical charismatic movements.

According to the Epistle to the Hebrews, we must stand “in the last days knowing God has spoken to us through His Son” (Heb. 1:2). Paul proclaimed that now is “the acceptable time or the day of salvation” (II Cor. 6:2). Our Lord told us that He is working powerfully through his Holy Spirit (Jn.16:16,22). This age is an eschatological time during which we see the outworking of the Lord in His church through the Holy Spirit.

Many Christians misunderstand the true meaning of the work of the Holy Spirit. They separate His work from the Scripture. But the Bible says that the Word of God is inextricably connected with the work of Holy Spirit. The fullness of Holy Spirit is the fullness of the Word (See Eph. 5:18 and Col. 3:16). As John Calvin explained in his *Institutes of the Christian Religion*, the Holy Spirit works “with” the Word or “in” the Word.⁵ Modern churches that do not want to admit the biblical doctrine of the Holy Spirit follow false spirits.

Recent examples of such misunderstanding are: that tongues is the proof of personal salvation, that eschatology is time-limited, and that every sickness comes from demons. Such misunderstandings are based on unbiblical charismatic doctrines. These phenomena prove that the Korean church is walking the same road of mysticism, humanism, and hellenism, that the Corinthian church followed, and is headed for crisis.

John Chrysostom said, "Many boast of the Holy Spirit, but those who speak their own thoughts claim him falsely. As Christ testified that he spoke not from himself (John 12:49; 14:10), because he spoke from the Law and Prophets (John 12:50), so let us not believe anything that is thrust in under the title of the Spirit apart from the gospel. For just as Christ is the fulfillment of the Law (Rom. 10:4) and the prophets, so is the Spirit the fulfillment of the gospel." ⁶

(4) Modern Korean preachers exchange the sound gospel for the social gospel.

Korea's move toward democracy has produced a monster called *minjung* Theology, a form of the social gospel similar to the Jewish nationalistic view of the Messiah. As Dr. Se Yoon Kim explains, "*Minjung* theology arose in the middle of the 1970s against the background of the political oppression of the dictatorial Park regime in South Korea and the economic deprivation of urban workers and rural peasants there." ⁷

He adds, "This was the context in which the liberation theology of the World Council of Churches began to exert a powerful influence on some liberal Korean theologians. The Political theology of the West and Latin America were introduced into Korea. Beginning in 1975, some progressive theologians unified their references to the poor and oppressed as *minjung* and began to develop a Korean version or liberation theology, calling it *minjung* theology." ⁸

Although the Protestant Church has not actively promoted the social gospel, if the church does not admit preaching as its primary mission, it will be in danger of losing its light (Mt.5:14-16). The shining glory of the gospel will be replaced by the illusory shimmer of humanism, built by the people of Babel.

(5) Modern Korean preachers have abandoned a sound view of the Scripture.

The traditional view of Scripture taught by our Lord and the Apostles, has given way to heretical views.

For example, without sound reason more and more Korean pastors make the distinction between *logos* and *rehma*. Liberalism and neo-orthodoxy have dangerously pushed the Korean church towards Humanism. Our Lord and the Apostles did not separate *logos* and *rehma*, nor did the Calvinistic view (Calvin, Bavinck, Warfield, etc.). In his Institutes, John Calvin says, "Hence the Scriptures obtain full authority among believers only when men regard them as having sprung from heaven, as if there the living word of God were heard."⁹

(6) Finally, under pressure from a world about to enter the 21st century, modern preachers follow humanistic logic in their application of the gospel message.

Evangelical missions and Protestant churches have felt the responsibility of leading the church into the 21st century. Korean churches concentrate on the movement to evangelize the world before AD 2000. This pressure causes Korean pastors to exchange the primacy of preaching for pragmatic methodology influenced by humanistic philosophy. Preaching has lost its spiritual authority because it has neglected biblical methodology and adopted secular habits without reserve. In spite of their calling to preach the gospel, most Korean pastors pursue humanistic methods, as if church growth and world missions depended upon humanism.

In summary, three main themes emerge that trouble preaching in the Korean church:

1) In its excessive attachment to Church growth and revivalism, has turned the means into the objective and used the Scripture to achieve humanistic pastoral ministry rather than defining the ministry through the plain interpretation of God's Word.

2) The Korean church concentrates excessively on secular materialism. Some preachers even define preaching by what will meet the "need" of the congregation.

3) The preaching of the Korean church tends to pursue a commercial philosophy of success, such as that represented in the positive thinking of Robert Schuller or the theory of church growth proposed by Donald McGavran.¹⁰

Seeing such dangers not only in the Korean church, John MacArthur says, in his book, *Our Sufficiency in Christ*: "The failure of modern Christians to understand and appropriate the riches of Christ has opened the door to all kinds of aberrant influences. Bad doctrine, legalism, libertinism, humanism, and secularization - to name a few - are eroding the foundations of the Christian faith."¹¹

If our preachers do not lead the church with clear preaching, based on sound doctrine, the leadership will be usurped by secular philosophy, mysticism, psychology, or pragmatism. ¹²

God's Answer - Biblical Preaching

The bleak state of Korean preaching provides a wonderful occasion for renewal. The evidence of the Scriptures themselves and of the history of the church convinces us that biblical preaching provides the remedy for crumbling pulpits. Expository preaching will bring our churches back to the reality and power of the gospel:

(1) Expository preaching will fill our churches with the abundant Word, God's only guide for curing His people. Expository preaching is the type most blessed by God for two reasons. First, The church itself must stand honestly under the searching truth of the Word as the preacher interprets and applies it. Secondly, expository preaching brings the revival of the church by preparing believers' hearts through God's Word.

Pastors need to enable God's people to know and obey God's Word, and to understand Scripture for themselves. The sheep of Christ must grow up to the fullness of Christ through the Word of God (Jn 10:27; 20:15-17). Expository preaching accomplishes this better than topical preaching.

(2) Only expository preaching can teach us true ethics. When we study the Scriptures properly, we understand that salvation cannot be separated from Christian ethics. As it did for Zacchaeus, true salvation bears ethical fruit (Lk. 19:8-10).

(3) Expository preaching brings abundant life in the Holy Spirit. Paul's testimony shows us that the fullness of the Holy Spirit means the fullness of the Word (Col. 3:14, Eph. 5:18). God's people need to overcome the dualism of the worldly Christian that separates faith from life. Expository preaching will teach them to live biblically, integrating faith and practice, working out their doctrine by walking in the Spirit.

(4) Expository preaching teaches us the principles of Christian social participation.

(5) Expository preaching teaches us to see the Bible as a whole, and to understand the deep things of the Scripture. In this way, the expositor treats the Scripture as our only revelation and we learn its application to our life (II Tim. 3:16-17).

(6) Expository preaching is the God-ordained method that will enable the church to deal with the problems of the 21st century. It is exciting to consider the hope that expository preaching holds out for the Korean church today. J.I. Packer said that modern preachers must catch the vision of applying expository preaching in their pulpits, for the following reasons: (1) Scripture is revelation. (2) God is glorious. (3) People are lost. (4) Christ is unchangeable. (5) Persuasion is needed. (6) Satan is active. (7) God's Spirit is sovereign.¹³

Summary Diagram

Topical sermon		Biblical sermon	
Legalism		Biblical Ethic	
Nonbiblical charismatic movement	TYPICAL KOREAN PREACHING	EXPOSITORY PREACHING	Sound Pneumatology
Social Gospel		Biblical social Participation	
Humanistic Application		Theocentric Application	
Nonbiblical view of Scripture		Biblical view of Scripture	

Review Questions

1. What six problems plague modern preaching? What do you think are their influence in today's churches?
2. How does expository preaching solve these problems?
3. What differences exist between expository preaching and other preaching

styles?

4. Read what Martin Lloyd Jones has said of preaching in his book, *Puritans* (pp. 372-389). Is all preaching expository preaching?
5. Discuss the proposition: “Only the Scripture can solve these modern problems.” Explain why you agree or disagree.

Chapter II

The Priority Of Expository Preaching

Why is expository preaching the best preaching style? Though the results of other preaching styles help to convince us that they are weak, there are positive reasons for adopting expository preaching. True preaching must include exposition and application. As J. I. Packer says: “Preaching is essentially teaching plus application (invitation, direction, summons).”¹ Also T.H.L. Parker says: “Expository Preaching consists in the explanation and application of a passage of Scripture. Without explanation it is not expository; without application it is not preaching.”² Textual expository preaching best combines these elements.

1. A Classification of Preaching Styles

Let us consider different kinds of sermons, in order to differentiate expository preaching from them. Generally we find four styles.³

(1) The topical sermon

Though a topical sermon sometimes derives its subject from the text, its subdivisions are dictated by the subject, which is divided and treated according to its own nature.

Here, for example, is the outline of a topical sermon on Acts 8:30 “The times of this ignorance God winked at, but now commandeth all men everywhere to repent.”⁴

Theme: Repentance

I. The nature of repentance

- II. The fruit of repentance
- III. The necessity of repentance
- IV. The motives of repentance
- (2) The textual sermon

A textual sermon uses a short text to introduce the sermon theme. Both the theme and the logical divisions are derived from the text.

For example: Psalm 145:16, “Thou openest thine hand, and satisfiest the desire of every living thing.” ⁵

- I. God provides personally
- II. God provides easily
- III. God provides abundantly

(3) The topical-textual sermon

This type of sermon chooses its theme from the text and its divisions from the theme.

For example: Isaiah 53:3 “He was despised and rejected of men.” ⁶

Title: Admired, yet Rejected

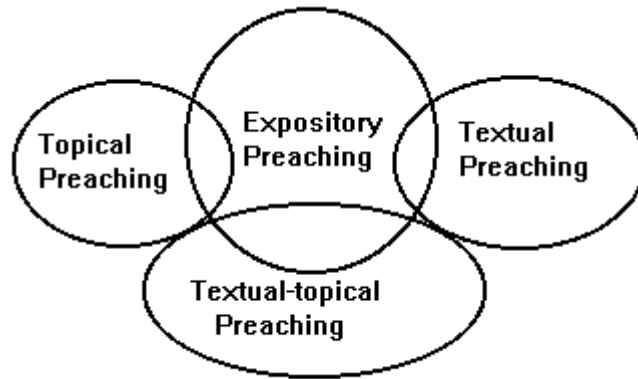
- Theme: Common attitudes toward Christ

- Divisions:

- I. He is despised and rejected
- II. He is admired, yet rejected
- III. He should be admired and accepted.

(4) The expository sermon

The three sermons above do not interpret, explain, and apply God’s truth from the context or the text alone. Expository preaching observes, interprets, and faithfully applies **only** the text (see Nehemiah 8:8).



2. What is Expository Preaching ?

(1) Definitions given by scholars of homiletics:

- John Broadus: “ An expository sermon is one which is occupied mainly with the exposition of Scriptures --- the expository sermon may be defined as a sermon that draws its divisions and the explanation of those divisions from the text.” ⁷

- Haddon Robinson: “ Expository preaching is the communication of the biblical concept, derived from and transmitted through a historical, grammatical, 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 hearers.” ⁸

- Denis Lane says, “Expository preaching is the process of understanding what God says to his people through the exploration of a specific passage applied to their needs and environment.” ⁹

- Martyn Lloyd-Jones says, “It is not merely an exposition of a verse or passage, or a running commentary on it; what turns it into preaching is that it becomes a message and that it has a distinct form and pattern.... It must always be applied and its relevance shown to the contemporary situation.” ¹⁰

- John MacArthur says, “Expository preaching can be summed up in three key words: inductive, exegetical, expositional.

1) Expository Preaching is inductive. That means simply that we approach the text to find out what it means, to let it speak for itself. It is the opposite of the deductive method, which goes to Scripture with a preconceived idea sometimes, but extreme care must be taken to make sure the passage really does support an idea before using that approach.

2) Expository Preaching is exegetical. The expository preacher must do his homework in the passage before he preaches it. That means following proper hermeneutical and exegetical principles and practice. That is really what this chapter has been about, laying out a study method that facilitates an exegetical approach to a text. An expository preacher is to a man noted for “handling accurately the word of truth”(II Tim. 2:15).

3) Expository Preaching is expositional. It approaches the word of God inductively, studies it exegetically, then explains it to the people expositionally. Expositional preaching seeks to clarify what is difficult to understand in a passage. It opens up the Word and exposes the less obvious meaning and applications it contains.”¹¹

To summarize these views, we see that expository preaching focuses on the text in the light of the context. The preacher observes, interprets and applies the text on the basis of its theological, historical and grammatical meaning.

(2) The Definition according to biblical terminology

When we study the terms used in the Scriptures about preaching, we realize that all sermons must be expository. The New Testament uses primarily four terms for preaching:¹²

1) *Kerysso* sees general use throughout the Gospels, Acts, and the Epistles. John the Baptist (Matt.3:1), Jesus (Matt. 4:17), and Paul (Acts 28:31) all engaged in the action of preaching as indicated by this verb. To Timothy, Paul commended this same activity, telling him to preach the Word (2 Tim. 4:2). Moreover, this term is used in the sense of verbal, public proclamation of the Word of God (At. 14:12, Ex.36:6, Gen. 20:12, Zech. 9:9).

2) *Euangelizomai* (I preach the Gospel) (Acts 8:4-5) is translated “preach” or “proclaim” but it carries the additional idea of good news as part of the proclamation. Most of its uses refer to the Son of God proclaimed in the gospel. It is used many times in the work of evangelism (Lk. 4:18; Acts 8:4-5). Paul and Barnabas preached the good news of the Word of the Lord (Acts 15:35).

3) *Martyreo* (I testify, I bear witness) is a legal term picturing communication of truth from one who has a first hand knowledge. John the Baptist bore witness to the Light (Jn 1:7-8), and John the apostle testified to the Word of God (Rev. 1:2).

4) *Didasko* (Mt 28:20) is a term to use when some contents and purpose are taught. “I teach” focuses on the purpose and content of the message transmitted, without excluding elements of the three previous verbs.

The chief term is *kerussein* and *kerusso* (to proclaim). So preaching naturally has a unique style of communication, a unique authority and a unique function. About this point Dr. Joseph A. Pipa, Jr. says, “Preaching (*kerussein*) takes a unique communication to be different with teaching (*didake*) (I Cor. 1:12), and has a unique authority that Christ appointed to the preachers as a Herald of King (II Tim. 4:5, Rom. 10:15, I Tim. 5:17).”¹³ The content of preaching in this sense is the word of Christ, and the church then takes a unique function as God's means of establishing His kingdom.

As Marcel indicates in his book, *The Relevance of Preaching*, all preaching is a message committed to preachers by Jesus Christ and the Holy Spirit. He says:

- 1) Only the Christ-given commission to preach and the promises which accompany it establish the ministry of the word and the legitimacy of preaching.
- 2) This commission is one of love and grace.
- 3) The commission of Christ implies that the private reading of the Scriptures is not sufficient to lead us to salvation.
- 4) The commission of Christ implies that every believer be incorporated in the community of the church.
- 5) For all those capable of understanding and speaking a language, the preaching of the word of God is an indispensable means of salvation. There is no true religion where the truths of Holy Scriptures are unknown.
- 6) The preached word is not only necessary to salvation, but it also possesses a divine efficacy for the accomplishment of this salvation.¹⁴

God calls us to be expository preachers who have a unique mission as heralds of God in order to proclaim the word of God.

(3) What expository preaching is **not**.

Understanding what expository preaching is **not**, helps us understand its definition more clearly. Faris D. Whitesell suggests the following points in his book, *Power in Expository Preaching*:

- 1) It is not a commentary running from word to word and verse to verse without unity, outline, and pervasive drive.

- 2) It is not rambling comments and offhand remarks about a passage without a background of thorough exegesis and logical order.
- 3) 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.
- 4) It is not pure exegesis, no matter how scholarly, if it lacks a theme, thesis, outline, and development.
- 5) It is not a mere structural outline of a passage with a few supporting comments but without other rhetorical and sermonic elements.
- 6) It is not topical homily using scattered parts of the passage but omitting discussion of other equally important parts.
- 7) 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.
- 8) It is not a Sunday-school-lesson type of discussion that has an outline of the contents, informality, and fervency but lacks sermonic structure and rhetorical ingredients.
- 9) 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.
- 10) It is not the ordinary devotional or prayer-meeting talk that combines running commentary, rambling remarks, disconnected suggestions, and personal reaction into a semi-inspirational discussion but lacks the benefit of the basic exegetical-contextual study and persuasive elements. ¹⁵

(4) Conclusion

What is expository preaching ? Expository preaching possesses two elements: exposition and application. If we answer “Yes” to following questions, we may call preaching expository.

1) The Expository Element.

- Is the source of this sermon Scripture alone?
- Is this sermon formed by the process of hermeneutics?
- Is this sermon interpreted in its biblical context?
- Is the purpose of this sermon the original intent of the Holy Spirit?

2) The Application Element.

- Does this sermon apply the message of Scripture to our present situation?
- Does this sermon reveal God’s answers to our present crisis?

Therefore, EXPOSITORY PREACHING PROCLAIMS GOD’S TRUTH BY OBSERVING AND INTERPRETING A SERMON TEXT BIBLICALLY (expository element) AND BY APPLYING CHRIST AND HIS TRUTHS TO THE PRESENT SITUATION OF GOD’S PEOPLE, THROUGH THE POWER OF HOLY SPIRIT(applicatory element).

3. Why is Expository Preaching Primary ?

According to this definition, expository preaching becomes the priority for every preacher, since all sermons include expository elements and application elements. Our Lord’s commandment, “Preach the Word” (II Tim. 4:2) is the primary calling of pastors. Through expository preaching, the Lord’s church must grow to the fullness of Christ (Eph 4:13-15), and the kingdom of God must be enlarged in this world.

Review Questions

1. What are the four kinds of sermons? List the features of each.
2. What is expository preaching? Give your definition of it, and compare your definition with those given by scholars of homiletics.
3. What are the two main elements in expository preaching? Explain their relation to each other.
4. Why is the expository sermon primary?
5. What is the unique character of the term “*kerrusso*”(to preach)?

Chapter III

Church History and Expository Preaching

In his book, *Puritans*, Lloyd-Jones shows how great preachers influenced historical revivals. He demonstrates that the revival of God's church has relied on expository preaching. ¹ When we study the history of preaching, we see how greatly God has blessed expository preaching.

In order to realize this influence, we will examine briefly Charles Dargan's six periods of preaching. ²

(1) The Time of the Old and New Testament

Although much of the Old Testament was new revelation, we learn from Neh. 8:8 how a text was preached. "They read from the book of the law of God, making it clear and giving the meaning so that the people could understand what was being read (Nehemiah 8:8). In this passage, we find the two main elements of expository preaching: interpretation and application.

In the New Testament much of the material was new revelation, but there are clear examples of the expository method. Among them we can see an obvious model in Luke 4:16-21.

"And he came to Nazareth where He had been brought up; and as was His custom, He entered the synagogue on the Sabbath and stood up to read. And the book of the prophet Isaiah was handed to Him. And he opened the book, and found the place where it was written, 'The Holy Spirit of the Lord is upon me because He anointed me to preach the gospel to the poor. He has sent me to proclaim release to the captive, and recovery of sight

to the blind, to set free those who are downtrodden, to proclaim the favorable year of the Lord.' And He closed the book and gave it back to the attendant, and sat down; and the eyes of all in the synagogue were fixed upon Him. And He began to say to them, 'Today this Scripture has been fulfilled in your hearing.'"

We see here the link between synagogue preaching and New Testament preaching. Jesus interprets the Old Testament Text and applies the messages to present life. ³

Briolith observed that Jesus' preaching is a golden chain that links synagogue preaching and Protestant preaching. He indicates three principle elements: Liturgical, Exegetical and Prophetic.

- (1) The Liturgical element: Jesus' sermon was delivered within the context of the Jewish service. The sermon was an accepted, traditional, and prescribed part of this service, even though it was not obligatory.
- (2) The exegetical element: Jesus spoke from a text, the question of whether it depended on his own choice or not being of no consequence.
- (3) The prophetic element: "Today this scripture has been fulfilled in your hearing." The content of Jesus' preaching was summed up in this prophetic declaration, which retained the characteristic crisp, lapidary style of the oracles. ⁴

We conclude that Jesus gives us a model of expository preaching. Peter follows the model in Acts when he preaches on Joel's prophecy and applied it to his hearers. Paul says the pastor is to read the text and to teach and exhort (exposition and application) I Tim.4:13. In II Tim. 4:2 Paul commands Timothy to preach the Word with teaching and application.

(2) The Ancient Age (AD 70-430)

Dagarn, an expert in the history of preaching, identifies this age as beginning with the Apostolic Fathers and ending with the labors of Chrysostom and of Augustine. He divides the age into two periods.

1) From the 1st to the 3rd century: Polycarp (69-155), Ignatius, Clement of Rome (100), Dionysius, Justin Martyn, Tertullian, Quadratus, Melito, Theophilus, Ireneus (180-300) Clement of Alexander (160-220), Origen (185-254), Gregory, Hippolytus, Cyprian (200-258).

Among them, Origen was a preacher who showed us a style of expository preaching. His utilization of an allegorical method of interpretation stimulated an increased interest in exposition of the text. Unfortunately, his allegorizing was

detrimental to true biblical exegesis and reduced interest in exposition among his followers in the Alexandrian School.⁵ But he did set forth the method of expository preaching.

2) In the 4th century we find many useful preachers: the Eastern preachers were Eusebius (26-340), Athanasius (196-372), Cyril of Jerusalem (315-386), Ephraim (300-379), Ulfilas (313-383), Basil (329-379), Gregory Nyssa (335-385), Chrysostom (347-407), etc. Most preachers were influenced by the method of Origen, but Athanasius and Chrysostom rejected the allegorical method.

Dargan comments 1) There was profound conviction of the truth of the Gospel, and of its power to redeem men, both as scheme of salvation and as a rule of thought and life. 2) For the most part the preaching of the time teaches a pure and lofty morality, in marked contrast to the principles and practices of the age. 3) The preaching is firmly based on the authority of the Scriptures, both of the Old and of the New Testament, as a revelation of the thought and will of God: and is increasingly occupied with the exposition and application of the Word. 4) Of doctrinal preaching, as later and now commonly understood, there was little if any.⁶

The Western preachers were Cyprian, Hilary (368), Gaudentius, Ambros (340-397), Aurelius Augustus (354-430), etc. Ambros, among them, was an expositor, but in his preaching the allegorical interpretation was very strong and the ethical application was fine.

In this age there are two models of expository preaching. The first is Chrysostom(337-407) and the other Augustine. Rev. Chrysostomus Baur, who is the author of *John Chrysostom and His Time*, commented on the preacher as follows: “As a matter of fact, Chrysostom was born to be an orator and preacher. To this end had nature bestowed her gifts on him in the cradle, in extraordinary abundance. A keen spiritual comprehension, an admirable memory, an excellent gift of observation, a splendid easy union of sympathetic ideas and images, a sparkling abundance of pictures and comparisons, and sprightly phantasies, and besides that a theological knowledge unusual for his time.”⁷

And also Brilioth observed that he was a productive and diligent preacher who preached through books of the Bible giving explanation and application. He preached almost every day.⁸

Augustine also was a distinguished expositor. He taught that preaching means teaching and explaining, and that a preacher is nothing but an interpreter and expounder of Holy Scripture. Also he preached out of, with, and by means of the Bible, and his primary aim was to understand it, to know as much of it as possible

by heart, and to present it with a certain amount of eloquence. ⁹ Nearly every sermon included the three basic elements (liturgical, exegetical, and prophetic). ¹⁰

(3) Medieval Age (AD 430-1095)

After Augustine died, the preaching of Latin preachers lost its powerful grace. The preaching of Peter Chrysologus, whose nickname was “the Golden Word,” and that of Leo inclined toward ethical admonition. According to the comment of Brilioth “the aim of the sermon is primarily ethical: it must discourage sin and encourage good works. This was the basic theme of preaching in late antiquity and continued to be the theme during the Middle Ages.” ¹¹

Although there were influential preachers in the early medieval time (AD 430-1095), like Peter the Hermit, no one used the expository method. The sermon was replaced by the Mass and the church declined. Later, Bernard of Clairvaux began to preach through books of the Bible. However, later in this period (A.D.1095-1500) some preachers began to adopt the expository method: Wycliffe (1330-1384), William Tyndale (1494-1536), John Huss (1373-1415), Girolamo Savonarola (1452-1498). Also Erasmus (1469-1536) and John Colet (1466-1519). These men laid the foundation for expository preaching in the Reformation.

(4) Reformation Age (AD 1500-1648)

The Reformation Age introduces to us several distinguished expository preachers. Martin Luther (1483-1546), Ulrich Zwingli (1484-1531), John Calvin (1509-1564), Henry Bullinger, John Knox, John Jewell, Hugh Latimer, and Thomas Cartwright brought to the pulpits of their time stellar examples of expository preaching. Among these men, John Calvin was a giant.

In his book, *Calvin's Preaching*, T.H.L. Parker describes how John Calvin combined the tradition of the later Fathers and the theological richness of the fourth and fifth centuries. Calvin used a style of expository preaching that consisted of expounding whole books of the Bible, passage by passage. ¹² This method marked Reformation preaching and was later used by the Puritans.

(5) Modern Age (1649-present)

After Calvin, many expository preachers appeared. The first was William Perkins (A.D.1558-1649). According to Perkins preaching: “...is to collect the church and to accomplish the number of the elect, and it is to drive the wolves

away from the folds of the Lord.” His homiletics manual, *The Art of Prophesying*, offers four principles for creating sermons:

- 1) To read the text distinctly out of the canonical Scripture.
- 2) To give the sense and understanding of it, being interpreted by the Scripture itself.
- 3) To collect a few and profitable points of doctrine out of the natural sense.
- 4) To apply the doctrine, rightly collected, to the life and manner of men in simple and plain speech. ¹³

We find many models of expository preaching in Puritan preachers: Joseph L. Halt, Thomas Goodwin, Richard Baxter, John Owen, Thomas Manton, John Bunyan, Stephan Charnack, William Greenhill, etc.

During the Great Awakening, the expository sermon was replaced by the topical or textual sermon by Wesley and Whitefield, who were pioneers of the revival movement. Nevertheless, John Gill, Matthew Henry, John Brown, John Eadie, Joseph Hall, and Alexander Carson all continued the tradition of expository preaching.

At the end of the nineteenth century, James Thornwell, John Broadus, John Ryle, Charles Vaughan, Alexander Maclaren, Joseph Parker, and James Hastings revived expository preaching. The twentieth century has produced a few great expositors like Campbell Morgan, and Martin Lloyd-Jones.

(6) Korean Church History

For the purpose of this book, I will examine Korean preaching, although it is not included in Dargan's discussion.

Dr. Sung Ku Chung, professor of practical theology at the Theological Seminary of the Presbyterian Assembly, has divided Korean Church History into six stages in his book, *The Preaching History of the Korean Church*. ¹⁴

1) The Preaching of the First Presbyterian Missionaries

The first foreign missionaries to Korea accepted the principles of topical preaching. Although they eagerly preached the way of the cross to the Korean church, they did not provide it with examples of expository preaching. A missionary, Dr. W. R. Foote said, “ they had the sound philosophy of preaching but expository preaching could not be found among them.” ¹⁵

2) The Preaching of the First Korean Preachers

Though missionaries passionately preached the cross, Korean churches received little profit from their preaching because of the language and communication barriers. Little by little, a generation of Korean preachers appeared. The distinguished Korean preachers (Jang Ho Kim, Sun Joo Kil, Ik Doo Kim, and Sung Bong Lee) preached topical, not expository, sermons. ¹⁶

3) The Preaching of the Korean Church under the Japanese political domination (1920-1930)

Under the Japanese political oppression, one of the afflictions of the Korean nation, the church passed through the darkness of tribulation. During this time, Rev. Young Do Lee, a Methodist pastor, provided a message of comfort for the people of God. However, his revivalist preaching fell into mysticism and heresy.

His preaching went something like this: “We don’t have to speak about the Lord but experience Him. Christians live to experience Him, not to explain Him.” His preaching emphasized emotional factors, not the interpretation of the Scriptures. His mysticism depended on the principles of Schleiermacher. ¹⁷ Lee's topical preaching, with its elements of heresy, powerfully influenced Korean churches.

4) Preaching from 1940-45

During this period of political tension and bitterness, Korean churches continued in their habits of topical preaching. However, Korean spiritual leaders such as Hwoa Sik Kim, Ki Chul Zoo, Yaung Won Son, Hyung Young Park, and Sang Dong Han began to strengthen the Korean pulpit.

Though Ki Chul Zoo, Young Won Son, Hyung Young Park all preached topical sermons, Hwoa Sik Kim began to approach an expository style. ¹⁸

5) Revival Preaching (1945-1960)

During this historical period, the Korean church faced many difficulties. It managed the case of Christians who repented from worshipping idols during the Japanese occupation, and weathered the storm of conflict between Reformed and Liberal theology. It lived through the Korean War, which began on the twenty-fifth of June, 1950, and saw the emergence of several cults, such as Sun Myung Moon and Tai Sun Park. ¹⁹

During this period, revival preaching, topical in style, dominated Korean churches. What J.I.Packer said about North America was true also of Korea: "topical preaching has become a general rule, at least in North America."²⁰ Preaching remained in chaos. Eloquence replaced preaching, and humor or humanism replaced biblical content.

6) The Preaching of the Modern Korean Church (1960-present)

Early in this period, the Korean church pulpit served to call for revival. But Korean churches had little room for expository preaching, because of the influence of pragmatism and mysticism which had come into Korean churches from abroad. Recently, a Bible study boom has pushed the church toward expository preaching.²¹

The last one hundred years of Korean preaching have been topical with some expository elements. There were no models of true expository preaching. Under the stress of persecution and national disarray, the church lived its piety quietly, thereby depriving itself of the good that bold and faithful expository preaching might have brought it.

The state of church is an absolute measure of a society's direction. As the church grows or falls, so will the history of its age. Preaching leads the church of every age. Expository preaching balances exposition with application to produce a healthy church. When expository elements alone are emphasized, the church becomes overly theoretical and philosophical, but when application alone dominates preaching, then the church becomes mystical and humanistic, shriveling like a tree without roots.

In reflecting on the history of the Korean church, and especially on its preaching, we are led to ask why the Presbyterian influence failed to affect a change on preaching style. According to my perspective, Calvinists lost sight of the abundant treasure of expository, apostolic preaching because of the strong worldly influence on them. Korean Calvinists combined Calvinism with unbalanced, Pentecostal, charismatic elements, accepting strange doctrines without analyzing them.

Recently the Korean church, which is one of the fastest growing churches in the world, has awakened to the necessity of expository preaching. Certain pastors are beginning to preach expository sermons in their pulpits. The second part of this book will give assignments and instruction in the construction of expository sermons. I hope it will be of use to those Korean pastors who long for the richness of Christ's Word to be present in their preaching.

Summary Diagram

Preachers of Church History		Preachers of Korean Church History	
Jesus & Apostles	A.D.4	1st stage - Presbyterian Missionaries (1910)	
Chrysostom	1st-3rd C	2nd stage - Sun Joo Kill / Ik Doo Kim Sung Bong Lee (1920)	
Augustine	4th C	3rd stage - Young Do Lee(1930)	
Calvin	15th-17th C	4th stage- Hwoa Sik Kim/ Ki Chul Zoo Young Won Son/Hyung Young Park/ Sang Dong Han (1940)	
Perkins, Puritans	17th-19th C	5th stage - 1960 Revival sermon	
Lloyd Jones	20 C	6th stage - 1960-present (topical sermon)	

Review Questions

1. Read Jesus' preaching in Luke 4:16-21. Find the original elements of expository preaching.
2. Classify church history according to the method of E. C. Dargan, and discuss the historical models of expository preaching.
3. Choose one of these men, read his sermons and look for the two elements of expository preaching: exposition and application.
4. Why have Korean preachers used topical, doctrinal sermons in the Korean church?

Chapter IV

The Expositor - A Man of God

In his preaching, Lloyd-Jones emphasizes three aspects, the act of preaching, the contents of the sermon and the delivery of sermon. I would add the element of reviewing the results of preaching, which gives us the following categories: (1) The expositor (2) Expository preparation (3) Expository delivery (4) Expository response.

Expositor

Expository
Response

Expository
Preaching

Expository
Preparation

Expository
Delivery

In this chapter, we will consider the Expositor.

As Philip Brooks defined preaching as “the bringing of truth through personality.”¹ The expository preacher must not neglect to prepare himself. Dr. Parker, in his book *Calvin’s Preaching*, offers us the qualifications of the preacher:

- 1) The preacher has to have the Scripture's own view of Scripture.
- 2) The preacher has to be one who believes in and trusts Holy Scripture.
- 3) The preacher has to be ready to receive 'without exception everything contained in Holy Scripture,' even what his reason tells him to reject.
- 4) The preacher has to possess a single-minded, single-hearted adherence to Scripture. ²

The basic attitude of the expositor must be a biblical view of Scripture. Furthermore, he must pursue a holy life because God uses the purified man for Himself (I Tim. 2:21). I am convinced that an expository preacher must become the man of God, since the sovereign God has committed a message to him.

The apostle Paul indicates some of the qualifications for the preacher when he instructs young Timothy in I Tim. 6:11-14: ³

- 1) A man of God must flee avarice (vv. 9-10).
- 2) A man of God must follow after righteousness, godliness, faith, love, patience and meekness (v. 11).
- 3) A man of God must fight the good fight of faith (v. 12).
- 4) A man of God must be faithful to reveal the Gospel of God (vv. 13-14).

Among these four, the most important thing is godly character. **John MacArthur** says, "In the second part of I Tim. 6:11, Paul lists six virtues to be pursued by every man of God : righteousness, godliness, faith, love, perseverance, and gentleness. The first two are overarching general principles, while the last four are more specific." ⁴

1. *The expositor must be a man of righteousness and piety.*

The first of what MacArthur calls the general principles, "righteousness" (in Greek, *dikaiosune*), refers to right behavior toward both God and man. The best and most powerful expository sermons will be of no effect if the preacher lacks righteousness. The man of God must live a life of obedience to God's Word. ⁵ And "godliness" (in Greek, *eusebeia*) is closely connected with righteousness. Righteousness may speak of outward conduct, godliness of the inward attitude.

A man of God must constantly guard his heart, his motives, his desires, and his conduct, knowing that nothing good dwells in his flesh (Rom.7:18). He must "cleanse (himself) from all defilement of flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7:1)

Spurgeon describes “ministerialism- the tendency to read our Bibles as ministers, to pray as ministers, to get into doing the whole of our religion as not ourselves personally, but only relatively, concerned in it.” ⁶

Chrysostom emphasized the way of perfection and holiness as the highest aims of his sermons. ⁷ Speaking of Chrysostom as a preacher, Baur observes: “In his treatise *On the Priesthood* he expressly required of a preacher, before all else, two attributes: interior independence of praise or blame from his listeners, and also that might and power which lies in skillfulness in speaking.” ⁸ And he adds that, “So the preacher himself fulfilled his claim that the priest in the pulpit must be a 'messenger of the Heavenly King,' who announced grave and joyful messages; a physician, who does not merely cut and inflict suffering, but must also bind and heal the wounds; the salt, that not only bites, but also seasons; because even the priest, as spiritual father of his congregation, dare not reproach in anger or 'necessity for punishment,' but entirely from an ardent desire for the salvation of their souls and in the consciousness of their future judgment. His rule of conduct was: I do not wish to punish sinners but to heal the sick.”

The Puritans were committed to godliness above all else. They lived what they taught and preached. **Richard Baxter**, one of the greatest puritans, designates twelve characteristics of the godly pastor:

- 1) Purity of motive
- 2) Diligence and hard work
- 3) Prudence and efficiency
- 4) Certainty about basic doctrines
- 5) Plain and clear teaching
- 6) Dependence upon God and docility before others
- 7) Humility
- 8) A balance between severity and gentleness
- 9) A zealous and affectionate spirit
- 10) Reverence
- 11) A caring love for people
- 12) Patience ⁹

Influenced by the teaching of Perkins and Baxter, puritan preachers considered themselves servants of the Word. Only the preacher reformed by the Word of God can reform the corrupted church in this world by the Word of God.

2. The expositor must be a man of faith and love.

“Faith” (*pistis*), means confident trust in God for everything, an absolute loyalty to the Lord. It is unwavering confidence in God’s power, plan, provision,

and promise. The man of God lives by faith. He trusts in the sovereign God to keep His word, to meet all his needs, and provide the resources he needs to pursue his ministry. And “love” (*agape*) refers to a volitional love, not an emotional feeling. It is unrestricted, unrestrained, and unconditional. It should be interpreted in this passage in its broadest sense. It means love to everybody- love to God, men, believers, and non-believers.

Chrysostom possessed the burning heart to love souls, a love evidenced in these statements to his congregation in Antioch:

“I know no other life but you and the care of souls.”

“That is our only care by day and by night, that all of you may become holy and perfect.”

“When I see your unsatisfied hunger after spiritual teaching, I cannot let a day go by without nourishing you with the treasures of the Holy Scriptures.”

“It is my joy to see you making progress in spiritual things.”

“The power of sleep had closed my eyes; but the power of love for you had opened the eyes of my soul, and often I imagine in my dreams that I am in the pulpit speaking to you...”¹⁰

Paul also had a strong love for the lost and diligently pursued a holy life for himself. In addition, he had a burning passion to present the church to Christ as a “pure virgin” (II Cor. 11:2).

Augustine also emphasized the way of grace as the goal of his sermons. He was a man of tears, who had experienced deep repentance because of his past corrupt life. Such a sense of God's enormous grace influenced Augustine's hearers.

F. Van der Meer tells us of Augustine's preaching: “His sermons, however, were never actually dictated in the strict sense of the term. Indeed, his actual preparation consisted, for all practical purposes, in prayer or, occasionally, in a short meditation. What he really did was to improvise on the Bible texts that had just been read.”¹¹

Augustine said, “Every man who ascends the pulpit should first pray, like Esther, ‘Give, O Lord, a sweet-sounding word into my mouth.’ He should pray for the people, for himself, for the man who takes the sermon down in shorthand, for all who may later read it, and last but not least, for the author of the book on preaching.”¹²

3. The expositor must be a man of patience and meekness.

“Perseverance” (*hupomone*) translates a word that means literally “to remain under.” It is not passive resignation, but victorious, triumphant endurance, an

unswerving loyalty to the Lord in the midst of trials.¹³ “Gentleness” (*praupathia*) is the second external virtue. It can also be translated “meekness” or “humility.” The man of God has nothing to boast about. The man of God has the mind of Christ (Phil 2:18).¹⁴

John Calvin said pastoral needs, humility and submissiveness:

- 1) Humility: “For Calvin the message of Scripture is sovereign, sovereign over the congregation and sovereign over the preacher. His humility is shown by his submitting to this authority.”¹⁵
- 2) Submission: “The preacher must himself be obedient to the teaching which he is urging on the congregation.”¹⁶

Humility expresses itself in dependence on God. The godly pastor will be a man of prayer. The Apostles understood that to pray and to preach was the duty to which they must dedicate themselves day by day (Acts 6:4). “But we will devote ourselves to prayer, and to the ministry of the Word.” Only through prayer and study of the word can the man of God become a useful tool of God to preach His Word.

Frederick W. Robertson (1816-1853), one of the greatest English preachers, a man of prayer, prayed about different concerns each day: On Sunday, he prayed for the parish and for the outpouring of the Spirit; on Monday, for special devotion; on Tuesday, for the spread of the gospel; on Wednesday, for the kingdom of Christ; on Thursday, for self-denial; on Friday, for special examination and confession; and on Saturday, for intercession.¹⁷

In conclusion, the expositor needs to train himself in both piety and knowledge. Sadly, modern Korean churches avoid the foundational teachings about preaching. Prayer without knowledge or knowledge without prayer produces unbalanced preachers, and therefore unbalanced Christians. Even Korean Calvinists need to receive humbly the warning of Lloyd-Jones: “Calvinists who do not pray, I say, are not Calvinists.”¹⁸ Korean preachers need to rectify the direction of the revival that God graciously granted to our country by returning to the piety of the Puritans, and to the expository, exegetical preaching of Calvin. For true reformation the Korean pulpit must marry devotion to knowledge. Only this union will bring revival such as the events of Acts 2.

Review Questions

1. Discuss the importance of the preparation of the expositor.

2. What are the qualifications of an expositor?
3. What do the Puritans say about the personality of the preacher?
4. What qualifications did John Calvin recommend for preachers?
5. What dangerous tendencies do some Calvinists exhibit?
6. What are the characteristics of the man of God according to II Tim. 6:11-14?

Chapter V

Expository Preparation

We now turn to methods in expository preaching. In order to understand how to construct an expository sermon, let us consult some of the great preachers. Among our models for expository preaching are some who lived centuries ago, such as Calvin, Augustine, Chrysostom, and William Perkins. But the twentieth century also has produced examples of strong expository preachers, such as Lloyd-Jones, John MacArthur, Edmund Clowney, and John Stott. Let us examine how some of these men, each unique in his personality, approached the creating of a sound, biblical sermon.

(1) Augustine and Chrysostom

These two men followed a style practiced especially in the fourth and fifth centuries, which consisted of expounding whole books of the Bible, passage by passage. In other words, their sermons were textual expository sermons. ¹

Rev. Chrysostom Baur comments on Chrysostom's sermons: "In general, however, Chrysostom observed in the treatment of his themes, above all in his explanations of the Holy Spirit, the greatest imaginable freedom and independence

of the rules of the school rhetoric. With him the thought stood higher than the word, the content was more to him than the form, and his particular aim was the spiritual and religious needs of his listeners. He sacrificed every external formal consideration to this point of view. Through all this he differed from his contemporary Libanius, and at the same time rises above him. Libanius is a typical rhetorician, Chrysostom is a catechist, and he remains always, in the pulpit, in the first rank among priests and pastors of souls.”²

His preaching took on a homily style. It is a commentary running from word to word and verse to verse. His preaching freely departed from the ordinary rules of preaching. “...in that he did not shrink from speaking again and again on the same subject. So he spoke in the famous twenty Pillar Homilies of the year 387, at least twenty times, one after the other, on frivolous cursing and swearing.”

In summary, he seems to have prepared his sermons as follows:

- 1) Observe the theme from the text
- 2) Explain the text of Holy Scriptures
- 3) Determine the spiritual and religious needs as the aims of his sermon.
- 4) Deliver, sacrificing external, formal considerations to the aim.

In the case of Augustine, F. Van Der Meer comments, “His sermons all have their starting points either in passages in the liturgy, or in extracts chosen by himself from the Bible, and Augustine preached out of, with, and by means of, the Bible.”³

Van Der Meer cites the three aims that Augustine had for his sermons: “He distinguishes three kinds, the simple, the flowery and the pathetic, which are, respectively, designed to instruct, to hold the attention and to convince; or, to use the language of church, to explain, to edify and to convert.”⁴

Augustine prepared his sermons as follows:

- 1) Jot down ideas while meditating; sometimes from the text, sometimes not.
- 2) Interpret the text by the redemptive historical method or allegorical method.
- 3) Follow several stylistic patterns (parallelism, contrast and repetition)
- 4) Preach without notes
- 5) Use few illustrations, but make these apt and telling.⁵

(2) John Calvin

T.H.L.Parker has summarized the expository method in Calvin's preaching as follows:

- 1) He began by studying the text in its original language.
- 2) He preached without notes.
- 3) His first sermon on any book dealt wholly or in part with the general theme of that book.
- 4) The introduction seldom took long. Calvin moved quickly into exposition.
- 5) He occasionally explained the meaning of a word, but never used the Hebrew or Greek.
- 6) He asked himself in preparation, "How is this profitable to the congregation?"
- 7) His application was direct and immediate.
- 8) He kept to the historical context in the interpretation and exegesis of passages only partly for the sermons on the Old Testament. ⁶

(3) William Perkins

He defined the art of prophecy (preaching), as preaching Christ, by Christ, to the praise of Christ. He popularized and taught the puritan method; a typical Puritan scholar, Perkins taught the following method of preaching:

- 1) Read the text distinctly out of the canonical scriptures.
- 2) Give the sense and understanding of the text, by the scripture itself.
- 3) Collect a few profitable points of doctrine out of the natural sense.
- 4) Apply, if you have the gift, the doctrines rightly collected to the life and manners of men in simple and plain speech. ⁷

(4) Lloyd-Jones

While working as a medical doctor, Lloyd-Jones received God's call to preach the gospel. He prepared sermon texts relying on a background of Puritan theology and method:

- 1) Start with one text.
- 2) Find the distinct thought or doctrine in it.
- 3) Develop the relation of the doctrine to the text.
- 4) Strengthen the doctrine by cross references.
- 5) Divide theme, making the central doctrine clear.
- 6) Progressively arrange the divisions to create a climax.
- 7) Apply doctrinal points continuously as you preach.
- 8) Always end the sermon with some application and exhortation. ⁸

(5) John MacArthur

MacArthur consciously chose Lloyd-Jones as his preaching model. Because he is convinced that preaching is teaching, he likes to call himself “a teacher and pastor.” He points to such a label in Ephesians 4: 11: “It was who gave some to be Apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers.” He prepares expository preaching in the following way:

- 1) Read the Book
- 2) Read the passage
- 3) Find the main idea
- 4) Organize the passage
- 5) Analyze the structure
- 6) Put together an exegetical outline
- 7) Add illustrations ⁹

(6) Edmund Clowney

Edmund Clowney represents a style of expository preaching known as redemptive historical. He says, “(1) Meditation on Scripture is a fertile source of texts and themes for teaching. (2) In developing the exegesis of a passage, I have always used the original languages of Scripture, and have found word studies particularly fruitful. (3) When I have studied the key words in a text, I examine the grammatical structure. (4) It pays to understand the geographical and historical setting of the text. (5) The significance of the text for your hearers flows from the meaning of the text as fulfilled in Christ. The application of a sermon needs research no less than the exposition.” ¹⁰

I summarize his method for preparation of a sermon as the following steps:

- 1) Meditation on the sermon portion
- 2) Developing the exegesis of a passage
- 3) Studying the key words of the text
- 4) Understanding the background of the text
- 5) Researching the application of the text
- 6) Begin with the theme of the text.
- 7) Constructing a sermon outline

(7) John Stott, a popular modern expositor, says: 11

- 1) Choose your text
- 2) Meditate on it
- 3) Isolate the dominant thought
- 4) Arrange your material
Structure - words - illustrations
- 5) Add the introduction and conclusion
- 6) Write down and pray over your message

We can compare the above methods in the following figure:

My Step	Chryso.	Augustine	Calvin	Perkins	Lloyd Jones	MacArthur	Clowney	Stott
1 Text	0	0	0	0	0	0	0	0
2 Objective					0	0	0	0
3 Structure				0	0	0	0	0
4 Strengthen Structure				0	0	0	0	0
5 Outline				0	0	0	0	0
6 Conclusion								
Introduction			0	0	0	0	0	0
7 Application			0	0	0		0	
8 Illustration						0		0
9 Without Notes	0	0	0		0			
10 Life-changing	0	0	0	0	0			

On the basis of these preachers I have developed a ten-step process for sermon preparation. In my preaching of the Gospel of John and of Genesis, I have used these steps for almost two years.

Chapter VI

STEP ONE

STUDY THE TEXT

1. What is the text?
2. How to choose the text
3. How to study the text
 - 1) Observation
 - 2) Interpretation
4. Review Questions

1. Study the text *

2. Find the sermon objective
 3. Organize the structure
 4. Strengthen the structure
 5. Complete the sermon outline
 6. Attach the conclusion and the introduction
 7. Sharpen the application
 8. Add illustrations
 9. Practice preaching without notes
 10. Evaluate the Response
-

What is the preacher's primary task as he prepares an expository sermon? The expositor must first study the sermon text. Though there are a few exceptions, most preachers throughout history have limited their texts. So, the first step in preparing a sermon is to define what the "text" is.

1. What is the text ?

John Broadus says, "The word text is derived from the Latin *texere* (to weave), which figuratively came to signify to put together, to construct, and hence to compose, to express thought in continuous speech or writing." ¹ And again he says, "The author's own work came to be called "text," as distinguished from the fragmentary notes and comments of the editor or speaker." ²

The text for a sermon must come from the portion of Scripture chosen as its foundation. The only purpose of preaching is to proclaim the *kerygma*, Christ the living Word. Only Scripture can be the sermon text because only it is the absolute Word of God. The objectives of a sermon are better realized with a well-chosen text. ³ The text of an expository sermon should be the text in its natural, consecutive order.

2. How to choose the text

First, determine the book from which to preach. To do this, you need to know the purpose of each book in the Bible. The following principles are helpful:

(1) Find the Scripture passages that clearly announce the purpose of a book (Jn. 20:31, I Jn. 5:13). Read through the Bible in order, using grammatical,

rhetorical, and logical analysis. Perkins suggests: "First read Romans and John and then rest of the New Testament. Next read the dogmatic books of the Old Testament, especially Psalms. Then read the prophetic books, especially Isaiah, lastly, read the historical books. chiefly Genesis." ⁴

(2) Discover the purpose by examining the context, the style of the book, the original audience, and the background of the authors.

(3) Discover the purpose by reviewing a survey of the Scriptures, commentaries, and the tradition of the church.

Next divide the book into preaching portions. In order to determine appropriate portions for sermons, the expositor can use generally accepted divisions found in survey material, outlines, grammatical analyses of the original text, and modern translations.

Pastors sometimes ask the question, "Do I begin with the preaching portion or the congregation?" Jay Adams answers this as follows: "The answer to that very important question is that you must begin with both, but with an emphasis on the congregation. ... Remember, your purpose is to honor God by building up His church. It is their needs, failures, opportunities, etc., that should impel you to choose as you do each week. Your purpose in preaching is to edify the flock." ⁵

I suggest adding the following principles:

1) *Create a six-month preaching plan.*

The preacher absolutely needs a preaching plan for continuous ministry. Young pastors, in their eagerness to preach the Word sometimes launch their ministry without such a plan. Eventually they reach the limits of their initial enthusiasm and understand the necessity of a plan. Such an overarching plan is especially necessary for the pastor who knows he will serve a church for a long period.

For five years now I have used the portions suggested in a devotional guide called "The Living Life,"⁶ I read each portion, meditate on it, and preach the texts to my congregation. Every day I reviewed this text and summarize the sermon structure in a note book. This is the primary material I use in creating my long term preaching schedule.

Such planning is of great benefit. The preacher has ample time to meditate on the limited portion and study it deeply. Free from the stress of last-minute preparation, he can derive great meaning and insights from the text. He is also free to change the order of the texts without throwing himself into utter confusion.

2) Ask the advice of the elders, who know the needs of the church members.

Because it is the elders' duty to oversee the sheep (I Tim. 3:1-5, I Pet. 5:1-3), they visit their church members, and understand their physical and spiritual situation. By asking their advice in determining his preaching schedule, the pastor not only trains his elders to shepherd those under their care, but he also benefits from their God-given insights in building up the congregation and thereby encourages them in their participation in the Lord's work.

3) Determine texts according to the needs of the congregation.

The pastor himself also needs to understand his congregation. This work needs much careful prayer and a deep sincerity in order to know the will of the Holy Spirit. The pastor must not leave all visitation to his elders, but must personally visit church members to know their situation. The preacher might choose to preach through the book of Acts if he desires revival; I Corinthians if there are spiritual problems in the church; Revelation or Matthew 24-25 if there are disputes about eschatology.

4) Choose texts that reflect church feasts or the monthly calendar, such as Christmas, Easter, or Pentecost.

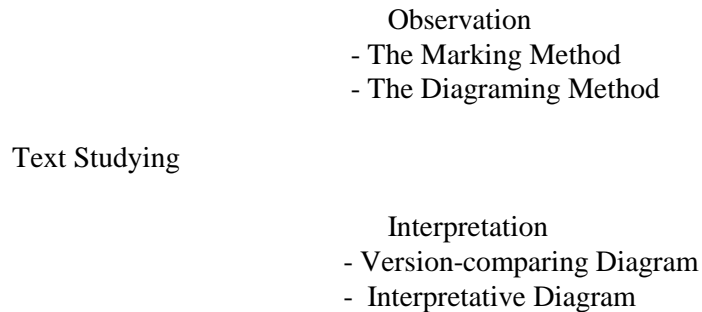
In establishing the yearly sermon schedule, the pastor may choose sermon texts that tie in with seasonal themes, being careful to ask the wisdom of the Holy Spirit. It is not an absolute principle of expository preaching to follow the order of a Biblical book. We can choose sermon texts that fit the present situation.

3. The Study of the Text

Having determined the sermon text, the preacher must adhere to an absolute motto: "Study the text." All preaching should be the fruit of studying the biblical text. The Scripture itself proves this point. Before Ezra taught the Scripture to His people, he studied and obeyed it himself (Ezra 7:10). Before the two disciples of Emmaus preached the Lord of resurrection to their neighbor, they learned the Scripture from Jesus Christ (Lk. 24:24). If a pastor tries to preach without studying the text thoroughly, he will be tempted to infuse the text with his own thinking (*eisogesis*) and thus depart from it. Such preaching loses the power of the Word by wandering from its true meaning.

There are two stages in studying a text: (1) Observation and (2) Interpretation. Such study inevitably involves some detailed work in order to observe, interpret,

and apply the text to the present situation. We can draw a summary diagram of observation and interpretation as follows:



(1) Observation

From careful observation flow accurate interpretation and powerful application. Accurate observation of a text almost interprets it automatically. Observe the text carefully, prayerfully, and you can understand its meaning and significance (implication).

Traina defines observation as “essentially awareness... the general function of observation is to enable one to become saturated with the particulars of a passage so that one is thoroughly conscious of their existence and of the need for their explanation. Observation is the means by which the data of a passage become part of the mentality of the student. It supplies the raw materials upon which the mind may operate in the interpretive process.” ⁷

All observation must be dependent on the Holy Spirit (Ps. 119:105).

John MacArthur, one of the greatest contemporary expositors, enumerates four stages of observation: 1) Reading the text repeatedly, 2) Meditating on the text, 3) Mastering the text, and 4) Memorizing the text.

“The first step in studying an individual passage is to read it. I read it repeatedly in my English Bible until it is pretty well fixed in my memory. I try to do that early in the week of preaching it or even before, so I have time to meditate on it. Before I get into actual preparation, I want to be mentally grappling with the passage. Once I begin concentrating on my sermon text, it dominates my thinking, conversation, and reading during my time of preparation. All this begins with becoming familiar with the text. I rarely consciously memorize Scripture, but by the time I finish preparing the sermon, I usually have the text pretty well memorized.” ⁸

We have to observe the sermon text carefully, systematically, and persistently. When we Korean pastors observe the Scripture, we can move from

the Korean text to the original text, or from the original text to the Korean text. It is very important that the preacher master the language of the original text and the language of the congregation to which he is preaching. Chrysostom, Augustine, and Calvin all began their preparation by observing the original text. Korean pastors need to understand that our Korean version is not the only faithful translation of the original text. We can refer to the King James Version and the New American Standard Version because they are faithful translations. In our busy pastoral ministry, we are sometimes tempted to avoid the hard work of observation. However, only a close interaction with the sermon text (preferably in its original language) will allow us to discover the grace and truth it offers.

We begin by analyzing the structure of the text. At this point, we look closely at each sentence, and at the stream of thought flowing through the passage. In other words, the preacher has to study the structure of the written words in order to know the living word, Christ.

We can be helped by the method of observation Walter C. Kaiser, Jr. suggested: 9

- 1) A repeated term, phrase, clause, or sentence may act as the heading to introduce each part or as the colophon (tailpiece) to conclude each individual section.
- 2) Often there may be grammatical clues such as transitional conjunctions or adverbs; for example, “then, therefore, wherefore, but, nevertheless, meanwhile,” and the Greek words *un, de, kai, tote, dio*.
- 3) A rhetorical question could signal a switch to a new theme and section. It may be that there also will be a series of such questions which carries forward the argument or plan of a whole section.
- 4) A change in the time, location, or setting is a frequent device, especially in narrative contexts, to indicate a new theme and section.
- 5) A vocative form of address deliberately showing a shift of attention from one group to another constitutes one of the most important devices. It is often used in the epistolary type of literature.
- 6) A change in the tense, mood, or aspect of the verb is perhaps a clue that a new section is beginning.
- 7) Repetition of the same key word, proposition, or concept might also indicate the boundaries of a section.
- 8) In a few cases, the theme of each section will be announced as a heading to that section. In those unusual cases, the interpreter need only make sure that all of the contents of the section are judged in light of the stated purpose of the author.

The preacher can begin simply, by finding four grammatical categories. Write down the subjects, verbs, objects, and conjunctions in the text. There are two ways to observe the structure, the marking method, by which the pastor uses a

code to mark the text directly, and the diagraming method, used to analyze the structure of the sermon text.

1) The Marking Method (See Appendix A)

This is a basic, but useful method. As you read the Scripture in your morning prayer or devotional life hour, immediately mark the text. You may be surprised by the wonderful truths you begin to find.

* Five principles

1. Mark the sermon text, using a pre-determined code.
2. Use colored pencils or pens to mark your observations in your Bible.
3. Do this whenever you read the Bible, but particularly as you prepare to preach from a text.
4. Mark the subjects, verbs, objects, and conjunctions in the text, then record repeated terms and key words in the block diagram for further study.
5. Summarize the contents of the text in its order.

(1) Genesis 1:1-5

1 In the beginning God created the heavens and the earth. 2 And the earth was formless and void, and darkness was over the surface of the deep; and the Spirit of God was moving over the surface of the waters. 3 Then God said, "Let there be light"; and there was light. 4 And God saw that the light was good; and God separated the light from the darkness. 5 And God called the light day, and the darkness He called night. And there was evening and there was morning, one day.

* Subject-	Verb-	Object-	Conjunction-
contents	findings	Detailed study words	
1 Repeated terms	God (1,3,4', 4'',5',5'')	God the Spirit of God	
2. Conjunctions	and (2[4],3,4[2],5[4])		
3 Key word	created (1), said, saw, called	created	
4 Verbs	created (1) was moving(2) said(3) was[7] saw(4)	said separated	

separated (4), called (5)

-
- 5 Summary : (1) the introduction of creation(1)
(2) the state before creation(2)
(3) the creation of light by God's Word(3)
(4) the separation of day and night (4-5)
-

(2) John 1:1-5

1 In the beginning was the Word, and the Word was with God, and The Word was God. 2 He was in the beginning with God. 3 All things came into being by Him, and apart from Him nothing came into being that has come into being. 4 In Him was life, and the life was the light of men. 5 And the light shines in the darkness, and the darkness did not comprehend it.

Subject-	Verb-	Object-	Conjunction-
contents	findings	Detailed study words	
1 Repeated terms	the Word (3 times) (v 1) God (3 times) (vv.1,2) by Him (v3) from Him (v3) the Life (v4) the Light (v5)	the Word	
2. Conjunctions	in the beginning (v1)		
3 Key words	the Word (v1)		
4 Verbs	was (6 times) (vv.1,2,4) came, has come (3 times) shines (v5) did not comprehend (v5)	Comprehend	
5 Summary :	(1) The Word is God (1-2) (2) The Word is the creator (3) (3) The Word is the Light and the Life (4) (4) The world does not know the Word (5)		

2) The Diagraming Method (See Appendix B)

Using this method, the preacher records every verse and phrase in a diagram which helps him see the structure of the passage. Kaiser diagrams the following sample passage (Eph. 5:1-17):

15	Be careful, then Watch how you walk, not as unwise men but as wise,	
16	making the most of every opportunity because the days are evil.	I. Make the Most of Time(16)
17	Therefore do not be foolish but understand what the will of the Lord is.	II. Understanding the Will of the Lord (17)
18	And do not get drunk on wine. for that is dissipation, but be filled with the Spirit,	III. Continue to Be Filled with the Holy Spirit (18-21)
19	by speaking to one another in psalms and hymns and spiritual songs,	A. By spiritual conversation (19a)
	by singing and in your heart to the Lord, making melody	B. By spiritual songs (19b)
20	by giving thanks always for all things in the name of our Lord Jesus Christ to God, even the Father.	C. By continual thanksgiving (20)
21	And by submitting to one another in the fear of Christ.	D. By submitting to one another (21)

By such close observation of the biblical terms, we come to understand the meaning of every word, and the primary purpose of the text emerges clearly.

[1] Five Principles of Diagraming Observation

1. *Using Kaiser's diagram structure, write out your text.*
2. *Determine which verses you want to study.* Try to know the definitions of the main terms in the original languages.
3. *Analyze the structure of the sentences and of the passage.* An irregular use of words can signal particular emphasis. Think also about the relationship between verses, and changes of subjects or of verbs. There will always be some cause and effect relationships, and the writer's thoughts will follow a

progression leading to a climax or a conclusion. Ask yourself if there are elements of comparison and contrast present in the text.

4. *Understand the literary genre (poetry, prose, etc.).* The genre will influence a text's function: is it historical, theological, doxological, didactic (ethic), aesthetic, entertainment.

5. *Ask questions: who, what, why, how, where, when.*

[2] Examples:

Example 1

Text: Gen. 1:1-5		Name: W.Y.J.	Date:10/30/95
Verses	Terms /Genre /Structure	Your Observation	
1 God created	God , created	1. What is "God" in Hebrew?	
In the beginning	Emphasis	2. When is "in the beginning"?	
the heaven and the earth		3. What does "created" mean?	
2 And the earth was			
formless and void,		4. What is the state of "formless and void"?	
and darkness was			
over the surface of the deep			
and the Spirit of God was moving	moving	5. Who is the Spirit of God?	
over the surface of the waters.		6. What does the Spirit of God do?	
3 Then God said,	said		
"Let there be light"			
and there was light.			
4 And God saw	saw		
that the light was good;			
and God separated	separated		
the light from the darkness.		7. How do light and darkness relate to salvation?	
5 And God called	called		

the light day,
 and He called
 the darkness night
 And there was evening
 and there was morning, one day.

Example 2

Text: Jn. 1:1-5		Name: W.Y.J.	Date:10/30/95
Verses	Terms/Genre/Structure	Your Observations	
1 In the beginning	Emphasis	1. Compare “in the beginning” in Genesis with “in the beginning” in John.	
The Word was	Word	2. Who is “Logos”?	
and the Word was God.			
2 He was		3. Who is God in verse two?	
in the beginning with God.	beginning		
3 All things came into		4. What did the Word do in the work of creation?	
being by Him.			
Nothing came into			
being that has come into being.			
apart from Him			
4 life was	life	5. Where does life exist?	
in Him			
and			
the life was			
the light of men.			
5 And the light shines		6. What symbols of Christ come out of this passage?	
in the darkness,			

(5) Reference Books for Observation

1. *Linguistic Key to the Greek New Testament* by Fritz Rienecker and Cleon Rogers (Zondervan)
2. *A Manual Greek Lexicon of the New Testament* by Abbott Smith
3. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* by Baur, Arndt, and Gingrich
4. *The Vocabulary of the Greek Testament* by Molton and Milligan
5. *Greek English Lexicon* by Liddell and Scott
6. *The New International Dictionary of New Testament Theology* by Colin Brown
7. *Theological Dictionary of the New Testament* by Kittel
8. *Word Pictures in the New Testament* by A.T. Robertson

We must avoid two temptations: to interpret immediately the specifics of a passage, and to plunge immediately into commentaries and other study helps. The more faithfully we meditate, the more precious truth we will find. As a hen patiently warms her chicks until they hatch, so must the preacher brood over the text until the Holy Spirit brings forth insights. We must ask many questions of the text before its original meaning emerges.

In my experience, these two methods of observation have helped me know how to delineate a text, and find the richness of its details.

(2) Interpretation

In expository preaching, interpretation is crucial. Biblical preaching begins with biblical interpretation, which dictates, in turn, the application. When Jesus opened the Scripture and explained it, it made the hearts of His disciples burn (Lk. 24:24,32).

1) The Illumination of the Holy Spirit in Interpretation

As we humbly and faithfully observe the text, asking the Spirit to illumine us, we sometimes find that the meaning is almost automatically understood. John MacArthur says, “powerful preaching occurs only when a Spirit-illuminated man of

God expounds clearly and compellingly God's Spirit-inspired revelation in Scripture to a Spirit-illuminated congregation." ¹⁰

Calvin also spoke of illumination as necessary for a proper understanding of the Scripture: "The testimony of the Spirit is superior to reason. For as God alone can properly bear witness to his own words, so these words will not obtain full credit in the hearts of men, until they are sealed by the inward testimony of the Spirit... For though (Scripture) in its own majesty has enough to command reverence, nevertheless, it then begins truly to touch us when it is sealed in our hearts by the Holy Spirit." ¹¹

The Holy Spirit, who opens our spiritual eyes and enlightens the meaning of the text, is the highest authority to interpret the Scripture. Lloyd-Jones says that the preaching is a great mystery and one of the most mysterious things of all. ¹²

However, there is some danger that we will, in spite of our best intentions, misinterpret a text. One way to avoid such misinterpretation is to test our understanding of it against other reformed scholars and commentaries.

2) The Principles of Interpretation

As we meet the many problems of interpreting a text, we need standards or principles of Hermeneutics. Reformed theology teaches that the greatest principle of interpretation is to interpret Scripture by other Scripture in a redemptive-historical understanding. Furnish suggests the following principles of biblical interpretation:

- 1) Formulate the main points of the passage.
- 2) Either note what is problematical in the passage or compare various translations to see if there is any major disagreement.
- 3) Identify key words or concepts.
- 4) List all other historical, literary, and theological problems in the text.
- 5) Prepare a tentative outline for the passage in keeping with the overall context.
- 6) Refer to biblical passages or related literature where ideas similar to those found in this text appear.
- 7) Record in a set of notes. ¹³

The following questions are for me to transform the interpretative principles elaborated by Vern S. Poythress. ¹⁴

1. Unit of meaning	1. What is the contrast to the meaning of the verse? 2. What points are emphasized in the meaning? 3. Where does the same meaning of the verse come out?
2. Hierarchy of meaning	4. What are the contents of the verse? (rhetorical) 5. What are the main points of the verse? (rhetorical) 6. What is the function of the verse? (rhetorical) ----- 7. Does the verse have chronological elements? (topical) ----- 8. Does the verse have symbolic and typological elements? (analogical)
3. Context	9. What is the context of the verse? 10. What locutionary form does the verse use? 11. In which language is the verse written?
4. The process of communication	12. Does the verse have emotional elements? 13. Does the verse have any formative elements concerning discourse? 14. Who is the original audience of the verse?
5. Significance	15. What is the cultural background of the verse? 16. What is the setting in the history of redemption of the verse? 17. What is the setting in relation to contemporary life?

4) Practical outworking of the interpretative principles

I like to provide two methods, the substitution method and the comparison method.

1) The Substitution Method (See Appendix C)

By using the following questionnaire, we can use these interpretative principles to ask the right questions no matter which text we are studying.

* Four Principles of the Substitution Method

1. *Replace the terms, phrases, verses, and passages with those you are studying.*
2. *Copy the questions from the block diagram, and record your answers for the text you are studying. As a result of this research, record your personal comments on the passages.*

3. *Don't jump from question to question*, but move from the easy questions to difficult ones, from general questions to specific questions,
4. *Search for answers by using supplementary materials*:
 - 1) For the New Testament -
 - Baur, Arndt, and Gringrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. (See Appendix D)
 - Kittel, *Theological Dictionary of the New Testament*. (See Appendix E)
 - 2) For the Old Testament -
 - Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*. (See Appendix F)
 - R. Laird Harris, *Theological Wordbook of the Old Testament*.
 - 3) For O. T. and N. T.
 - Thoralf Gilbrant, *The Complete Biblical Library* (See Appendix G)

[1] Genesis 1:1-2

Text: Gen. 1:1-2	Name: W.Y.J.	Date: 10/30/95
Verses of the text	Your Questions	
Vs.1 In the beginning God created the havens and the earth.	1. What does "beginning" mean in Hebrew? 2. What does "created" mean? 3. Why did Moses emphasize "in the beginning"?	
Vs.2 And the earth was formless and void, and darkness was over the surface of the deep; and the Spirit of God was moving over the surface of the waters.	4. What does "formless and void" mean? 5. What are the main points of this verse? 6. What are the symbolic and typological elements in this verse? 7. What does "the Spirit of God was moving" mean? 8. Who is the original audience of this verse? 9. What is the setting in the history of redemption to the verse?	

* My Comments : After you finish answering the above questions, comment on these passages for yourself.

[2] John 1:1-3

Verses of text	Your Questions
Vs.1 In the beginning The Word was and the Word was God.	1. What points are emphasized (v.v.1-3)? 2. How is the meaning of “in the beginning” different in Genesis and John? 3. What are the main points of the verses (v.v. 1-3)?
Vs.2 He was in the beginning with God.	4. What symbolic elements does Christ have (v.v. 1-3)? 5. What is the cultural background of the verse (v.v. 1-3)? 6. What is the setting in the history of redemption to the verse (v.v. 1-3)?
Vs.3 All things came into being by Him. Nothing came into being that has come into being. apart from Him	

* My Comments : After you finish answering the above questions, comment on these passages for yourself.

4) The Comparison Method (See Appendix H)

For biblical interpretation, we need also to examine several translations of the text and several commentaries. When the preacher compares several versions, he more clearly understands the original meaning.

* Five Principles of the Comparison Method

1. *Don't use too many versions.* Limit them to the KJV, AV, NASV, NIV.
Understand the character of each version.
2. *Determine which terms and phrases you want to compare before you start.*
3. *Note the main points of difference in each version*
4. *Ask yourself what was the original meaning of the verse.*
Guess the original meaning as you find the same translated terms.
Refer to a Korean grammar for Korean versions and an English grammars for English versions (Concentrate on subjects, tenses, and prepositions).

Review word order, and you will find out which points are emphasized in the verse.

5. *Don't hesitate to use dictionaries.* Use the Korean Word Dictionary and the Webster's Dictionary to know the meaning of the terms.

Let's look at the comparison method in action:

1) Genesis 1:27

Text: Gen. 1:27		Preacher: W.Y.J..	Date:10/30/95
Verses	Contents	Questions	
KJV	So God created man his own image, in the image of God created he him; male and female created he them.	1. What are the main points? 2. Why does Moses emphasize "male and female"? 3. What does "his own image" mean?	
AV	So God created man in His own image, in the image and likeness of God He created him; male and female He created them.		
NASB	And God created man in his own image, in the image of God He created him; male and female He created them.		
NIV	So God created man in his own image, in the image of God he created him; male and female he created them.		
HEB.			
MINE			

2) Jn. 1:14

Text: Jn. 1:14		Preacher: WYJ	Date:10/30/95
Verses	Contents	Questions	
KJV	And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth.	1. What are the main points? 2. What does "dwelt among us" mean? 3. What is the state of fullness of grace and truth?	
AV	And the Word [Christ] became flesh (human, incarnate) and		

tabernacled- fixed His tent of flesh, lived awhile- among us;
and we [actually] saw his glory- His honor, His majesty; such
glory as the begotten son receives from his father, full of grace
[favor, loving-kindness) and truth.

NASV And the Word became flesh, and dwelt among us, and we
beheld was His glory, glory as of the only begotten from the
Father, full of grace and truth.

NIV The Word became flesh and made his dwelling among us.
We have seen his glory, the glory of the One and Only, who
came from the Father, full of grace and truth.

GK. ¹⁴ *KaiV oJ lovgo" saVrx ejgevneto kaiV ejskhvnwsen ejn
hJmi'n, kaiV ejqeasavmeqa thVn dovxan aujtou', dovxan wJ"
monogenou'" paraV patroV", plhvrh" cavrito" kaiV
ajlhqeiva".*

MINE

(5) Reference Books for Interpretation

1) For the language gap

- 1] *Vine's Expository Dictionary of New Testament Words*
- 2] *The New Testament International Dictionary of New Testament
Theology* by Colin Brown
- 3] *Vine's Expository Dictionary of Old Testament Words*
- 4] *Theological Wordbook of the Old Testament* by R. Laird Harris et al.

2) For the culture gap

- 1] *The Life and Times of Jesus the Messiah*, Alfred Edersheim
- 2] *The Daily Study Bible Series*, William Barclay

3) For the geographical gap

- 1] *The Macmillan Bible Atlas*
- 2] *The Wycliffe Historical Geography of Bible Lands*

4) For the historical gap

- 1] *The Zondervan Pictorial Encyclopedia of The Bible*
- 2] *The Baker Encyclopedia of the Bible*
- 3] *New Testament History*, by F.F. Bruce
- 4] *The Bible as History*, by Werner Keller

5. For Commentaries (See Appendix I)

Only when you have finished your own thorough research of the text should you turn to commentaries. If you carefully apply these methods (substitution and comparison), you may be surprised when you turn to the commentaries. Your interpretation of the text will probably correspond with that of other interpreters. You will experience a new conviction of the work of the Holy Spirit, who interprets the Word of God, and enjoy the truths you didn't know before. "And if you look for it as for silver and search for it as for hidden treasure, then you will understand the fear of the Lord and find the kingdom of God" (Prov. 2:3-5).

Review Questions

1. Give definitions of the following terms:
 - (1) Text
 - (2) Study
 - (3) Observation
 - (4) Interpretation
2. How should a pastor carefully observe a portion of Scripture?
3. Analyze and mark the following passages according to the interpretation principles I suggested (pp 52-53):
 - (1) Jn 4:43-54
 - (2) Gen. 4:1-26
4. Practice diagraming your observation and interpretation of:
 - (1) Jn 2:1-11
 - (2) Gen. 2:1-3

Chapter VII

STEP TWO

FIND THE SERMON OBJECTIVE

1. The sermon objective
2. Related terminology
 - 1) Text
 - 2) Subject
 - 3) Theme
 - 4) Title
 - 5) Proposition
 - 6) Sermon *telos*
3. Finding the sermon *telos*
4. Review Questions

-
1. Study the text
 2. **Find the sermon objective** *
 3. Organize the structure
 4. Strengthen the structure
 5. Complete the sermon outline
 6. Attach the conclusion and the introduction
 7. Sharpen the application
 8. Add illustrations
 9. Practice preaching without notes
 10. Evaluate the response

1. The Sermon Objective

Observation and interpretation bring to light a natural sermon objective, which corresponds to the main proposition of the passage as revealed by the Holy Spirit. It is the expositor's challenge to discover this objective.

2. Related Terminology

The following terms need defining in order to understand how to find the sermon objective.

(1) Text: As described earlier, expository preaching uses one textual source, one portion of Scripture.

(2) Subject: The subject is the broad category into which the sermon falls. "The subject of the sermon is the one broad area that forms the basis for the sermon." ¹ The following list is a compilation of the main subjects usually treated:

* Examples: ²

- | | | | | |
|--------------------|-------------------|-------------------|--------------------|-----------------|
| (1) Affliction | (2) Angels | (3) Atonement | (4) Baptism | (5) Brotherhood |
| (6) Christ | (7) The church | (8) Compromise | (9) Conscience | (10) Courage |
| (11) The Cross | (12) Death | (13) Discipleship | (14) Divorce | (15) Faith |
| (16) Fear | (17) Fellowship | (18) Forgiveness | (19) Grace | (20) Hell |
| (21) Heaven | (22) Holiness | (23) Holy Spirit | (24) Honor | (25) Hope |
| (26) Humility | (27) Idolatry | (28) Judgment | (29) Justification | (30) Law |
| (31) Love | (32) Missions | (33) Obedience | (34) Patience | (35) Peace |
| (36) Praise | (37) Prayer | (38) Redemption | (39) Resurrection | (40) Sacrifice |
| (41) Second coming | (42) Self-control | (43) Sin | (44) Stewardship | |
| (45) Thanksgiving | (46) Unity | (47) Witnessing | (48) Work | |
| (49) Worry | (50) Worship | | | |

Dr. A. E. Garvie says, "Text and subject may stand in the relation of principle and application, or general and particular truth." ² Also Broadus says, "the sermon may be, or may not have a text. It must have a subject." ³ After finding the sermon text, the preacher must find the main idea.

Broadus says: "The subject is the focal idea of the sermon. The subject is the thrust of the sermon. It is exactly what the sermon is about. The subject answers question, 'what is the sermon about ?' It is the specific area the sermon is to cover. Whether a sermon has two points or ten points, it must have one main point; it must be about something. This definite subject is primarily for the preacher. It guides him in his preparation. It is the key to his organization. It also helps him choose and arrange material. Moreover, the well-chosen subject will assist the congregation. It will tell the listening people what they are to hear." ⁴ The good subject must be clear, specific and brief.

(3) Theme

The theme of the sermon will be the particular aspect of the subject to be developed in the message. Preachers often confuse subject, proposition, theme, and *telos*. However, they are all different, and a preacher will find the goal of his sermon more easily if he understands these terms.

One way to differentiate between subject and theme is to realize that the more general category of subject can be described with one noun, whereas the more specific theme needs a noun with a description.

Perry provides some helpful examples: ⁵

* Examples: If the subject of a sermon were "prayer", the homiletician might select one of the following themes for his individual sermon.

- | | |
|---------------------------------|---------------------------------|
| (1) The necessity of prayer | (14) Intercessory prayer |
| (2) The value of prayer | (15) Family prayer |
| (3) The times of prayer | (16) Hindrances to prayer |
| (4) The power of prayer | (17) Bible prayers |
| (5) The purpose of prayer | (18) Practical prayer |
| (6) The method of prayer | (19) Attitude in prayer |
| (7) The results of prayer | (20) Places to prayer |
| (8) The conditions of prayer | (21) Worship through the prayer |
| (9) The problems of prayer | (22) Posture in Prayer |
| (10) Praying in the Spirit | (23) The privilege of prayer |
| (11) Perseverance in prayer | (24) Faith in prayer |
| (12) The pre-eminence of prayer | (25) The scope of prayer |
| (13) Answers to prayer | |

(4) Title:

The good title has three elements: 1) interest 2) honesty 3) spirituality. The title usually springs from the sermon *telos*. About the choice of a title, Broadus says, "The attractiveness of a sermon is conditioned largely by the choice of the title. In the other words, the function of the title is to catch attention. And the form of the title is relies on the imagination, taste and purpose of the preacher. Some titles are in the form of questions, exclamations, prepositional phrases, contingent clauses, single words, short dogmatic statements, as well as in the conventional subject form." ⁶

Most preachers create the sermon title after determining the purpose of sermon. To get the best title, the preacher may want to wait until he has made the completed outline.

(5) Proposition

The proposition is the direction, the purpose of the sermon. It is sometimes called the *telos* of the sermon text. It is formed by a subject **and** verb, thereby expressing a kind of thesis.

As Broadus explains: "The proposition is something to express completely the subject. And it must consist of the subject and the predicate. And also it should be one complete declarative sentence, and is simple, clear and cognate.... The proposition is the gist of the sermon. A reading of the best sermons reveals that often the preacher repeats the comprehensive sentence more than once and every paragraph serves in some way to enforce or prove or explain or illuminate it in its deep significance." ⁷

Lloyd Perry provides insight:

A proposition is the theme expressed in a clear, concise sentence which summarizes the content of the message. There are three types of propositions which may be used with the foundation pattern.

(1) *The proposition of obligation*: This type of proposition is used when the homiletician desires to persuade the listener that he should or ought to do something. Example: Every Christian should pray.

(2) *The proposition of ability*: This is used when the homiletician desires to persuade the listener that he can do something. Example: Every Christian can pray.

(3) *The proposition of value*: This is used when the homiletician desires to persuade the listeners that this proposal is preferable to some other proposal. This will thus involve the defense of an adjective. Example: It is better to offer a simple prayer in humility, than to offer an elaborate prayer in boastfulness. ⁸

(6) The sermon-objective

The sermon objective may be called the aim of the sermon or the goal of the sermon, it does not have a specific form or content, but is rather related to the result of the sermon.

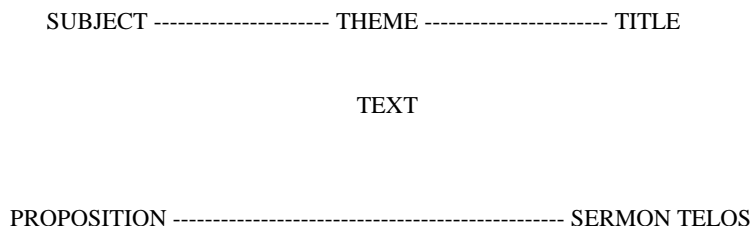
In order to understand the meaning of the sermon objective, we need to understand the following terms:

- 1) Purpose: the ultimate goal
- 2) Objective: A more limited goal that contributes to the purpose

“The objective sentence is the first sentence of the conclusion. It is formulated by adding a purpose to the proposition. The proposition and purpose will be combined within a declarative sentence. In some cases, this objective sentence will be similar in form to the proposition. This is especially true when a proposition of obligation is used. The objective sentence will always begin with “therefore” and always include ‘should.’ Examples: 1) Therefore, every Christian should... 2) Therefore, every unbeliever should... 3) Therefore, every individual should...” 9

Let’s explain the relationship of the five terms and examine some examples of them:

1) The Diagram of Relationship



2) Examples:

1] John 3:1-21

- Title: The Problem of Regeneration
- Subject: Regeneration
- Theme: The knowledge of regeneration
- Proposition: Every Christian must be regenerated.
- Objective: Therefore every Christian should know the meaning, the method and the result of regeneration.

2] Genesis 2:15-17

- Title: The first commandment
- Subject: commandment
- Theme: The attributes of commandment
- Proposition: The first commandment includes love, obedience and compensation
- Objective: You have to understand the way to obey this commandment absolutely in order to get the eternal life.

3. Finding the Sermon Objective

It is very important that we find the primary objective of Holy Spirit in the sermon text. If the pastor stands behind the pulpit without knowing the direction of Holy Spirit for the present situation, he is like a military commander with no orders. If, however, he sounds his horn distinctly, his soldiers will prepare to fight their enemy. When the preacher understands the goal of his sermon, he is clearly able to proclaim the Word through the Holy Spirit.

Let us think through the process of finding the sermon objective.

(1) In his book, *Recovering Expository Preaching*, John MacArthur explains how to find the main idea for an expository sermon. Following is a summary of his three points: ¹⁰

- 1) To connect with the main idea, concentrate on the main verb.
- 2) Ask questions:
 - “What is the primary message of this passage?”
 - “What is the central truth?”
 - “What is the main exposition idea?”
- 3) Write it out in a complete sentence.

(2) Look for what the text says about Christ. Edmund Clowney says that whenever he treats a sermon portion, he asks this question, “Where is the position of Christ in this text”? He elaborates: “Most important of all, biblical theology serves to center preaching on its essential message: Jesus Christ. Preaching must be theological. Salvation is of the Lord, and the message of the gospel is the theocentric message of the unfolding of the plan of God for our salvation in Jesus Christ. He who would preach the Word must preach Christ.” ¹¹

In the case of the redemptive-historical sermon, such an attitude is very dangerous. In my experience, I have sometimes sensed paradoxical attitudes in those who know Christ through the redemptive-historical viewpoint. In our pastoral situation, we must caution those who might be tempted to sit in the absolute seat. Reformed preachers who accept the redemptive-historical viewpoint as an absolute standard, need to watch out for the temptation to indulge in scholastic arrogance in the preaching ministry. We must not slip into the pride of saying, "It is the only, the absolute way." John Frame warns us: "This view can become a source of pride among those 'in the know,' leading them to an attitude of contempt for those outside the favored group." ¹²

Frame continued to notice this stubbornness and suggests returning to the original position as follows:

- 1) Scripture is a redemptive history but not only that it does not belong exclusively to the historical genre.
- 2) Since Scripture, then, is not merely or primarily a "history," I would resist the view of some who argue that theology ought to be "controlled" by redemptive history.
- 3) People often get excited about biblical theology (as opposed, particularly, to systematic) because it seems to them to be close to the biblical text.
- 4) Those who "major" in biblical theology risk the danger of doing injustice to those aspects of Scripture other than the narrowly historical.
- 5) Students who become "Fanatical" about biblical theology sometimes lose a proper sense of the goals of theology and preaching.
- 6) Unbalanced attachment to any theological "perspective" can be a source of ungodly pride that can result in contempt for those who do not share this attachment and in division in the church.
- 7) Unbalanced advocacy of biblical theology is often defended by an anti-abstractionist argument such as: "We must never abstract revelation from redemptive history."
- 8) Edmund Clowney's wise words on the importance of biblical theology to preaching must be balanced by similar observations that could be made about exegetical and systematic theology. ¹³

It is important to make the sermon objective in detail. According to J. E. Adams, in his book, *Preaching with Purpose*, "Determining the Spirit's *telos* of a passage is one of the most important obligations in preaching." ¹⁴

And also he says, "These overarching *tele* must be kept in mind at all times when considering the *telos* of any Bible book or lesser portion from it. Every message preached ought to have its relationship to the greater *telos* or *tele* in which the preaching portion is found. This process of discovering, recognizing,

and using tele within tele continues downward until you select the preaching portion itself.”¹⁵

1	<i>telos</i>
2	sub- <i>telos</i>
3	sub,sub- <i>telos</i>
4	sub,sub,sub- <i>telos</i>
5	preaching portion

(3) I use four stages to find the sermon objective in a text.

1) *Stage one: Summarize the text using diagrams.*

Summarize the sermon text by asking, “What does God say through the text”? As the preacher understands the meaning of text, by marking and diagraming it, he will understand its emphasis. As he develops his findings, he may want to make teaching materials for use in his ministry.

2) *Stage two: Find the subject or theme of the sermon.*

By summarizing the text, the preacher naturally knows the sermon subject, for he has observed it closely. He must next find the theme that relates to the purpose of the text. If he chooses a theme at odds with the purpose of the text and of the biblical book in which it is found, he may find himself preaching a message which is not the Word of God. At best his preaching will become allegorical or humanistic.

3) *Stage three: Find the proposition of the text and write it in one sentence.*

To determine the proposition, or *telos* of the text, the preacher must know redemptive historical and covenant theology. If he doesn't understand the stream of redemptive history, he can tend to preach "another gospel."

Dr. Clowney explains this clearly in his book, "Preaching and Biblical Theology." When the preacher preaches I Samuel 17:45-47, he has to stress God's faithfulness rather than David's faith. The significance of the kingship in the development of the theocracy must be appreciated, for David is the Lord's anointed. ¹⁶ But the preacher cannot claim that this is the only meaning of the text, because the text does also talk about David's faith. The Scripture is so deep, wide, and high that we cannot say, "This is the only truth of the text." The Scripture constantly teaches us all that we need for both doctrine and practice.

In using the redemptive historical approach to expository preaching, the pastor needs to keep the humility that the original position of this method maintains. He must not impose on the text his own ingenious inventions, rather than trying to interpret the text itself. He must search for the significance (application) of the text through the redemptive historical stream after faithfully studying the text.

I preached Christ-centered sermons prepared through the redemptive historical perspective, which is an absolute standard of interpretation. As a result, my sermons tended to be scholastic messages with weak application. I found myself lecturing rather than preaching. According to the definition I was using for expository preaching, I now realize that I was not preaching in a true sense. All preaching is teaching, but all teaching is not preaching.

4) Stage four: Confirm the sermon objective (telos) from the proposition and write it in 10-15 words.

Transforming the *telos* of a text into the *telos* of a sermon demands deep meditation and accurate observation. The *telos* of the text comes out of the observation of the text, but the *telos* of the sermon arises from the observation of the audience. The redemptive historical perspective tends not to distinguish the *telos* of the text from that of the sermon. However, when we admit the unique meaning of *kerygma*, with its verbal, public and proclaimed character, this distinction may make preaching more dynamic because it forces the preacher to include expository and applicatory elements.

summary ----- subject ----- proposition ----- Telos

How can we transform sermon purpose (proposition) into a sermon

objectives (*telos*)? Jay Adams provides the following principles: ¹⁷

The Textual <i>Telos</i>	The Sermon <i>Telos</i>
- What the writer said	- What the preacher is saying
- Based on subject/complement	- Based on subject/complement
- Written as complete sentence	- Written as complete sentence
- A historical statement	- A timeless truth
- Of a particular occasion	- Of a universal principle
- A theological concept	- A theological concept

(4) Let's apply the principles of Jay Adams and Lloyd Perry, to the two following passages:

1) John 3:31-36

- Title: The Last Witness
- Subject: Jesus
- Theme: The witness of Jesus Christ
- Proposition: Jesus Christ is the last witness of salvation
- Objective: Every Christian must know how Jesus Christ's work is the last witness of salvation.

2) Genesis 2:18-25

- Title: Privilege Adam Possesses
- Subject: Privilege
- Theme: The contents of privilege
- Proposition: Every Christian receives two privileges to manage everything.
- Objective: You have a privilege to rule in and out of your home.

4. Sermon *Telos* Diagram

* Direction:

- 1) This is a diagram to help find the *telos* of a sermon.
- 2) We have already completed the observation and interpretation stages. We have to apply the findings to the preacher himself in order to find the sermon *telos*.
- 3) Next, follow this order: Summary - Subject - Theme - Proposition - Sermon *Telos*.

* Examples: (See Appendix J)

1) Example 1

Sermon Telos Diagram

Text: Gen. 1:1-5(NASV)

Preacher: W.Y.J.

Date: 10/30/95

* Direction:

1. This is a diagram to find the *telos* of a sermon.

2. We have already completed the observation and interpretation stages. We must now apply the text to the preacher himself in order to find the sermon *telos*.

3. We may follow the principles for personal application (G-God/S-sins/P-Promises/E-Example/ C-commandment)

4. Next, follow this order: Summary - Subject - Theme - Proposition - Sermon *Telos*.

Verse	Analysis	Observation	Interpretation	Application
1	God created In the beginning the heaven and the earth			
2	And the earth was formless and void, and darkness was over the surface of the deep and the Spirit of God was moving over over the surface of the waters.			
3	Then God said, “Let there be light” and there was light.			
4	And God saw that the light was good; and God separated the light from the darkness.			
5	And God called the light day, and He called the darkness night And there was evening			

and there was morning, one day.

1 Summary: the introduction of creation (1), the state before creation (2) God created the Light by His word, to create the day and the night.

2 Subject: Creation

3 Theme : The source of creation

4 Proposition: God created the Light, the source of all things.

5 *Telos*: You have to live your life based on God, the source of creation.

2) Example 2

The Sermon *Telos* Diagram

Text: Jn. 1:1-5 (NASV)

Preacher: W.Y.J..

Date:10/30/95

* Direction:

1. This is a diagram to find the *telos* of a sermon.

2. We have already completed the observation and interpretation stages. We first apply the text to the preacher himself in order to find the sermon *telos*.

3. We may follow the principles for personal application (G-God/S-sins/P-Promises/E-Example/ C-commandment)

4. Next, follow this order: Summary - Subject - Theme - Proposition - Sermon *Telos*.

Verse	Observation	Interpretation	Application
1	In the beginning The Word was and the Word was God.	1. In the beginning means God's eternity.	
2	He was in the beginning with God.	2. The Word means God.	
3	All things came into being by Him. Nothing came into being that has come into being. apart from Him	3. Jesus Christ - exists with God in the beginning - be the creator of all thing - be the source of the life - be the Light	
4	life was in Him and the life was the light of men.		
5	And the light shines in the darkness, and the darkness did not comprehend it.		

1 Summary: Jesus Christ is God, Creator and the source of all things in the beginning.

2 Subject: Jesus Christ

3 Theme: The position of Christ

4 Proposition: Jesus Christ is the Word who reveals God to us as the Creator

5 *Telos*: Therefore Christians have to believe that Jesus is the Creator, The Lord of Providence, and the Revealer.

Review Questions

1. Define the following terms:
 - (1) Title
 - (2) Subject
 - (3) Theme
 - (4) Proposition
 - (5) Sermon-objective (*telos*)
2. What differences exist between the objective of the text and the objective of the sermon?
3. Explain how to determine the sermon-objective from the text.
4. Write your own summary, subject, theme, proposition, *telos*, and title for the following passages:
 - (1) Gen. 3:1-7
 - (2) Gen. 3:8-14
 - (3) Jn. 4:1-26
 - (4) Jn. 5:1-18

Chapter VIII

STEP THREE

ORGANIZE THE SERMON STRUCTURE

1. The purpose of the sermon structure
2. The function of structure
3. Conditions of good structure
4. Principles for creating structure
5. Review Questions

-
1. Study the text
 2. Find the sermon objective
 3. **Organize the structure ***
 4. Strengthen the structure
 5. Complete the sermon outline
 6. Attach the conclusion and the introduction
 7. Sharpen the application
 8. Add illustrations
 9. Practice preaching without notes
 10. Evaluate the response
-

After finding the sermon objective in the text, we move to the organizational step. The sermon structure involves creating divisions or sections in the sermon. The structure of a sermon is a bridge connecting the expository contents of the text with the sermon's *telos*. Balanced, satisfying divisions create a strong, graceful bridge.

(1) The purpose of the sermon structure

The structure is the skeleton of the sermon. In expository preaching, this structure should arise naturally out of the sermon text and support the sermon objective.

John Stott says, "The purpose of this stage is not to produce a literary masterpiece, but rather to enable the text's main thrust to make its maximum impact."¹ The purpose of creating structure is to unite the sermon text with sermon *telos*. The preacher needs keen powers of observation, strong biblical interpretation skills, and wisdom in relating his findings to the purpose of the sermon.

(2) The function of structure

John Stott says preachers must subordinate their material to the theme "in such a way as to illumine and enforce it. In order to do so, we need the help of a structure, words and illustrations."²

Greidanus provides us with six functions of form (structure):

- 1) The sermon form reshapes the form of the text.
- 2) Form co-determines the hearers' response.
- 3) Form shapes the hearers' expectations.
- 4) Form gains and holds interest.
- 5) Form determines the degree of participation demanded of the hearers.
- 6) Form shapes the hearers' attitude.³

(3) Conditions of good structure

The best structure grows from an intimate knowledge of both the text and the audience. The history of preaching shows us that strong sermons tend to

follow certain structural laws, the same four laws that govern products of imagination in all of its upper reaches.

1) *Unity*: It might seem quite unnecessary to urge the importance of unity in a discourse, but it is often neglected in practice, particularly in some proclamation, made up of two or three little sermons in succession. Unity is a sense of oneness. The sermon presents one subject, one major idea. ⁴ If the structure has no consistent stream, the preaching will be vague.

2) *Order*: Good order requires first of all that the various ideas comprising the unit of consideration be carefully distinguished from one another; secondly that they follow one another in sequence, making for continuity; and, thirdly, that the order of thought shall move toward a climax. ⁵ If the structure has no order, the loses its power and perplexes the audience.

3) *Symmetry*: "This involve two things. The several parts of the discourse, whether they are distinctly indicated or not, must be so treated as to make up a symmetrical whole. They are not all to be discussed at the same length, but at a length proportionate to their relations to each other and to the entire discourse. And besides this proportion of natural symmetry, there is that of specific design. One may treat substantially the same topic in essentially the same manner and yet greatly vary the length of particular parts and the stress laid upon them, according to the objective." ⁶ Balance keeps the expository sermon focused.

4) *Progress*: Progress refers to forward movement. "The sermon is to move toward a climax. Some sermons have been called 'ferris wheel' sermons. They move 'round and round,' but they do not move forward to a climax. This climax will be determined by the objective of the sermon." ⁷ Expository preaching structure is both inductive and progressive.

Sermon divisions must arise naturally from the text. "The important thing about these 'heads' is that they must be there in your text, and that they must arise naturally out of it....I hasten to add something equally important: Do not be too clever in your divisions, do not be too smart. This has been a real snare to many preachers. It may not be quite as true today, but certainly in the earlier part of this century there was probably nothing that did greater harm to preaching than this very thing." ⁸

(4) Principles for creating structure

John MacArthur's method for finding the divisions of a sermon follows:

1) Look for the subordinate points that support the main thought. They will often be connected with the subordinate verbs, participles, or the infinitive.

2) Rework it, if the main thought you have determined for passage is not broad enough to include all the other thoughts or is not fully supported by them. 9

He provides the following example:

- Text: Mt. 28:19-20
- Main verbs: Make disciples which go, baptizing, teaching
- Main point: how to make disciples
- Subpoint: going, baptizing, teaching
- Sermon: how to make disciples by fulfilling those three duties

Dangers to Avoid:

John Stott signals two main dangers in structuring a sermon. 1) The first is when the skeleton obtrudes, like the ribs of a skinny human being. 2) The second danger is an artificial structure. 10

Clowney says, "The divisions of the sermon must be logically subordinate to the theme, and they must be coordinate with one another. Sometimes divisions that follow the sequence of the text will repeat same ideas". 11

Lloyd-Jones points out the danger of forcibly picking three points out of the text, just because divisions **should** come from the text. Natural structure is so important to him, that without it, he will not preach:

1) *The sermon style is made satisfactory in the preacher's heart.*

"I am led to confess that I regard this question of form, and true division, as being so important that when I have failed to find desired division to my satisfaction with a given text, rather than preach on it in this unsatisfactory state I have put it aside and taken another text, and more or less 'made' a sermon on the other text." 12

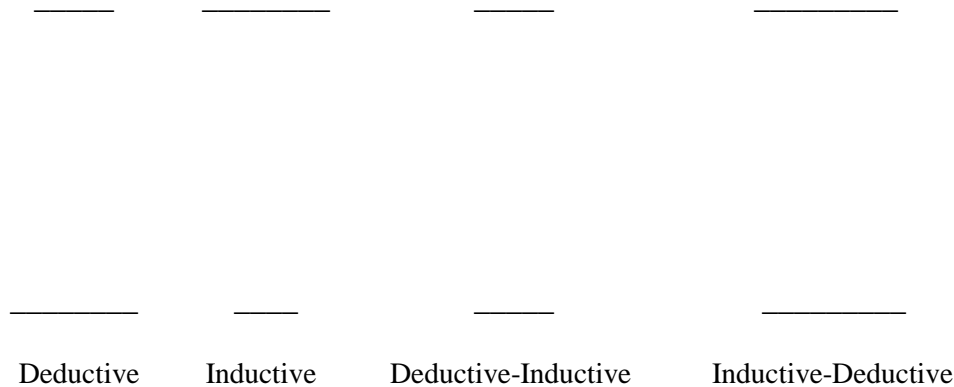
2) *The sermon arrangement is completed progressively.*

"The point I am emphasizing is that there must be progression in the thought, that each one of these points is not independent, and is not, in a sense, of equal value with all the others. Each is a part of the further on. You are not simply saying the same thing a number of times, you are aiming at an ultimate conclusion. So in this matter of the form of a sermon, the progression, and the advance, and the development of the argument and the case is absolutely vital. You must end on a climax, and everything should lead up to it in such a way

that the great truth stands out dominating everything that has been said, and the listeners go away with this in their minds.”¹³

(5) Types of Structure

Sidney Greidanus shows us four possible structures for an expository sermon:¹⁷ 1) deductive 2) inductive 3) deductive-inductive 4) inductive-deductive.



He states “Deduction, induction, and their combination present the preacher with four major options:

- 1) First state the general point, then particularize it (deduction).
- 2) Present particulars first; state the point last (induction).
- 3) First state, then particularize, then restate at the last.
- 4) Present particulars first, next state the theme, then work out its implications.

Expository preaching tends to follow the inductive method since it decides truths from the details of the text. But in all cases a sermon must prove a proposition, apply a principle, and offer a completed view of the subject.

(5) Let’s examine two examples of sermon structure:

1) Gen. 4:1-16

- Title : Two kinds of worship
- Subject: Worship
- Theme: The character of worship
- Proposition: Acceptable worship must be from the heart by revelation through meditation.
- Objective: You have to review your worship by the principles of true

worship.

- Structure:
 - I. True worship resist hypocrisy
 - II. True worship is received by God only through the blood of Christ.
 - III. True worship is judged by God.

2) Jn. 7:37-39

- Title: The living water of the Holy Spirit
- Subject: The Holy Spirit
- Theme: The reception of the Holy Spirit
- Proposition: God's people receive the grace of the Holy Spirit through faith.
- Objective: Every Christian needs to receive the grace of the Holy Spirit by repentance and faith
- Structure:
 - I. What are streams of living water (v.v.38-39)?
 - II. How do we receive streams of living water (v.32,37)?

(6) Sermon structure diagram (See Appendix K)

1) Example 1

Sermon Structure Diagram

Text: Gen. 1:1-5 (NASV)	Preacher: W.Y.J..	Date:10/30/95
1. Summary: the introduction of creation(1), the state before creation(2) God created the Light by His word, To create the day and the night.		
2 Subject: Creation		
3 Theme : The source of creation of Light		
4 Proposition: God created the Light, the source of all things.		
5 Telos: Live your life based on God, the source of creation.		

I. You must know that God is the eternal Creator (v.1).

- A.
- B.
- C.

II. You must know that God also gives order (v.2).

A.

B.

C.

III. You must know that God give loght the source of life (v.v. 3-5).

A.

B.

C.

Notes:

2) Example 2

Sermon Structure Diagram

Text: Jn. 1:1-5 (NASV)

Preacher: W.Y.J..

Date:10/30/95

1 Summary: Jesus Christ is God, Creator and source of all things in the beginning.

2 Subject: Jesus Christ

3 Theme: The position of Christ

4 Proposition: Jesus Christ is the divine Creator who reveals God to us as the Creator

5 *Telos*: Believe that Jesus is the divine Creator who reveals God to you.

I. Jesus Christ is God.

A.

B.

C.

II. Jesus Christ made all things.

A.

B.

C.

III. Jesus Christ is the only revealer of the Godhead.

A.

B.

C.

Notes:

Review Questions

1. What is the structure of a sermon?
2. What are the four features of the structure of a sermon?
3. How does Lloyd-Jones structure a sermon? Comment.
4. Why is expository preaching usually inductive?
5. Make an inductive sermon structure for the following passages:
 - (1) Gen. 12:1-5
 - (2) Jn. 8:1-10
6. Give Greidanus's four structure styles and use them to create the structure of sermons for the following passages:
 - (1) Gen. 14:1-24
 - (2) Jn. 8:20-30

Chapter IX

STEP FOUR

STRENGTHEN THE SERMON STRUCTURE

1. The Purpose
2. The Method
 - (1) The Explanation
 - (2) The Argument
 - (3) The Application

-
1. Study the text
 2. Find the sermon objective
 3. Organize the structure
 4. **Strengthen the structure** *
 5. Complete the sermon outline
 6. Attach the conclusion and the introduction
 7. Sharpen the application
 8. Add illustrations
 9. Practice preaching without notes
 10. Analyze the effect of the sermon
-

Strengthening the sermon structure involves finding subdivisions that support the main divisions.

1. Purpose

The details in a sermon's sub-divisions support its structure. The arguments, explanations, examples, illustrations and applications that make up the body of the sermon control its direction. Often expository preaching uses persuasive exposition of related passages to build a case for the sermon proposition.

2. Method

Generally, three elements are used to strengthen the structure: explanation, Argumentation, and application.

Sermon Structure ----- Explanation
----- Argumentation
----- Application

(1) **Explanation**

If it is true, as Calvin said, that the purpose of preaching is to proclaim God's glory and to receive God's instruction, then a preacher must explain the text clearly enough for his hearers to understand it. Clear explanation depends on the thoroughness of the work done in the observation and interpretation stages of the preacher's preparation. Though he will not use all of what he has learned in the pulpit, he is able to explain the words and expressions of the text.

Though the expository nature of the sermon is to control the application, the preacher must not only explain. Preaching is not teaching, and a sermon is not a lecture. elements must control the applicatory elements.

(2) **Argument**

The preacher must argue for the gospel, by relating it to the situation of his hearers. He must offer biblical answers to the objections that his church members might raise themselves, or that their secular, humanistic society raises to them.

Puritan preachers persuaded their parishioners by offering biblical answers to the objections one might bring against the gospel. Their sermons are examples of good argumentation.

1) The importance of argument

Dr. Garvie says, “it often happens that the connection between the two ideas in a judgment cannot be taken for granted, or simply imposed by the preacher on his hearers. He must justify the connection; he must so present the connection as to win the assent of his hearers. He must, therefore, give reasons, or links of connection between the two ideas which are not obviously immediately related to one another.”¹

John Broadus adds, however, “Every preacher, then, ought to develop and discipline his powers of argument. ... Yet in preaching everything does not have to be proved, and every proof does not need to be a formal argument. Some things can not be proved, some do not need to be, and others have been sufficiently proved before and should now be taken for granted.”²

All preaching includes elements of argument. As Paul said in II Cor. 10:5, “We are destroying speculations and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ.”

Modern Christians are assaulted by pluralistic, humanist thinking. It is the preacher's task to unmask the seductive lies of our society and persuade Christians, by the most powerful biblical arguments he can find, to follow their Lord and to return to the Scripture.

Beginning with the call of Abraham and ending with the death and resurrection of Christ, Stephen argued the case of the gospel to a hostile audience: “You men who are stiff-necked and uncircumcised in heart and ears are always resisting the Holy Spirit; you are doing just as your fathers did. Which one of the prophets did your fathers not persecute? And they killed those who had previously announced the coming of the Righteous One, whose betrayers and murderers you have now become; you who received the law as ordained by angels, and yet did not keep it” (Acts 7:50-53).

2) A variety of arguments

There are four main kinds of argument: testimony, induction, analogy, and deduction.

[1] *Testimony* : One simple way to persuade people is to recount one's own experience or observation of the truth. However, the Scripture reminds us that the most trustworthy testimony is God's Word about Himself. Naturally, the expository sermon focuses on this most crucial of all testimonies, relying on the Scripture for the discovery of truth.

- Testimony on factual matters depends on the character and number of witnesses as well as on the nature of the things attested.

- Testimony on matters of opinion, derives its plausibility mainly from the "authority" of the witness.

[2] *Induction*: "Induction has also been very simply defined as the process of drawing a general rule from a sufficient number of particular cases." ³ We think of the narrative describing Jesus' discussion with the rich young ruler (Lk.10:25-37). Jesus began with a particular person and his property, using the case to communicate a more general truth about the value of riches.

[3] *Analogy* : Analogy is often confused with resemblance. Whately explains: "An egg and a seed are not in themselves alike, but bear a like relation, to the parent bird and to her future nestling on the one hand, and to the old and young plant on the other." ⁴ Many of Jesus' parables about the kingdom of God use analogy (Mt.13). Expository preaching often uses analogy persuasively.

[4] *Deduction*: "The mental process called deduction is that by which we argue or infer from a more general truth. Its object, as involved in the etymology of the word, is to lead the mind from some general truth to other truth, general or particular." ⁵ In contrast to induction, deduction begins with a general theme and moves to a particular case. Paul's sermon in Athens (Acts 17:22-31) tarts with God the Creator, Judge, and Provider in order to introduce the risen Christ as the only savior of the world.

Dr. Garvie says: "The deductive reasoning of the syllogism is out of place in the pulpit; and even argument from general principles is, as a rule, less effective than from concrete instances; for men want facts rather than ideas, observation rather than speculation." ⁶

4) Garvie's suggestions about the conduct of an argument:

"1. Do not undertake to prove anything unless you are sure it is true and you are satisfied that you can prove it.

2. Let your argument start from something which the persons present will fully acknowledge.

3. In general, depend principally on Scriptural arguments and prefer those which are plain and unquestionable.

4. Do not try to say everything, but select a suitable number of the most available arguments.

5. Avoid formality.

6. As to the style of argument, the chief requisites are, of course, clarity, precision, and force." ⁷

(3) Application

I will discuss here only the elements of application necessary to the general argument, since Step Seven will discuss application more fully.

1) Definition

"The idea of applying flows from the Latin words that, through the French, are combined into one word. The words are ap (ad)='to' and plico='to knit.' Thus they came to mean to 'knit': or 'join' something (or oneself) 'to' something else. In time developed into the thought of knitting or joining in such a way as to change or effect that to which something is joined." ⁸

2) The importance of application

Preaching is concrete application. Without application, there can be no sermon must include application. So Spurgeon said, "Where the application begins, there is the sermon," ⁹ And also Baumann said, "Application is personal, application is also present tense, application is also dynamic." ¹⁰

3) The method of application

1] The application has to be proper.

2] The application has to possess practical suggestive elements.

3] The application has to be morally and spiritually persuasive, aiming at godly response. The message must focus on the claims of truth, urging the listener to a practical, heartfelt obedience.

4) Successful application

Baumann suggests four elements for successful application:

1] *The preaching has to have the elements of appeal.* In critiquing one sermon, he said, “In sharing a message based already upon shared values, he did not enunciate this commonality. Instead, he noted the variance between the behavior he maintained and the behavior of his listeners. He should have begun by drawing attention to those shared values, beliefs, and attitudes already in existence; once these were established he could then show the wisdom of his proposed behavior.”¹¹

2] *The sermon has to be founded upon a detailed audience analysis.* “Audience analysis has some bearing upon subject choice, method of development, exegesis, and exposition; it has utmost bearing upon the application of the message as it relates to the assembled auditors. Audience analysis is imperative before an appropriate application can be made.”¹²

3] *Preaching must communicate meaning in modern language.* “If the gospel is to apply to moderns it must be in language that arises out of experiences in which they have participated. This calls for an identification of the preacher with his congregation to such a degree that he can participate in their concern without becoming identical with it. The Christian gospel is thereby applied to current needs in the modern idiom by a man who has kept himself current.”¹³

4] *The preaching has to be practical, realistic.* “Application should be within immediate reach of the congregation. Realism, not idealism, should characterize the application. Occasionally sermon proposals are overly demanding and impossible for the listener, creating frustration rather than providing a challenge.”¹⁴

5] *The preaching has to be Christological.* I would add one more for element for successful application. No Christian can apply the gospel in his life without the power of Christ. In each section of his sermon the pastor needs to think through and explain how Christ's work and life will enable the Christian to apply the sermon.

To strengthen a sermon structure is to unite expository factors to applicatory factors. If we fail to unite them, the sermon may become dry and academic, because the congregation cannot understand it. Expository preaching uses explanation, argument and application to proclaim Christ, the *telos* not only of the text and the sermon, but also of the preacher and his hearers.

(4) General Structure

TELOS

* Directions

I. Main Point

A. Sub-point

- (1) Explanation
- (2) Argumentation

B. Sub-point

- (1) Explanation
- (2) Argumentation

C. Application

II. Main Theme

A. Sub-point

- (1) Explanation
- (2) Argumentation
- (3) Application

B. Sub-point

- (1) Explanation
- (2) Argumentation
- (3) Application

III. Main Point

A. Sub-point

- (1) Explanation
- (2) Argumentation

B. Sub-point

- (1) Explanation
- (2) Argumentation

C. Application

1. The order may be changed according to the personal skill of the preacher.
2. In Expository preaching, explanation may include several portions of Scripture that support the text.
3. The application must be detailed according to the needs of audience.
4. The main illustration must support the explanation.
5. This argumentation also supports the explanation.
6. Every division supports the *telos* directly, or indirectly in an orderly, consistent flow.

TELOS

(5) For Examples

1) Example 1

-
- Text: James 1:19-27
 - Title : Only the truth overcomes temptation
 - Proposition: The Christian can overcome every temptation.
 - Objective: The Christian overcomes every temptation with the truth.
-

- Structure:

- I. You can overcome temptation by listening to and receiving truth. (*Main Point*)
 - (1) Verse 19 shows us that the positive way to overcome temptation is to hear the Word of God. (*Explanation*)
 - (2) Mary's example of hearing the Word (*Illustration*)
 - (3) Does Scripture really have the power to prevail over temptation? (*Argument*)
 - (4) Do you share Paul's view of Scripture? (*Application*)
 - II. You can overcome temptation by obeying the truth. (*Main Point*)
 - (1) Verse 22 tells us to meditate on the Word. (*Explanation*)
 - (2) The victory at Jericho - following the Ark (*Illustration*)
 - (3) How does meditation relate to obedience? (*Argument*)
 - (4) Do you experience supernatural peace in your heart by obeying the Word? (*Application*)
 - III. You can overcome temptation by allowing truth to train your heart. (*Main Point*)
 - (1) Verses 26-27 - Habits of truth train us into godliness. (*Explanation*)
 - (2) Paul was proud, not of his experience of Paradise, but of the thorn in his flesh. (*Illustration*)
 - (3) Modern Christians despise the discipline of trial, hoping for godliness without training. (*Argument*)
 - (4) You can overcome every temptation in your lives. (*Application*)
-

2) Example 2

-
- Text: Exodus 3:1-12
 - Title: God's call to mission
 - Proposition: Every Christian must respond to God's call.
 - Objective: Christian, respond in obedience to God's call.
-

- Structure:

- I. God's Calling (3-4) (*Main Point*)
 - A. Circumstances (*Sub-point*)
 - (1) God called Moses supernaturally. (*Explanation*)
The case of Paul (Acts 9) (*Explanation*)
 - (2) Most Christians avoid the issue. (*Argumentation*)
 - B. Mission (*Sub-point*)
 - (1) What is the content of his mission ? (*Explanation*) (7-9)
 - The Lord had seen the distress of Israel.
 - The Lord had heard their prayers out of their affliction.
 - The Lord had promised to lead and protect them.
 - The Lord had appointed Moses as their leader.
 - (2) Some try to serve God without a call or a mission. (*Argumentation*)
 - C. Are you sure of the mission God gave you? (*Argumentation*)
 - II. Response (*Main Point*)
 - A. Obedience (*Sub-point*)
 - (1) The attitude of obedience Act 7:25, Heb 11:23-26 (*Explanation*)
 - (2) Some Christians serve their Lord without an attitude of obedience. (*Argumentation*)
 - (3) God uses those who obey Him and His Word. (*Application*)
 - B. Self-denial (*Sub-point*)
 - (1) Moses (*Explanation*)
 - (2) Biblical examples: (*Illustration*)
 - Paul "I die every day."
 - Peter "Lord depart from me, I am a sinner."
 - Isaiah "Woe to me!" "I am ruined."
 - (3) We need the power that descends from above. (Mt. 28:20) (*Application*)
-

Review Questions

1. What does it mean to strengthen sermon structure?
2. Discuss with other pastors how to strengthen sermon structure.
3. How do the following things strengthen structure?
 - (1) Explanation
 - (2) Argument
 - (3) Application
4. What four principles of explanation does John Broadus suggest?
5. Practice strengthening the sermon structure for the following passages:
 - (1) Jn. 8:12-20
 - (2) Jn. 10:21-42
 - (3) Gen. 19:1-29
 - (4) Gen. 22:1-19

Chapter X

STEP FIVE

COMPLETE THE SERMON OUTLINE

1. What is a sermon outline?
2. How to write a sermon outline
3. How to improve a sermon outline
4. Review Questions

-
1. Study the text
 2. Find the sermon objective
 3. Organize the structure
 4. Strengthen the structure
 5. **Complete the sermon outline ***
 6. Attach the conclusion and the introduction
 7. Sharpen the application
 8. Add illustrations
 9. Practice preaching without notes
 10. Evaluate the Response
-

In order to write an outline, the preacher must study the text, decide on the sermon *telos*, think through a structure, strengthen it with argumentation, explanation and application. When this thinking has been completed, he is ready to write an outline, from which he will preach. It should be a clear, thorough, and brief statement of the main and supporting points. It often uses parallel grammatical statements, and second person commands that reflect the application goals. Let's look concretely at an outline.

1. What is a sermon Outline ?

The sermon outline is a concise survey of the message of the text. Greidanus says, "The sermon outline should honor the outline of the text, that is, it should seek to retain the focus, emphases, and order of the text. Frequently, however, the sermon outline will need to be quite different from the outline of the text, for the sermon outline seeks to structure the text's message in the context of the whole Bible as it applies to the church today. In other words, the composing of the sermon outline is guided not only by the outline of the text but also by the theme and purpose of the sermon. Moreover, contemporary sermons cannot simply copy ancient chiasmic structures, for example, but ought to use structures that can communicate in this day and age." ¹

The sermon outline is a complete expression of the message, including its proposition and objective. With the outline in front of him, the pastor should be able to preach without leaving out any important element.

John MacArthur says the following about his outline:

"As the final step in the study process, I put together a preliminary outline. This is not the outline for the sermon. It is not alliterated, and I may write down several different ways of stating each point. I have purposely placed the step toward the end of the study process. Doing even a preliminary outline before the detailed study of the passage increases the danger of reading into a passage something that is not there. We must draw the outline from the passage, not bend the passage to fit some pre-conceived outline. We do not want to be like the preacher who said, 'I've got a great sermon and I'm looking for a passage to put it in.' Making the outline follow the other steps in the study process avoids this tendency." ²

2. How to write a sermon outline

To know if your outline is strong, use the following checklist:

- (1) Does it explain the sermon proposition?
- (2) Is it faithful to the biblical text ?
- (3) Is it balanced?
- (4) Is the application proper?
- (5) Can you preach the entire sermon using only the outline ?
- (6) Can you picture it in your mind?

3. How to improve a sermon outline

(1) MacArthur suggests: ³

"I prefer to keep my outlines simple. I do not like complicated ones with a lot of subpoints. Outline points are hooks to hang thoughts on. They are lights along the pathway to enable listeners to stay on the path. They help retain listener attention and facilitate comprehension. An imbalanced, confusing, or complicated outline is self-defeating."

He adds, "Outline points must be parallel in structure, i.e., all built around the same part of speech, such as all nouns, all verbs, or all adjectives. They should all be either questions or declarative statements."

(2) Applicatory outline

In his book, "*Truth Applied*," Jay Adams emphasizes applicatory factors in preaching. The outline needs to reflect such application. Adams shows how the outline itself can remind a preacher not to turn his sermon into a lecture: ⁴

* Lecture Format	* Preaching Format
1. Then and there	1. Here and now
2. Third person emphasis	2. Second person emphasis
3. Abstract	3. Concrete
4. In terms of others	4. In terms of the congregation
5. Information	5. Persuasive or motivational

4. For Example:

(1) Gen. 34:1-30

[1] *Lecture Format*

- 1) Title: God demands our holiness
- 2) Subject: Holiness
- 3) Theme: The necessity of holiness
- 4) Proposition: God demands His people to be holy.
- 5) Objective: Christians are used by God through their holy lives.

- I. Christians must not walk too close to the edge (v.v.1-4).
- II. Christians must not pursue a carnal life (v.v.5-29).
- III. Christians must not fall into spiritual idleness (v.30).

[2] *Preaching Format*

- 1) Title: God demands your holiness
- 2) Subject: Holiness
- 3) Theme: The necessity of holiness
- 4) Proposition: God demands you, His people, to be holy.
- 5) Objective: God will use your holy lives.

- I. You must not walk too close to the edge (v.v.1-4).
- II. You must not pursue a carnal life (v.v.5-29).
- III. You must not fall into spiritual idleness (v.30).

(2) John 1:15-18

[1] *Lecture Format*

- 1) Title: The source of grace and truth
- 2) Subject: Christ
- 3) Theme: The attributes of Jesus Christ
- 4) Proposition: Jesus Christ is the source of grace and truth
- 5) Objective: Christians need to know that Jesus is the only revealer of grace and truth.

- I. He existed from before the creation (v.15).
- II. He is the source of all blessing in the world (v.v. 16-17).
- III. He is the only revealer of God the Father (v.18).

[2] *Preaching Format*

- 1) Title: Live in the source of grace and truth!
- 2) Subject: Christ
- 3) Theme: The attributes of Jesus Christ
- 4) Proposition: Jesus Christ is the source of grace and truth.
- 5) Objective: You need to know that Jesus is the only revealer of grace and truth.

- I. Christ existed before you were born and before your world was made (v.15).
- II. Jesus is the source of all your blessing (v.v. 16-17).
- III. Jesus Christ can reveal God's grace and truth to you (v.18).

(5) Sermon Outline (See Appendix L)

1) Example 1

Sermon Outline		
Text: James 1	Preacher: W.Y.J.	Date:10/30/95
<i>Introduction</i>		
1. Concern: Man has two desires: eternal life and truth.		
2. Need		
3. Connected sentence : What is truth ? Jesus and His Words		
4. Textual <i>Telos</i> : Truth's light conquers carnal lust, overcoming every trial.		
5. Sermon <i>Telos</i> : Trust in God's truth to overcome trials		
6. Interrogation: Concentrate on the suggestion of James!		
7. Transition sentence		
* <i>Structure</i>		

1. *Division I* : You can overcome temptation by receiving the truth (v.v. 19-21).

(1) Explanation : Verses 19-21 tells us how to overcome trials.

1) Listen to His words quickly

2) Why do you need the Word? Because carnal lust is very strong.

(2) Illustration: Look at the confession of disciples on the Mount of Transfiguration!

Look at a model of Mary.

(3) Argumentation: Is Scripture really powerful enough to overcome temptation? (Complete salvation/meek heart/spiritual freedom)

(4) Application: Keep Paul's view of the Scripture today.

(5) Transition words (Div.I- Div.II):

2. *Division II*: You can overcome temptation by obeying the truth (v. 22)

(1) Explanation: Verse 22, "don't listen to the Word, do what it says." (Meditation/Joshua 1:8/ Psalm 1)

(2) Illustration: The victory at Jericho through following the Ark.

(3) Argumentation: Meditation of the Word is truly the way of victory.

(4) Application: You can experience supernatural peace by meditating on the word of God.

(5) Transition words (Div. II-Div. III): Another way for keeping on toward victory.

3. *Division III* : You can overcome the temptation by receiving the training of Truth.

(1) Explanation: Read verses 26-27

(2) Illustration: Make the training of truth habitual. Don't hide the word of truth. It is light, and trains us to self-control, and piety.

(3) Argumentation: Paul was not proud of tasting the third heaven, but of his physical suffering.

(4) Transition words (Div. III- conclusion): Now we know how to overcome the trial by the truth.

* *Conclusion*

(1) Visualization: The story of an experience of John MacArthur

(2) Summary: You can overcome every trial by hearing, obeying, and training yourself by the truth.

(3) Action: Go to the Word of God whenever you meet trial, and hide in the refuge of the truth.

(4) Appeal: You will experience the precious truth that can overcome every temptation.

Review Questions

1. What is a sermon outline?
2. Explain how to make a sermon outline.
3. What does MacArthur suggest to improve an outline?
4. What is meant by the term "applicatory outline?"
5. How do the lecture and preaching outlines differ?
6. Write a lecture and a sermon outline for:
 - (1) Jn. 12:1-11
 - (2) Gen. 32:1-12

Chapter XI

STEP SIX

ADD THE CONCLUSION AND THE INTRODUCTION

[Conclusion]

1. The marks of a good conclusion
2. Forms for a conclusion
3. Errors to avoid

[Introduction]

1. The purpose of the introduction
2. The requirements of a good introduction
3. Types of introduction

-
1. Study the text
 2. Find the sermon objective
 3. Organize the structure
 4. Strengthen the structure
 5. Complete the sermon outline
 6. **Attach the conclusion and the introduction ***
 7. Sharpen the application
 8. Add illustrations
 9. Practice preaching without notes
 10. Evaluate the Response
-

After we have made the sermon outline, we have to add the introduction and the conclusion. “The relationship of seasonings and sauces to gourmet cooking parallels the role of introductions, illustrations, and conclusions in preaching. The main meal, or the message, should never be eclipsed by secondary features; nonetheless, these garnishings can dramatically enhance the flavor/interest level of a meal/ message well prepared in other respects.” ¹

Baumann says, “Generally, the conclusion is prepared before the introduction. The sermon should be nearly completed before the introduction can be properly developed in its final form. The logic is obvious. The introduction, if it is truly to introduce, must be built upon what follows. It should be clear that a lucid, interesting introduction and a forceful final note sounded in a succinct, challenging conclusion are imperative in a good sermon.” ²

Preachers may be tempted to take the introduction and the conclusion lightly. But an accomplished expositor understands their power, for the introduction and the conclusion drive home the *telos* of sermon.

[1] Conclusion

The conclusion of a sermon is the transforming moment when all the expository elements are solidified in the hearts of the congregation. They leave the church with the words of the conclusion ringing in their ears, calling them to loving obedience, to an application of the truth in their own lives by the power of Christ.

Thus Morgan says, “A conclusion must conclude. And in order to conclude well it must include. In order to conclude perfectly, it must also preclude. When we are concluding we are concluding. We are bringing everything to an end. A conclusion must include the things which have been said, as to their spiritual and moral impact and appeal; and it must preclude the possibility that those who listen may escape from the message so far as is possible.” ³

In expository preaching, what are the elements of a good conclusion?

1. The marks of a good conclusion

A good conclusion generally includes the following features:

- (1) It has to be natural and appropriate.
- (2) It has to unite the *telos* with the audience personally.
- (3) It has to be the climax of the sermon.
- (4) It has to be simple.

2. Forms for a conclusion

(1) Purpose ⁴

- 1) Review or summarize the message content.
- 2) Explain the sermon's application.
- 3) Exhort the audience to obey the sermon's appeal.
- 4) Call for some sort of decision to mark the beginning of the required obedience (this should be a part of all messages)
- 5) Encourage, comfort, or in some other way build up the flock with the message.
- 6) Give help on how to implement.

Here, I suggest adding two things:

1) *Leave a picture of the sermon in the audience's memory.*

A visual picture allows the audience to feel and understand the contents of the sermon when they remember it. A pastor can choose from many images, searching for one that best sums up the point of the sermon. He can use a biblical story, an illustration, or an example

2) *Make the conclusion Christological.*

One basic principle of preaching is to focus on Christ in the *telos* of the sermon, as well as in its structure, because the Scripture consists of Christ-centered thought and all preaching depends on Christ and His cross. If a preacher doesn't preach Christ, he is giving an address, not a sermon. The preacher's goal is to lead his people to Christ, who ministers to them in His Word. This avoids legalism in a sermon. Sometimes preachers who long to apply Christ's Word can leave their listeners with a list of "oughts" at the end of a sermon. Including Christ in the conclusion will encourage the believer to look to Him for the power to obey.

However, there are a few dangers. The sermon must not apply Christ to the message in an artificial, overly allegorical way. If Christ is forced on a passage in an unnatural way, the sermon's power may be lost.

(2) Method

The preacher needs the following policies in order to make a good conclusion.

- "1) Do not add new material in a conclusion.
- 2) Make a conclusion clear and specific.
- 3) Let your conclusion reflect the objectives of the passage you just preached.
- 4) Avoid prolonging your conclusion.
- 5) Be direct and brief (no more than five minutes as a general rule)
- 6) When you begin a conclusion, avoid lapsing back into the message-conclude.
- 7) Direct the conclusion to cause people to change their actions."⁵

It takes practice to preach good conclusions. The following schema may help:

Summary Diagram

Conclusion	(1) Visualization (Christological Application)
	(2) Summary
	(3) Action
	(4) Appeal

[2] Introduction

According to John Broadus, a good introduction must include seven qualities:

- (1) The introduction must present some thought closely related to the theme of discourse, so as to lead to the theme with naturalness and ease, and yet a thought quite distinct from the discussion.
- (2) The introduction should generally consist of a single thought: one does not want a porch to a porch.
- (3) It is desirable to avoid the practice of beginning with some very broad and commonplace generality, as with reference to human nature or life, to the universe or the Divine Being.
- (4) On the other hand, the introduction must not be seem to promise too much in its thoughts, style, or delivery.
- (5) A good introduction would, in general, be exclusively adapted to the particular discourse.
- (6) The introduction must not be long.
- (7) The introduction, though simple, should be carefully prepared. ⁶

1. The purpose of the introduction

An introduction has the following five goals:

- (1) To secure attention and arouse interest.
- (2) To establish the direction of thought
- (3) To make the transition from the natural to the spiritual
- (4) To suggest the contents of the message
- (5) To communicate the foundation of sermon structure directly, indirectly.

Mayhue claims that a good introduction is to:

- (1) Capture and redirect the audience's attention to focus on the preacher and his message.
- (2) Enhance the audience's goodwill toward the preacher.
- (3) Create audience interest in and anticipation of the body of his message.
- (4) Demonstrate the biblical importance of a message.
- (5) Answer every listener's unspoken question, "Why should I listen to this message?"
- (6) Orient listeners to the preacher's wavelength.
- (7) Make the preacher's intended course of discussion clear to his audience so that they can follow along and not get lost on the preaching journey. ⁷

2. Elements of a good introduction

The good introduction includes the following five elements:

- (1) Brevity, or simplicity - Do not make it complex.
- (2) Relevance - Do not pretend. Make it true.
- (3) Modesty - Make it meet the needs of the audience, without using arrogance or exaggeration.
- (4) Interest - "The desire for truth...is wrapped by the cover of environment, customs, and habitual attitudes," so a preacher needs a point of contact with the congregation.
- (5) Suggestion - The preacher whets the listeners appetite by suggesting what is to come.

Use the following checklist to evaluate the appropriateness and effectiveness of your introduction:

- (1) Does it fit the occasion? For example, the introduction of a message at a ceremony would be different than one in a public worship.
- (2) Does it connect with the objective of your message?
- (3) Do you deliver in the message what you promise in the introduction?
- (4) Is it short, like an appetizer in relation to the main course (generally no more than five minutes)?
- (5) Do you use humor not just for humor's sake, but for the attention of congregation?
- (6) Do you create the best possible level of interest to capture the audience's attention?
- (7) Does the introduction make a fresh impact on the audience?
- (8) Do you sometimes use a question form as the last sentence of the introduction?

3. Types of introductions

- (1) Biblical - Biblical characters, concepts, and stories in the introduction.
- (2) Common experience - Here are a few examples:
 - 1) A recent personal experience
 - 2) A surprising statement
 - 3) A new item
 - 4) Statement of a problem
 - 5) A quotation
 - 6) Reference to a book
 - 7) Reference to the season
 - 8) A humorous incident

Sometimes a preacher will connect a Biblical story or character to some common experience or contemporary event. If a major catastrophic event has happened in the area or the country, it would seem unnatural for the preacher to make no reference to it in the introduction to his sermon. It is important for preachers to be aware of the events that influence their people.

Mayhue suggests that we look continually for fresh ideas and insights into both the biblical text and life itself:

- "(1) Current statistics which highlight a contemporary problem to be addressed in the message.
- (2) Historical illustrations that serve to acquaint listeners with a message theme.
- (3) Humor
- (4) Current events that relate to the message.
- (5) Careful reading of the Biblical text from which the message comes.
- (6) Real life stories.
- (7) Biographical illustrations.
- (8) Striking quotations
- (9) Rhetorical questions directed to the audience.
- (10) Personal experience of the preacher
- (11) Reference to current, well-known books.
- (12) Life- related problems for which biblical solutions will be forthcoming.
- (13) Contemporary confusion over biblical teaching to which the preacher will bring correction and clarity.
- (14) Highly interesting personal correspondence
- (15) Appropriate prayer.
- (16) Fictional stories.
- (17) Modern day parable.
- (18) Personal testimony.
- (19) Hymns related to the message.
- (20) Asking an audience for their response to a hypothetical situation." 8

I have summarized the above things in a diagram:

* Summary Diagram

Introduction

Attention

Need

Objectives

Review Questions

1. What benefit comes from preparing the conclusion before the introduction?
2. How should we prepare a conclusion and an introduction?
3. How does the conclusion relate to the sermon *telos*?
4. What are the features of a good conclusion? a good introduction?

Chapter XII

STEP SEVEN

SHARPEN THE APPLICATION

1. The necessity of sharpening the application
2. The application of the Puritans
3. The Holy Spirit and application
4. Methods of application
 - (1) Applicatory introduction
 - (2) Applicatory structure
 - (3) Applicatory examples
 - (4) Applicatory languages & knowledge
 - (5) Applicatory conclusion
5. Review Questions

-
1. Study the text
 2. Find the sermon objective
 3. Organize the structure
 4. Strengthen the structure
 5. Complete the sermon outline
 6. Attach the conclusion and the introduction
 7. **Sharpen the application ***
 8. Add illustrations
 9. Practice preaching without notes
 10. Evaluate the Response
-

Having spoken of the place of application in the overall structure of the sermon, we now turn to the task of making the whole sermon applicatory. Expository preaching is particularly prone to weakness in this area. Just as preaching without exposition cannot be called a sermon, so preaching without application cannot be called a sermon. For God's message to transform the individual by the power of the Spirit, preaching must be applied in the life of the individual and the congregation.

Applicatory Elements
for the Individual

Applicatory Elements
for the Congregation

Jay Adams in his book, *Truth Applied*, has leveled criticism against Karl Barth's uncertainty about application: "Elements of this neo-orthodox approach seem to have influenced conservatives, especially many of those who claim to do 'biblical-theological preaching.'" ¹ Adams goes on to say, "Conservative biblical-theological preachers, sailing in the wake of Gerhardus Vos, tend to ignore (or even oppose) the use of application in a sermon. They expect the listener to make his own application (if any) of the sweeping truths they set forth on their excursions from Genesis to Revelation as they chase down a figure or a theme. Or like Barth, they leave the application to God. Two major differences between some present-day preachers and Barth is that the former (1) do not hold to the neo-orthodox 'encounter,' and (2) are less concerned about the contemporary scene than Barth." ²

1. The necessity of sharpening the application

As we have noted above, the preachers of Reformed Theological background need to sharpen the applicatory elements in their preaching. This is especially true in a certain unbalanced form of redemptive-historical expository preaching. I used this approach in my preaching for three years, but I heard comments such as: "it is very hard to understand, although the sermon is excellent," "it is complicated," or, "you need application."

The preacher needs to apply the sermon to his congregation concretely, practically and positively. Jay Adams says, “Is application necessary? Absolutely. And the reason is that preaching is heralding. It is not mere exposition. It is not lecturing on history- even redemptive history. It is not 'sharing.' It is authoritatively declaring both the good and the bad news of the Bible. It is forcefully bringing home to God’s people God’s message from God’s Word.”³

So he shows us the difference between three possible viewpoints in preaching:

4

Three Positions		
Spectator	Recipient	Herald
Identifies with no one in the text, nor with the congregation	Identifies with recipient of message and with congregation	Identifies with God and writer/speaker in the text
Abstract, past tense, third person (he, she, it, they, them)	First person (we, our, I)	Concrete, present tense, second person (you)
“The Amalekites... they”	“I’m just one of you” “We are told in this passage . . .”	“God says you...”

2. The application of the Puritans

The history of preaching shows us that the Puritans placed enormous emphasis on application. William Perkins urged preachers “to apply, if you have the gift, the doctrines rightly collected to the life and manners of men in simple and plain speech.”⁵ Puritan Preachers divided their sermons into two or more large sections: ⁶

1. The Doctrines (or teachings) that they “gathered”(culled and abstracted) from the passage, and
2. The Uses (or applications) that these teachings might have in everyday living. There were sometimes twenty or more uses!

The Puritans understood that expository preaching needs applicatory elements. William Bradshaw, who wrote a book on early 17th century Puritanism, says, “they [the Puritans] hold that the highest and supreme office and authority of

the pastor is to preach the gospel solemnly and publicly to the congregation by interpreting the written word of God, and applying the same by exhortations and reproof unto them”.

Today's renowned preachers agree. Lloyd-Jones' sermons are full of application, and Edmund Clowney, a redemptive historical expository preacher, says, “The significance of the text for your hearers flows from the meaning of the text as fulfilled in Christ. The application of the sermon needs research no less than the exposition.”⁸

A sermon without exposition is like a tree cut from its roots. However, a sermon with no application is like a bird with one wing. Without both exposition and application preaching is unbiblical.

3. The Holy Spirit and application

Though a herald, the expositor is responsible to understand the needs of the congregation and he depends upon the power of the Holy Spirit to apply the truth to the congregation. The Holy Spirit is an expository Spirit as well as an applicatory Spirit. He applies the proclaimed truth to His own people's lives to produce spiritual fruit according to the will of God.

When the household of Cornelius was listening to Peter's sermon Peter, the Holy Spirit descended upon them. Revival happens whenever the Holy Spirit applies God's message to His people (Acts 10:44-48). The Holy Spirit of Pentecost applies the redemption of our Lord to God's people, accomplishing God's eschatological purposes for His kingdom in the new age that began after Christ's resurrection.

God gave us the Scripture to fulfill the salvation of the church, and God sent the Holy Spirit to accomplish that salvation through teaching, rebuking, correcting and educating in righteousness. The Holy Spirit executes His task through God's ordained means, the preaching of the Word

John Piper points to a crisis in preaching. Although comfort and exhortation exist in modern preaching, the fear of God is disappearing: “When the kingdom is a treasure, submission is a pleasure. Or to turn it around, when submission is a pleasure, the kingdom is glorified as a treasure. Therefore, if the goal of preaching is to glorify God, it must aim at glad submission to his kingdom, not raw submission.”⁹

This means that all modern preaching has lost the application of the Holy Spirit. Therefore an expositor, as a herald of the Lord, must know the needs of the congregation and rely on the Holy Spirit, who applies truth to God's people.

4. The Method of application

How can the preacher apply truth? Jay Adams gives preachers many helpful suggestions. He requires a preacher to think application throughout the entire sermon. Each element must apply God's Word, whether the introduction, the format, the language, the knowledge, or the conclusion. ¹⁰

(1) The applicatory introduction

I have discussed the main elements of the introduction: brevity, appropriateness, modesty, interest, and suggestion. A preacher must relate his introduction to his audience. In this sense even an introduction can apply to the hearer. When a sermon begins in a way that connects with the experience of the audience, it will naturally attract the attention of the congregation.

We can follow some principles for creating an applicatory introduction:

- 1) Preach out of an event.
- 2) Create an event. The preacher must not begin with the text, but with the congregation. The preacher should take enough time to create the mental event, and he needs to learn how to describe events. Jay Adams says, "Some sermons start slowly, amble along, and begin to pick up momentum only when it is time to close. I propose, instead, that you begin strongly, continue vigorously, and end aggressively." ¹¹
- 3) Make the introduction about something contemporary to help them in their situation.

Adams gives four elements essential to an applicatory introduction: ¹²

- (1) An event that grabs and tightly holds the listeners' attention, making them want to hear more. Usually the event will be "mental," created by the preacher.
- (2) Involvement of the congregation in the event. If the introduction is direct, the event itself, when effective, involves. In such cases, point two is superfluous; nothing more must be done. If it is indirect, the preacher must show his listeners how the event is important to them.
- (3) A personalized introduction, using the second person, "you." Try to use "you" in the first sentence if possible.
- (4) A promise, explicitly or implicitly made, that the sermon will be from God's Word about the congregation and their relationship to Him. Then-keep the promise!

2. Applicatory structure

The expositor also needs his structure to create application. The lecture outline must be transformed into the preaching outline. This shift does nothing to change the contents, but simply makes the sermon accessible to the audience. If a sermon is to influence its hearers, it must be understandable, clear, and direct. Expository preaching must avoid the tendency to complexity and confusion. By thinking of the whole structure in terms of its application to the life of the audience, the preacher will overcome this problem.

Jay Adams suggests the following: ¹³

- “1) Set out at the top of the outline (after the title, and before the introduction) the *telos* or purpose of the sermon;
- 2) When composing an outline, use complete sentences.
- 3) Translate from a lecture format to a preaching format by including the words “God” and “You” in every main head.”

He shows us a sample outline format for a sermon: A More Excellent Way (I Cor. 12:13) ¹⁴

* Sample 1 (Lecture outline)

- I. Its Ministry of Healing
- II. Its Simplicity of Language
- III. Its Competency for Problem Solving
- IV. Its Superiority of Value

* Sample 2 (preaching outline)

- I. Your Love Can Heal
- II. Your Love Can Speak
- III. Your Love Can Solve Problems
- IV. Your Love is Important

or

- I. God expects you to heal others by love.
- II. God expects you to speak to others by love.

III. God expects you to solve problems by love.
(Eliminate point IV as not really a part of this message)

3. Applicatory Language and Knowledge

In order to communicate a message, a preacher formulates his theories and his knowledge in a certain language. Often, however, he has failed to realize that what he means by a certain word or phrase may not be what his audience understands by it. A good preacher will know his congregation well enough to understand their language, to be familiar with the extent and kind of knowledge they have. It would be foolish for a minister to speak to a congregation of miners in language intended for university professors. So in this sense, even the choice of language and the knowledge content of a sermon must be "applicatory." It must apply to the preacher's congregation, or his message will not get through.

How can we use applicatory language in our preaching?

1) Avoid non-applicatory language and learn to replace it with applicatory language. Luther set a fine example in this area:

"[1] He worked hard on laundering his preaching to wash out starchy academic and technical terms.

[2] He collected German proverbs and country sayings, listened like those around him.

[3] He used children for his standard of intelligibility: 'I preach to little Hans and Elisabeth.'

[4] He refused to play up to the educated in his congregation by the use of erudite language." ¹⁵

2) Use clear language. Good language is clear, simple, direct, personal, active, and concrete.

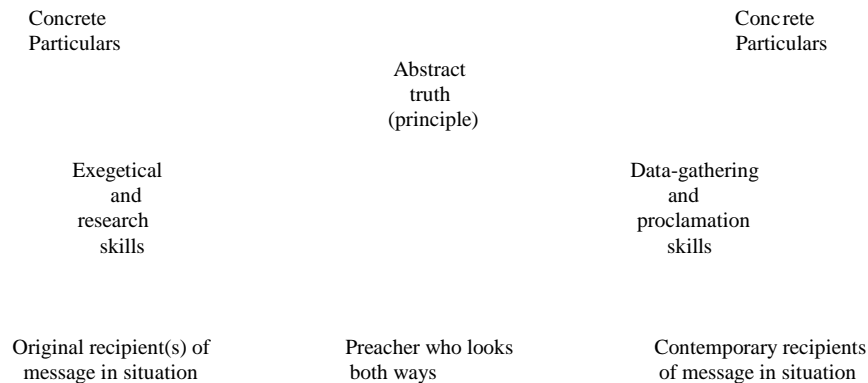
3) Learn the language of congregation.

4) Use up-to-date language. Preach in the newscaster language of the day. This is the modern "Koine."

5) Train to master two kinds of information, both the knowledge of the Scripture and the knowledge of the audience.

6) Understand the culture and the people of your day.

Jay Adams offers the following diagram: ¹⁶



4. Applicatory Conclusions

The conclusion also needs application. Adams speaks of weak conclusions: “Preachers who have not carefully thought through their conclusions tend to fall into one of the traps: (1) They fizzle out at the end, rather than ending strongly. They often rely on stock clichés like ‘And may God bless this message to each and every one of you’ or, in lieu of anything better, ‘Amen!’ (2) They drag the message on beyond its natural concluding point, adding material when everyone sensed it was time to stop. Sometimes this results in two or even three ‘conclusions,’ none of which is actually a conclusion at all.”¹⁷

Conclusion is a clear expression of the *telos* of the sermon in an applicatory form. How can we best use this form? Remember the following:

- (1) Use direct application.
- (2) Use rhetorical questions.
- (3) Suggest specific directions.
- (4) Give helpful, actual answers.
- (5) Make it Christological.

In conclusion, “application is the highway from the head to the heart. If truth is the nail, application is the hammer by which the truth is fastened in the hearts of your hearers.”¹⁸ Both preacher and congregation will receive much benefit, when the sermon is sharpened by applicatory elements. We can make two forms of an expository sermon, the lecture form and the preaching form. One can be used in the teaching ministry, the other in the preaching ministry. For example, we can use the preaching form in the pulpit on the Lord’s day and use the teaching form at the Bible study on the evening of the Lord’s day or on weekdays.

In our pastoral situation, how can we sharpen the application of our preaching? I suggest four ways:

- (1) Practice applying what you learn in personal Bible study.
- (2) Follow the principles of GSPEC during your personal quiet time.
 - 1) G - Are there new thoughts about God?
 - 2) S - Are there sins to forsake?
 - 3) P - Are there promises to claim?
 - 4) E - Are there examples to follow?
 - 5) C - Are there commands to obey?
- (3) Deliberately translate the lecture form into preaching form.
- (4) Prayerfully ask God the purpose in giving us this sermon portion.

Review Questions

1. Why does a sermon need sharpening in its application?
2. What was the Puritan method of application?
3. What role does the Holy Spirit play in application?
4. What are the definitions of the following terms?
 - (1) Applicatory Introduction
 - (2) Applicatory Structure
 - (3) Applicatory Language & Knowledge
 - (4) Applicatory Conclusion

Chapter XIII

STEP EIGHT

ADD ILLUSTRATIONS

1. What is an illustration?
2. Three reasons for using illustrations
3. Using illustrations
4. Collecting illustrations
5. Incorporating illustrations

-
1. Study the text
 2. Find the sermon objective
 3. Organize the structure
 4. Strengthen the structure
 5. Complete the sermon outline
 6. Attach the conclusion and the introduction
 7. Sharpen the application
 8. **Add illustrations ***
 9. Practice preaching without notes
 10. Evaluate the Response
-

Illustrations are applications of the application. They have persuasive power that strengthens the sermon points. Illustrations often turn good preaching into excellent preaching, for three reasons: logic, psychology and emotion.¹

1. What is an illustration?

To illustrate, according to the etymology of the word, is to illuminate, to throw light upon a subject, which is the function of preaching. ² Jay Adams says, “the word illustration, too, shows the very same narrow tendency to confine sense appeal in storytelling to sight (to ‘illustrate,’ of course, is to ‘light up’ or ‘make bright’).” ³ Alan H. Monroe defines illustrations as “...a detailed example of an idea to be supported.” ⁴

2. Three reasons for using illustrations

(1) Logic - Illustrations serve as bridges. An appropriate illustration spans the chasm between the biblical period and the twentieth century. And the chasm between the world of the spirit and the world of the flesh may also be spanned by the use of illustrations. Grady Davis says, “An illustration to be effective must be an example clarifying or supporting some definite point that is being made. Illustration is a transitive verb. We do not simply illustrate; we illustrate something.” ⁵

(2) Psychology - Much good preaching can be graphed. Climaxes occur throughout the sermon, usually concluding on a high note or peak. Preaching with sustained intensity overtakes a congregation. Mental breathing spells, periodic mental rests, or humor will satisfy a psychological need.

(3) Emotion - We need to understand that a faith response is not only intellectual, but also emotional; truth is properly experienced at the “gut level.” D.L. Moody, in spite of his limited education and his sometimes naive theology, knew how to touch the heart of his listeners through illustrations. ⁶

3. Using illustrations

According to John Broadus, a preacher who must use illustrative material week after week will need a broad variety of illustrations. He offers us four kinds: 1) one word, 2) a combination of words, 3) a quotation, and 4) detailed example. ⁷

Baumann provides eight types of illustration material:

- 1) Ejaculatory examples: These are short, undeveloped examples, shared generally in multiples.
- 2) Figures of speech: Word pictures- similes. Philips Brooks, in a sermon titled "The Fire and the Calf," uses a striking simile: "Every name's personality ... is like a tree in a open field from which every bird carries away some fruit."
- 3) Analogy: Joseph Parker enlisted this form of illustration with regularity. On one occasion he said, "Without enthusiasm, what is the church? It is Vesuvius without fire, it is Niagara without water, it is the firmament without the sun!"
- 4) Allegory: A biblical example is found in John 15 with its reference to the vine and the branches.
- 5) Fable: The best known are by Aesop.
- 6) Parable: Stories that enshrine spiritual truth and revealed relations of God to man.
- 7) Historical allusion: This draws from the barbarian world, the Greek world, the Roman world, the Renaissance, the Reformation, the medieval period in a historical fashion.
- 8) Anecdotes: Anecdotes are generally autobiographical, biographical, or drawn from current events. ⁸

4. Collecting illustrations

(1) Baumann suggests eleven sources of illustration material: ⁹

- 1) The Bible
- 2) Biographies and autobiographies
- 3) Novels
- 4) Fables
- 5) General reading
- 6) Books of sermons
- 7) Magazines
- 8) Newspapers
- 9) Observation
- 10) Personal experience
- 11) Imagination

(2) Richard L. Mayhue looks for illustrations in the following places: ¹⁰

- 1) Your pastoral experience (used with great discretion)
- 2) The lives of other people

- 3) Newspapers and periodicals
- 4) Illustration books
- 5) Books and Magazines, both Christian and secular
- 6) Scripture
- 7) Books of Quotation
- 8) Almanacs
- 9) Specialty books like the *Guinness Book of World Records*
- 10) Hymnals and histories behind particular hymns
- 11) Other men's preaching, whether in person, in print, or on tape
- 12) Hebrew, Aramaic, or Greek word studies
- 13) Pastoral magazines such as *Leadership* or *Pulpit Helps*
- 14) Biblically oriented archaeology, customs, or history books
- 15) People in your congregation who help you by looking for illustrations
- 16) Dictionaries and encyclopedias
- 17) Science
- 18) Devotional guides such as *Our Daily Bread*
- 19) Biblical geography books
- 20) Personal and family life (used sparingly)

5. Incorporating illustrations

(1) The preacher needs to follow some guidelines when incorporating illustrations into his sermon. I suggest the following:

- 1) Illustrate every major point
- 2) Commit illustrations to memory
- 3) Keep them short
- 4) Keep them to the point
- 5) Keep them practical

(2) Mayhue gives us six “do’s and six don’t’s”: ¹¹

1) 6 Do’s

- Do be diligent in searching for and collecting the best illustrations.
- Do use just the right illustration to make your point.
- Do keep your congregation in mind; for example..., illustrations from our American culture would not have worked when I preached in the Soviet Union.
- Do use illustrations to clarify the biblical text.
- Do be discriminating and use only choice illustrations.

- Do consult a wide variety of sources for your illustrations.

2) 6 Don'ts

- Don't use canned, trite, or commonplace illustrations.
- Don't use an illustration just because it is great illustration; make sure it illustrates your point from the biblical text.
- Don't betray personal or congregational confidences when illustrating from your pastoral experiences.
- Don't use illustration merely to move the congregation emotionally.
- Don't be dishonest with personal illustrations by exaggerating or manufacturing an experience.
- Don't repeatedly use your favorite illustrations.

(3) And John Broadus gives 6 general suggestions and 5 specifics suggestions as follows: ¹²

1) General Elements

- Don't be in a hurry to use an illustration.
- Be certain an illustration really illustrates.
- Carefully avoid turning attention away from the subject illustrated to the illustration itself.
- Don't over illustrate.
- Be certain of the accuracy of every illustration.
- Seek for a variety of illustrations.

2) Specific Elements

- Climax
- Beginning or introduction
- Action or movement
- Conclusion
- Delivery :1) Be thoroughly acquainted with all illustrated material.
2) Try to recreate the illustration at the moment of delivery.

3) Examples

I. Genesis 16:7-16

1. Background: Hagar escaped from Sarah, the wife of Abraham.
2. Problem: She was very thirsty in the wilderness.
3. Suspense: At last she prayed to God, crying.
4. Climax: God answered her prayer and opened her eyes to see a well of the water.
5. Conclusion: God prepares everything for the need of his children.

II. John 5:1-17

1. Background: A paralyzed man lies by the lake of Bethesda.
2. Problem: His paralysis prevents him from getting in the water.
3. Suspense: He has a dry, emaciated body.
4. Climax: Jesus tells him, "Pick up your bed and walk"!
5. Conclusion: The Word of God is powerful to heal.

Review Questions

1. What is an illustration?
2. What are three reasons to use illustrations?
3. Discuss how to go about collecting illustration materials.
4. How can you incorporate illustrations into the sermon?
5. In using the illustrations, what are Mayhue's "6 Do's" and "6 Don'ts"?
6. Apply Adam's principles of storytelling to the following illustrations.
 - (1) Jn. 4 (The salvation of a Samaritan woman)
 - (2) Gen. 35 (The prayer of Jacob at the Jabok River)

Expository Delivery

Chapter XIV STEP NINE

PRACTICE PREACHING WITHOUT NOTES

1. What does it mean to preach without notes?
2. Advantages of preaching without notes
3. A method for preaching without notes
 - (1) Digestion
 - (2) Organization
 - (3) Memorization
4. The act of preaching
5. The unction of the Holy Spirit
6. Review Questions

-
1. Study the text
 2. Find the sermon objective
 3. Organize the structure
 4. Strengthen the structure
 5. Complete the sermon outline
 6. Attach the conclusion and the introduction
 7. Sharpen the application
 8. Add illustrations
 9. **Practice preaching without notes ***
 10. Evaluate the Response
-

Like a good meal, sermons must be served. All eight steps of preparing a sermon are useless unless it is served to the congregation. This last stage is almost more important than anything else. So Philip Brooks says that “preaching is the communication of truth through personality.”¹ Also he says, “truth through personality is our description of real preaching.”² For if a soul receives the word of God by preaching, he shall possess life, but if a soul does not receive it, he shall die. Many preachers have recommended that however thorough might be the preparation, this delivery of the message is best done without notes..

1. What does it mean to preach without notes?

In the introduction of his book, *“Preaching Without Notes,”* Charles W. Koller says:³

- (1) Preaching without notes does not mean preaching without preparation, as might be suggested by the familiar terms, impromptu, extempore, extemporary, and extemporaneous.
- (2) Preaching without notes does not mean preparation without notes.
- (3) Preaching without notes does not mean that there should be no notes on the pulpit.
- (4) Preaching without notes does not mean to stand free from the pulpit and thus draw attention to the fact that the speaker is preaching without notes.

The preacher needs a burning desire to preach the Word of God. As John Piper says we are to preach the Word of God with “blood-earnestness.” He says, “Yet, according to James Stewart, Chalmers preached ‘with a disconcertingly provincial with an almost total lack of dramatic accent, with an almost total lack of dramatic gesture, tied rigidly to his manuscript, with his finger following the written lines as he read.’ Andrew Blackwood refers to Chalmers’s ‘bondage to the manuscript and use of long sentences.’ What, then, was his secret? James Alexander who was teaching at Princeton at that time asked John Mason on his return from Scotland why Chalmers was so effective, and Mason replied, ‘It is his blood-earnestness’.”⁴

This preacher, and others like him, are perhaps the exception to the rule. Generally, a preacher who is free from his notes can preach more readily from the heart. Preaching is heart to heart communication from the pulpit to the congregation. It usually means preaching with an outline, in the power of the Holy

Spirit through the process of faithful preparation. Modern TV preachers preach freely, dramatically, using only eye contact, without notes.

2. The advantages of preaching without notes

(1) Examples from Ancient History

- Cicero (106-43 B.C) - the eloquent Cicero, who “enthralled Rome with his eloquence of speech,”⁵ had strong convictions about facing an audience without the impediment of a manuscript. “In delivery, next to the voice in effectiveness is the countenance; and this is ruled over by the eyes. The expressive power of the human eye is so great that it determines, in a manner, the expression of the whole countenance.”⁶

- Jesus, the prophets and apostles- Andrew W. Blackwood reminds us that note-free preaching was the method employed by Jesus, the prophets, and the apostles, who, when they preached, spoke “from heart to heart and from eye to eye” (Lk 4:17-21).⁷

(2) Examples from the 19th Century

- John Wesley said, “Look at your audience decently in the face, one after another, as we do in familiar conversation.”⁸

- G. Campbell Morgan (1863-1892), “... perhaps the greatest Biblical expositor of modern times... always spoke extemporaneously.”⁹

- Charles H. Spurgeon (1834-1892) “... preached extemporaneously, except for about a half page of notes which he used very little.”¹⁰

- George W. Truett (1867-1944), “... unexcelled as pastor-evangelist in his generation, preached with tremendous power, always without notes.”¹¹

(3) Examples from Contemporary Preachers

- Clarence E. Macartney never preached either with a manuscript or with any notes whatsoever in the pulpit.¹² - Dean Charles Brown, in the Lyman Beecher Lectures of 1922-23, declared, “The man who preaches without manuscript reaches levels of joy in his preaching, which I am sure the preacher from manuscript knows not of.” Also, he continues, “In my practice, while I never use a manuscript in preaching there are five sentences in my sermon which I always write out in advance and know by heart- the first one and the last four.”¹³

- Fred Townsley Lord, "I have always felt happier not looking at a manuscript. I learned that directness of speech and direct contact with an audience were worth more than a labored literary style." ¹⁵

- Faris D. Whitesell says, "If a man ever needs liberty and freedom in preaching, it is when delivering an evangelistic message. Look the people directly in the eyes all the time, speak sincerely, and preach with a mighty sense of mission and urgency." ¹⁶

- Harold J. Ockenga has preached without notes for over thirty years, and strongly recommends this method, based on comprehensive preparation and careful outlining of sermons. ¹⁷

(4) Evidence from the laboratory

"Psychologists, conducting tests under laboratory conditions, have found that people remember that which is read to them, with forty-nine percent efficiency. Retention increases to sixty-seven percent when the thought is expressed, not by reading but by direct address." And "there is power in the eye, no less than in the voice, to convey all varieties of emotion- indignation, surprise, determination, appeal." ¹⁸

Robert E. Speer insisted that the speaker keep his eyes on the audience. "There is more power in your eye, sometimes than you may imagine." And Ilion T. Jones lists a number of emphatic "don'ts." One of these is : "Don't once break eye contact with the people... be completely free from manuscript or notes." ¹⁹

Biblical, historical, and the contemporary evidence and example all point to the crucial nature of preaching without notes. A few preachers, such as Augustine, Chrysostom, and Calvin, may have innate intellectual and speaking gifts that allowed them to preach this way without much practice. However, most preachers must work very hard to develop the skill of preaching without notes.

3. A method for preaching without notes

Three factors enable a preacher to preach without notes: Digestion, organization, and memorization.

(1) Digestion

he preacher must first become saturated with the contents of his sermon through prayer and meditation on its purpose. The preacher who tastes the sweet word is able to communicate it to others.

Cicero, the greatest orator of ancient Rome, declared two thousand years ago “No man can be eloquent on a subject that he does not understand.”¹⁷ And Koller says, “A good procedure is to select the sermon topic early; meditate upon it daily; let the sermon grow; then write the outline in one sitting.”²⁰

(2) Organization

One way of preaching without notes is to write out and memorize the full manuscript. This has been the method of some of our great preachers. The better the outline, the greater is the likelihood of it not being needed in the pulpit.

Smith suggests that “generally, the written notes will be ample if they embrace about 1/4 of the words of a sermon.” This would include the proposition and main divisions written in full, with illustrations and Scriptural quotations indicated by a mere word or two.²¹

(3) Memorization

Here is a review of some simple rules of memorization that come out of the experience of many people:

1) Write a simple, clear outline

Five elements increase clarity:

[1] Indentation [2] Underlining [3] Numerals, not letters [4] Handwriting, not typewriting [5] Points and cues, not paragraphs. As the preacher uses this outline and prays for earnestness, his preaching will be more effective.²²

2) Use brief statements

If every line represents a paragraph, and each paragraph runs about one hundred words, then an outline for a thirty-minute sermon would be approximately thirty to thirty-six lines long. Brevity is not only a convenience; it is also an element of force. The preacher who disciplines himself to the use of one side of one sheet of paper (8 1/2 X 11 inches) for a sermon outline is helping himself toward a note free pulpit delivery.²³

3) Limit points to a maximum of four in a division.

I use a personal format that always follows the same pattern. Since my sub-points always include explanation, illustration, argumentation, and application, I always make four sub-points for each of my three divisions.

4) *Use natural laws of memory.*

Three things aid memorization: [1] Impression [2] Association [3] Repetition. Preachers have to exercise their mental power in order to memorize well. Actors and actresses, who have enormous chores of memorization, follow four steps: (1) Read a script in full; (2) Copy the script in longhand; (3) Record the words on a tape, and have them played back almost continually, in the living room, kitchen, etc., till they have been more or less fully absorbed; and (4) Write out the full script again in longhand, from memory. ²⁴

4. The unction of the Holy Spirit

Lloyd-Jones sometimes employs the technical word “afflatus” as a synonym for unction, describing it as an “ascension” or “effusion of power.” This affects the preacher, lifting him out of himself and giving him abilities which are not naturally his as he discourses. ²⁵

(1) The necessity of unction

Tony Sargent, in his book, *“The Sacred Anointing”* introduces us to Lloyd-Jones’s understanding of unction in the following eight points: ²⁶

- 1) Unction is not a permanent possession.
- 2) Unction is dependent on a “given” element.
- 3) Unction is not impeded by the weakness of the preacher.
- 4) The need for unction confirms that there is more to preaching than speaking.
- 5) In the grace of God, unction may still flow when the preparation is hurried and inadequate.
- 6) Unction causes the preacher to “burn.”
- 7) Unction involves the congregation.

The Holy Spirit anoints the expositor as well as the expository sermon in His sovereign will. Effective communication can be very largely attributed to the Holy Spirit. The preacher must urgently desire the unction of Holy Spirit who is both the Spirit of exposition and the Spirit of application. Only the power of Holy Spirit can make the preaching ministry powerful and dynamic.

(2) The desire for unction

Nothing is achieved without the sovereign work of the Spirit of God. So we must have a burning desire for the unction of the Holy Spirit. John Piper gives us these five steps: ²⁷

- 1) I admit to the Lord my utter helplessness without him.
- 2) There, I pray for help. I beg for the insight, power, humility, love, memory, and freedom I need to preach this message for the glory of God's name, the gladness of his people, and the ingathering of his elect.
- 3) I trust. I trust not merely in a general way in God's goodness, but on especial promise in which I can bank my hope for that hour.
- 4) I act in the confidence that God will fulfill his Word.
- 5) I thank God. At the end of the message I express gratitude that he has sustained me and that the truth of his word and the purchase of his cross have been preached in some measure in the power of his Spirit to the glory of his name.

In preaching without notes, it is natural to rely on the unction of the Holy Spirit. God pours out that unction on the preacher, sanctifying him for the preaching task. He illuminates the heart of the preacher to understand the Word of God. The Spirit also enriches the preacher's message with the personal experience of truth that God has given him in his own life. All of this makes the sermon delivery effective.

What is the unction of the Holy Spirit? The anointing of I John 2:27 relate to the personal regeneration of a Christian, but also to his sanctification and that of the Christian community as a body. It also applies to the declaration of God's Word as it is preached and understood. This unique power, this presence of God's Spirit, is poured out in corporate worship. The Puritan preachers, who so desired this unction, preached the Word of God dynamically.

John Howe says, "Thus it cannot but be, it must be, if an effusion of the Spirit be not conjunct in time with any such external smiles of time. There can be no good time unto the church of God without the giving of another Spirit, his own Spirit; that, or nothing, must make the church help." ²⁸

I suggest that the preacher read two autobiographies, "*George Whitefield's Journal*,²⁹ and *The Life and Diary of David Brainerd*" ³⁰ to be challenged in his preaching ministry. Their power depended on the unction of the Holy Spirit that was poured out on their preaching and teaching ministry. All preachers need such unction, and reformed preachers may especially need to open their eyes to its necessity, desiring eagerly this unique grace of God.

5. Conclusion

It is very important to understand the meaning and the method of preaching without notes in order to deliver an expository sermon. Some Reformed pastors lose their spiritual freedom because they constantly peruse their manuscript. They need much practice preaching without notes.

I have experienced the freedom and the glorious joy of the unction of the Holy Spirit in my preaching ministry for about ten years. I always desire the unction of the Holy Spirit whenever I prepare, and deliver a sermon. I am convinced that our God, in the richness of His grace, gives this wonderful present to his preachers in order to realize His kingdom through preaching, which demands His unique authority.

Review Questions

1. What does preaching without notes mean?
2. What are the benefits of preaching without notes?
3. Give three methods to prepare for preaching without notes.
4. What are the eleven factors of preaching suggested by Lloyd-Jones?
5. What is the unction of the Holy Spirit?
6. In preaching, why does the preacher need the unction of the Holy Spirit?
7. What benefits does the preacher receive by the unction of the Holy Spirit?

Expository Responses

Chapter XV

STEP TEN

EVALUATE THE RESPONSE

1. The purpose of the analysis
 - (1) The growth of preacher
 - (2) The realization of God's Kingdom
2. What to analyze
 - (1) Self-evaluation
 - (2) The understanding of Christ
3. The analysis of the preacher himself
4. Review Questions

-
1. Study the text
 2. Find the sermon objective
 3. Organize the structure
 4. Strengthen the structure
 5. Complete the sermon outline
 6. Attach the conclusion and the introduction
 7. Sharpen the application
 8. Add illustrations
 9. Practice preaching without notes
 10. **Evaluate the Response ***
-

We have arrived at the last step: an analysis of the sermon's effectiveness. After having preached, the pastor needs to evaluate his sermon to determine in what way it was beneficial to the congregation. Such review is important, because preaching is for the spiritual growth of God's people, and also affects the spiritual growth of the preacher himself.

1. The purpose of an analysis

The purpose of preaching is to be sure God's people meet with God. Along these lines, Lloyd-Jones says, "What is the chief end of preaching? I like to think it is this. It is to give men and women a sense of God and His presence."¹ So the result of preaching must be reviewed by the preacher and the elders. There are two reasons to review the result of preaching.

(1) First, we have to evaluate it in order to get insight for the next messages.

It is very important to review both the delivery and its results. We need to examine whether church members have grown in their faith, whether their lives have been changed, whether they have been influenced to change the culture. But we also need such evaluation in order to determine how to continue preaching in a way that builds the kingdom of God.

The Lord commissioned Peter to a continuing ministry of feeding and caring for His sheep. The preacher has the responsibility to protect Christ's sheep from internal and external enemies, and to feed them by the Word of God. Pastors must constantly analyze the results of their preaching ministry.

(2) Second, pastors must determine if their preaching proclaims the kingdom of God in the context of their culture.

Preaching (*kerusso*) is God's ordained method of proclaiming His Word with the goal of bringing in the kingdom. We need to study whether our preaching is bringing in that kingdom in our congregation.

(1) The realization of the kingdom of God

The proclamation of Jesus Christ, "The kingdom of God is within you" (Lk. 17:25), means that the kingdom of God has already come. He proved the coming of the kingdom of God by healing the sick, casting out demons, raising the dead, and by other supernatural signs. As we know in the parables of the kingdom of God (Matt.13), the Kingdom progresses, growing like the mustard seed and the

yeast. God has commissioned the church to complete the building of the kingdom. In this endeavor, the preacher plays a special role, using God's unique means of carrying out that commission. Where the Word of God is preached, there the kingdom of God is realized.

For example, in the house of Cornelius, when the Apostle Peter had preached the Gospel of God, the Holy Spirit came down upon his people. They tasted the kingdom of God and Peter learned that the church of Christ was one body, in which the Lord had broken down the barrier of hostility that divided the Jews from the Gentiles (Eph. 2:14-15).

(2) Features of the kingdom of God

Can we identify the features of the realized kingdom of God? Paul says, "For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit"(Rom.14:10). John Stott describes four kingdom features: righteousness, peace, eternity and universality. "These four characteristics of the future, ideal Kingdom are combined in Isaiah 9:6-7. The kingdom of the boy to be born, as he sat 'on the throne of David,' would be upheld 'with justice and righteousness.' His government would increase (i.e., spread). So would peace, and of both there would be no end. Indeed one may even discover these qualities in His splendid fourfold name, 'Wonderful Counselor' (i.e., just ruler), 'Mighty God'(enjoying a universal dominion), 'Everlasting Father' and 'Prince of Peace'."

²

Such features of the Kingdom of God should be revealed by preaching because preaching is the unique means to complete the kingdom of God.

2. What to analyze

There are two ways to examine the fruit of the kingdom of God brought about by preaching.

(1) Individual evaluation

Evaluation of the effects of a sermon begins with the effects on each individual's life. Christian behavior, or ethics depends on truth. The Sermon on the Mount (Matt. 5:-7), speaks of eight roots of blessing from which ethical fruit grows. These ethical fruits correspond to the fruit of the Holy Spirit: love, joy, peace, long-suffering, mercy, goodness, faithfulness, meekness, and self-control (Gal. 5:22-23). Another way to describe it is as the accomplishment of the Law,

creating individuals who are righteous, merciful and faithful (Mt. 23:23). Paul describes it this way: “for the fruit of the light consists in all goodness and righteousness and truth”(Eph. 5:9).

In order to examine the life-changing effects of the preaching, the pastor and his elders can ask the following questions:

- 1) Are church members living righteous lives?
- 2) Are church members merciful?
- 3) Do the church members exhibit faithfulness?

Because these three factors, righteousness, mercy and faithfulness are the divinely inspired definition of what characterizes those who obey the Word of God, naturally the preacher should accept them. True revival is not emotional change but behavioral change that leads to a believer's humbly accepting teaching, admonition, correction, and edification in righteousness by the Word of God (II Tim.. 3:16-17).

(2) Community evaluation

Every Christian relates to other Christians. Spiritual growth in the life of each believer immediately influences the community of Christ. Furthermore, revival of the community of believers influences the spiritual growth of each individual member. Therefore, as Marcel said, we must analyze the fruit of preaching because the church receives the commission of preaching by God. ³

We can describe the progressive development of church ministry with the following figure: ⁴

Old Testament	----- Jesus Christ-----	Church
King	King	King
Priest	Priest	Priest
Prophet	Prophet	Prophet

True preaching recovers the priority of Christ's position as “the priest, the king, and the prophet.” The revival of Lloyd-Jones points to the recovery of the three positions of Christ in the church.

About these points, G.I. Williamson says: “And we believe that man was originally an image of the triune God in that he was prophet, priest, and king. As there are in God three persons in one essence, so in Adam’s person there was the endowed capacity of knowledge, holiness and righteousness. As a prophet man

was endowed with physical senses and mental ability to learn the truth. As a priest he possessed the sensibility and desire to worship God in true holiness. And as a king he possessed the physical and mental power and ability to subject in righteousness all things to the purpose and will of God. In the Godhead it is characteristically the Father to whom knowledge and purpose is attributed, the Son who dedicates all to the worship and delight of the Father, and the Holy Spirit who carries into execution the determinations of the divine Being. In the complexity of human personality there is (and even more, in sinless man there was) a reflection of this.”⁵

In summary, to analyze the effects of our preaching, we must ask the following questions:

- 1) Does the church have any desire to follow the truth or to proclaim it to her neighbor, thus fulfilling the mission of prophet?
- 2) Does the church have any desire to love her neighbor, thus fulfilling the mission of priest?
- 3) Does the church have any desire to establish righteousness, thus fulfilling the mission of king?

The following ten questions can serve as a concrete checklist in examining a church's response to preaching (Acts 2:42-47, Ephesians 5:18-21):

- 1) Does the church member desire to understand the Scripture?
- 2) Does the church member have true fellowship?
- 3) Does the church member pray eagerly?
- 4) Does the church member work in the Holy Spirit?
- 5) Does the church member love his neighbors?
- 6) Do the church members gather to glorify God?
- 7) Does the church member pursue holiness and peace?
- 8) Does the church member win lost souls?
- 9) Does the church member have true worship?
- 10) Does the church member serve God faithfully in his position?

3. The preacher's self-evaluation

In order to grow continuously, the preacher must examine six factors:

- (1) Set up a long-term preaching plan for the next 4-10 years.

- (2) Personal spiritual growth. There is a crisis when the preacher neglects his own growth. Find time for your personal devotional life or quiet time.
- (3) Check every sermon according to the sermon checklist as soon as you have finished preaching. (See Appendix M)
- (4) Accept your church members' evaluation. (See Appendix O)
- (5) Study the Bible systematically.
- (5) Analyze great sermons and comment on them.
- (6) Read many homiletics books. (See Appendix P)

Good expository preaching should change the life of your congregation. They will recover the image of Christ, both as individual Christians, and as the body of Christ. The Word will do its work.

Review Questions

- 1. Why is it important to examine the life-changing results of preaching, in the life of individuals and in the church?
- 2. How do individual and community ethics influence each other?
- 3. What fruits does preaching produce that bring in God's Kingdom?
- 4. What is the relation between true revival and the recovery of the image of Christ?
- 5. Explain how the three positions of Christ developed in the thinking of the Reformed church.
- 6. Repeat the self-evaluation checklist for the preacher and apply the questions to your own life.

Chapter XVI

CONCLUSION

I have defined expository preaching as “the proclamation of God’s truth, found in a biblical text by observation and interpretation, applied to God’s people in their present situation.” According to this definition, I found models of expository preaching in Augustine, Chrysostom, Calvin, Perkins, and Lloyd Jones. Their preaching consisted of exposition and application. I also tried to resolve some the tension felt among Reformed preachers of the redemptive historical expository preaching by comparing a poor approach to the more balanced method of Edmund Clowney.

I hope I have convinced my readers of the following truths as they try to preach expository sermons:

1. The expositor must continuously train in godliness in his personal devotional life because the Holy Spirit, the source of power, uses the man of God.
2. Following the ten steps outlined in this book will bring great benefit to the preacher who wants to master expository preaching.
3. Of these ten steps, the most important is that of clearly defining the *telos*, because it is the foundation of the whole sermon.
4. A balance between exposition and application avoids overly theoretical or overly humanistic sermons.
5. Expository preaching based on the Reformed view of Scripture can solve the problems of God’s people, leading them to glorify God more fully.

The only way to change the crisis of our times into opportunity is through the Word of God. Only expository preaching founded on the Calvinistic view of Scripture can clearly direct us in the chaos of this age. When preachers proclaim the Word from their pulpits every week in the power of Holy Spirit, a wonderful spiritual gale may well blow through our country, in the sovereignty of God. This glorious work is our primary duty and mission, our grace and joy.

Soli Dei Gloria!

Appendices

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Appendix A : The Marking Method (Observation)

Text:	Preacher:	Date:
<p>* Five principles</p> <ol style="list-style-type: none">1. Use a pre-determined code to mark your Bible whenever you read it.2. Use colored pencils or pens to mark your observations in your Bible.3. Use this method to get insights during your personal quiet time or your morning meeting.4. Mark the subject, verbs, objects, and conjunctions in the text, then record repeated terms and key words in the block diagram for further study.5. Summarize the contents of the text in its order.		
Contents	Findings	Detailed study words
<hr/>		
1 Repeated terms		
<hr/>		
2. Conjunctions		
<hr/>		
3 Key words		
<hr/>		
4 Verbs		
<hr/>		
5 Summary		
<hr/>		

Appendix B: The Diagraming Method

[illegible]

Appendix C: The Substitution Method (Interpretation)

Text:	Name:	Date:
<p style="text-align: center;">* Directions</p> <ol style="list-style-type: none">1. Replace the terms, phrases, verses, and passages in the diagram with those you are studying.2. Copy the questions from the block diagram, and record your answers for the text you are studying.3. Don't jump from question to question, but move from the easy questions to the difficult ones, from the general to the specific.4. Search for answers using supplementary materials, such as dictionaries, concordances etc.5. On the basis of your research, record your personal comments on the passage.		
Verses of the text	Your Questions	
<p>* Comment on the passage for yourself:</p>		

Appendix D: Using Baur's Dictionary

* Directions:

1. This is a word-study method.
 2. First, choose the word(s) you want to study, and review its definition and general usage.
 3. Consider its relationship to the meaning of the text, and to the context.
 4. Having asked the Holy Spirit's guidance in prayer, write down what you think the primary meaning of the word is in the passage.
 5. Immediately review its cross-references for additional insight. (Refer to Strong's Concordance)
 6. Here is a sample page:
-

Appendix E: Using Kittel's Dictionary

* Directions:

1. This is a word-study method using Kittel's Dictionary.
 2. Follow the directions in Appendix D.
 3. Here is a sample page:
-

Appendix F: Using Gesenius' Dictionary.

* Directions:

1. This is a word-study method for Old Testament expressions.
 2. Follow the instructions in Appendix D.
 3. Here is a sample page:
-

Appendix G: Using *A Complete Bible Library*

* Directions:

1. *A Complete Bible Library* is one of the best tools for those who do not understand the original languages.
 2. Here is a sample page:
-

Appendix H : The Comparison Method

Text:	Preacher:	Date:
<hr/>		
<p>* Directions :</p> <ol style="list-style-type: none">1. Don't use too many versions.2. Determine which terms and phrases you want to compare before you start.3. Note the main points of difference in each version.4. Ask yourself the original meaning of the verse.5. Don't hesitate to use dictionaries.		
Verse	Contents	Questions
<hr/>		
KJV		
<hr/>		
AV		
<hr/>		
NASB		
<hr/>		
NIV		
<hr/>		
Orig.		
<hr/>		
MINE		
<hr/>		

Appendix I : Commentaries for Interpretation

* Directions:

1. Don't open the commentaries before finishing your personal study of the text.
2. Follow this order: (1) Read (2) Compare my interpretation (3) Get insight (4) Write notes
3. Here are some helpful general commentaries:

- (1) Alford, Henry. *The Greek Testament*. 4 vols. Moody, 1958
- (2) Barclay, William F. *The Daily Bible Series*. Rev. ed. 18 Vols. Westminster, 1975.
- (3) Barker, Kenneth L. *The Wycliffe Exegetical Commentary*. 56 vols. (when complete). Moody, 1988-.
- (4) Calvin, John. *Calvin's Commentaries*. 22 vols. Baker, 1981.
- (5) Gaebelin, Frank E., gen. ed. *The Expositor's Bible Commentary*. 12 vols. (when complete). Zondervan, 1978-.
- (6) Harrison, R.K., ed. *New International Commentary on the Old Testament*. 15 vols. Eerdmans, .
- (7) Hendriksen, William, and Simon J. Kistemaker. *New Testament Commentary*. 12 vols. Baker, 1954-.
- (8) Henry, Matthew. *Matthew Henry's Commentary on the Whole Bible*. 6 vols. Revell, n.d.
- (9) Hubbard, David, and Glenn W. Barker. *Word Biblical Commentary*. 52 vols. (when complete). Word.
- (10) Keil, C. F. and F. Delitzsch. *Biblical Commentary on the Old Testament*. 11 vols. Eerdmans, 1968.
- (11) Lange, John Peter. *Commentary on the Holy Scriptures: Critical, Doctrinal and Homiletical*. 12 vols. Zondervan, 1960
- (12) Lenski, R.C. H. *Interpretation of the New Testament*. 12 vols. Augsburg, 1943.
- (13) Meyer, H.A.W. *Critical and Exegetical Handbook to the New Testament*. 11 vols. Funk and Wagnalls, 1884.
- (14) Morris, Leon, ed. *Tyndale New Testament Commentaries*. Various eds. 20 vols. Inter Varsity.
- (15) Nicoll, William Robertson. *The Expositor's Greek New Testament*. 5 vols. Eerdmans, 1970.
- (16) Perowne, J.J.S., gen ed. *Cambridge Bible for Schools and Colleges*. 60 vols. Cambridge, 1880
- (17) Robertson, A.T. *Word Pictures in the New Testament*. 4 vols. Eerdmans, 1946.
- (18) Wiseman, D.J., ed. *Tyndale Old Testament Commentaries*. 21 vols. Inter Varsity.
- (19) Vincent, Marvin R. *Word Studies in the New Testament*. 4 vols. Eerdmans, 1946.
- (20) Wuest, Kenneth S. *Wuest's Word Studies From the Greek New Testament*. 3 vols. Eerdmans, 1973.
- (21) Yune Sun Park, *The Commentaries of the New Testament and the Old Testament*. 36 vols. Yung Eum Sa (Korea)
- (22) Sang Kun Lee, *The Commentaries of the New Testament*, vols.

Appendix J : Finding a Sermon *Telos*

Text:	Preacher:	Date:
* Directions: 1. This is a diagram to find the <i>telos</i> of a sermon. 2. We have already completed the observation and interpretation stages. We have to apply the findings to the preacher himself in order to find the sermon <i>telos</i> . 3. We may use the following principles for personal application (G-God, S-sins, P-Promises, E-Example/, C-Commandment). 4. Next, follow this order: Summary - Subject - Theme - Proposition - Sermon <i>Telos</i> .		
Verses	Observation	Interpretation
Application		
1 Summary		
2 Subject		
3 Theme		
4 Proposition		
5 <i>Telos</i>		

Appendix K: Sermon Structure Diagram

Text:	Preacher:	Date:
<hr/>		
1 Summary		
<hr/>		
2 Subject		
<hr/>		
3 Theme		
<hr/>		
4 Proposition		
<hr/>		
5 <i>Telos</i>		
<hr/>		
6 Structure		
<hr/>		
Notes:		
<hr/>		
<hr/>		

Appendix L : Sermon Outline

Text:	Preacher:	Date:
*Introduction		
1. Concern		
2. Need		
3. Connected sentence		
4. Textual <i>Telos</i>		
5. Sermon <i>Telos</i>		
6. Interrogation		
7. Transition sentence		
* Structure		
1. <i>Division I</i>		
(1) Explanation		
(2) Illustration		
(3) Argumentation		
(4) Application		
(5) Transition words Div.I- Div.II		
2. <i>Division II</i>		
(1) Explanation		
(2) Illustration		
(3) Argumentation		
(4) Application		
(5) Transition words Div.II-Div.III		
3. <i>Division III</i>		
(1) Explanation		
(2) Illustration		
(3) Argumentation		
(4) Transition words Div. III- conclusion		
* Conclusion		
(1) Visualization		
(2) Summary		
(3) Action		
(4) Appeal		

Appendix M: Personal Checklist for the Preacher

I. Expositor

- | | |
|---|-------------|
| (1) I have the heart to pursue the will of God (Righteousness). | (1 2 3 4 5) |
| (2) I stand before God right now (Piety). | (1 2 3 4 5) |
| (3) I have faith to overcome the present problem (Faith). | (1 2 3 4 5) |
| (4) I have the love to serve my neighbor any time (Love). | (1 2 3 4 5) |
| (5) I have a humble heart (Humility). | (1 2 3 4 5) |
| (6) I have patience to endure the present trial (Patience). | (1 2 3 4 5) |

II. Expository Preparation

- | | |
|---|-------------|
| (1) I have studied the text. | (1 2 3 4 5) |
| (2) I have found the sermon objective. | (1 2 3 4 5) |
| (3) I have organized the structure. | (1 2 3 4 5) |
| (4) I have strengthened the structure. | (1 2 3 4 5) |
| (5) I have completed the sermon outline. | (1 2 3 4 5) |
| (6) I have added the conclusion and the introduction. | (1 2 3 4 5) |
| (7) I have sharpened the application. | (1 2 3 4 5) |
| (8) I have added illustrations. | (1 2 3 4 5) |

III. Expository Delivery

- | | |
|--|-------------|
| (1) I have preached God's message through my whole personality. | (1 2 3 4 5) |
| (2) I have preached with a sense of authority and control over the congregation and the proceedings. | (1 2 3 4 5) |
| (3) I have driven something from the congregation while speaking. | (1 2 3 4 5) |
| (4) I felt spiritual freedom while preaching. | (1 2 3 4 5) |
| (5) I was serious about my preaching. | (1 2 3 4 5) |
| (6) I had zeal, concern, and warmth. | (1 2 3 4 5) |
| (7) I had urgency while preaching. | (1 2 3 4 5) |
| (8) I was persuasive. | (1 2 3 4 5) |
| (9) I had pathos. | (1 2 3 4 5) |
| (10) I had the power of the word. | (1 2 3 4 5) |

IV. Expository Response

- | | |
|---|-------------|
| (1) Do church members desire to understand the Scripture? | (1 2 3 4 5) |
| (2) Do church members have true fellowship? | (1 2 3 4 5) |
| (3) Do church members pray eagerly? | (1 2 3 4 5) |
| (4) Do church members work in the Holy Spirit? | (1 2 3 4 5) |
| (5) Do church members love their neighbors? | (1 2 3 4 5) |
| (6) Do church members gather to glorify God? | (1 2 3 4 5) |
| (7) Do church members pursue holiness and peace? | (1 2 3 4 5) |
| (8) Do church members win the lost souls? | (1 2 3 4 5) |
| (9) Do church members show evidence of true worship? | (1 2 3 4 5) |
| (10) Are church members faithful their positions? | (1 2 3 4 5) |

Appendix N: Sermon Evaluation Form

* Preacher: * Scripture: * Sermon Title: * Date:

I. Scripture Reading

- A. Did he read the text expressively? (1 2 3 4 5)
 B. Did he read the text clearly? (1 2 3 4 5)

II. Introduction

- A. Did he hold your attention? (1 2 3 4 5)
 B. Was his sermon *telos* accurate? (1 2 3 4 5)
 C. Did you understand the necessity of the sermon? (1 2 3 4 5)
 D. Was the introduction compelling? (1 2 3 4 5)

III. Structure

- A. Were the main points clear? (Write them on the back.) (1 2 3 4 5)
 B. Did the main points flow naturally from the text? (1 2 3 4 5)
 C. Were subpoints adequately developed adequately? (1 2 3 4 5)
 D. Did the illustrations support the points? (summarize & write) (1 2 3 4 5)
 E. Was the application specific? (Explain.) (1 2 3 4 5)
 F. Did you learn new things from this structure? (1 2 3 4 5)
 G. Was this structure progressive? (1 2 3 4 5)
 H. Was this structure Christological? (1 2 3 4 5)

IV. Conclusion

- A. Did it summarize the sermon? (1 2 3 4 5)
 B. Did it present a picture of the contents? (1 2 3 4 5)
 C. Was the *telos* accomplished? (1 2 3 4 5)
 D. Did it challenge you to change your behavior? (1 2 3 4 5)

V. General Evaluation

A. Delivery and Style

1. Understandable vocabulary (1 2 3 4 5)
2. Varied and imaginative language (1 2 3 4 5)
3. Voice inflection, volume and clarity (1 2 3 4 5)
4. Gestures and facial expressions (1 2 3 4 5)
5. Eye contact with audience (1 2 3 4 5)
6. Pulpit presence commands attention (1 2 3 4 5)
7. Length of sermon (1 2 3 4 5)
8. Sense of momentum in sermon (1 2 3 4 5)
9. Sense of coherence in sermon (1 2 3 4 5)

B. Effectiveness

1. Speaker spoke with confidence and conviction (1 2 3 4 5)
2. You were moved and /or persuaded by the sermon (1 2 3 4 5)
3. Scripture was ably and carefully taught and applied (1 2 3 4 5)
4. Title of sermon appropriate to theme (1 2 3 4 5)
5. Your overall evaluation of the sermon (1 2 3 4 5)

* This depends on the Sermon Evaluation Form used in the D. MIN. Program of Westminster Theological Seminary in California

Appendix O: Homiletics Books

This section treats homiletics textbooks published in and after 1954. The Thirty-seven most - used texts are presented and evaluated on the basis of their frequency of use. Frequency was determined by the survey in which questionnaires were sent to 137 members of the American Association of Theological Seminary. This survey is not necessarily an evaluation of the best homiletics texts, but is primarily an indication of the most-used homiletics texts by those members of the AATS.

Number of Responses	Author and Title
76	Davis, Henry Grady. <i>Design for Preaching</i> . Philadelphia: Muhlenberg, 1958.
38	Broadus, John A. A. <i>Treatise on the Preparation and Delivery of Sermons</i> . 4th ed. Edited by Vernon Stanfield. San Francisco: Harper & Row, 1979.
37	Blackwood, Andrew W. <i>The Preparation of Sermons</i> . New York: Abingdon, 1948.
35	Jones, Ilion T. <i>Principles and Practices of Preaching</i> . Nashville: Abingdon, 1956.
31	Miller, Donald G. <i>The Way to Biblical Preaching</i> . New York: Abingdon, 1957.
30	Abbey, Merrill R. <i>Preaching to the Contemporary Mind</i> . New York: Abingdon, 1963.
27	Robinson, Haddon W. <i>Biblical Preaching</i> . Grand Rapids: Baker, 1980.
26	Sangster, William E. <i>The Approach to Preaching</i> . Philadelphia: Westminster, 1952.
25	Stott, John R. W. <i>Between Two Worlds</i> . Grand Rapids: Eerdmans 1982.
21	Baumann, J. Daniel, <i>An Introduction to Contemporary Preaching</i> , Baker, 1972.
19	Killinger, John. <i>The Centrality of Preaching in the Total Task of the Ministry</i> . Waco, Tex.: Word, 1969.
18	Haseldon, Kyle. <i>The Urgency of Preaching</i> . New York: Harper & Row, 1963.
15	Bartlett, Gene E. <i>The Audacity of Preaching</i> . New York: Harper & Row, 1962.
	Koller, Charles W. <i>Expository Preaching Without Notes</i> . Grand Rapids: Baker, 1962.
	Lenski, R.C. H. <i>The Sermon, its Homiletical Construction</i> . Grand Rapids: Baker 1968.
14	McCracken, Robert J. <i>The Meaning of the Sermon</i> . New York: Harper, 1956.
	Perry, Lloyd M. <i>Biblical Preaching for Today's World</i> . Nashville: Abingdon, 1967.
13	Lloyd-Jones, D. Martyn. <i>Preaching and Preachers</i> . Grand Rapids: Zondervan, 1971.
	Kennedy, Gerald H. <i>God's Good News</i> . New York: Harper and Brothers, 1955.
12	Malcomson, William L. <i>The Preaching Event</i> . Philadelphia: Westminster, 1968.
11	Hall, Thor. <i>The Future Shape of Preaching</i> . Philadelphia: Fortress, 1971.
	Reid, Clyde. <i>A Study in Preaching and Communication</i> . New York: Harper & Row, 1967.
10	Brown, Henry Clifton, Jr. <i>The Quest for Reformation in Preaching</i> . Waco, Tex.: Word, 1968.
	Brown, Henry Clifton, Jr.; Clinard, H. Gordon, and Jesse J. <i>Steps to the Sermon</i> . Nashville: Broadman, 1963.
6	Evans, William. <i>How to Prepare Sermons</i> New York: Sheed & Ward, 1963.
4	Unger, Merrill F. <i>Principles of Expository Preaching</i> . Grand Rapids: Zondervan, 1955.
3	Skinner, Greig. <i>The Teaching Ministry of the Pulpit</i> . Grand Rapids: Zondervan, 1973.
2	Gibbs, Alfred P. <i>The Preacher and His Preaching</i> . Topeka. Kan.: Walterrick, 1958.
	Mark, Henry Clayton. <i>Patterns for Preaching: The Art of Sermon Making</i> . Grand Rapids:Zondervan, 1959.
	O'neal, Glenn. <i>Make the Bible Live</i> . Winona Lake, Ind.: BMH Books, 1972.
1	Caldwell, Frank H. <i>Preaching Angels</i> . New York: Abingdon, 1954.
	Drury, Ronan. <i>Preaching</i> . New York: Sheed and Ward, 1962.
	Hogue, Wilson T. <i>A Handbook of Homiletics and Pastoral Theology</i> . Winona Lake, Ind.: Free Methodist, 1954.

FOOTNOTES

Chapter I: Introduction

1. Pierre Charles Marcel, *The Relevance of Preaching* (Michigan: Baker Book House, 1963), 18.
2. Jay E. Adams, *Studies in Preaching*, 2 vols. (Translated by Kwang Chul Park into Korean) (P&R, 1975, 1976), 323-325.
3. Harry A. Rhodes, *History of the Korean Mission 1884-1934* (Chosen Mission Presbyterian Church U.S.A., 1934), 280-281.
4. Sung Kuh Chung, *Reformed Homiletics* (Chongshin: 1991), 253.
5. John Calvin, *Institutes of the Christian Religion* (Westminster, 1915) vol. 2.4.13, 1162-1163.
6. *Ibid.*
7. Se Yoon Kim, "Is MinJoong Theology a Christian Theology?" *Calvin*, vol. 25, No. 1, April, 1990 (Grand Rapids: Calvin Seminary), 251-252.
8. *Ibid.*
9. Calvin, *Institutes*, 74.
10. Sung Kuh Chung, *ibid.*, 395-396
11. John MacArthur, *Our Sufficiency in Christ*, (Word, 1991), 19.
12. *Ibid.*
13. J.I. Packer, *The Preacher and Preaching* (Phillipsburg: P&R, 1986), 24-29.

Chapter II: The Priority of Expository Preaching

1. Packer, *Preacher*, 3.
2. T.H.L. Parker, *Calvin's Preaching*, (Westminster/John Knox, 1992), 79.
3. John A. Broadus, *On the Preparation and Delivery of Sermons* (Harper Collins, 1979), 58.
4. Wilson T. Hogue, *A Hand-Book of Homiletics and Pastoral Theology* (FMPH, 1946), 41.
5. Broadus, *ibid.*, 54-55.
6. *Ibid.*, 57.
7. *Ibid.*, 58.
8. Haddon Robinson, *Biblical Preaching* (Baker, 1980), 30.
9. Denis Lane, *Collecting of Material for Expository Preaching*, (Hall of Tyrannus Mission, 1985), 36.
10. Martyn Lloyd-Jones, *Studies in the Sermon on the Mount*, Vol. I (Grand Rapids: Eerdmans, 1959), vii.
11. MacArthur, *Recovering Expository Preaching* (Waco: Word, 1992) 222.
12. *Ibid.*, 8.
13. Joseph A. Pipa, Taken from unpublished lectures on expository preaching, given at Westminster Theological Seminary in California, (1992).
14. Marcel, *ibid.*, 19-22.
15. Faris D Whitesell, *Power In Expository Preaching* (Old Tappan, NJ: Revell, 1963), vii-viii.

Chapter III: Church History and Expository Preaching

1. Lloyd-Jones, *Puritans* (Banner of Truth Trust 1987), 376-377.
2. Dargan Edwin Charles, *A History Preaching*, 2 Vols. (Grand Rapids: Baker, 1968)
3. Yngve Brilioth, *A Brief History of Preaching* (Fortress, 1945) 8-10.
4. *Ibid.*
5. MacArthur, *Recovering*, 44.
6. Dargan, *ibid.*, 56-60.
7. Chrysostom Baur, *John Chrysostom and His Time* (The Newman, 1959), 207.
8. Brilioth, *ibid.*, 34.
9. Frederic Van Der Meer, *Augustine the Bishop* (London and New York: Sheed and Ward, 1961), 406-407.
10. *Ibid.*, 60.
11. Brilioth, *ibid.*, 63.

12. Parker, *Calvin's Preaching*, 79.
13. William Perkins, *The Art of Prophesying* (The Sutton Courtenay, 1970), 349.
14. Sung Kuh Chung, *A History of Preaching in the Korean Church* (Presbyterian General Assembly Theological Seminary, 1986) 17-35.
15. *Ibid.*, 18.
16. *Ibid.*, 19.
17. *Ibid.*, 205.
18. *Ibid.*, 203.
19. *Ibid.*, 22-23.
20. Packer, *Preacher*, 4.
21. Chung, *ibid.*, 375.

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Chapter IV: The Expositor - A Man of God

1. Philip Brooks, 45.
2. Parker, *ibid.*, 40
3. MacArthur, *Recovering*, 85-86.
4. *Ibid.*, 88.
5. *Ibid.*, 89-90.
6. *Ibid.*, 41-49.
7. Baur, *John Chrysostom*, 208.
8. *Ibid.*, 217.
9. Richard Baxter, *The Reformed Pastor* (Multnomah Press, 1982), 13-23.
10. *Ibid.*, 208.
11. Van Der Meer, *Augustine*, 414.
12. *Ibid.*, 411.
13. *Ibid.*, 96
14. *Ibid.*, 97
15. *Ibid.*, 39
16. *Ibid.*, 40
17. *Ibid.*, 76
18. Lloyd-Jones, *Puritans*, 212.

Chapter V: Expository Preparation

1. Packer, *Calvin's Preaching*, 80.
2. Baur, *John Chrysostom*, 218-219.
3. Van Der Meer, *Augustine*, 404.
4. *Ibid.*, 409.
5. Adams, *Sermon Analysis*, *ibid.*, 53
6. Packer, *ibid.*, 81-92.
7. Ian Breward, *The Work of William Perkins* (Appleford: Sutton Courtenay, 1970), 349
8. Keun Doo Jung, *An Evaluation of the Principles and Method of Preaching of DM Lloyd-Jones* (Jeshurun, 1993), 60.
9. MacArthur, *Recovering*, 218-222.
10. Richard Allen Bodey, *Inside the Sermon*, (Baker, 1990), 62-63.
11. John Stott, *Between Two Worlds* (Eerdmans, 1982), 211-254.

Chapter VI: Step One - Study the Text

1. Broadus, *Preparation*, 30-36.
2. *Ibid.*

3. MacArthur, *Recovering*, 211.
4. Joseph A. Pipa, *William Perkins and the Development of Puritan Preaching* (1985), 90.
5. Jay A. Adams, *Preaching with Purpose* (Zondervan, 1982), 21.
6. Young Cho Ha, *The Living Life/ monthly Devotional Booklet* (Seoul: Tyrannus, 1989-1995)
7. MacArthur, *ibid.*, 211-212.
8. *Ibid.*, 219.
9. Walter C. Kaiser, Jr., *Toward an Exegetical Theology* (Baker, 1981), 71--72.
10. MacArthur, *ibid.*, 103.
11. Calvin, *Institutes 1:7-4-5*.
12. Martyn Lloyd-Jones, *Knowing the Times*, (Banner of Truth Trust, 1989), 258.
13. Victor Paul Furnish, "Some Practical Guidelines for New Testament Exegesis" (Perkins School of Theology Journal 26, 1973) 1-16.
14. Vern S. Poythress, as explained in the I Peter lectures of Edmund Clowney at Westminster Seminary in California (August, 1995).

Chapter VII: Step Two - Find the Sermon Objective

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2. *Ibid.*
3. Broadus, *ibid.*, 36.
4. *Ibid.*, 38.
5. Perry, *ibid.*, 66.
6. Henry Grady Davis, *Design for Preaching*, (Philadelphia: Fortress, 1958), 42-43.
7. Broadus, *ibid.*, 43-47.
8. Perry, *ibid.*, 70.
9. *Ibid.*, 67.
10. MacArthur, *ibid.*, 220.
11. Edmund P. Clowney, *Preaching and Biblical Theology*, (Philadelphia: P&R, 1979), 74.
12. John Frame, *The Doctrine of the Knowledge of God*, (P&R, 1987), 209.
13. *Ibid.*, 209-211.
14. Adams, *Preaching with Purpose*, 25.
15. *Ibid.*, 23-24.
16. Clowney, *ibid.*, 17.
17. Adams, *ibid.*, 126.

Chapter VIII: Step Three - Organize the Structure

1. John Stott, *ibid.*, 227
2. *Ibid.*, 228.
3. Sidney Greidanus, *The Modern Preacher and The Ancient Text* (Eerdmans/IVP, 1988), 141-142.
4. Broadus, *ibid.*, 81-82.
5. *Ibid.*, 83.
6. *Ibid.*
7. *Ibid.*, 84.
8. MacArthur, *ibid.*, 220.
9. Stott, *ibid.*, 229.
10. Clowney, *ibid.*, 63.
11. Lloyd-Jones, *Preaching and Preachers*, (Zondervan, 1971), 207-208.
12. *Ibid.*, 212.
13. *Ibid.*, 77.

Chapter IX: Step Four - Strengthen the Structure

1. A.E.Garvie, *Christian Preaching*, (Edinburgh: T. &T. Clark, 1920), 398.

2. *Ibid.*, 143.
3. *Ibid.*, 149.
4. Broadus, *ibid.*, 153.
5. *ibid.*
6. Garvie, *ibid.*, 402.
7. *Ibid.*, 163.
8. Jay Adams, *Truth Applied* (Michigan: Zondervan, 1990), 15.
9. Spurgeon, *Lectures To My Students* (Michigan: Zondervan, 1954), 243.
10. Daniel J. Baumann, *An Introduction to Contemporary Preaching* (Baker, 1972), 243-244.
11. *Ibid.*, 245.
12. *Ibid.*, 246.
13. *Ibid.*, 246-247.
14. *Ibid.*

Chapter X: Step Five - Complete the Sermon Outline

1. Greidanus, *ibid.*, 155.
2. MacArthur, *ibid.*, 221-222.
3. *Ibid.*, 299-300.
4. Adams, *Preaching with Purpose*, 51.

Chapter XI: Step Six - Add the Conclusion and the Introduction

1. Baumann, *ibid.*, 242.
2. *Ibid.*, 145.
3. Campbell Morgan, *The Ministry of the Word* (Baker, 1970), 89.
4. Mayhue, *Recovering*, *ibid.*, 252.
5. *Ibid.*, 253.
6. Broadus, *ibid.*, 104-106.
7. Mayhue, *ibid.*, 244.
8. *Ibid.*, 245.

Chapter XII: Step Seven - Sharpen the Application

1. Adams, *Truth Applied*, 20.
2. *Ibid.*, 20-21.
3. *Ibid.*, 32.
4. *Ibid.*, 31.
5. Perkins, *ibid.*, 349.
6. Adams, *ibid.*, 16.
7. Lloyd-Jones, *Puritans*, 337.
8. Clowney, *ibid.*, 62.
9. John Piper, *The Supremacy of God in Preaching* (Baker, 1990), 25.
10. Adams, *ibid.*, 67.
11. *Ibid.*, 83.
12. *Ibid.*, 86.
13. *Ibid.*, 88.
14. *Ibid.*, 89.
15. *Ibid.*, 112-113.
16. *Ibid.*, 18.
17. *Ibid.*, 129.
18. *Ibid.*, 132.

Chapter XIII: Step Eight - Add Illustrations

1. Baumann, *ibid.*, 171.
2. Spurgeon, *ibid.*, 178.
3. Adams, *ibid.*, 353.
4. Broadus, *ibid.*, 183.
5. Davis, *ibid.*, 255.
6. Baumann, *ibid.*, 172.
7. Broadus, *ibid.*, 183-185.
8. Baumann, *ibid.*, 173-174.
9. *Ibid.*, 175-178.
10. Mayhue, *ibid.*, 249.
11. *Ibid.*, 250.
12. Broadus, *ibid.*, 192-197.

Chapter XIV: Step Nine - Practice Preaching Without Notes

1. Philips Brooks, *Lectures on Preaching* (H.R. Allenson, 1895), 5.
2. *Ibid.*, 8.
3. Charles W. Koller, *Preaching Without Notes* (Baker, 1962), 10.
4. Piper, *ibid.*, 50-51.
5. William A. Quayle, *The Pastor-preacher*, (Cincinnati: Jennings & Graham, 1910), 289.
6. *Ibid.*, 350.
7. Andrew Blackwood, *Expository Preaching for Today*, (New York, Nashville: Abingdon-Cokesbury Press, 1953), 159.
8. John Wesley, *On Pulpit Oratory*, revised and abridged by Ross E. Price, (Kansas City, Mo: Beacon Hill Press, 1955), 19.
9. Koller, *ibid.*, 37.
10. *ibid.*
11. *Ibid.*
12. Macartney, *Preaching Without Notes*, (New York: Abingdon-Cokesbury Press, 1946), 145.
13. Koller, *ibid.*, 38.
14. Fred Townsley Lord, *My Way of Preaching*, edited by Robert J. Smithson, (London: Pickering & Inglis, Ltd.), 92.
15. Faris D. Whitesell, *Evangelistic Preaching and the Old Testament*, 50.
16. Harold J. Ockenga, "How to Prepare a Sermon," *Christianity Today*, (Oct. 13, 1958), 10-12.
17. John N. Booth, *The Quest for Preaching Power*, (New York: Macmillan Co., 1943), 222.
18. Koller, *ibid.*, 39.
19. *Ibid.*, 40.
20. *Ibid.*, 85.
21. *Ibid.*, 89.
22. *Ibid.*, 91-92.
23. *Ibid.*, 93.
24. *Ibid.*, 95-96.
25. Tony Sargent, *The Sacred Anointing*, (Illinois: Crossway Books, 1994), 58.
26. *Ibid.*, 58-64.
27. Piper, *ibid.*, 44-46.
28. John Howe, *The Outpouring of the Holy Spirit*, edited by Iain H. Murray, (Banner of Truth Trust, 1991), 242.
29. George Whitefield, *George Whitefield's Journals*, (Banner of Truth Trust, 1989)
30. Jonathan Edwards, *The Life and Diary of David Brainerd*, (Moody, 1949)

Chapter XV: Step Ten - Evaluate the Response

1. Lloyd-Jones, *ibid.*, 97.
2. John Stott, *Basic Introduction to the New Testament* (Eerdmans, 1983), 7.
3. Marcel, *ibid.*, 18.
4. G. I. Williamson, *The Westminster Confession of Faith* (P&R, 1978), 43-45.

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