

HE EXPOUNDED - GUIDE TO EXPOSITORY PREACHING

by Douglas M. White

Douglas White's practical guide to expository preaching, emphasizing the preacher's responsibility to open God's Word clearly to congregations hungry for biblical truth.

16 Chapters

Table of Contents

1. 002 - Copyright Info
2. 003 - Foreword
3. 004 - Preface
4. 005 - Contents
5. 006 - Prologue
6. 01 - The Origin of Exposition
7. 02 - The Progress of Exposition
8. 03 - The Appraisal of Exposition
9. 04 - The Expediency of Exposition
10. 05 - The Technique of Exposition
11. 06 - The Outgrowth of Exposition
12. 07 - ADDENDA - Suggested Parallel Reading
13. 08 - Suggested Reference Works
14. 09 - Bibliography
15. 10 - Acknowledgements
16. 11 - Index of Scripture References

002 - Copyright Info

'HE EXPOUNDED'

Copyright, 1952, by The Moody Bible Institute Of Chicago Printed in the United States of America
This work is now in public domain

003 - Foreword

FOREWORD

I am happy to write a brief foreword to this book on expository preaching. With all my soul I believe that it is the preacher's business to "preach the word."

People are hungry for a plain, clear word from God. They are eager to know what He has said and what it means to them. It is the privilege and responsibility of the preacher to open to them the matchless glories of God's Word.

Genuine expository preaching is the answer. It is time that someone called us back to this, the richest and most fruitful kind of preaching. The author has written in plain, simple language which any man can understand. He has skillfully sought to awaken the determination of every preacher to do just this sort of gospel preaching.

I have a conviction that the Spirit of the Lord, emphasizing the tremendous need for such preaching, as moved mightily in the heart of the author and that this book has a real mission to accomplish.

After nearly thirty years of trying to preach "the unsearchable riches of Christ," I am convinced that most of us who are preachers have failed badly at this point. It is not too late to begin!

It happens that the author is my brother in the flesh, in Christ Jesus, and in the Baptist ministry. It is my earnest prayer that God will greatly use this book to magnify "His word through preaching."

K. Owen White, Ph.D. Pastor, First Baptist Church Little Rock, Arkansas

004 - Preface

PREFACE And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God.— Acts 28:23 THAT THERE is a great dearth of expository preaching in the pulpits of today is apparent to all. Dr. Andrew W. Blackwood, possibly the best-known authority on homiletics in this generation, recently said this: “For years I have preached and taught. I have studied the pulpit ways of many ministers, past and present. More than ever I now believe that the right sort of expository preaching brings abiding satisfactions such as the Lord grants to few men here below.”

Though the authors of standard works on homiletics extol the expositional method, they have comparatively little to say on the subject. For example, Broadus gives only twenty-one pages out of five hundred and fifty-three to the subject (forty-first edition). Williams Evans, in his concise but well-written volume, gives only five pages out of one hundred and seventy-eight to exposition. These two are typical; hence the writing of this volume. This treatment is designed to serve a twofold purpose. First of all, the writer desires to offer something that will be of practical benefit to the man in the pastorate, who may or may not have had formal training. With this in mind we have sought to avoid verbosity and undue technicality. We have also endeavored to delete all extraneous material, confining ourselves strictly and exclusively to the matter of exposition. Matters which apply equally as well to other types of preaching, and which have been well treated in other works, have been eliminated also.

It is also desired that the volume may serve as a guide for a course in senior homiletics, assuming that the student already has a thorough grasp of the general principles of homiletics. Additional material will be incorporated at the discretion of the instructor.

Instead of a multitude of footnotes, a complete list of sources, including the names of book, author, and publisher, will be found in the addenda. It is not to be understood that the author endorses all of the doctrinal positions held by those from whose works quotations have been selected. The King James Version of the Bible is used throughout except where otherwise indicated.

—D.M.W.

005 - Contents

CONTENTS

Foreword

Preface

Prologue

PART ONE

Chapter 1. The Origin of Exposition 2. The Progress of Exposition 3. The Appraisal of Exposition

PART TWO 4.The Expediency of Exposition 5.The Technique of Exposition 6.The Outgrowth of Exposition

Addenda Suggested Parallel Reading Suggested Reference Works

Bibliography

Acknowledgments Index of Scripture References

006 - Prologue

Part One A PLEA FOR EXPOSITORY PREACHING

PROLOGUE WITH A VIEW to glean information from which we might be enabled to draw some positive conclusions relative to the expositional method of preaching, a questionnaire was recently circulated among a representative and widely scattered group of ministers. The majority of them are located in the South, though some are in the North, but all are conservative. Some are now serving as professors of homiletics or as executives, but all have been in the pastorate. In some cases they are men who were known to give emphasis to the expositional ministry, but this could not be said of all of them.

There was a remarkable unity of opinion revealed in the replies. Each one was requested to “write a brief paragraph setting forth your personal convictions relative to the value of expository preaching.” Remarks such as the following were typical of the replies to this request:

If a minister desires to stay in a pastorate much over two years he must be an expository preacher. The messages which are best received are expositions of key passages. In my judgment the need for expository preaching is paramount. It is sad that there is so little of it today; and that first, among other reasons, accounts for our impotency.

Prevalence—it is almost unknown today. Value-beyond calculation. I use it exclusively, or nearly so. God has always honored the Word when so preached, in the growth and usefulness of His people.

I give expositions of Bible books morning and evening to my congregation. I find it feeds the flock, grips young people, sustains interest. (*Italics ours.*)

Expository preaching is the best. Our preachers are so busy in promotional work that they are not giving the time necessary for expository preaching. People are hungry for it. If preachers knew how to do it, expository sermons would be as popular as topical sermons.

It is very rare these days, and the Church is paying a high price for lack of a constructive, all-round Bible teaching ministry. It is the most valuable type of preaching for building up an intelligent and spiritual church. I am following the expository method most of the time. I have covered the New Testament—much of it many times, and about seventy per cent of the Old Testament. Nothing builds up saints like it.

It is the only kind of preaching which has any true value or authority.

There is very little of it done these days. It would be profitable for all ministers to employ it a great deal of the time. Because of the manifold programs in churches today most of us neglect the “dig” required for it. I employ this method about one-fourth of the time. I must give more time to this field.

There are many reasons why there is far too little of it today. The schedule most preachers have to follow, the speed of the program, the lack of time for preparation, seem to be the greatest

hindrances. I am not an expository preacher in that I follow that pattern of preaching week by week.

I believe it to be the richest and most needful type of preaching.

It seems that there are very few who even attempt it. I try to do more expository than any other kind. In my opinion this is the most effective preaching to be done. We have few expository preachers because of the cost involved. Many men lack knowing how. The most valuable but most neglected type of preaching, at least two-thirds of my preaching is expository. Most men would do more if they had learned how.

I try to do some of it and I believe our people need more of this kind of preaching. Some men can, and some men cannot, do it well.

Some of these comments came from men who are pastors of large, progressive city churches and, in some cases, they have been on the field for twenty or thirty years. In addition to the foregoing, it was also requested in the questionnaire that four or five names be given of preachers in their own state, who were known to give at least some emphasis to expository preaching, as well as a similar number from any area in the country. Not many names were given, and there was some duplication. In some cases those who were mentioned were men of great ability in the pulpit, but not in the realm of exposition, a fact which they themselves would readily acknowledge. The one supplying the name was doubtless assuming that the man would excel in that realm as in others. One man who is in position to speak with authority said that he did not know of one. The author was rather surprised to find that the information gathered by this means most emphatically endorsed his own conclusions, which may be summed up briefly as follows:

1. That expositional preaching is by far superior to all other types of preaching.
2. That there is evidently very little of it being done today.
3. That the ministers have either not been trained to do it, or they do not give the time necessary to expository excellence.

It seems that there are two primary reasons why men do not give the necessary time to it. First of all, the multiplicity of pastoral duties and complexity of programs crowd it out; or there is an unwillingness to spend the hours in diligent concentration. In some cases it may be a combination of both. A further request in the questionnaire was for the titles of some books which had been found helpful in the technique of expositional treatment. The replies to this were rather meager. One man who is well-read, and who is both a pastor and professor of homiletics, summed it up this way:

During recent years I have read many books on preaching. From them three definite impressions have been made with reference to expository preaching:

1. Many of them are loud in their praise of expository preaching.
2. It is generally recognized that little actual expository preaching is being done.
3. They offer very little help to the man who really wants to do expository preaching. In the light of these conclusions it is to be hoped that the following pages will offer some practical assistance to

those who would like to excel, to some extent at least, in the realm of expositional preaching.

01 - The Origin of Exposition

Chapter 1 THE ORIGIN OF EXPOSITION

It pleased God . . . preaching to save them that believe (1 Corinthians 1:21). God . . . hath . . . manifested his word through preaching (Titus 1:3).

PREACHING IS PRIMARY. Though this is a positive and dogmatic assertion, there is no hesitation in stating such a premise, because divine revelation, history, and Christian experience all combine to corroborate it.

Recognizing the fact that there are many ways of reaching human hearts, and with no thought of belittling or discrediting the least of them, it can still be factually maintained that preaching is primary.

Though Paul himself counseled that we should “by all means save some,” he nevertheless taught and evidenced in his own ministry that preaching is primary, and all other means must be secondary and supplemental. When other means have become primary the Church has suffered as a result. This being true, preaching should have first consideration in our present-day ministry. Sad to say this is too often untrue. The preparation and presentation of God’s message deserves the very best that can be given to it, under the direction of God. It demands every ounce of energy, every atom of intelligence, every shade of talent, every gleam of personality, every emotion of the entire being, in full and utter consecration to God. Everything else must be subsidiary, and must be made to recognize and contribute to the superiority of preaching. Preaching must have priority over all other ministerial functions if it is to glorify God and fulfill the purpose for which it was ordained.

Again, it is our firm and studied conviction that, in the light of the fact that preaching is primary, the style or method known as expository preaching is paramount, and will enable the minister to magnify his office more nobly and efficiently than any other method. This and other conclusions expressed in these pages are not merely the private opinions of the author, but have been substantiated by the testimony of Christian leaders through the centuries, as well as by evangelical contemporaries.

EVIDENCES FROM THE OLD TESTAMENT Expository preaching dates at least as far back as Ezra the scribe. Dr. Robert Lewis Dabney says:

It was under Ezra that preaching assumed, by appointment, more nearly its modern place as a constant part of worship, and also its modern character, as an exposition of the written Scriptures. And all the people gathered themselves together as one man into the street that was before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the Lord had commanded to Israel. And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month. And he read therein before the street that was before the water gate from the morning until

midday, before the men and the women, and those that could understand; and the ears of all the people were attentive unto the book of the law. And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose; . . . And Ezra opened the book in the sight of all the people; (for he was above all the people;) and when he opened it, all the people stood up: And Ezra blessed the Lord, the great God. . . . So they read in the book in the law of God distinctly, and give the sense, and caused them to understand the reading (Nehemiah 8:1-8).

We shall seek in vain for a more apt and scriptural definition of the preacher's work than is contained in these words. Henceforth, as the Jewish antiquaries tell us, expository preaching prevailed as a regular exercise, following the reading of the Scriptures in the services of the synagogues. In the ninth chapter of Nehemiah we read that "they stood up in their place, and read in the book of the law of the Lord their God one fourth part of the day" (Nehemiah 9:3). The remainder of the chapter is given over to a historical exposition of the mercy and goodness of God to Israel in days past. These are typical illustrations of preaching in Old Testament times. It seems to have been the method employed throughout the centuries prior to the coming of the Christ, and—though corrupted with tradition and spiritual blindness, and thus lacking authority and power—was still in vogue when Jesus entered His public ministry.

Much more could be said, and perhaps profitably, on the matter of expository preaching in the Old Testament; but, since ours is distinctly a New Testament ministry, it seems necessary only to set forth a precedent and example to show that it is not an innovation, but rather the accepted manner of procedure followed by the ministers of the Lord in all preceding generations.

EVIDENCES FROM THE NEW TESTAMENT

It goes without saying that Jesus Christ was the peer of all expositors. Though His manner and doctrine were in many cases directly opposite to those which prevailed, He adopted the customary method of reading and expounding the Scriptures. Whether in the synagogue, in the home, on the hillside, in the prow of a boat, or whatever the location, He preached to them. Publicly and privately He opened the Scriptures for their understanding. And they went into Capernaum; and straightway on the Sabbath day he entered into the synagogue, and taught. And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes (Mark 1:21-22). And again he entered into Capernaum after some days; and it was noised that he was in the house. And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them (Mark 2:1-2). The thing which distinguished Jesus from the scribes of His day, in His teaching and preaching, was the fact that He "spoke with authority." His was no cursory, mechanical repetition, but a powerful, heart-searching interpretation and application of the truth, designed to convince His hearers of their need of a personal relationship to God through Him, and of His right to claim their faith and allegiance for Himself. He did not have to preach to empty pews. People will come to hear the Scriptures preached, even if it is offensive to their pride (as much of His preaching was), when it bears the stamp of divine approval and has the ring of heavenly authority.

"When they were alone, he expounded all things to his disciples" (Mark 4:34). The deeper things, beyond the comprehension of the populace, held the apostles spellbound, as He expounded them to His followers in private. Wuest says that the word "expounded" literally means "to give additional loosening," so as to explain, make plainer and clearer, the Word of God.

Possibly the most notable example of public exposition on the part of Jesus is recorded in Luke 4:16-22: And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth.

Though He read only two verses from Isaiah 61, it is quite possible, even probable, that He gave them an extended exposition of those statements in their context. Only what He “began to say unto them” is recorded for us; with the consequent result that the people “wondered [were filled with wonder] at the gracious words which proceeded out of his mouth.” That was exposition at its best. Something of the practical results from this kind of exposition done by our Lord is set forth in the experience of the Emmaus disciples.

Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, Saying, the Lord is risen indeed . . . (Luke 24:25-27, Luke 24:32-34).

It was as “He expounded unto them in all the scriptures the things concerning himself” that these discouraged, heavy-hearted disciples found their hearts to “burn within” them; and it was this opening of the scriptures to the eyes of their understanding which sent them back to the city that same night with a glowing testimony of a renewed faith.

Luke shows in his second treatise that the apostolic Church leaders followed the same pattern of preaching as exemplified by Jesus. The first gospel message delivered by Peter on the Day of Pentecost is an exposition of passages from the Prophecy of Joel and from the Book of Psalms. Of course, it must be remembered that New Testament preaching was not only declarative exposition, but also involved the introduction of new revelation, which is not true of present-day preaching, and therefore is not strictly exemplary in every respect, though the principles are identical.

Stephen’s address (Acts 7:1-60) is an expository dissertation covering the historical portions of Genesis and Exodus, along with a brief summary of the Babylonian captivity, with a very pungent application to that generation.

Philip follows the same procedure in dealing with the Ethiopian (Acts 8:26-35), giving him an exposition of Isaiah 53: “and began at the same scripture and preached unto him Jesus” (Acts 8:35).

Second only to Jesus Christ Himself as an expositor there is the apostle Paul.

They came to Thessalonica, where was a synagogue of the Jews: And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the scriptures,

Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ (Acts 17:1-3).

“As his manner was” depicts the characteristic method of Paul, which was that of the expositor. In that same chapter (Acts 17:10-12), we find that such preaching caused the more sincere Bereans to make a personal study of the Scriptures for themselves, which in turn resulted in their belief of the gospel unto salvation. And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets (Acts 28:23). At the close of his long and fruitful ministry, when the apostle was enduring his last confinement before execution, we find that experience had in no wise caused Paul to depart from the expository method which evidently had proved to be most beneficial. That Paul esteemed the expository method above all others is further revealed in his counsel to Timothy, his young son in the faith and in the ministry.

Until I come give constant attention to the public reading of the Scriptures, to personal appeals, to exposition (1 Timothy 4:13, Way). This very clearly calls for the expositional treatment of passages of Scripture, presented in such a way as to obtain a favorable reaction from the listeners. In this way the hearers are indoctrinated with the truths of divine revelation, and must necessarily face the claims disclosed therein.

Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth (2 Timothy 2:15). The Authorized Version does not clearly present the idea contained in the words “rightly dividing the word of truth.” Though eschatological analysis may be most desirable and most helpful, the thought here seems to be much broader and (we believe) more significant than that. The word “divide” is not easy to translate. We quote several authorities which, taken all together, will give us the true meaning and significance of the statement:

Handling aright the word of truth (A. S. V.) Declaring the word of truth without distortion (Conybeare and Howson) An approved workman who properly presents the word of truth (Williams) Rightly administering the word of truth (Sadler) Cut the word of truth straight (Robertson) Holding a straight course in the word (R. V., margin) Rightly laying out the word (Ellicott) To manage rightly; treat truthfully (Alford)

DIVIDE. The skillful application of parts or aspects of the truth adapted to affect persons specially in need of instruction (New Standard Bible Dictionary). The closing definition seems to be a correct summary of all the various shades of meaning expressed by these scholars. The following pithy comments from some other scholars are right in line with this main thought.

Giving to each person, occasion, or situation, what is needed the appropriate truth from His Word (Author not known).

What is intended here is not dividing Scripture from Scripture, but teaching Scripture accurately (Vine).

Dividing the word is a metaphor taken from a father or steward cutting and distributing bread among his children (Preacher's Homiletic Commentary). The latter would fit right in with the counsel of Jesus: Who then is the faithful and thoughtful slave, whom his master put in charge of his household, to deal out to the members of it their supplies at the proper time? Blessed [happy] is that slave if, when his master comes back, he finds him so doing (Matthew 24:45-46, Williams).

Cutting, ploughing, road-building, distributing—all of these seem to be involved. The idea is to go through the Word, without deviation and turning to one side, setting forth what is found therein (whether palatable or not) as it obviously fits the local and present situation; applying the truth in a practical manner to the needs of the hearers, so that it may produce the results for which it is designed. As a properly trained dietician knows how to prepare and serve a balanced and nutritious meal, so the diligent and properly enlightened minister is able to edify the Church as well as to instruct the unbeliever.

How could the minister more aptly follow this advice than by a consecutive treatment of the Word of God, chapter by chapter, and book by book? That minister who has thoroughly prepared himself and is proficient in the realm of exposition is going to be in a position to provide the "household of faith" with that which is most needed and most beneficial at any given time in any place. He will have the unreserved approval of divine authority stamped upon his ministry, and will have no need for apologies or cause for embarrassment. The apostle's last word on the matter is:

Continue thou in the things which thou has learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

Preach the word; be instant, in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine . . . they shall turn away their ears from the truth . . . make full proof of thy ministry (2 Timothy 3:14-17 – 2 Timothy 4:1-5). That is final. The charge is based upon the intrinsic value of the Scriptures themselves, and is followed with the frank acknowledgement that such preaching will not always be popular, but nevertheless expedient and fruitful. The Scriptures will, first of all, activate the heart and life of the minister himself and then, as he expounds them to others, will have the same effect upon those who heed the message. The heart and core of the whole passage, the charge itself, is stated in three pertinent and powerful words: "Preach the word." Taken in the light of the context it could mean nothing less than expository preaching. Many men are spoken of as preaching the Word because the content of their sermons is quite orthodox and in keeping with divine truth (as all sermons should be), but the challenge of the apostle can be literally carried out only by employing the expositional method. The following brief article sums up the matter most satisfactorily:

Three out of the twenty-seven books of the New Testament are labeled pastorals. They are so called because Paul, the great Apostle to the Gentiles, addressed them to two of his younger friends, Timothy and Titus, who were pastors. In these short but vital letters is found exceedingly valuable advice for pastors all down the centuries. Among the admonitions given is a terse suggestion that we “preach the word.” The original term used in the New Testament is *karusso*, which means to cry out, herald, or exhort. It is as if the message so burned in one’s heart that it must be expressed with passionate feeling and godly fervor. This is the work of a pastor, but the pastor is to cry out the Word; that is, his sermons are to be made up of Scripture, not about the Scripture, but the very Word of God itself. At this point lies the secret of preaching successfully. Godly men, with rare insight into the truth of God have declared that expository preaching is the thing. If one desires the blessing of God to come upon his congregation, his method of preaching must be to take the Word itself and “expose” his people to it. Of necessity this must rule out many beautifully turned and highly polished sermons which tickle the ears of the listener. But if there is substituted instead the preaching of the Word of God, it will accomplish God’s purpose.¹ (1From The King’s Business.)

Peter also has some sound advice for us in this respect. “Feed the flock of God” (1 Peter 5:2). The lambs must be nurtured on the “sincere [undiluted] milk of the word” (1 Peter 2:2) until they mature into full-grown sheep. Only the expositional method of preaching will develop a strong, healthy, and well-nourished flock. After all, the only thing that has the authority and guaranteed backing of God is His own Word. So shall my word be . . . it shall accomplish . . . and it shall prosper (Isaiah 55:11). Is not my word . . . like a hammer that breaketh the rock in pieces? (Jeremiah 23:29). The word of God is quick, and powerful {life-giving and wonder-working, and sharper than any two-edged sword (Hebrews 4:12). The Word of God is the only thing that is guaranteed to shatter Satanic opposition to His will. His Word is the divine scalpel that pierces through the outer tissues of unbelief, exposing the heart to the healing and disinfecting rays of God’s grace. His Word is the only thing that can accomplish His Purpose in and for sinful men, and bring prosperity to the soul. “The entrance of thy words giveth light” (Psalms 119:130).

It would appear that the apostle had the expositional method of preaching in mind when he made his request to the Christians in Thessalonica: “Brethren, pray for us, [not that we may be great preachers but] that the word of the Lord may have free course and be glorified” (2 Thessalonians 3:1).

02 - The Progress of Exposition

CHAPTER 2 THE PROGRESS OF EXPOSITION A. FROM PAUL TO PAPACY

THERE IS LITTLE DOUBT that the expositional method of preaching was used almost exclusively in apostolic times. Jesus Christ was, of course, the peer of expositors. However, Paul followed hard in His footsteps, as did the apostles and leaders of the Early Church. There is abundant evidence in the Book of Acts to show that exposition was the accepted method of imparting divine truth; and I am sure that Timothy, Titus, Crescens, Luke, and John Mark, with many others of their contemporaries, followed the example and advice of the apostle whom they loved, and to whom they owed so much in the spiritual realm.

There does not seem to be a great deal of information left to us concerning the method of preaching employed in the first three or four centuries, but the scholars are pretty well agreed that the expositional type of ministry prevailed, with a general adherence to the tenets of evangelical Christianity.

After preaching ceased to be what it was in the mouths of the Apostles, a message, properly so called, it became an exposition of the Word of God, of the apostolic writings, of their doctrine, and an application to the silent and assembled flock, of all which had just been read (Herder). In the early church exposition . . . was the rule, and discourses upon set topics and brief texts were the exceptions (Kidder). The two renowned preachers of the early centuries (Augustine and Chrysostom) left volumes of expository messages on Genesis, Psalms, Matthew, John, the Pauline Epistles, and many other books of the Bible. There can be no doubt that the expository method was predominant for at least twelve centuries.

Textual preaching began in the beginning of the thirteenth century (Dr. J. W. Alexander).

Expository preaching was used almost exclusively until the thirteenth century (Dr. T. Harwood Pattison). In speaking of textual preaching, which has become so increasingly prevalent in the latter centuries, Dr. Austin Phelps says: For the first twelve Christian centuries there seems to have been no such prevailing habit.

Just as the decline of the spiritual life of the Church was gradual so, doubtless, was the departure from the apostolic method of preaching. As the distinction between church and state diminished, and as ritualism, tradition and superstition increased (bringing about the papal system which obtains today), so the distinction between church and the world decreased. As the Bible ceased to be recognized as the final authority in all matters pertaining to religion, and more and more authority was claimed by the Pope and ecclesiasticism, the apostolic polity of the church waned. Instead of following, without hesitation, the Biblical order of preaching, and the precedent set by the apostles, ministers began to adopt methods of their own devising, which would be designed to acceptance by the congregations to which they ministered, but without the authority and power of the Holy Spirit.

It could not have happened overnight, but it is highly significant that the wholesale departure from expository to textual preaching was followed by the spiritual eclipse known as the Dark Ages. To say there was no expository preaching, or other good Biblical preaching, during those years would be utterly unreasonable. Nevertheless, the preponderance of the weaker type of ministry gave no opportunity for the expositional type to prevail. Erasmus seems to have recognized this weakness, as evidenced in his counsel to ministerial students. To get at the real meaning it is not enough to take four or five isolated words; you must look where they came from, what was said, by whom it was said, to whom it was said; at what time, on what occasion, in what words, what preceded, and what follows.

There can be no doubt whatever that the departure from expositional preaching played a very prominent part in promoting the spiritual blindness and darkness of those centuries.

B. FROM LUTHER TO LETHARGY The converse is also true. The chief characteristic of that period, which we call the Reformation, was the return to expositional preaching. When the light of divine truth began to emerge from its long eclipse, at the Reformation, there were few things more remarkable than the universal return of evangelicals to the expository method (Alexander). The topical preaching of Moody moved two continents for Christ; the textual sermons of Spurgeon started movements which are still blessing humanity; but it was the expositions of Luther that redeemed Christendom from the Dark Ages, and instituted the Reformation (Dr. R. B. Jones).

It was a revival of Biblical preaching. Instead of long and often fabulous stories about saints and martyrs, and accounts of miracles, . . . these men preached the Bible. The question was not what the Pope said; and even the Fathers, however highly esteemed, were not decisive authority—it was the Bible. The preacher's one great task was to set forth the doctrinal and moral teachings of the Word of God. And the greater part of their preaching was expository. Once more, after long centuries, people were reading the Scriptures in their own tongue, and preachers . . . were carefully explaining to the people the connected teachings of passage after passage, and book after book. For example, Zwingli, . . . announced his intention to preach, not simply upon the church lessons, but upon the whole Gospel of Matthew, chapter after chapter. Some friends objected that it would be an innovation, and injurious; but he justly said, "It is the old custom. Call to mind the homilies of Chrysostom on Matthew, and of Augustine on John." There was also at the basis of this expository preaching by the Reformers a much more strict and reasonable exegesis than had ever been common since the days of Chrysostom.

Such careful and continued exposition of the Bible, based in the main upon sound exegesis, and pursued with loving zeal, could not fail of great results, especially at a time when direct and exact knowledge of Scripture was a most attractive and refreshing novelty (Dr. John A. Broadus).

New Testament preaching came into its own once again, with such renowned expositors as Luther and Calvin setting the pace. Nevertheless, the prevalence of expositional preaching was comparatively short-lived. History has been repeating itself. The process has been slow, even as before, but the departure has been just about as widespread as before. Along with it has come a multitude of cults, and other Satanic, subversive influences. The departure has been far more noticeable during the last two centuries, with a terrific slump since the turn of the century in which we are living. This fact, undoubtedly, accounts for the awful anemic condition of the Church universal; the widespread apostasy in territories where the gospel has been preached (i.e.,

Germany—the homeland of Luther); and the tremendous in-road of cults and false religions in all parts of the world. The absence of expository preaching today is positively alarming.

We come down to our own times; in which, within our immediate knowledge, there are not a dozen ministers who make the expounding of the Scriptures any part of their stated pulpit exercises (Alexander). That statement was made possibly eighty years ago. If that be true then, how much greater is this failure in our present day? In the light of that deplorable fact, Alexander makes a passionate plea, one which is most applicable to our own times.

I would urge that the expository method (understood as that which explains extended passages of Scripture in course) be restored to that equal place which it held in the primitive and reformed churches; for, first, this is obviously the only natural and efficient way to do that which is the sole legitimate end of preaching, to convey the whole message of God to the people.

About ten years ago a statement appeared in a book review which was an appraisal of a book of expository messages.

Expository preaching is one of the most profitable forms of unfolding the truth of God's Word. It is far too little used by modern preachers.

Dr. A. T. Robertson, affectionately known as Dr. "Bob" by those who knew and loved him, had something to say on the matter.

There is no doubt that teaching received tremendous emphasis in the work of the early Christians. Jesus is the great Teacher of the ages and is usually presented as teaching. In the Jewish "Houses of Learning" (Synagogues) teaching was as prominent an element as worship. The official teachers passed away and the modern Sunday School movement is an effort to restore the teaching function in the churches. The true preacher should be a teacher also, but many preachers are more evangelistic and hortatory than didactic. The best preachers combine all these elements and build up the saints in the faith to which they have been won.

There is no reason why the morning service in public worship should not be a teaching service, and the evening service more evangelistic.

Dr. Bob was not a professor of homiletics, but he saw the weakness of a ministry which gives no place to the expositional treatment of Scripture. A story is told concerning his children. It seems that a son of his had reached that ripe, pre-adolescent age, when he had all the answers. The girl, being a little younger, was of an inquiring nature, naïve, and willing to be enlightened. The fact that her father was both a seminary professor and pastor of a Baptist church caused her some confusion of mind. Finally she asked her brother, "What is the difference between a teacher and a preacher?"

"Pshaw! Don't you know that?" he asked disdainfully.

"No," she said, quite honestly, "what is the difference?" Being forced to make an immediate distinction the brother was somewhat nonplussed. Bravely he came up with this: "Well, a teacher is a man who helps you to learn something. A preacher is a man who—ah—a man who gets up and goes Pow! Wow! Boom! Boom!"

Perhaps he said more than he knew.

It must be conceded that expository preaching has been too much neglected of late years, and yet its primary importance must be perceived by everyone who will reflect upon its special design to make the Word of God better understood (Dr. D. P. Kidder).

Written in the last century that appeal is more urgently needed today than in the day that it was uttered. Dr. H. Jeffs is most emphatic about the matter, almost vituperative in his statements, but we believe he speaks with real authority. The Bible is the preacher's book and the preacher's glory. Bible exposition is the preacher's main business. If he cannot or will not expound the Bible, what right has he in any pulpit? He is a cumberer of the ground that might be occupied by a fruit-bearing and soul-nourishing tree. If he does not expound the Bible, what else is there for him to do? He may deliver addresses out of his own head on any subject that occurs to him, and may do it well, but why do it in the pulpit? Is it his own gospel, or has he a gospel that can just as well be preached without the Bible as with it? He is presumably a preacher of a Christian church, but there would have been no Christian church today if there had been no Bible. So long as there remains the triple tragedy of sin, suffering, and death, so long the Bible will speak to the heart of man, and humanity that has once known the Bible, will turn away, after the novelty has worn off, from every flashy substitute for the Bible that our modern Athenians push as the latest thing in the spiritual market.

Finally, this word from a European of a former generation:

It is to be desired that this kind of preaching were more general. We would have a consecutive exposition of the Word of God, and not a tissue of human reasonings to which the text is accommodated. The discourses of the Fathers of the Church were homilies. Homilies made in good taste, and by men capable of making them, would be extremely useful. We take a passage of Scripture and explain it in its connection; we unfold its interior sense; a multitude of ideas enter, and come, as it were, in file; a number of duties are explained in few words. It is a way of preaching more pithy, more scriptural, more Christian. We thus teach the people how to read the Scriptures; we explain it to them; we show the connection between ideas which at first seemed to have little relation to each other. We also adhere more closely to the true Word of God. (Dutoit Membrini). The word "homily" was synonymous with exposition.

Without a doubt we are forced to this necessary conclusion: There has been a wholesale departure from the expository method in this generation which is most deplorable. Certainly the earnest pleas of the well-informed leaders and divines of former generations should come to our ears and hearts with renewed emphasis and appeal, as we view the resultant spiritual decline so evident on every hand in the ranks of Christendom.

Dr. W. Graham Scroggie emphatically declares that "When the pulpit returns to scholarly, passionate, expository preaching, the pews will again be full." It is at least worth trying.

03 - The Appraisal of Exposition

Chapter 3 THE APPRAISAL OF EXPOSITION

A. OBJECTIONS

THOUGH THE MAJORITY of homiletics professors, as well as preachers, extol the expository method and deplore the lack of its use in the pulpit today, there have been some definite objections raised to the extensive employment of expositional preaching. It would be well to consider those objections which may seem to indicate that exposition would be unwise under the conditions which maintain today.

(1) Lack of labor-Many are prejudiced toward exposition because they consider it to be a labor-saving device. That is, it becomes a substitute to fall back on in an emergency. That may be due to the fact that the preacher has failed to give adequate time to preparation, or, as Broadus puts it: On rainy Sundays, or on week-nights, the preacher who has no sermon prepared, or wishes to save his elaborate preparation for a more auspicious occasion, will frequently undertake to "read a passage of Scripture and make a few remarks," feeling that this enterprise is attended by no risks because, as some quaint old preacher expressed it, if he is "persecuted in one verse he can flee to another." Hence the people rather naturally conclude that whenever one takes a long text it is an expedient to dispense with labor.

Dr. R. Ames Montgomery also expatiates on this point in a very positive manner:

There seems to be in the minds of some people the idea that expository preaching is an indulgence that a preacher allows himself when the pressure of other things has been encountered. Some lazy men have imagined that they make amends for their neglect and self-indulgence in preparation by what they call expository preaching. Selecting a passage of the Scriptures, they chatter away for half an hour in anecdotal talks suggested by the passage selected. They may try to dignify their action and ease their conscience by calling this expository preaching. It is nothing of the kind. This gives a distorted idea of exposition, which is naturally considered rather dry, but in no way justifies, though it gives rise to, the prejudice. It may be acknowledged that expository preaching is dry, if the preacher is dry. We are quite willing to concede that, but it will also be true of other methods. This objection will be easily overcome if the preacher will diligently set himself to excel in the realm of exposition. The fact of the business is that, far from being a labor-saving device, it involves for more laborious effort on the part of the preacher than any other type, as we shall see later on.

(2) Lack of Bibles-Another objection is that the vast majority of most congregations never carry Bibles to church (a lamentable fact), and thus are not able to follow the trend of thought as it is being developed from the passage under consideration. The probability is that the people either discontinued the practice of carrying Bibles long to the worship service, or never cultivated it, simply because they found no need for it. I heard of a woman who had the habit of saying "ner nuthin" instead of "or anything." One Sunday a modern and up-to-date minister came to fill the

pulpit. She brought her Bible along as usual. After a few minutes she came to see that she would not need it so she laid it on the pew. When the service was over she went to the minister with her Bible under her arm, and greeted him with these words: "Well, that was some sermon. Never did hear one like it before. You didn't have no Scripture, ner no text, ner no doctrine-ner nuthin." That might be an accurate diagnosis of a great deal of our present-day preaching. This objection constitutes both a challenge and an opportunity. If it is true that this condition exists (and it does), it is due to the fact that the people have never been educated to appreciate the values of exposition. Therefore, when they have been taught to love the fertility and relish the vitality of exposition we shall have overcome the deficiency. There will come about a realization that the hour of worship is not complete without the open Bible before them, which is a most desirable result.

We have enjoyed the most exhilarating experience of beginning a pastorate with possibly only one or two Bibles in the hands of the parishioners and, in a comparatively short length of time, after announcing the chapter, having to wait a few seconds for the rustling of the leaves to subside before continuing. What a heavenly disturbance!

(3) Lack of knowledge-Right along this same line is another objection, that there is such a widespread ignorance of Bible truth and interest in the same. A modern congregation is not disposed to show any depth of appreciation for exposition. Again, we are forced to acknowledge the correctness of the indictment. At the same time, this lack of knowledge is largely due to the fact that the pulpit has failed to instruct the people and thereby stimulate such an interest and desire for Biblical knowledge and understanding. Once more it would seem that such a condition provokes a challenge and an opportunity. Do not say that it cannot be done until you have given it a fair trial, over an extended period of time. The fact is it can be done. Dr. Jones is right when he says:

I believe that it can be truthfully said that expository preaching, if wisely done and persistently practiced, will engender such a regard for the Bible in the hearts of the people that they will not be satisfied with any other kind of preaching.

Dr. Phelps tells of a minister in Brooklyn who specialized in expository preaching with very satisfactory results:

He had trained his inventive power to act in devising methods of making the Bible interesting. He had at command an inexhaustible fund of Biblical information. In his sermons he would career over an entire Biblical chapter with such exhilarating comment, that, in the result, he carried the audience with him to the end of an hour without a moment of weariness. He made exegetical learning kindle with oratorical fire.

(4) Lack of variety-A further objection, which is shared by many ministers, is that exposition is greatly lacking in variety of content. The lack of real foundation for this objection will be seen in the next chapter. This is a restless, streamlined age in which we live. There is a tendency to want everything (even sermons) to be condensed, processed, vitaminized, and issued in sugar-coated capsules, along with a glass of lukewarm water. The constant reference to the same book of the Bible each Sunday becomes monotonous, and the necessity of having to concentrate is annoying. It is much more convenient and entertaining if the preacher will merely announce a text as a point of embarkation, and then go on a human interest cruise with something fresh and up-to-date; a

resume of the news, a book review, or just a relation of incidents, humorous and otherwise. This preference is the fruitage of a diluted and threadbare pulpit ministry. When an appetite for real Biblical preaching is created, the people will look forward to the next chapter or portion with earnest expectation. They will read in advance and with enthusiasm the Scripture which is to be treated the following Sunday, anticipating the rich treasures which are to be unfolded at the next service. A great deal of disloyalty will be eliminated in this way also, because the people will feel that they are going to suffer much loss if they miss a single message in the series.

Some have thought that the well-organized Sunday school has dispensed with the need for expositional preaching, but that is not the case. The Sunday school teacher, even at his best, never presumes to be able to substitute for the expositor, but seeks only to whet the appetite for a heart-warming exposition of the Word in the worship service. Your Sunday school teachers will be your most appreciative listeners. Perhaps the reason that so many leave the church after Sunday school is because they feel that the lesson is superior to the sermon, due to the fact that the teacher stayed with the Scriptures, while the minister merely meandered.

It is extremely doubtful if any concrete objection can be offered to discredit the value and excellence of exposition, if administered under the direction and inspiration of the Holy Spirit.

If "variety is the spice of life" then the expository method, particularly consecutive exposition, will rescue our pulpit menu from the monotonous cycle of soup to hash, and will provide a well-seasoned and well-balanced meal at every sitting.

B. VIRTUES The virtues or advantages of expositional preaching, standing out in stark contrast to the objections, we shall treat in the following manner:

(1) Revelation-The Bible is simply a written revelation of God Himself, given to men for the purpose of enlightening their minds concerning His loving purposes and eternal plans for them. Thus preaching is seen to be the divinely appointed means whereby God would work through those whom He has commissioned to be His ministers, in order to impart that truth to men everywhere. Therefore, the expositional method is, obviously, the most proficient way of unfolding this divinely revealed message to men. Dr. Kidder quotes Thomas Jackson as saying: The most useful kind of preaching, we think, is the expository, giving the just meaning of God's own Word, and applying it to the consciences of the people, so as to convince them of sin, to bring them to the Saviour, and to enforce Christian duty in all its branches, because God's Word has an authority above every other. The testimony of Dr. Dabney concerning the eloquent Randolph is also interesting in this connection.

I once asked a sensible, plain man, who was familiar with the popular oratory of Randolph, what was its charm with the common people. He did not mention, as I expected he would, his magic voice, his classic grace, the purity of his English, his intense passion, the energy of this will, his pungent wit, his sarcasm, or the inimitable aptitude of his illustrations. But he answered, "It is because Mr. Randolph was so instructive; he taught the people so much which they had not known before." The author has always felt that unless someone in the congregation had learned something about the Bible or Christian experience which he had not known before that the sermon had done very little, if any, lasting good. The possibility of such a failure is greatly diminished, if not excluded, by expository preaching.

(2) Precedent-It has already been pointed out that those whom we esteem as the outstanding examples and the peers of pulpit excellence, both in Biblical and also in ecclesiastical history for sixteen centuries, at least, were almost exclusively confined to this method.

It is hardly possible, or even probable, that we should excel or even compare favorably with them by use of the same method, much less by the use of some inferior method. As Dr. Pattison says:

Revivals of religion have been marked by an increased reverence for the precise words of God, while the great masters of topical preaching have sometimes mourned that their sermons rarely led to conversions.

If it should be questioned that these truths are applicable to this present day; we would set forth this acknowledgement which appeared in a religious journal recently:

After ten years of topical, textual, and general preaching, I have spent the last three years in expository preaching entirely, with these results: More souls have been saved, more improvements have been made to church properties, and more money has been given to missionary causes than in any similar period in the church's history; and it was God working through His Word that did it all!1 (1Article entitled "Preach the Word" by Ernest Raurk, in Watchmen Examiner.)

Surely we shall not go wrong in following the precedent of those who have had such successful and fruitful ministries, by following the expository method.

(3) Enlargement-personal-There is always a tendency to follow the path of least resistance, choosing that which appeals most strongly to us, and the preparation of sermons is no exception to this rule. Textual and topical preaching has a tendency to cater to this weakness.

Scholl says of exposition: This kind of preaching includes naturally and without effort, a greater variety in teaching, and is thus better adapted to the various wants of souls. It is opposed to that uniformity in the choice of subjects, and the exclusive tendencies to which preachers are too much inclined. On the other hand the expositor will be obliged to explore hitherto unknown territory and enter new paths which had hitherto held no appeal for him at all. His mind will be enlightened and his spirit edified, regardless of whether or not he ever makes sermonic use of his findings. His own understanding of divine revelation will be enlarged, with the result that both he and others will profit thereby. Dr. William Evans rightly remarks: No preacher can adopt the expository method of proclaiming truth without himself being very greatly indoctrinated and enriched by the study of the Word.

Then, too, new avenues of thought will be opened up, and before he has finished one series of messages another one, totally different, will already be formulating in his mind. Both the expositor and the congregation will come to have a better grasp of the Word as a whole, and will come to maturity together. That is one reason why the expositor never wears out. It also follows that the man who gives first place to exposition will be far more Biblical in all the rest of his preaching.

Dr. Jeff D. Ray's testimony is worthy of consideration:

After more than fifty years of studying this preaching task, and after some thirty years of teaching the business of sermon making, I am fully convinced that expository preaching is the ideal

method-that it is the method most profitable, both to the preacher and to the people. I hope no one will shy off from it when I frankly admit that it is the most difficult method.

(4) Enlargement-congregational-Instead of disconnected, disjointed, fragmentary truths, seemingly unrelated the one to the other, and without unified significance, the expositor will be able to tie everything together, so that one will complement the other and be mutually enlightening to the congregation.

“No . . . scripture is of any private [separate] interpretation” but is a part of a unified system of doctrine. So it is that the expositor will be able to develop a congregation into a body of interpreters who will learn to compare Scripture with Scripture, making their own personal discoveries to their delight and edification. Quoting again from Evans and Scholl, respectively: No congregation can sit long under a ministry of this kind without being deeply instructed in the Scriptures. Thus the preacher and his audience will be kept Biblical.

It is more suited to give the knowledge of Holy Scriptures, both as a whole and in its details to inspire a taste to meditation in this divine Word, and to teach those who study it, to read it with understanding, with reflection, and always with a direct and personal application.

It has already been pointed out that, as a result of Paul’s having “reasoned with them out of the scriptures” the Bereans “received the word with all readiness of mind, and searched the scriptures daily whether those things were so.” That being true of unbelievers, how much more likely it will be that such a yearning for truth shall be cultivated in the hearts of Christians, with a similar searching of the Scriptures for themselves!

Dr. Francis Wayland was particularly impressed with the favorable effects of exposition upon the congregation in this respect, and wrote extensively on it. We believe that a rather extended quotation will be of real value at this point. That minister has nobly accomplished his labor who has been the means of rendering his people earnest, devout and intelligent students of the Scriptures.

.....

Why is it that expository preaching has so entirely died out among us? (1863) When ministers had comparatively little theological education, such preaching was very common. It was entirely destitute of theological learning, but it was simple and devout, and in most cases threw some light upon the subject, and at any rate, generally induced the hearers to examine it for themselves. Now, when eight or ten years are spent in the study of language, and in preparation for the ministry, we very rarely hear anything of the kind. Can it be that after all this study men are unwilling to trust themselves to explain and enforce a paragraph of the Word of God? Or is it supposed that this kind of preaching is beneath the dignity of the pulpit, and is to be resigned to Sabbath schools and Bible classes? Let every minister ask himself whether he has not been deficient in this respect. The benefits of expository preaching are manifold: In the first place the particular passage, with its connections, the scope of the thought, with the special force of its individual expressions, are laid open to the mind of the hearer. It will henceforth be a bright spot, which will shine with a clear light in all his subsequent readings. From one such passage he will derive a more distinct knowledge of duty, from another he will seek sustaining grace in affliction; and thus his Bible will be studded with gems which he probably would otherwise never have discovered. How many of our congregations have had their Bibles thus enriched by the exposition

of the minister of Christ? By thus becoming familiar with the manner in which the minister unfolds the Word of God, the hearer learns to do it himself. He finds that there is an important meaning in every paragraph, and he has faith to believe that he can discover that meaning if he will. The Bible ceases to be to him a book of riddles, or of broken, disconnected sentences, but a book which he is confident God meant him to understand. He prays for the aid of the Holy Spirit; . . . with the earnest desire to know the whole will of God that he may do it. Is it not worth the effort of a lifetime to produce such an effect as this on immortal souls—souls for whom Christ died? Compare with it the reputation for rhetorical skill, the praise of fine writing, the thanks of gay disciples “in language soft as adulation breathes,” for the intellectual treat which they have enjoyed, and how contemptible do they all appear! It is the will of God that we should “Feed the church of God which he hath purchased with his own blood”; and does it not become us to “be about our Father’s business”? This remark by Wayland reminds me of something my wife said not too long after we were married. She said that when she came to a passage or a chapter in her devotional reading of the Bible, which at some time or other I had used for an expository sermon, while she followed with her Bible open, it yielded more light and blessing than other daily readings.

(5) Diplomacy—If there is need for diplomacy in the ministry it is certainly not out of place in the sermon. We sometimes major on majors to the exclusion of minors. Expository preaching will help to avoid this. Those things of seemingly less importance are not utterly unimportant. The expositor will give due recognition to them in their rightful place, as he comes to them.

There are also occasions when the minister must deal with matters which are rather delicate, sometimes very personal; there again the expositor will have the advantage. For example, if some member has no missionary vision, and perhaps has raised objections because the minister has emphasized the foreign mission program of the church; to preach a topical sermon on the subject would appear as an affront, a retaliation, or a personal thrust. If, however, even soon after a personal discussion of the matter, the expositor should come, in a series of sermons on Romans, to the tenth chapter, it would appear perfectly natural and logical. Instead of offense and possibly hostility, there would more likely be conviction and apprehension.

Then if a divorce should occur in the church membership and, in a series of sermons on the Book of Mark, the expositor comes to deal with chapter ten, there will be no apparent emphasis for the specific benefit of a single individual.

Many an embarrassing experience can be avoided, and much truth imparted to the assistance of the people, by following the expository method.

(6) Balance—Dr. W. Graham Scroggie affirms that “The preacher’s job is exposition¹ (1The Sunday School Times, Philadelphia, Pa., March, 1951), bringing out of the Scripture what is in it; and certainly not imposition, putting into it what is not there.” “It is much easier to pound the Bible than to expound it, but not so profitable.” The expositor preaches what he finds. It is sometimes startling what he does find when he gets into the heart of a passage. It is also surprising what he does not find. Many times he delves into a passage with a theme in mind, only to discover that the main burden of that particular passage is entirely different from his preconceived theme. The honest expositor will always change his theme, he will never connect that passage with something which he had previously formulated in his mind. He need not discard his theme. If it is worth while there will be a passage of Scripture somewhere that will be suited to it.

Dr. E. P. Barrows has written: The expositor's office is to ascertain and unfold the true meaning of the inspired writers, without adding to it, subtracting from it, or changing it in any way; . . . the true expositor, taking the very words of Scripture, seeks not to force upon them a meaning in harmony with his preconceived opinions, but to take from them the very ideas the writer intended to express.

Sometimes texts and statements are taken up merely to endorse a sermonic concoction which has already crystalized in the mind of the preacher before he ever got near the Bible.

I am thinking of a man who wanted to release a tirade against athletics. He already had his sermon, material aplenty and piping hot, but he needed a text (in order to be orthodox) so he turned to 2 Peter 2:13 : "Spots [I think he pronounced it sports] they are and blemishes, sporting themselves with their own deceivings while they feast with you." Thus he "accommodated" a text to throw a blanket condemnation on all forms of sports. Doubtless there are objectionable features to many kinds of sports, and allowing for the fact that he may have had reason for his antagonism, it was still a gross misinterpretation of the Word of God.

Perhaps a proper treatment of 1 Corinthians 9:19-27 would have been beneficial, having a balancing effect upon both preacher and hearer, without doing any injustice to the Scriptures. Certainly expositional preaching will go a long way toward maintaining a proper balance in all matters of interpretation.

(7) Steadfastness-This last virtue has always been of great importance and most desirable, but never more than today. There has never been a time when there were more religious voices in the world than today, each one, like the "barker" at a carnival, trying to outdo the other.

Expositional preaching will serve as an antidote to the poisons of doctrinal confusion and instability.

Dr. Evans reminds us that: The work of the preacher is to make men first see things, then feel them, then act upon them. If the first result is not gained, the others, of course, will fail; while often, if the first is gained, the other two will go along with it.

It is most remarkable how much consideration Paul gives to the matter of instructing the younger ministers concerning the need of indoctrinating their people so as to prevent their being led astray by false teachers and doctrines. Here are some examples setting forth both the disease and the antidote. The disease: "Some shall depart from the faith, giving heed to seducing spirits" (1 Timothy 4:1). The antidote: "Give attendance to reading [publicly], to exhortation, to doctrine" (1 Timothy 4:13). The disease: There are those who "strive . . . about words to no profit, but to the subverting of the hearers" (2 Timothy 2:14), they indulge in "profane and vain babblings" (2 Timothy 2:16) and "foolish and unlearned questions" which "do gender strifes" (2 Timothy 2:23), and thus they "oppose themselves" (2 Timothy 2:25) and fall into "the snare of the devil, who are taken captive by him at his will" (2 Timothy 2:26). The antidote: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing [apportioning] the word of truth" (2 Timothy 2:15). The disease: "The time will come when they will not endure sound doctrine; . . . they shall turn away their ears from the truth, and shall be turned unto fables" (2 Timothy 4:3-4). The antidote: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (2 Timothy 4:2). The disease: After listing a host

of deficiencies the apostle ends with this indictment: “lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away. . . . But evil men and seducers shall wax worse and worse, deceiving, and being deceived” (2 Timothy 3:4-5, 2 Timothy 3:13). The antidote: “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect [mature] thoroughly furnished unto all good works” (2 Timothy 3:16-17). The disease: “There are many unruly and vain talkers and deceivers. . . . Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre’s sake. . . . Jewish fables, and commandments of men, that turn from the truth. . . . They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate” (Titus 1:10-11, Titus 1:14-16). The antidote: “Holding forth the faithful word as he has been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. . . . Wherefore rebuke them sharply, that they may be sound in the faith” (Titus 1:9, Titus 1:13).

Then there are admonitions to Timothy of a personal nature which fit right into this line of thought.

Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee (1 Timothy 4:16).

Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus (2 Timothy 1:13). But continue thou in the things which thou has learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation [daily salvation from all entanglements] through faith which is in Christ Jesus (2 Timothy 3:14-15). A strict adherence to the Word of God will keep the minister doctrinally well-balanced and constantly in touch with God. In this way he shall be able to keep his people in line with the truth and direct their feet into the paths of righteousness. They in turn will learn to “search the scriptures” and develop a personal discernment which will enable them to see and avoid the pitfalls themselves. It is in this way that the commission of the apostle is carried out. The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also (2 Timothy 2:2). No other type of preaching is as well adapted to carry out what Paul is advocating to these young ministers as that of exposition. You will find that the false cults and spurious religions, as well as the fanaticists, will make very few inroads into the membership of that church which has been used to an expositional ministry. It will be seen by this survey that the virtues of exposition are multitudinous, while the objections are hardly worthy of consideration.

04 - The Expediency of Exposition

PART TWO A PLAN FOR EXPOSITORY PREACHING

CHAPTER 4 THE EXPEDIENCY OF EXPOSITION

A. DISTINCTION

IT IS DOUBTFUL if the standard threefold classification of sermons-topical, textual, and expository-can be improved upon. Some have thought that the biographical sermon should be classed separately, but it also will fall into one of these three classes of sermons, according to the type. For instance, a biographical sermon on a character like Jabez would be classified as a textual sermon, since all that is said of him is found in 1 Chronicles 4:9-10. A biographical sermon on Naaman the leper (2 Kings 5) would fall in the expository column. Biographical sermons on characters like Moses, David, Peter, and Paul would have to be topical, if they were at all comprehensive, because material would have to be selected from so many different chapters and books of the Bible. To clarify in our minds the distinction between these three types of sermons we offer some very simplified examples. The topical sermon is the development of a theme which usually covers a good deal of territory, and may involve a number of aspects of doctrinal truth. Verses or statements from any book of the Bible, spoken of as "proof texts," are woven into the outline in an orderly manner, in the development of the main theme which is suggested by the topic. A simple topical sermon on "The New Birth" might be carried out as follows: THE NEW BIRTH 1.The reason for it a. Spiritual death b. Eternal condemnation 2.The necessity for it a. Human inability b. Divine reality 3.The outcome of it a. New inward life b. New outward life

Statements from both the Old Testament and the New Testament would be incorporated under each sub-heading to give scriptural evidence and support to the facts being preached. In a textual sermon the preacher confines himself to one or two verses of Scripture, or possibly to just one sentence in a verse. This brief portion is enlarged upon and given rather exhaustive treatment. One might take Matthew 1:21 : "And thou shalt bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins." Taking the very words of Scripture for a topic, "He shall save," it could be outlined this way:

HE SHALL SAVE 1.The significance of the name a. A providential name b. A superior name 2.The agency of redemption a. It is personal b. It is individual 3.The certainty of salvation a. It is positive b. It is practical In a textual sermon no other Scripture is necessary, although an occasional quotation from somewhere else in the Bible might lend particular emphasis to the matter under consideration. In distinction to both the topical and textual sermon, the expository sermon is a treatment of a single extended passage of Scripture; a lengthy paragraph, a chapter or more than a chapter, or even a whole book of the Bible. The preacher will be confined in his treatment to the passage in hand, but will be very unlikely to attempt anything like an exhaustive treatment of the passage. Examples of expository sermons of various kinds will be shown later on so we will not present one at this point. This should suffice to clarify our minds on the matter of general sermon

classification. Not many ministers today are doing any one of the three types of preaching correctly. As a matter of fact the vast majority of pulpit discourses today could not properly be classified in any one of the three groupings. Topical preaching is quite popular, but most of it has very little Bible content, and is not analytical or conclusive. Textual preaching is also very popular, but it, too, is not effective because of a lack of real interpretation of Bible truth. Some verse of Scripture is quoted which suggest an idea; that idea is incorporated in a subject, and the subject is then used as a point of departure for a thirty-minute demonstration of sermonic globe-trotting. Again, a phrase or a clause is used as a topic, which is repeated half a dozen times or more during the discourse, with two or three lengthy illustrations (which may or may not be related) packed in between the repetitions. All of this type of thing has been accurately classified by one minister of my acquaintance as “Bull-frog preaching—a croak and a jump.”

One time I engaged a man of some repute in a conversation about preaching. I asked him what type of sermon he used most extensively, giving the familiar threefold classification. He just laughed and said he didn’t know what kind he did. He said his professor advised the students to develop their own style, so he just preached; he would not know how to classify his sermons. He had sat in homiletics classes for possibly four or five years, and had been a pastor for many years, and now is quite prominent. He preached correct doctrine fervently, but it seems to me that a man with training and experience should be able to classify his sermons, even though they would not be reckoned as masterpieces in the realm of sermonic art.

Dr. Ray discerns the deficiencies and limitations of present-day preaching and analyzes it in his inimitable way.

Seventy-five years ago {eighty-five now}, John A. Broadus said, “How small a proportion of the sermons heard weekly throughout the world are really good!” Although we present-day preachers have had much better opportunities, the good man’s rather severe judgment applies to us even more than to the preachers of his day. Most of the men in the ministry today are good men, but most of them are not first-rate preachers. The tragedy of it is that most of them do not seem to realize that preparing and delivering sermons is the main business of the preacher. The result is that they spend more time and give more nervous energy and hard work to secondary things than they do to the major task. They are setting hens on porcelain eggs. (*Italics ours.*)

Speaking from an octogenarian standpoint Dr. Ray offers this personal testimony concerning the value of expository preaching:

I know that genuine expository preaching is almost as rare as the once multitudinous buffalo on our Texas prairies. If you ask me why, I can tell you. I found it not in a book nor by observation of other preachers. I found it out by personal, practical experience. When I am to make a sermon, I have found it an easy job, quickly performed, to deduce a topic from a text and make a rhetorical outline of that topic and dress it up in platitudinous superficialities and palm it off as a message from the Word of God. But I have found it difficult, laborious, and time-consuming to dig out an adequate interpretation of a passage of Scripture and co-ordinate the results of that patient digging in an effective, logic outline. Because I have allowed so many little “higglety-pigglety,” inconsequential enterprises to break in on my time, I have felt it necessary to follow the line of least resistance and thus have I, and doubtless thus have you, formed the habit of preparing mainly topical sermons. I am an “old dog” now and they tell me that it is hard to teach an

antiquated canine a new trick, but I say to you solemnly that if I could call back fifty years, I should make it a life's ambition to be a real expositor of the Word rather than a rhetorical declaimer on topics and mottoes. His ability to discern and his own humble confession, along with a ripe and varied experience, all lend a great deal of weight to his final prediction: The man with a passion for exposition and a gift for attractively and forcefully expounding the Word of God is the coming preacher.

Dr. Faris D. Whitesell is emphatic in his affirmation concerning the relative value of the expositional method. This is the favorite method of scriptural preaching for most Biblical preachers. It sticks closest to the Bible, submits more completely to the authority of the Bible, and most highly honors the Word of God.

Above all other methods, it takes the Bible as it is, and seeks to find and apply the true grammatical-historical-contextual meaning.

Expository preaching is at its best when a preacher is expounding a book of the Bible, section by section, in his best homiletical style. And, since the expository preacher will wish to hold himself on the straight track of God's revealed truth, he will often, perhaps usually, take a longer passage than a single verse. The key idea to remember about expository preaching is that it is explanatory. Herrick Johnson says: "But explanatory discussion has its chief crown and glory in what is technically known as expository preaching. This preaching is based upon a somewhat extended section of Scripture. But while the chief business of expository preaching is explanation, it is always explanation in order to persuasion. It is not mere commentary." The ideal explanatory discussion is that which so exhibits God's truth by narration, description, exemplification or exposition, that it not only makes the meaning absolutely clear, but also shows a distinct and dominating purpose to reach the will and move it Godward. In going into the matter of what an expository sermon actually is, it might be well to point out some things which it is not. Negatively stated then, an expository sermon is not:

1. It is not a running commentary. Some men "run" through a passage or chapter, commenting on each verse, each sentence, or even separate words, thinking that by so doing they are giving an exposition. It is far from it. We suggest an example of such, using for a "text" that well-known nursery rhyme about Jack Horner.

Little Jack Horner sat in the corner, Eating his Christmas pie;

He stuck in his thumb and pulled out a plum, And said, "What a good boy am I!" The subject of our discourse is, "A virtuous young man." The young man whose name figures so prominently in the text is, without a doubt, one of the most virtuous characters of yesterday. Let us note some of these virtues.

"Little Jack Horner." That word "little" of course refers to his physical stature, not to his character. Many small people are big characters. Then too, many are stunted and immature through no fault of their own. They are victims of circumstances. Yet, perhaps, like this young man, they have overcome their handicap and have become great characters. We should always be kindly disposed to the "little fellows"; they may be giants in disguise.

“Sat.” Now there is a significant word. He sat-he didn’t stand. He was humble. He was of a retiring nature, not always vaunting himself. A commendable characteristic indeed. We should seek to cultivate it.

“In a corner.” This speaks of influence. He would never be a stumbling block to others, so he stayed “in a corner.”

“His.” It was his own pie. Now I think it is reasonable to suppose that it had been given to him. After all, it was Christmastime. He would rather starve than see another in need. No doubt this pie was a gift and he knew how to appreciate it.

“Christmas.” How we all love Christmas! Even we older folk look forward to it, though perhaps with some apprehension, so far as the bills are concerned. Now note please: he was at home at Christmastime. Ah, yes, he was not commercializing or carousing-he was at home. Observing the season quietly, even soberly. Let that sink home to every mind.

“He stuck in his thumb.” Note the word “stuck.” (Be careful you don’t get stuck.) Seriously, that word speaks of initiative. In other words, to speak plainly, he went to work on that pie. No urging, no coaxing, he stuck his thumb in. How we do need initiative!

“His thumb.” Not his fingers, mind you, but his thumb. He was always the perfect gentleman. We need to avoid being indelicate at all times.

“And pulled out a plum.” The emphasis is evidently on the article rather than on the noun. It says a plum. Here we have temperance. He was not greedy, he took just one plum at a time.

“And said.” Note how little he had to say. Better to say less and do more.

“What a good boy am I!” At first glance this might appear boastful, but a deeper study of it will reveal truths not at first apparent. This young man had real sterling character. He was humble, retiring, unselfish, temperate, exemplary. There was refinement and nobility there. No, he was not boasting. Rather, is he not saying, as it were: ‘This is the way of true goodness. Is not this the goal toward which we should all be moving?’ Oh, how we need young men like Jack Horner, in our political life, our civic life, our social life, yea, even in our religious life! I might add, in closing, that the original, “And said, ‘What a good boy am I!’” might be translated and paraphrased thus: “And he continued {progressive} to soliloquize with himself, saying, ‘What an excellent boy {i.e., expositor} am I!’” Selah.

2. It is not a Bible reading. There may be a place for that, if a man is merely conducting a brief opening devotional, but it definitely cannot be classified as an expository sermon. The reading of a chapter with a pious insertion at various intervals is not preaching.

3. It is not a Bible Study. There is a time for a systematic, sectional study of a book of the Bible, when theological and doctrinal truths are imparted, as in the ministerial classroom (though on the congregational level), but that is not expository preaching either.

What, then, is expositional preaching?

Dr. G. Campbell Morgan defines preaching in general:

Preaching is the declaration of the grace of God to human need on the authority of the Throne of God; and it demands on the part of those who hear that they show obedience to the thing declared.

Because he was an outstanding expositor, I am inclined to believe that Dr. Morgan had expository preaching in mind, at least more than any other method, when he said that.

Dr. F. B. Meyer has a much more extensive definition, which applied most directly to the expositional method. The consecutive treatment of some book or extended portion of Scripture on which the preacher has concentrated head and heart, brain and brawn, over which he has thought and wept and prayed, until it has yielded up its inner secret, and the spirit of it has passed into his spirit. . . . It is not an artifice or a trick; it is probably the possession of a man's nature by the Spirit which hides in true and sacred words, as sparks lie hid in flint. . . . The highest point of sermon utterance is when a preacher is "possessed," and certainly, in the judgment of the writer, such possession comes oftenest and easiest to a man who has lived, slept, walked and eaten in fellowship with a passage for the best part of a week.

This, of course, includes both preparation and delivery as well as the sermon itself. The product is an expository sermon.

Dr. Ray asks the question, "What is exposition?" and then gives this answer: In preaching, exposition is the detailed interpretation, logical amplification, and practical application of a passage of Scripture. For my own understanding I would suggest something like this:

Exposition is the technique of developing and presenting extended passages of Scripture in a practical manner, designed to produce a favorable reaction from the congregation.

Definitions are of little value unless they create an understanding, but I believe the reader will now have a pretty fair idea of what we have in mind when we use the term expository preaching. As Dr. Whitesell aptly says:

We do not find agreement among writers on homiletics as to the nature of expository preaching. They do agree that there are some things which it is not. It is not merely rambling comment, nor exegesis, nor analysis, nor pure explanation. It is more than all or any of these. It utilizes all of the fundamental homiletical processes and presents a complete sermon.

Whether or not you are in full agreement with the author's conception of what expository preaching really is, we believe that you will conclude that this type of preaching is highly beneficial and most desirable in the pulpits today.

Dr. Pattison summarizes it all in one short, powerful sentence: When we proceed to the exposition of a complete passage of Scripture we pass to a much higher kind of preaching.

B. DIVERSITY

It has been stated previously that there are some who feel that the expository method does not allow sufficient room for variety; that there is far too much repetition, too much sameness. That is not true; in fact, the exact opposite is true. By the treatment of different books in the Bible, as well as many separate extended passages, the preacher will be constantly entering new areas and

making new discoveries in fresh territory hitherto untouched. Consequently there will be far less likelihood of repetition. A Minister who was in the process of changing pastorates made this significant remark to a ministerial friend who had occupied another pulpit in that same city for a number of years: "I have been here for five years and it is time for me to move. I am a topical preacher, and all the best topics are exhausted in five or six years. You are an expository preacher and you can stay on here indefinitely."

Robert Murray McCheyne was noted for his expository ability. Dr. Andrew A. Bonar says of him:

It was his wish to arrive nearer the primitive mode of expounding Scripture in his sermons. Hence, when one asked him if he was never afraid of running short of sermons some day, he replied, "No; I am just an interpreter of Scripture in my sermons; and when the Bible runs dry, then I shall." And in the same spirit he carefully avoided the too common mode of accommodating texts—fastening a doctrine on the words, not drawing it from the obvious connection of the passage. He endeavored at all times to preach the mind of the Spirit in a passage; for he feared that to do otherwise would be to grieve the Spirit who had written it. As to the reaction to his preaching, on the part of his parishioners, Mr. Bonar testifies as follows: But on common Sabbaths (regular days of meeting) also, many soon began to journey long distances to attend St. Peter's—many from country parishes, who would return home with their hearts burning, as they talked of what they had heard that day.

There is unlimited variety and diversity for the expositor, even when he is giving a consecutive treatment of a whole book of the Bible in course. As to the matter of preaching miscellaneous chapters or passages there will easily be found several for any purpose or occasion. For instance, suppose we make a rather general classification of sermons like this: historical, biographical, revival, evangelistic, consecration, missionary, stewardship, prayer, doctrinal. Most sermons would fall into one of these groups, with the possible exception of sermons for special occasions such as Christmas, Mother's Day, Thanksgiving, and so on. Of course there is overlapping there, because a historical sermon might be any one of the others. Nevertheless, this general distinction will serve to illustrate what we have in mind concerning variety.

Historical. For rich preaching on historical passages one can immediately turn to the Book of Genesis. There is plenty of this kind of material in Genesis for a series of sermons which would cover from eight to eighteen months of continuous exposition. Likewise the Books of Judges, Ruth, Samuel, Kings, Chronicles, Ezra, Nehemiah, and Esther in the Old Testament lend themselves very readily to historical exposition. Then in the New Testament, the Book of Acts is one of the most fertile, inspiring, delightful, and fruitful fields for a series of expository messages, which will take perhaps seven or eight months, or even more, to complete. The preacher who cannot make those historical chapters in Acts live and pulsate with spiritual life and power might well look into his own experience and condition before God. There are many historical portions to be found in other books of the Bible which are considered primarily doctrinal and ethical in their approach. It will take a very long time to exhaust the historical chapters of the Bible.

Biographical. There is also abundance of material in the realm of biographical exposition. Such Old Testament characters as Noah, Abraham, Jacob, Joseph, Moses, and David are among the first to come to mind, among the noble and triumphant. Then, to present the other side of the picture, one might use Cain, Esau, Haman, Ahab, Jezebel and Athaliah. Men of weak character

are epitomized in Lot, Samson, Balaam, and Eli. In the New Testament there is John the Baptist, Peter, Nicodemus, the Samaritan woman, Philip, Paul and many others who are outstanding, each in his own right. Demas, Alexander, Diotrophes and others represent the undesirable characteristics. In some cases, such as Naaman the leper, the biography will likely be confined to one sermon on one chapter. In other cases the preacher will take just one experience in the life of a man, such as David's gracious attitude toward Mephibosheth in II Samuel 9. On the other hand it may seem propitious to preach a whole series of biographical sermons on characters like Joseph, Moses, or Paul. The author has two such sermons on Gideon, and four on Balaam.

Revival. When the matter of revival requires a concerted emphasis, one can find a good many chapters which are appropriate for that purpose. Probably one of the first to come to mind in this connection is II Chronicles 7. It is customary to deal with the fourteenth verse as a textual sermon (2 Chronicles 7:14), and it is ideal. However, though the fourteenth verse is the core of the chapter, the whole passage is rich with suggestive material. It is very well to show how we can have revival, as that one verse portrays; but these are days when we also need to emphasize what we may expect if we do not have revival, which will surely be the case (and is) when we fail to meet the requirements. In verses 19 and 20 (2 Chronicles 7:19-20) God says: "But if ye turn away, and forsake my statutes and commandments. . . . Then will I pluck them up by the roots. . . ." In II Chronicles 34 we have the account of a "limited" revival under Josiah. It was great as far as it went, but it did not go far enough. It was limited because the people did not go all out for God.

Nehemiah 8, Isaiah 1, Psalms 51 and 126 are all suggestive for revival challenges.

Evangelistic. It is doubtful if there is a book in the Bible which cannot produce a chapter or passage adaptable to an evangelistic message. When it comes to evangelism it is a question of which chapter to use when. First of all let us note the distinction between revival and evangelism. Many seem to not see much difference, and there are those who think the two are identical. This is not the case. Revival always precedes evangelism. It may be true occasionally that an evangelistic emphasis will kindle a revival fire, but only as that fire burns in the hearts of the believers will evangelism prosper. The two are almost inseparable, but when revival breaks out in the hearts of God's people, evangelism will be the inevitable result. When cold, dead Christians are stirred up to new life, vigor, and enthusiasm for God, they will then be in a condition to evangelize the lost. Revival preaching is designed to rouse the Church from her stupor and bring her back into right relationship with God, while evangelistic preaching is designed to present God's way and provision of salvation for lost sinners, that they might be born again. Billy Graham says: "Revival concerns the people of God; evangelism, the unconverted." The evangelistic message is designed to bring about "repentance toward God, and faith toward our Lord Jesus Christ" on the part of the ungodly. In this connection we immediately think of such chapters as Genesis 3 and 4; Exodus 12 and 14; Joshua 2; I Kings 18; Psalm 22; Isaiah 53 and 55; Daniel 5; John 3 and 4; Luke 15; Acts 9 and 10; and a whole host of others.

Consecration. The call to personal consecration of life is something which demands constant consideration. There are many angles to it, and many phases to be set forth, but thinking of it in a general way, and with the idea of challenging the people to yield to God on this score, we could use such passages as Exodus 32, Isaiah 6, Luke 9, I Corinthians 6, II Corinthians 6, Ephesians 6, and Romans 12. I think there is hardly a book in the Bible which will not provide a passage which

will be well adapted to such a challenge.

Missionary. It has been well said that the Bible is a missionary textbook, so there will be no scarcity of material on this vital theme either. For the purpose of instruction, as well as a graphic appeal, certain chapters stand out as though designed for that purpose specifically and exclusively. I am thinking of Genesis 12, Numbers 32, Isaiah 6, the Book of Jonah, Matthew 28, John 21, Acts 13, and Romans 10, which are all superb. Personal soul-winning would fall in this category also, as that is missions in detail. The many interviews of Jesus, as in the case of Nicodemus in John 3; the Samaritan woman in John 4; Philip and the eunuch, Acts 8; Peter and Cornelius, Acts 10; the conversion of Paul, Acts 9, and of the Philippians jailer, Acts 16, are all abounding with richness for such a purpose.

Stewardship. When we speak of stewardship we are inclined to place the major emphasis upon the matter of returning to God the material things of life. In this we are not bound down to "The tithe is the Lord's," or "Bring ye all the tithes into the store house." Why not preach an expository sermon on Leviticus 27, or Malachi 3? Some other prominent chapters setting forth this particular truth are Exodus 36, Luke 16 (first part), I Corinthians 16, and II Corinthians 8. From the negative standpoint such characters as Achan, Gehazi, Judas, Ananias and Sapphira; positively such people as Abraham, Jacob, Araunah, Mary, Lydia, Barnabas, and Epaphroditus are all very applicable and may be treated from the expository standpoint.

Prayer. The whole concept of prayer is interminable, and must receive generous and constant attention. Here again we are at no loss for extended passages to use in expository messages. I think we should all agree that John 17 is a real classic in this realm. Then there is Matthew 6, and the two successive parables in Luke 18 go well together. They might be treated in one message or separately, but in succession. The prayer of Solomon, on the occasion of the dedication of the Temple (II Chron. 6) is a striking example among these of the Old Testament. Paul's prayer for the Christians at Ephesus (Ephesians 3:13-21), which of course includes all saints of all ages, is one of the gems of intercession in the New Testament. There is an abundance of material for expository addresses in this most vital ministry of intercession and heart-communion with God.

Devotional. When it comes to devotional messages to comfort, strengthen, edify and inspire the saints, I suppose we would turn, by common consent, to the Psalms. One could give a brief series of devotional messages from the Psalms annually without exhausting this grand canyon of heart-warming, spiritual treasures in five or six years. Of course some of the Psalms are very difficult to treat in the expository fashion, because they do not all have a continuity of thought. There are times when the Psalmist just jots down precious thoughts as they come to him without consideration of connection. Nevertheless, there are those Psalms which seem to be made to order. Take for instance that beautiful trilogy of Psalms 22-24; Psalm 22 pictures the "Good Shepherd" of John 10 giving His life for the sheep; Psalm 23 portrays the "Great Shepherd" of Hebrews 13 risen, ascended, and interceding for His sheep; Psalm 24 presents the "Chief Shepherd" of I Peter 5 coming again in glory to take his sheep home to be with Himself. Psalms 34, 37, and 121 are all outstandingly comforting and uplifting. The book of Psalms is an almost inexhaustible well of living water for devotional exposition.

Doctrinal. If it be thought that we must forsake the expository method in order to indoctrinate the Church, that too is a mistake. There will always be a chapter or a passage appropriate for every

doctrine, if it is a Biblical doctrine. Many traditions and unscriptural doctrines will be ruled out in this way also. We suggest a few leading doctrines just for example. The incarnation-John 1; Philippians 2 The crucifixion-John 19; all the Gospels; Psalm 22 The resurrection-Luke 24; I Corinthians 15; Philippians 3 Repentance-Matthew 3; Luke 13 Regeneration-Ephesians 2 The New Birth-John 3 Justifications-Romans 3 Eternal Punishment-Mark 9; Luke 16; Revelation 20 Baptism-Matthew 3; Romans 6 The Lord's Supper-Matthew 26; I Corinthians 11

We have suggested only choice portions for each doctrine. Doubtless your mind has already envisioned other passages in each case which would be admirably suited to a doctrinal dissertation. The Book of Romans is, of course, the cream of them all. It runs the gamut of Christian doctrine from first to last and never fails to thrill the hearts of God's people, as well as to instruct the sinner, when covered consecutively in a series of expositions.

It is doubtful if there could ever arise a situation or an occasion when the preacher would necessarily have to forsake the expository method in order to meet it, and do it naturally and adroitly.

If you are launching a building program, 2 Kings 6:1-7 and both chapters of Haggai are superb. The whole book of Nehemiah is also excellent for a series at such a time. The commencement sermon: Psalm 1; I Kings 18; Daniel 1 and 6; II Timothy 4. An ordination sermon: Jeremiah 1; Ezekiel 2 and 3 (together); Daniel 1; John 15.

Funerals: Many Psalms, such as 116; John 11 and 14; I Corinthians 15; I Thessalonians 4.

Christmas: Luke 1 and 2; Matthew 1 and 2; Isaiah 7.

Mother's Day: II Chronicles 22 (a wicked mother); Genesis 27 (an indulgent mother); I Samuel 1 (a triumphant mother); II Timothy 1 (an ideal mother).

Thanksgiving: Many of the Psalms; Matthew 11; Luke 17.

Obviously this is not intended to be exhaustive but suggestive. It is sufficient to indicate that one need never forsake the expository method for lack of an extended passage to properly fit the need or occasion. There will be times when a topical or textual sermon will be both desirable and essential, but not due to the fact that there is nothing available in the expositional realm.

Exposition is adapted to all ages. Young people and children will be alert to grasp Bible truths if it is presented in an understandable manner. Mr. Herder says: In my view the exposition of Scripture is the highest and best kind of preaching, especially in our times; and in particular, I regard it as the best and safest mode for young persons.

You will recall the statement (quoted in the prologue by a very capable contemporary):

I give expositions of Bible books morning and evening to my congregation. I find it feeds the flock, grips young people, sustains interest.

I recall two experiences along this line. One Sunday morning I remarked to my wife that this was one time that I would be preaching over the heads of the young people, but I felt it was necessary. I was attempting to treat I John 4 taking as a subject, "The Analysis of Love." After the service an eleven-year old girl who had listened intently said, "Mother, that is the sweetest message the

pastor has brought since he has been here.” Is it necessary for me to say that those were sweet words in the pastor’s ear?

Another time we were using the Book of Amos. We had taken too much material, but it had captivated the pastor’s heart and he just couldn’t stop. (You know what I mean.) He did not have his watch on the pulpit either, (a practice which he has cultivated since). It was embarrassing to discover that the sermons lasted fifty-five minutes. Nevertheless, that patient congregation was not restless and did not yawn. It was a real shock when a mother quoted her thirteen-year old son as saying, “It would have been all right with me if he had gone on for another hour.”

Allow me to say that I do not impose on my congregations like that any more. The only reason I was excused then was because it was expository.

Dr. Jones paraphrases: “And now abideth topical, textual, and expository sermons, these three; but the greatest of these is expository.”

05 - The Technique of Exposition

CHAPTER 5 THE TECHNIQUE OF EXPOSITION

A. PREPARATION IN CONSIDERATION of the matter of preparation it is well to keep in mind that it is a twofold process. First, there must be the preparation of the messenger and then the message, and they must always be in that order. The usefulness of the latter will depend entirely upon the completeness of the former. Let the messenger be prepared of the Lord and then God will enable the messenger to prepare a message for the people. Dr. Griffith Thomas has well said: The call of the present time on theological students, and on the younger clergy in particular, is to give special attention to preaching. Both in theological colleges and in parochial work, we must make preparation for preaching a prominent feature and factor of our clerical life. We must give the best we can in matter and manner. We must work as hard as we can in order to produce the best results. No time, no strength, no thought, no effort, can be too much to devote to this duty. Even if this means the surrender of parochial organizations, the result in the long run will not be harmful, but advantageous. It may be that we need to do less in order to do more. The unlearned (who often prefer to remain in that category) frequently take the position that training and preparation are not necessary. They feel that all they need to do is to open the yawning cavity which leads to the esophagus and a great stream of sermonic utterance will automatically emerge. Such men are inclined to glory in their ignorance, justify laziness, and are usually very critical of any man who seeks to have his ministry enhanced by making adequate preparation. They are constantly misinterpreting and abusing Psalms 81:10, the last part of which reads: "Open thy mouth wide and I will fill it." Taken in its context, with nothing more than the first part of the verse, which reads, "I am the Lord thy God, which brought thee out of the land of Egypt," it obviously means that the wonder-working God who worked such a marvelous deliverance from Egypt is still abundantly able to provide for His children. When His people will wait before Him, as the little bird in the nest awaits the worm, with wide-open mouth, they may rest assured that He will fill it with the nutritions of divine truth, hence they shall be filled. When the minister has so waited upon the Lord for such fullness, he then masticates and digests the Spirit-revealed truth and prepares to give it to others in a manner that will be conducive to their reception. The minister is under such a holy and imperative obligation and, under the guidance of God, must ever seek to present this truth with clarity and emphasis, in a systematic and thorough manner. This can only be accomplished with careful and studious preparation. In this matter of sermon preparation there is no substitute for work-spade work-hard work-laborious work. This is even more true of exposition than of any other method. Let those who seek to excel in the realm of exposition recognize to begin with that there is no short cut or easy road to success. It is easier to "get by" with any other type of sermon, if there is a tendency to avoid hard work. Dr. W. B. Riley was well qualified to speak with authority on this matter, and he said:

It is my candid judgment that the average sermon has cost the preacher entirely too little mental endeavor. Among the reasons that there are not more great preachers is the fact that there are no few painstaking students. Good preaching is only and ever the product of great study.

Charles Haddon Spurgeon also had a word to say in this connection: Your pulpit preparations are your first business, and if you neglect these, you will bring no credit upon yourself or your office. Bees are making honey from morning till night, and we should be always gathering stores for our people. I have no belief in that ministry which ignores laborious preparation.

Let us give heed to the words of Solomon, that sagacious and eloquent “Preacher” of the Old Testament: My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou sleekest her as silver, and searchest for her as hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God (Proverbs 2:1-5). As the prospector pursues his precipitous course in search of the precious ore, and the diver scours the ocean floor in search of treasure, so must the minister delve into the Scriptures for that knowledge which edifies and enriches.

Blessed {happy} is the man . . . {whose} delight is in the law of the Lord; and in his law doth he meditate day and night (Psalms 1:1; Psalms 1:2). This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success (Joshua 1:8)

Such excellent advice is probably more applicable to the minister than to anyone else and, if followed sincerely and conscientiously, carries with it the promise of real success. It works most admirably in the realm of exposition.

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him (James 1:5). That minister who will take time to call upon God expectantly, and will faithfully await His response, will not be disappointed.

Thy words were found, and I did eat them; and they were unto me the joy and rejoicing of mine heart (Jeremiah 15:16). The timid, retiring, and persecuted prophet found his own heart stirred when God’s Word was absorbed into his very being. He was so thrilled that his depression was turned into rejoicing.

Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay (Jeremiah 20:9).

Again, under stress and strain of persecution, with his life in jeopardy, he determined that he would preach no more. Nevertheless, by virtue of the fact that he was literally saturated with the Word, it was like a consuming fire that simply had to find release. He could not contain himself. It was not the result of a sudden inspiration, or an overnight exhilaration, but the outcome of a constant and continual poring over divine truth until it has taken possession of him.

It is only after hours of concentrated perusal of the Word that you are overcome by a holy enthusiasm, and are then in a position to impart it to others in such a way as to create within them a similar longing and desire for living truth. The Bereans “searched the scriptures daily” to examine what was actually there. That is the main business and objective of the minister. Having found what is there we are under obligation to impart it as it is, in its purity, and its unity, in its entirety,

with simplicity of understanding. Jesus counseled us to “Search the scriptures; for . . . they are they which testify of me” (John 5:39).

All of this takes time, a great deal of time. We were advised never to undertake to preach a new sermon (one which had not been previously prepared and used) until we had spent at least six hours in preparation. That is a very conservative limitation, particularly in the realm of exposition. When preparing his analysis of the books of the Bible, Dr. G. Campbell Morgan read a book through fifty times consecutively before putting pen to paper. His volumes of pure, chapter-by-chapter exposition (of which, in our opinion, there are none better) give evidence of long hours of diligent toil, concentrated meditation, grueling research, and mental alacrity. He said that he always gave the morning hours to his work, never reading a newspaper until after one o'clock. It paid great dividends. A seminary professor was endowed with a fertile imagination. A student once approached him and elaborated most extravagantly upon this talent, stating that he felt that he would be a success also, if only he had an imagination comparable to that of the professor. When he had thoroughly exhausted himself, the professor replied, “Son, it's about five per cent imagination, and ninety-five percent perspiration.” So it is. W. J. Dawson once said, “Half the bad theology in the world is due to suppressed perspiration.” Mr. Spurgeon correctly remarks:

Estimated by their solid contents rather than their superficial area, many sermons are very poor specimens of godly discourse. . . . Verbiage is too often the fig-leaf which does duty as a covering for theological ignorance. A minister once left his notes, quite inadvertently, on the pulpit, and was about to leave the church. A young man, noticing the oversight, brought the notes to him. As he glanced at the paper he detected some smudges on the closely written sheet. Upon questioning the minister as to the source of the blots, he received this terse reply, “Sweat and tears.” They are inseparable and essential. Someone has rightly advised: “Prepare your message as though everything depended upon yourself. Then set it aside and pray as though everything depended upon God.” That is excellent advice. God does not, cannot, will not, and never has blessed laziness. He will undertake in a very real way in a providential emergency, but presumption will result in the embarrassment and failure. It seems fitting that we introduce, at this juncture, an extended quotation from Dr. Broadus:

We turn now to the case of continuous exposition. Here, as has been intimated, the first thing to be done is to make a careful study beforehand of the entire book, or other portion of Scripture to which the series is to be devoted. To view every book as a whole, to grasp its entire contents, and then trace in detail the progress of its narrative or argument, is a method of Scripture study far too little practiced. One of the benefits of expository preaching is that it compels the preacher to study in this way. We may say, in general, that no man will succeed in expository preaching unless he delights in exegetical study of the Bible, unless he loves to search out the exact meaning of its sentences, phrases, words. In order to do this, a knowledge of the original language of Scripture is of course exceedingly desirable, but it is by no means indispensable. Andrew Fuller, who dealt largely and successfully in this method of preaching, had substantially no knowledge of Hebrew and Greek, and his writings were devoted not to commentary, but to didactic and polemic theology. Yet he loved to study the very words of Scripture. In all his works it is manifest that he did not content himself with gathering the general meaning of a passage, but was exceedingly anxious to know its exact meaning.

One of the most eloquent Baptist ministers of America, in the earlier part of this century, was never so happy, so charming, as in expository sermons. He, too, was unacquainted with Greek and Hebrew, and was not liberally supplied with commentaries; but he loved, above all things to ponder and to talk about the meaning of God's Word. {The author here alludes to his kinsman, the celebrated Andrew Broadus, Sr., of Caroline County, Virginia, who, though a man of remarkable gifts and much sought after, preferred, all his life, a country pastorate.-D.}

There appears to have been a change in this respect which is to be lamented. We have a great multiplication of commentaries, and an immense amount of more or less real study of the Scriptures in the Sunday schools; we have many more ministers than formerly who know something of the original languages; but there is reason to fear that the close, thoughtful, lovingly patient study of the Bible is less common among the ministry now than it once was. As to conversation about the meaning of this or that passage, such as once abounded when preachers were thrown together, it has gone out of fashion. A man who should raise such a question now among a group of ministers, sojourning together during the session of some association or convention, would be almost stared at.

We come now to consider the preparation of the message itself. I suppose that the classic expression of all time relative to this vital matter of preparation is found in the homiletic treatment by Griffith Thomas: "We must think ourselves empty: read ourselves full: write ourselves clear: and pray ourselves keen." That is indeed a concise, but complete schedule, and we should consider each phrase separately and minutely.

"We must think ourselves empty." That certainly comes first. We cannot do much original thinking if our minds are taken up with ideas and thoughts from other sources. Let our own mental resources be exhausted before turning to other sources. (I have found that this usually does not consume too much valuable time.) It pays to stay with the text until you have squeezed from it the very last drop of juice that you possibly can, before turning to any other library of information. Of course that does not exclude the various versions and translations, or lexicons. By the time that you have fully exhausted your own personal store of original thinking you will have a fairly good foundation for your message. In speaking of his own procedure Dr. Morgan said: For years I have made it a very careful and studied rule never to look at a commentary on a text, until I have spent time on the text alone. Get down and sweat over the text yourself. That is my method. . . . The text is the sermon, and to that the preacher gives himself in serious thought. It may be that is one of the most difficult things to do, but the habit once acquired, becomes one of the joys of life-real, personal, unbiased thinking. It is so easy, especially when one has built up a library, to look at the text, and then turn around and put the hand on a book. It is a real peril. There must be firsthand thinking, actual work, critical work on the text.

"Read ourselves full." Having completed your own original explorations in the text you will turn to the commentaries, expositions, word studies, and sermons by the leading scholars of the centuries. In many cases you will find that you have already drawn from the text a great deal of that which others have had revealed to them. In some cases you will seem to have unearthed rich nuggets of truth which have apparently been undiscovered by others. This will encourage you to be more diligent than ever in seeking first for original findings. On the other hand, you will also find that you have been on the wrong track in some cases, and have passed over some very

significant truths which will add a richness to your message. Many errors can be avoided this way, and much useful material will be gathered along the way, for present as well as for later use. Finally, you will cull out what appears to be extraneous or inappropriate for this particular occasion, and use that which is fitting and applicable.

“Write ourselves clear.” I am sure that most of us have fallen short at this point. I suspect that very few ministers write out in full both sermons each week. However, though we may not make a practice of doing that; or even if we never make a practice of writing out a sermon in full; it is well to constantly write out sentences and paragraphs. It will train our minds to think systematically, clearly; it will develop our vocabulary; it will cultivate clarity of speech and fullness of expression, as well as simplicity of explanation. The more we write the better we shall speak, though we may not say a great deal that we put on paper. It is almost as necessary to say the thing in the right way as to say the right thing. Writing will go a long way toward efficiency in this respect. Sometime it will be well worth while to write out sermons after they have been preached, even though you have no aspirations in the realm of publication. The author has written a lot of things which have not been published. It is just as well that some of them were not.

“Pray ourselves keen.” This is rightly stated last, but not because it is least. While there will be a prayerful attitude all the way through, that the Spirit of God shall overshadow all of our preparatory activities, there must be that final turning of the whole thing over to God. Mind and heart must always be co-ordinated. When we feel that we have a firsthand grasp of the truth contained in the passage under consideration. We need to get on our knees and ask God to put fire into the facts. The slogan of one Christian institution is “Knowledge on Fire.” We must pray that God will make the truth which He has revealed to our minds a living thing in our hearts, and a reality in our own experience, for only then can we hope to preach convincingly and powerfully. To carry on traffic in unfelt truth is a dangerous and unprofitable undertaking.

Having done all in our power to make adequate preparation of both the messenger and the message, we turn directly to God and ask Him to prepare the hearts of those who shall hear it; and to help us to deliver it in such a way as to enable the Holy Spirit to bring about results, which will obviously serve to glorify God in the lives of all concerned. The combination of these four distinctive and guiding principles will assure the kind of success which God desires for us, and guarantee satisfactory results. The minister who is diligent in these matters, faithfully committing all into the hands of God for His approval, endorsement, and endowment of divine grace to present the finished product to the people as he shall direct, will be able to testify with the Psalmist: My heart was hot within me, while I was musing the fire burned: then spake I with my tongue (Psalms 39:3).

B. PROCESS

Analysis, exegesis, interpretation, and illustration are all combined in expositional preaching. A correct analysis of the content of the passage, setting forth the main theme in orderly and systematic fashion, is most helpful to both the preacher and the audience. The message will be more efficiently delivered, and more easily understood and remembered if it is properly analyzed. The detailed unfolding of certain statements and expressions in the passage will be essential to a proper understanding of the whole. Likewise, the summarizing of certain doctrinal tenets of the faith will also be vital to the objective of the message. Difficult and major points need to be

illustrated simply, in order to make the discourse understandable to all present. The presentation of the whole is your exposition. In the realm of art the mallet, the chisel, the pounding, the chipping, the smoothing, the polishing, the arranging of the pedestal, must all be completed before the sculpture is ready to be unveiled. The mortar and pestle, the meticulous measuring and weighing of ingredients must all take place before the chemist can compound the health-producing medicament. Likewise, in the realm of exposition there must be the combining of knowledge and technique to produce the life-giving message of truth by the Holy Spirit, through mortal mind and lips. The exposition may be a comparatively short paragraph, or just a segment of a lengthy narrative; it may be the complete section; it may include the entire chapter, involving more than one complete unit; or it may be a whole book of the Bible, as the occasion seems to demand. For instance, one might take the entire thirty-six verses of the third chapter of John, dealing with the new birth in a very comprehensive manner. Following the discourse of Jesus with Nicodemus (John 3:1-21) is the testimony of John the Baptist (John 3:22-30) and, finally the testimony of the author of the fourth Gospel himself (John 3:31-36). Each section enforces, emphasizes, and enlarges upon the testimony of Jesus himself relative to the new birth.

If one were to treat the narrative biographically, dealing with Nicodemus as a character, then verses 1-21 would be a complete text. (Allusion might be made to John 7:50-52 and John 19:38-39, but not necessarily so.)

Verses 14-18 (John 3:14-18) comprise a paragraph which is complete in itself for a separate discourse along the line of "Life Eternal" or some such theme, without any reference to Nicodemus as a character (though the interview would have to be mentioned) or the new birth as a distinct doctrine. In the fourth chapter of John, you might arrange a message on "The Outcast," or "A Woman of Samaria," or some such topic, covering the first forty-three verses biographically (John 4:1-43), as a complete unit. In doing so it would probably be best to omit the paragraph covering verses John 4:31-48. That paragraph could be treated at a different time as a missionary sermon, or some phase of soul-winning, or perhaps at thanksgiving season, since that is the harvest time. In treating a chapter like 1 Corinthians 13, there is almost the necessity of covering it in its entirety. To do otherwise would seem to mutilate it. It is a gem of such perfection that it defies dissection, and demands a platinum setting all its own. In fact, one hesitates to expound it at all, lest it should become soiled in our unworthy hands. There seems to be an apology due before attempting it, and a feeling of inadequacy when it is over. If ever a preacher addresses a congregation disadvantageously it is at such a time. Let us beware lest we "butcher" such spiritual masterpieces.

Now let us give some attention to some guides to the preparation of expository discourses. As has already been stated, the ideal pulpit ministry is the consecutive exposition of a book of the Bible, chapter by chapter (or section by section) Sunday after Sunday. In the first place, the people will know what is in store for them the next Lord's Day, and many of them will read ahead, and be somewhat prepared at least for the message. The preacher does not have to be casting about in his mind, trying to reach a conclusion as to what he should preach next. It is not a question of simply finding something to preach, but which one shall I preach? Only those who are in the ministry can fully appreciate the difficulty of reaching a decision regarding the next sermon. This difficulty is eliminated by following the consecutive procedure. Then, if occasion demands, and the Spirit of the Lord makes it apparent that something else is imperative, one can turn aside for a

Sunday and resume the series the following week. That will do no injury if it happens just occasionally, which is probable. Of course, one cannot always follow the consecutive plan fifty-two Sundays in the year; we doubt the wisdom of doing so, unless specifically led of the Lord in that way. Nevertheless, it is well to do so frequently, and as often as possible. The more you do it the greater will be the demand for it. The people will come to love it and want it always. However, regardless of the procedure followed, the Lord will have some means by which He will guide His servant to the right Scripture at the right time. Much helpful advice is given on the matter of the selection of a text, in some of the volumes of general homiletics. When treating a book of the Bible consecutively, it is well to read the whole book through consecutively to begin with. If it is a very long book read at least the first main section of it carefully, to get a sort of bird's-eye view of the whole. Then read through meditatively the first chapter or section which you are going to expound, in its entirety, in order to get a grasp of the entire content, at least in a general sense, also to notice the most obvious divisions. Then go back and proceed slowly, verse by verse, sentence by sentence, word by word; "line upon line; here a little, and there a little." As the light begins to gleam through an opening here and there jot down brief notes and possible applications. Other statements may come to mind occasionally, from other places in the Bible, so you will make comparisons and possibly put down some references, to enforce a particular point of interest or importance. Another Scripture may help to illustrate or unravel the truth at hand. As a rule, it is best to stick to the passage and preach the other one some other time.

Having worked your way through that passage in the Authorized Version, which is good policy because you will use it in the pulpit (if you wish to cultivate the practice of bringing Bibles to the worship service on the part of your people), you will then turn to other versions and translations. Doubtless some phrases or statements did not yield much fruit from the first gathering. It may be that things discovered toward the end of the passage will throw some new light on earlier statements, as you go back for the second reading in another version. Also, different renderings and root meanings of certain words; or a more accurate selection of words and tense derived from other sources; or a firsthand study of the Hebrew or Greek; all will have a tendency to open up new avenues of thought and bring to the surface truths hitherto unseen. "The entrance of thy words giveth light; it giveth understanding unto the simple" (Psalms 119:130) is very true in the matter of sermon preparation. Continued study of the text itself will constantly yield more light upon all matters of divine revelation.

Eventually you will process the chapter with a view to analysis particularly. By this time you are familiar with the content, and are ready to formulate a topic in keeping with the theme of the passage. The logical divisions will be noted and arranged with appropriate headings. Sometimes this all seems to fall together almost automatically, but there are times when it takes extended and arduous thinking to get your material systematically arranged. All of this may result in new findings in the matter of interpretation, in a doctrinal and practical unfolding of the truth. It may be that the analysis will remain incomplete until you have done practically all the research in realms apart from the Bible itself. It is best to get the analysis first however.

Having exhausted all other sources of information you are ready for the commentaries and expositions of the scholars. How it delights the heart, and how glad you are that you exhausted your own thinking first, when you discover that the Spirit of God has unveiled to you a great deal of that which you find in the writings of others! Nevertheless, there will always be matters which were

more or less enigmatical to you, or which you have overlooked, that have been made clear to others. We all have a tendency to study from that viewpoint which especially appeals to us (our "bent") or as someone has said, "our own peculiar style of awkwardness." For that reason we all make original discoveries and profit by the discoveries of others. When all of these rays of light, which have been seen by the eye of a God-given emphasis, are put into the spectrum of divine illumination, we shall have a panorama of the entire territory.

Then there must follow the deletion and elimination of all material which is extraneous to, or out of line with, the theme for this occasion, even though it be rich and desirable. It will keep, and will be of inestimable value at another time, in connection with another theme, for another occasion. It should be filed away for future reference. Many a good sermon will be salted away for future use, as a result of this research, and will thereby become a most valuable by-product of the original, later becoming its own original.

During this process it is very likely that some illustrations will have come to mind, either Biblical or otherwise, or have been found in the writings of others. Certain matters which seem to require simplifying, by use of illustration, will send you in search of an everyday occurrence, or a poem, or perhaps a verse of a hymn.

There are dangers to be avoided. There is a tendency, especially in the early days of pulpit ministry, to want to preach everything at once. We become enamored with these new revelations (rightly so) and want to pass on all of them immediately, that others may share in the blessing. You can defeat your purpose by giving too much at once. There is such a thing as spiritual dyspepsia. There have been times that I have failed to enjoy a good meal simply because the host overdid it. There was just too much good, rich food on the table at one time. A minister can make the same mistake. Too much new, rich truth at one time can create bewilderment. It is better to confine yourself at the beginning to that which will unfold the particular truth which you feel needs the emphasis. If you are uncertain about something, leave it severely alone. It is better to ignore it than to hash it up and be embarrassed later, when you find how badly you have blundered.

Beware of too much illustration. That is one of the greatest weaknesses of all present-day preaching, and needs to be carefully avoided in the realm of expository preaching. The very nature of the expository method precludes the abundant use of illustrations or quotations. You have your material before you, and only where explanations are difficult do you need illustrations. Use them sparingly, and sometimes not at all. If that truth has gripped your own heart, you will be able to impart it so that it will do the same for the people. In biographical or narrative exposition there is little need for illustrative material. Doctrinal and devotional sermons will require more in the nature of illustration.

C. PRESENTATION

We come now to the matter of the outline. It is of far greater importance than some preachers think it is. Of course a man with a very analytical mind might think he had a sermon when he had nothing but an outline, but more often it is the other way. A man may have a lot of good material and not have it properly organized. Consequently, his presentation is poor. Truth systematically presented will always be far more effective than truth heterogeneously presented.

First of all, remember that the outline must always be deduced from the passage in hand, never the converse. Never arrange an outline and then endeavor to make the passage fit the outline. The outline is not an objective in itself, but is just an aid to the objective, which is to present the teaching of the passage in relation to the subject. It is better to have a poor outline which is strictly in line with the text, than to have an artistic outline which necessitates a distortion of the text or a disproportion of truth. An outline is not just a survey. Sometimes a man will go through a passage and jot down some ideas, thinking that he then has an outline. All he has is some suggestive material, which should then be outlined and arranged in an orderly fashion for presentation.

There are a few principles which will assist in the matter of outlining or analysis. First of all, decide on a topic. You may change the wording of it more than once before you have just what you want, but you should at least have the substance of your topic before arranging your outline. The topic, which of course incorporates your theme, must come first. Even though you are not entirely satisfied with the wording, put down something that will summarize the main line of truth which you are going to develop. The selection of the topic will be determined by the central theme of the entire passage. You need to be careful not to select a topic which includes only a portion of the passage, or a part of your message. It must be completely inclusive, and the shorter the better. For instance, if you should be treating the familiar narrative in Luke 15, known as the story of the prodigal son, and emphasizing the need for repentance, your topic might be "About Turn." If you took for a topic the words, "He Came to Himself," it would be only partially covering the story. The former includes the latter and involves all the rest. When you have your topic, at least in substance, you will work out your divisions. The passage will always have a natural division, which will depend, to a large extent, upon the theme or particular emphasis which you have in mind at that time. The same chapter might be treated at different times, once as a biographical and later on as a doctrinal sermon. In each case the topics and the divisions would be quite different. Sometimes you will have possibly eight or ten verses in one division, and only one or two verses in another, depending upon the importance of the content or the continuity of thought therein.

There can be no hard and fast rule advanced which would apply to all sermons in connection with the number of divisions or subdivisions. I believe it is generally conceded that main divisions should be from two to five. If you go beyond five, there is a danger of becoming tedious or wearisome, and there is probably a lack of unity. Solomon said, "A threefold cord is not quickly broken." Through personal experience and the study of written sermons I have concluded that the ideal arrangement for a sermon outline is one with three major divisions and two subdivisions under each main division. There will always be exceptions to that, but, for the most part, we believe that arrangement will be most beneficial to both preacher and hearer. Each main division will be a further unfolding of the main theme, as stated in the topic, and each subdivision will be a further unfolding of the truth stated in the heading of that particular division.

Continuity is the primary advantage of the outline, so be careful to make every point line up with your subject, which is set forth in your topic. This cannot be emphasized too much, because the whole value of your outline depends upon it. Unless every part of your outline will dovetail together with every other part, and mesh like the gears in the transmission of a car, there will be confusion, a lack of progress, and the probability of a crash.

Originality is also most desirable and highly beneficial. Compose your own outline, do not borrow it. You may be able to find a much nicer looking outline in the Pulpit Commentary or a volume of sermons, but your own will be much more effective, simply because it is your own composition, and you know that it will work. There are several reasons for that. First of all, having created it you have a reason for every part of it; it has a vital connection with the text. Every heading is meaningful because it is the product of the passage itself. There is such a definite and vital connection between the heading and the text that a single glance is sufficient to refresh your mind concerning a whole segment of divine truth. It can readily be seen by this that, in order to originate a good outline, you must necessarily be thoroughly familiar with the passage in hand, and that requires thorough study and research. It works to advantage both ways. A good outline will keep the preacher from wandering and also enable the listeners to retain the message a great deal longer. In this connection it should be stated that alliteration can be most helpful. Words beginning with the same letter or having a similar sound, whether there be contrasts or comparisons expressed, will flow smoothly and have a tendency to fasten the spoken facts in the minds of the listeners. Of course this can be carried to extremes. Once someone related to me an outline on the prodigal son; it went about like this, as I recall: THE PRODIGAL SON 1.His madness a. He wanted his tin b. He Surrendered to sin c. He gave up his kin 2.His badness a. He went to the dogs b. He ate with the hogs c. He hocked all his togs 3.His gladness a. He was given the seal b. He ate up the veal c. He danced a reel

Some might even dare to preach on a thing like that, but the man who has the audacity to do so should be asked to surrender his credentials. The outline is to the sermon what the skeleton is to the body, so let us ever keep in mind that the pulpit is not a museum but an art gallery. The outline must be clothed with the message. To remember an outline is of little value, but to recollect a message by virtue of a well-planned outline is of inestimable and eternal value.

Having formulated an outline in keeping with your topic, and having then arranged your material under the various headings, consideration should be given to the manner in which you will present it.

First, your introduction. It should be well thought out and definitely planned, but brief. A wearisome introduction can ruin an otherwise good message. The connection with the context should be made clear, sometimes including what is to come perhaps in a later message, as well as what has gone before, in order to give the true setting. Every "therefore" and "wherefore" involves at least a word of explanation concerning what has been said or written previously. Dr. B. H. Carroll has textual preaching in mind, but his advice is excellent in the expositional realm also, when he says:

Whenever you take a text there is always a better sermon in it, according to its true meaning, than any sermon you can preach away from it. Every preacher is under obligation when he selects a text to give its primary meaning and then its contextual meaning. Then he may deduce from the principles involved a new line of thought. But his new theme must be a logical development from the primary and contextual meaning. He should never take a text and preach a sermon without telling what it means primarily and in its context. The introduction, showing the contextual connection, should be particularly brief in consecutive exposition, where the series is being developed with a continuity of thought under a particular theme. Nevertheless, the situation, the locality, the circumstances or conditions prevailing at the time; all of these should be pointed out

clearly, if the passage requires it, before launching into the main discussion. Even in your introduction it is well to direct the thinking of your congregation toward the main idea that you intend to put across, so that thought will be predominant in their minds throughout the entire discourse. With the core of the main theme implanted in the minds of the people, in its true connection, you are ready to proceed with the discussion. Blending it all together as one complete unit you will move smoothly and organically from one division to another, as from score to score in a piece of music, building up to a grand finale and climax. Preach what you know and what inspires your own heart, and leave the rest. Give prominence to that which is vital, and do not become bogged down with needless details; there is real danger of becoming snagged on some matter of lesser importance, thus wasting precious time that should be utilized in presenting corporate nothing which has no direct bearing upon your main theme.

Never avoid those matters which may seem to be objectionable to some, or which present difficulties, but preach what is there without fear or favor. It is the Word of God and needs no apology. Preach "the truth, the whole truth, and nothing but the truth" as it is set forth in your text. Carry your listeners along with you, passing quickly from one level to another, ever upward, until you have them waiting with bated breath for the final climax.

Then bring the message to a definite conclusion. That is just as important, perhaps even more so, than the introduction. Have a properly planned stopping place. Know just how, when, and where you are going to stop, and then-STOP! There may be no Biblical basis for it but, "Blessed is that preacher that knoweth when he is through, and then stops" is an excellent homiletical beatitude. So many otherwise good messages have been ruined because the preacher either did not know when stop, or ignored the stop sign. A professor gave his students three good principles by which to govern their delivery: 1. Stand up. 2. Speak up. 3. Shut up. Be sure to plan your conclusion and stick to it. When you get so enthusiastic that you feel you cannot stop, remember that the people may be feeling that they cannot sit. The whole value of your message could be ruined by prolonging your conclusion. No one has ever been offended, no one has ever become dilatory about church attendance, no one has ever become inattentive, because the sermon was too short. We are not arguing for sermonettes (they produce only Christianettes), and we are convinced that at times the expositor can afford to have a longer message than usual, but be most careful not to impose on the most patient and appreciative people in the world-your congregation.

Then, too, be sure that your conclusion really concludes the message, don't just dribble off. Bring the message to an end in such a manner that the people feel that nothing more needs to be said. This is it, now all that remains to be done is to put into practice what has been taught. In connection with your conclusion, is your final application. This, too, should be well planned and should blend into your conclusion. In one sense it is a part of or perhaps becomes your conclusion. While there will be applications all through the message, there is one final application of the primary truth which is set forth in your topic. It is not sufficient merely to show what God desires or requires of those who would receive His approval, or even how He makes these things to become operative; but we must show how these things apply to each individual life in a practical outworking in daily experience. People must be made to feel that this particular matter is of supreme importance at the moment, and that God is expecting everyone to act upon it here and now, fully yielding to His claims and expectations in this matter. The application must be personal, it must be practical, it must be pertinent.

I recall hearing a very good sermon on the threefold temptation of Jesus, some years ago. It was well prepared and ably delivered. The conclusion was excellent, showing that the end never justifies the means. To illustrate, the preacher cited an instance in South America, which was well chosen and very appropriate. Since I happened to be familiar with the conditions existing in that church I could see how well that message fitted the local situation. The preacher had very adroitly brought the truth to bear upon the need and I anticipated his application. He had them “on ice” and there could be no escaping the truth and the necessity of their yielding to it. He had done the job so efficiently that no one could reasonably take offense, no matter how personal the application. My appreciation of his discernment (he had not been there long) and his courage was continually mounting. However, to my surprise and disappointment, he left them stranded in South America. Doubtless the people felt that the principle worked fine in the southern atmosphere and should be adhered to down there, but they were definitely not made to feel that they were flagrantly defying that same principle in their own lives and in their church. They should have been made to feel that the principle demanded immediate conformity on their part, and they could not expect the blessing of God upon their church until they did something about it. He had a conclusion without an application, which is a tragedy. “Whatsoever he saith unto you”-conclusion; “do it”-application.

There are many things which need to be simplified and clarified and this can be done only by use of an illustration. By use of commonplace things spiritual matters difficult to understand will be made understandable and capable of apprehension. Jesus often took the common things of everyday life to illustrate and thus simplify the deep things which so often mystified his listeners. The door, the vine, the branch, the salt, the light, the bread, the water, and many more. Family relationships, agriculture, mechanics, natural science, botany, astronomy, sociology, and various other arts and sciences all contribute splendid illustrative material to give mental pictures of truths that are designed to activate the heart and life. It is well to remember that primarily we are not teaching facts but people. The real test of good preaching is whether or not the people learned anything from the message.

It has already been stated that illustrations should be used sparingly. Present-day preaching is lopsided due to the fact that there is in it such a preponderance of illustrative material. Most modern sermons are from eighty to ninety per cent illustration. Some of them are nothing more than a topic and a collection of illustrations. They do not edify, and have no lasting value.

Expository preaching will require fewer illustrations than others. In some cases you will not use any. That may sound farfetched, but I have seen the most rapt attention at times when there are nothing but pure exposition. It is doubtful if more than twenty-five or thirty per cent of the time should ever be given to illustrations, and usually less than that. Of course that means very thorough preparation and careful description on the part of the preacher.

Above all else there should be the strict avoidance of wearisome details. We have listened to some illustrations that were so long and drawn out that we anticipated both the story and the point before the preacher was half through. That is boring. We could not help but feel (whether justly or not) that all this needless detail was just padding to substitute for a lack of real preparation. Condense as much as possible, and hasten on just as quickly as you can to the truth which you are seeking to present. It is true that illustrations are windows which let the light in, but do not make a religious greenhouse out of the pulpit. It then becomes fragile and lacks solidarity.

Hothouse plants cannot stand the weather on the outside. Our people need to be “rooted and grounded in love” and in the truth of God, that they shall be “no more children, tossed to and fro, and carried about with every wind of doctrine,” and perverted by “the wiles of the devil.” They need to “grow up into him in all things, which is the head, even Christ” (Ephesians 4:14-15). Stories, no matter how fitting or how well told, will never bring that to pass. Be sure that the stories really illustrate. We have heard most interesting and inspiring incidents related which had no bearing upon the subject matter at all, and did not have any connection with the truth just stated. The preacher had just come across it, or it was fresh in his mind, and he used it. No matter how inspiring or thought-provoking it may be, if the account is irrelevant, it is useless. The same is also true of poetry. As a rule it is not best to start a message with an illustration, particularly an exposition, but there are times when this can be done quite effectively. The converse is true concerning the conclusion. One of the very best ways to conclude a message is with a fitting and gripping illustration.

There is also the matter of recollection. Sometimes it is difficult to bring to mind the right thing at the right time. Though you have not forgotten it you may not be able to recollect it at the precise moment that it is needed. The use of notes, for this purpose, is something else which needs careful consideration, because it can greatly enhance or detract from the value of the message. There is great need for a proper balance here. We know of a man who can give the entire Scripture passage from memory, and then proceed to deliver a well-planned and powerful message without the sign of a note before him. I wish that it were possible for me to do so, but my mind is not so constructed. We know of another man, one of the nation’s most prominent preachers, who takes his sermon almost verbatim into the pulpit with him. However, unless you happened to be sitting in the choir (or were as curious as I am) you would not be likely to know it. His use of notes is so dexterous as to be of no disadvantage to him, nor is it obnoxious to his congregation.

These two men are not representative, they are exceptions. Most men who preach without any notes at all will have a tendency to wander, or to get the cart before the horse. It is difficult for the average man to carry a continuous analytical discourse through a period of thirty minutes or more without notes, unless it happens to be one which he has used often enough to develop thorough familiarity with the message. Likewise, if a man has a manuscript before him he will almost certainly become married to his notes, and lose the attention of his people. There is nothing more provoking than a prolonged pause, while the preacher juts out his chin and gazes through his bifocals, trying to find his place.

There should at least be a skeleton outline, with a few phrases here and there, a pungent statement, an epigram, a quotation, or a note to recall an illustration. The writer has found that one side of half a regular size letterhead is quite sufficient, as a rule. Occasionally there is need for a few extra words on the back. Poems can be on a separate piece of paper, if you do not quote from memory. If you memorize, all you need is the title. The ideal arrangement is to have a full length manuscript in the file to be consulted beforehand, and a condensed skeleton to take into the pulpit. Even then we should not be bound to those things that we have, brief or otherwise, but leave our minds open for fresh thoughts which will come from God, sometimes on the spur of the moment, and most frequently when we have made thorough and careful preparation.

Much care should be exercised in the use of notes, however brief, so that people will not be conscious of their use. Not that there is any lack of virtue in the use of notes, but an awareness of it is distracting. I was greatly encouraged one time, after having conducted services in a neighboring church for a week. A competent attorney, himself a public speaker and Bible teacher of ability, said, "One thing I appreciated about your preaching was the fact that you do not use any notes." He was amazed when I told him that I had used notes for all but two of the sermons, and said, "Well, I watched carefully, but I could not detect it."

It is not accidental. It is the result of much careful endeavor to develop a technique that will in no way distract or detract from the concentration of the people upon the truth of God which is being presented. In other words we must avoid bringing the workshop into the pulpit.

Finally we might consider the use of the proposition. You will wonder why that should be left to the last, because it obviously belongs at the first of this discussion, in the order of things. There is a great deal of difference of opinion on the use of the proposition. Some feel that it is indispensable, that a sermon is crippled without it. Others see no need for it. Not too much has been said on the matter by the specialists. Doubtless many have been using the proposition without particular consideration of it as such, or of its significance. Dr. Whitesell has this to say about it: The proposition is the gist of the sermon, the sermon condensed into one sentence, the spinal column running through the message. It is the thing you wish to prove, and becomes the core of the whole message. It is the thing the lawyer states when he begins his plea before a jury; it is the thing the legislator states when he begins to plead for the passage of a favorite measure. It should be stated as an affirmation, or as a question, in one sentence. . . . If a preacher has a good proposition and keeps to it, his message will have unity, progress, clarity, weight, and punch; but if he lacks a proposition, he will flounder and get nowhere. Dr. Charles W. Koller says that the difference between the subject and the proposition is this: the subject is what you are going to talk about, the proposition is what you are going to say about it. The proposition is the sermon in a nutshell.

What the "lead" is to the journalist the proposition is to the preacher. Good journalism calls for a pithy, catchy, condensed headline, followed by a concise summary of the whole story, and then the detailed account. The headline is to create sufficient curiosity to catch the reader's attention; the "lead" is to develop enough interest in the story to make the reader want to know all of the facts in the case. So it is with the proposition. It whets the appetite of the hearers, so that they will want to follow on to discover how these things can be deduced, how they can be substantiated, and what is the significance of the ultimate conclusion. The proposition will usually come immediately after the topic, but it may follow the introduction, depending upon the content or length of the introduction. In one sense it should be incorporated in the introduction.

It may seem that there is a host of constituent elements in a sermon; but most preachers have these various parts to their sermons, whether or not they have given it special consideration, or diagnosed and pigeonholed each part. There must be a blending of these elements into a smoothly flowing stream of spiritual truth that will charm the audience into humble and sincere obedience to the divine purpose.

06 - The Outgrowth of Exposition

Chapter 6 THE OUTGROWTH OF EXPOSITION A. PRACTICAL CLINIC

I HAVE MADE arrangements to visit the expositor's study without his knowledge. I feel that we may be able to learn more of how actually to go about the preparation of an expository sermon that way than in any other. The expositor tries to stay away from his books on Monday, so we shall slip into the study on Tuesday morning and be there when he comes in. We can just keep out of sight and peep over his shoulder when he goes to work. He is at present engaged in a series of messages on the Gospel of Matthew. He is not sticking to any particular theme, but taking each chapter separately as he comes to it. The first two chapters have already been covered so he will be working on the third chapter for the next Lord's Day. He has already read it though and feels impressed to treat it from a biographical standpoint. Something of the greatness of this man known as John has gripped his own heart, and he feels that his people will be inspired and edified by a pictorial exposition of this outstanding character. Three topics come to his mind in quick order so he jots them down. "John the Baptist," "A New Testament Prophet," "The Forerunner." Now we follow the expositor as he goes through the chapter, studiously, verse by verse, putting down such thoughts as come to his mind as he goes along.

1. "In those days came John the Baptist, preaching in the wilderness of Judea."

Humility■nothing pretentious about his pulpit. No publicity or notoriety.

2. "And saying, Repent ye: for the kingdom of heaven is at hand." An unpopular message but greatly needed. Not enough of it today. Same message as Jesus preached. Both suffered for it.

3. "For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight."

Divine appointment■predicted by Isaiah. Real authority. (Check Malachi.)

4. "And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey."

Humility again■unpretentious garb and meager fare. Contrast to Pharisees and religious leaders who were capitalizing and living luxuriously.

5. "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan."

Strangely enough they flocked to hear him. Sincerity and a real message always attract. If we are faithful, God will see that we get a hearing.

6. "And were baptized of him in Jordan, confessing their sins."

Real results follow. Confessing■not denying or excusing their sins.

7. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?"

Scorching denunciation. Vituperative preaching of the first order.

8. "Bring forth therefore fruits meet for repentance." No false professions for him. Outward evidence of heart repentance is vital.

9. "And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham."

Human ancestry and relationships have no significance in the spiritual realm. Experience with God is a matter of heart.

10. "And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire." Warning. Axe, trees, fire, etc., ■?

11. "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire."

12. "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." Just two destinations.

13. "Than cometh Jesus from Galilee to Jordan unto John, to be baptized of him." Unexpected procedure.

14. "But John forbad him. Saying, I have need to be baptized of thee, and comest thou to me?"

More humility. John's reticence understandable. Jesus had no sin of which to repent.

15. "And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him." _____?

16. "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God, descending like a dove, and lighting upon him." The approval of the Spirit upon the Son, John, and the ordinance.

17. "And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."

Approval of the Father. Trinity revealed. Deity of Jesus established.

Now the expositor goes back to start his analysis. He considers the three topics and decides to use "The Forerunner," It is more unique than the others and may have a tendency to arouse curiosity. Now then, what has he discovered about the forerunner? What shall be said about him? What sort of man is he? Ah, his person. What seem to be some of his chief characteristics? He is a man of courage. This is seen in the fact that he disregarded conventionalities (Matthew 3:1, Matthew 1:1). He defied and condemned false religion (Matthew 3:7-10). He defied all human authority in his demand for genuine repentance. Courage is an outstanding virtue of the forerunner. He is also a humble man. His pulpit (Matthew 1:1). Just a voice, not the head (Matthew 3:2). His attire and fare (Matthew 3:4). Self-deprecation (Matthew 3:11). Reticence concerning the

administering of the ordinance (Matthew 3:13-14). Humility is another very outstanding virtue of the forerunner. It was these two characteristics which Jesus pointed out in His commendation of the forerunner (Matthew 11).

Since he was a divinely appointed prophet of God we must consider his preaching. That was his main business. First of all the content of his message. "Repent ye,," Just one consuming, burning passion to provoke genuine, evident repentance as the prerequisite for baptism. Then, the character of his preaching. (1) it is a message with a biblical foundation and authority. John postulated his utterances upon the predictions of the prophet Isaiah (Matthew 3:3). (2) His preaching was pointed, pungent, and personal, and it got the desired results, though it also caused offense (Matthew 3:6). The forerunner (as the name implies) had one main objective and purpose the introduction and exaltation of Another, greater than he in every respect. He was constantly magnifying the Christ and minimizing himself. He points out that his is a divinely appointed office (Matthew 3:3), and has the approval of Christ Himself (Matthew 3:13). At the same time John was always exemplifying Christ. The forerunner was even mistaken for the Christ (John 1:20). He compares most favorably with Jesus in his message, his firmness, his humility, and his utter unselfishness. The expositor debates the advisability of using a proposition. After some considerable thought he devises one, which he may or may not use. It was because of his intense devotion, his indomitable spirit, his unswerving loyalty, and his similitude to the Son of God that Jesus was constrained to pronounce John the Baptist the most exemplary man of the hour.

Now the expositor turns to other books in his library. Versions and translations yield a helpful sidelight here and there. Volumes of Greek word studies are also helpful. It was noticed that some verses in the chapter did not yield any choice thoughts for preaching. Verses ten and fifteen are still not at all clear in his mind, even after consulting other translations. As the expositor makes thorough research in the commentaries and expositions of the scholars, he finds that there is evidently a question in the minds of the interpreters as to the exact meaning of those statements, and quite a variation of opinion among the scholars. Some new light has come, but he wisely concludes to pass over those matters in this biographical sermon. There will be another time for that, when he has had time to let it sink in and has gleaned more knowledge and a better understanding of that portion of truth. Verses eleven and twelve also present difficulties and involve some rather intricate exegesis, so he decides to omit those also, with perhaps brief reference to the fact that the Holy Spirit is the agent of regeneration. Some other time he will preach a sermon on repentance or regeneration and go into that in detail. This is a biographical sermon, he has plenty of material, and he is particularly concerned with the forerunner himself.

After considering the passage in Mark 6, he decides not to introduce that either. It will serve better as a separate treatment of contrasted personalities at another time. However, the passage in Matthew 11 seems fitting for inclusion this time.

Now the expositor must arrange his material analytically and in a condensed manner for use in the pulpit, so he ends up with this: THE FORERUNNER (Introduction and proposition) 1.His person a. Humility

Matthew 3:1. Pulpit. Matthew 3:3. Voice, not head. Matthew 3:4. Garb and diet. Matthew 3:11. self-deprecation and exaltation of Jesus. Matthew 3:13-14. Reticence re baptism. b. Courage Defied religionists and ecclesiastical authority. Denounced sin and demanded renunciation.

2.His preaching a. Content Repentance. Not just a doctrine, but a demand.

Fruits must be seen as evidence of reality of it. It must have a practical reaction. b. Character Source-the Old Testament Scriptures. Result- Confession and baptism (Matthew 3:5-6).

3.His purpose a. Magnifying Christ Office predicted-Matthew 3:3. Malachi 3. Office approved-Matthew 3:13 b. Exemplifying Christ Mistaken for the Messiah. John 1:20. Compares favorably with Jesus in message, firmness, humility, Unselfishness, devotion. Matthew 11. (Illustration) From what point will the expositor make his application? Certainly we are not overburdened with humility today, so that needs to be emphasized. We are living in trying times which test the souls of men. We need to be courageous in the conflict with sin. That suggests a great challenge. The world is floundering in the quagmire of human reasoning and homophilosophy, so we need a Biblical foundation for our faith and testimony. That would not be inappropriate. Any one of these would be well fitted for a final conclusion and application. However, there is one thing that particularly appeals to the expositor at this time and seems to more or less incorporate the others. That is the similitude of the forerunner to Jesus Himself. We are His followers; we should be like Him; the world expects us to be like Him; yet how unlike Him we are. John was so like Him as to be mistaken for him. Yes, that will be the final application.

We have been peering over the expositor's shoulder all week. This is a Saturday morning, and he has just condensed his notes for pulpit use. Now he turns to his files for a good closing illustration concerning this Christlikeness. He recalls a clipping which tells of a white trader going to a village in Africa in search of ivory. This layman was a genuine Christian and, finding that the people had an understanding of the English language, he began to tell them about a Man who could help them in their need. Without mentioning a name he began to describe Jesus to them. Soon their faces lighted up and one of them said, "I know whom you are talking about-our missionary."

Tears well up in the eyes of the expositor and he drops to his knees. It is time for us to leave the expositor alone-with his God.

It is time for us to get to our own desks; hungry hearts are waiting to be fed, and we must not, we dare not, disappoint them on Sunday morning.

* * * * *

Notice that all the various parts of the sermon are included in the brief analysis. The expositor will state his topic, go right on with his few words of introduction, tying it to the previous chapter and message, and pointing out the necessity of the place of the forerunner at this point, and then set forth his proposition. From that he will go straight to his first main heading, to show what kind of man the forerunner was, and thence right through the main body of discussion to the conclusion. The conclusion and application will be merged into one in this case.

B. ANALYTICAL EXHIBIT

Probably the best way to try to portray to the reader, in a practical and understandable manner, the principles previously stated is to offer some specimens of skeleton outlines and expository analysis. These are not chosen because of their literary excellence, or because they are superior in this realm, but rather because of their simplicity and adaptability. Nevertheless, they are representative and exemplary, each one according to its use and purpose. They are practical in

that they have been tried and tested and have been used with satisfactory results. Where not otherwise indicated they are my own product, devised over a period of years. We shall consider first of all single expositions of Scripture portions. A two-point exposition. Scripture: Genesis 35:1-15.

"UNDER THE OAK"

1. The oak of compromise (Genesis 35:4.)
2. The oak of consecration (Genesis 35:8.)

Two trees seem to figure prominently in this passage. The first seven verses set forth a picture of compromise. The preceding chapter relates the vile and disastrous results of this compromise. Then comes the call back to Bethel and the decision to go. Bethel was where Jacob had left God. God never leaves us, He just declines to go when we leave, so we must go back to the point where we left Him. The symbols of carnality and backsliding are buried in a conspicuous place, where they could be easily recovered, in case they did not go through with it. "Make no provision for the flesh." The last eight verses speak of consecration. They return to Bethel. It is well to commemorate and mark clearly the resting place of a godly and devout person, such as Deborah. No subheadings are suggested, but anywhere from two to five under each main heading would be appropriate if so desired. A three-point exposition. Scripture: John 21:1-25.

LEADERSHIP 1. Human leadership (John 21:1-5) a. The frailty of it b. The fruitlessness of it 2. Divine leadership (John 21:6-11) a. Demands obedience b. Procures abundance 3. Spirit-filled leadership (John 21:12-25) a. Humble b. Sacrificial This one from the pen of Dr. Griffith Thomas is very clear. Scripture: Psalms 16:1-11 THE LIFE OF THE BELIEVER 1. Its commencement (Psalms 16:1-4) 2. Its course (Psalms 16:5-8) 3. Its culmination (vv. 9-11) A four-point exposition. Scripture: Ezekiel 2:1-10 - Ezekiel 3:1-5 and Ezekiel 24:15-27 (Biographical). THE CHARACTERISTICS OF A CHRISTIAN 1. Filled with the Spirit of God a. All activities useless without this fullness b. All success may be attributed to this fullness 2. Filled with a knowledge of His will a. Direct from God b. Indirectly through the Word of God 3. Filled with holy boldness a. To meet rebellion against himself b. To meet rebellion against God 4. Filled with a spirit of understanding a. To meet the people in their need b. To make the sacrifice of loyalty The last point in the message is based on the passage in chapter 24. It also serves as a conclusion from which the final application is made. There is not a clean-cut division of the verses as in other cases, so we have made no effort to specify.

Here is another similar example. Scripture: 1 Chronicles 21:1-30 (Cf. 2 Samuel 24) THE PRIDE OF LIFE 1. The transgression of pride (1 Chronicles 21:1-7) a. Inflated by success b. Impervious to counsel 2. The confession of pride (1 Chronicles 21:8-13) a. The sincerity of his confession b. the wisdom of his confession 3. The retribution of pride (1 Chronicles 21:14-17) a. Inevitable b. Indispensable 4. The abolition of pride (1 Chronicles 21:18-27) a. Worship b. Sacrifice

Dr. J. O. Williams, who is excellent in analysis, has a message on one of the Psalms which is suggestive. Scripture: Psalms 111:1-10 PRAISE FOR THE WORKS OF GOD 1. God's works are great (v. 2.) 2. God's works are glorious (v. 3.) 3. God's works are genuine (v. 7.) 4. God's works are gracious (v. 9.) A five-point exposition. (This arrangement is adapted from a sermon by Dr. Vance Havner entitled "Where Are You at Calvary?") Scripture: Matthew 27:35-56 WERE YOU THERE?

1. The executioners 2. The head-waggers 3. The religionists

4. The people 5. The penitents A three-point exposition with a pivot verse. Verse 10 is the pivot verse: "Create in me a clean heart, O God; and renew a right spirit within me." The whole Psalm is developed around that statement. Scripture: Psalms 51:1-19 THE REVIVAL PRAYER 1. The burden of his prayer (Psalms 51:1-9) 2. The wisdom of his prayer (Psalms 51:11-12) 3. The purpose of his prayer (Psalms 51:13-19) A four-point exposition with a pivot verse. Verse 6 is the pivot verse, and the whole passage is developed around the question, "Shall Your brethren go to war, and shall ye sit here?" Scripture: Numbers 32:1-32 THE BURNING QUESTION 1. The occasion for it a. Lethargy b. Selfishness 2. The reason for it a. Discouragement b. Detriment 3. The Sacrifice involved in it a. No compromise b. No reservation 4. The challenge contained in it a. Inescapable b. Irresistible A whole book of the Bible as a single exposition. One may wish to cover, in a comprehensive manner, a whole book of the bible. This of course would have to be confined pretty largely to the shorter books, to be proficient. Take for example the Book of Jonah. It might be treated like this: A MAN ON THE RUN 1. Running away from God (Chap. 1) 2. Running to God (Chap. 2) 3. Running with God (Chap. 3) 4. Running ahead of God (Chap. 4) ■Origin unknown The Book of Philippians lends itself to a similar treatment.

1. Joy in captivity (Chap. 1) 2. Joy in humility (Chap. 2) 3. Joy in adversity (Chap. 3) 4. Joy in anxiety (Chap. 4) The author has preached a series of four expositions on Philippians, using this arrangement. It would be a lot of ground to cover in one message, but it could be done. The Book of Ruth would not be so difficult, being chiefly narrative rather than so much doctrine.

Finally we move into the realm of consecutive exposition. This is the crown jewel of expositional excellence. Sometimes the expositor will wish to treat a book of the Bible under a definite and specific theme, with a continuity of thought all the way through. Dr. Jones has such a treatment of I Corinthians. A PURIFIED CHURCH 1. The possession of the Church: the power of God (1 Corinthians 1:1-9).

2. The peril of the Church: A divided Christ (1 Corinthians 1:10-16).

3. The proclamation of the church: Christ, the power and wisdom of God (1 Corinthians 1:17-31■1 Corinthians 2:1-16).

4. The purpose of the Church: Building for fire (1 Corinthians 3:1-23).

5. The pleasure of the Church: Fools for Christ's sake (1 Corinthians 4:1-21).

6. The pollution of the Church: sores in the Christian body (1 Corinthians 5:1-13■1 Corinthians 6:1-20).

7. The peculiarity of the Church: Separation unto Christ (1 Corinthians 7:1-40■1 Corinthians 8:1-13).

8. The problems of the Church: The world, the flesh, and the devil (1 Corinthians 9:1-27■1 Corinthians 10:1-33■1 Corinthians 11:1-34■1 Corinthians 12:1-31).

9. The prerequisite of the Church: Unfailing love (1 Corinthians 13:1-13).

10. The privilege of the Church: Identification with Christ (1 Corinthians 14:1-40■1 Corinthians 15:1-58■1 Corinthians 16:1-24).

It is our opinion that this series was prepared with a view to using it at the morning hour in a two weeks' campaign. Some of the messages cover a great deal of territory, and would be a little difficult to handle in one session, notably 8 and 10. It might be better, if not crowded for time, to extend the series to twelve or more messages. This could easily be done, and right in line with the theme and order of analysis. The expositor might wish to give a series of messages, preaching consecutively through I Corinthians, but with no particular theme in mind, and following no definite line of thought. This would be in the same category as separate expositions except that it would be confined to the same book until complete. Dr. K. O. White has a series on I Corinthians like that. He has some good topics (particularly 10 and 15) though they are quite unrelated.

1. Christ■the power and wisdom of God 2. The only message 3. The Church's one foundation 4. Humiliation that leads to glory 5. The leaven of immorality 6. Dishonoring God in your body 7. The glory of a Christian home 8. My personal responsibility 9. That I might by all means save some 10. When temptation takes you 11. Understanding and appreciating the Lord's Supper 12. What is your spiritual gift?

13. The more excellent way 14. An uncertain sound 15. Death defied and defeated 16. The great door and the many adversaries

Another example of exposition of a book of the Bible under a theme, is that of I Peter, treating it in the light of human suffering. The thought of suffering is quite predominant in this epistle. THE SUFFERINGS OF THE SAINTS 1. Rejoicing in the face of suffering (1 Peter 1:1-9).

2. Holiness■the product of suffering (1 Peter 1:10-25).

3. Growth■the outcome of suffering (1 Peter 2:1-10).

4. Submission■the strength of suffering (1 Peter 2:11-25).

5. Subjection■the beauty of suffering (1 Peter 3:1-22).

6. Victory■the value of suffering (1 Peter 4:1-11).

7. Participation■the satisfaction of suffering (1 Peter 4:12-19).

8. Perfection■the end of suffering (1 Peter 5:1-11).

Each message is complete in itself, but is very definitely and closely linked to the theme, as well as to each of the other messages. The third message in the series is developed as follows, and is typical.

GROWTH■THE OUTCOME OF SUFFERING

1. Nourishment a. Sterilizing b. Appetizing 2. Construction a. Living stones b. A spiritual house

3. Exercise a. Our constitution requires it b. Our commission demands it

Again, it might be preferable to treat a whole book of the Bible consecutively, chapter by chapter, with a theme, but not with a continuity of thought. That is, each message would be a unit, but not

necessarily connected with the other messages in a progression of thought. Take the Book of Acts. THE NEW TESTAMENT CHURCH IN ACTION 1. The mobilization of the Church 2. The regimentation of the Church 3. The aggression of the Church 4. The crises of the Church 5. The power of the Church 6. The fellowship of the Church 7. The expansion of the Church 8. The triumphs of the Church 9. The universality of the Church 10. The development of the Church 11. The strength of the Church 12. the extension of the Church 13. The perseverance of the Church

Topics covering the first half of the book are sufficient for this purpose, but the whole book is covered in the same manner. It can be seen at once that, while there is progress, there is no particular connection of the messages the one to the other, but only to the theme. It will also be noticed that chapter 7 has been omitted in this series. It can be left out altogether in such a historical series of expositions. It can be treated separately at some other time, when the expositor feels the need of pressing home the impotency of the Church. Or it might be included in the series, with topics something like these: "The heritage of the Church" or "The indictment of the Church." The author deemed it wise to omit it.

Dr. J. C. Macaulay has a splendid series of expositions on the Book of Acts, with no general theme but consecutive treatment. He does divide the book into four parts.

Part 1■Pentecost . . . and after Part 2■The expansion begins Part 3■Into all the world Part 4■The march on Rome The first section covers the first seven chapters, but the author does not take a whole chapter at a time. His topics in that division are as follows:

1. The unfinished work of Christ
2. Times and seasons
3. Pentecost■phenomena and essence
4. The manifesto of a new age
5. The spiritual and social order of Pentecost
6. Pentecost in demonstration
7. Peter explains
8. A tilt with the hierarchy
9. The ghost of Achan
10. Apostolic certainties
11. Growing pains
12. Faithful unto death

While there is a relation of thought to the heading of the division, the messages are not linked together. Dr. Macaulay is a master of analysis, and holds almost exclusively to the threefold division. The following samples are superb:

Scripture: Acts 5:1-21 THE GHOST OF ACHAN 1. The sin that threatened the Church 2. The severity that saved the Church 3. The sanctity that glorified the Church Scripture: Acts 11:19-30; Acts 12:25 AS FAR AS ANTIOCH 1. The origin of a Gentile church 2. The ordering of a Gentile church 3. The offering of a Gentile church Scripture: Acts 16:11-34 THE ASSAULT ON EUROPE 1. A beachhead secured 2. A counterattack instigated 3. An offensive launched Scripture: Acts 22:17-22 PAUL RECALLS AN ARGUMENT 1. How Paul perceived the will of God 2. How Paul protested the will of God 3. How Paul pursued the will of god

Another example of consecutive exposition with a theme, but no continuity of thought revealed in the various topics, is on the Gospel of Mark. The theme for the series is: THE SERVANT OF ALL 1. The Servant appears (Mark 1:1-20) 2. The Servant at work (Mark 1:21-45) 3. The Servant in conflict (Mark 2:1-27) 4. The Servant has opposition (Mark 3:1-35) 5. The Servant instructs (Mark 4:1-34) 6. The Servant is master (Mark 4:35-40■Mark 5:1-43) 7. The Servant meets unbelief (Mark 6:1-56) 8. The Servant extends mercy (Mark 7:1-37) 9. The Servant treats blindness (Mark 8:1-26) 10. The Servant seeks confession (Mark 8:27-38■Mark 9:1-13) The topics for the other half of the book follow the theme, but there is no particular relation of one to the other. Each

exposition is arranged similar to number six.

Scripture: Mark 4:35-41 ■ Mark 5:1-43 THE SERVANT IS MASTER 1. He is master in the natural realm (Mark 4:35-41) a. Tempest b. Terror 2. He is master in the spiritual realm (Mark 5:1-20) a. Slavery b. Emancipation 3. He is master in the physical realm (Mark 5:21-43) a. Disease b. Decease

Many more examples could be added to these, but there is the danger that multiplication might lead to confusion. All of the principles and objectives previously advocated are involved in these specimens, and can be seen in working order. These exhibitions of analysis should be sufficient to guide the one who elects to follow the expositional course in any manner which he desires to pursue.

It would be wise for one who is rather inexperienced and not yet proficient in the sermonic realm to select a book of the Bible which does not present too many difficulties, probably in the historical or narrative classification; and one which is not even mentioned in this volume. Then begin an original series, following one of the suggested methods of treatment. If not ready for that, pick out a chapter here and there and produce some separate expositions first; some of these separate expositions may eventually develop into a series, and finally a full coverage of some book of the Bible. Do not be discouraged. I feel that I have produced far more failures than sensations.

C. THE FINISHED PRODUCT The complete sermon is offered purely as an example, without consideration of the matter of personal interest. It is complete in itself, but could very easily be included in a series of biographical sermons on David, or in a series of historical expositions on I Samuel.

It will be noted that there are three subheadings under the second major division of the sermon. The second subheading could be incorporated in the first, but the subject matter seemed significant enough to be worthy of separate treatment.

While the message is directed toward the edification of believers, it will also be observed that there is an evangelistic note included, sufficient enough to enlighten the sinner, but not to detract from the main purpose, so far as the people of God are concerned.

Many sidelights and colloquial embellishments might be included in the oral delivery of the message, which one does not set down on paper. Scripture:

1 Samuel 30:1-24.

1. And it came to pass, when David and his men were come to Ziklag on the third day, that the Amalekites had invaded the south, and Ziklag, and smitten Ziklag, and burned it with fire;
2. And had taken the women captive, that were therein: they slew not any, either great or small, but carried them away, and went on their way.
3. So David and his men came to the city, and, behold, it was burned with fire; and their wives, and their sons, and their daughters, were taken captives.
4. Then David and the people that were with him lifted up their voice and wept, until they had no more power to weep.

5. And David's two wives were taken captives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite.
6. And David was greatly distressed; for the people spake of stoning him, because the soul of all the people was grieved, every man for his sons and for his daughters: but David encouraged himself in the Lord his God.
7. And David said to Abiathar the priest, Ahimelech's son, I pray thee, bring me hither the ephod. And Abiathar brought thither the ephod to David.
8. And David enquired at the Lord, saying, Shall I pursue after this troop? Shall I overtake them? And he answered him, Pursue: for thou shalt surely overtake them, and without fail recover all.
9. So David went, he and the six hundred men that were with him, and came to the brook Besor, where those that were left behind stayed.
10. But David pursued, he and four hundred men: for two hundred abode behind, which were so faint that they could not go over the brook Besor.
11. And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat; and they made him drink water.
12. And they gave him a piece of a cake of figs, and two clusters of raisins: and when he had eaten, his spirit came again to him: for he had eaten no bread, nor drunk any water, three days and three nights.
13. And David said unto him, to whom belongest thou? And whence art thou? And he said, I am a young man of Egypt, servant to an Amalekite; and my master left me, because three days ago I fell sick.
14. We made an invasion upon the south of the Cherethites, and upon the coast which belongeth to Judah, and upon the south of Caleb; and we burned Ziklag with fire.
15. And David said to him, Canst thou bring me down to this company? And he said, Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company.
16. And when he had brought him down, behold, they were spread abroad upon all the earth, eating and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah.
17. And David smote them from the twilight even unto the evening of the next day: and there escaped not a man of them, save four hundred young men, which rode upon camels, and fled.
18. And David recovered all that the Amalekites had carried away: and David rescued his two wives.
19. And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor anything that they had taken to them: David recovered all.

20. And David took all the flocks and the herds, which they drave before those other cattle, and said, This is David's spoil.

21. And David came to the two hundred men, which were so faint that they could not follow David, whom they had made also to abide at the brook Besor: and they went forth to meet David, and to meet the people that were with him: and when David came near to the people, he saluted them.

22. Then answered all the wicked men and men of Belial, of those that went with David, and said, Because they went not with us, we will not give them ought of the spoil that we have recovered, save to every man his wife and his children, that they may lead them away, and depart.

23. Then said David, Ye shall not do so, my brethren, with that which the Lord hath given us, who hath preserved us, and delivered the company that came against us into our hand.

24. For who will hearken unto you in this matter? But as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike.

QUALITY, NOT QUANTITY In these days, when the spirit of mass production has permeated even our religious life, it is well to remind ourselves that God is still for more concerned about the quality of the product than the amount produced. This passage of Scripture reveals most vividly the fact that David, known as the man after God's own heart, had that quality of character which is acceptable to God. However, in order to fully appreciate the experience related in this account it is necessary to have a panoramic view of the four preceding chapters. There we find David, his life in daily jeopardy, fleeing from the wrath of Saul, the king of Israel, whose heart was foolishly inflamed with jealous rage over David's military success and consequent popularity. On two different occasions David had opportunity to slay his pursuer and be free from his constant menace. On both occasions his better judgment and godly principle withheld his hand from slaying the king, saying, "Who can stretch forth his hand against the Lord's anointed, and be guiltless?" (1 Samuel 26:9). Certainly, Saul was not behaving as the Lord's anointed should, but David wisely left him in the hands of the Lord to do with him as He saw fit.

Following this second sparing of Saul's life David experienced a lapse of faith. Instead of looking directly to God for protection and deliverance, as he had been doing all along, he and his men affiliated themselves with the army of the Philistines, the belligerent enemies of God's people Israel. Soon after this the Philistines prepared to make war against Israel, and David, having aroused the suspicions of the Philistine leaders, was sent back with his men to Ziklag, where they had left their families and possessions. Thus David was providentially saved from being placed in the position of having to fight against his own countrymen. Upon their return to Ziklag, David and his followers were dismayed to find the town razed and the inhabitants either captured or destroyed.

QUALITY OVERCOMES

Quality overcomes under the most adverse circumstances. It is only in the face of the most severe trial and difficulty that it becomes manifest whether or not one has quality; that quality which overcomes anywhere and under all circumstances. That person who has come to depend upon accomplishments, attainments, and experiences of the past, will never stand the test when faced

with calamity and disaster. Our burdens frequently appear heavier than the burdens of others, our trials more intense, and our difficulties greater than anyone else has ever been called upon to face. At such times we should do well to give attention to this portion of Scripture and endeavor to visualize the situation as David and his followers found it, upon their return to Ziklag. I am confident that our problems will fade into insignificance in comparison.

Try to picture in your imagination something of the horrors of that experience. Suppose you were to go away from your home for a visit and then return only to find, without any warning or apprehension whatsoever, that the entire community was reduced to a heap of smoking ruins; your possessions stolen or demolished; and all your loved ones and friends slain or taken into captivity by the enemy, with the likelihood of enduring untold suffering. Could anything be more heartbreaking or discouraging? Do you think that you would overcome if you found yourself placed in such a situation? It was in just such a place of despair that this man after God's own heart found himself, and he justified his reputation. He did not throw up his hands in despair, as we are prone to do, but he revealed the sterling quality of character with which he was endowed, and which gave him the prominence that is rightfully his because he "encouraged himself in the Lord his God." Thus he overcame in the midst of his afflictions.

Quality overcomes under the fiercest opposition. First, there was opposition from Satan himself. While this is not specifically stated, we know it was so. When the sons of Belial are busy, you may be sure that their spiritual pater will be on hand to back them up. Then too, those of us who have made any attempt whatsoever to live for God have long since discovered that Satan never allows an opportunity like this to slip by without taking advantage of it. It is always at times when we are harassed and distressed that he makes his most vicious attacks. I can almost hear him as he whispers in David's ear (like an angel of light and a paragon of righteousness) how foolish he was to affiliate himself with the Philistines, instead of trusting God to protect him and keep him. Of course he fails to mention the fact that the idea of going to Philistia originated with Satan himself. This is another day. Now he nobly defends God and points out to David that he is simply reaping the fruits of his own unbelief, and that this calamity has come upon him and his men because he failed to trust God back there. Oh yes, Satan will even resort to the truth at a time like that! How zealous he is for God and His righteousness, if by so doing he can bring about a discouragement which will lead to despair. The worst of it was that David undoubtedly was blaming himself for the mistake, though it was too late to rectify it, and he felt that this thing probably would have been averted if he had trusted the Lord for protection, instead of resorting to compromise measures of his own devising.

All of this, on top of the grief which already filled his heart, would add greatly to his burden. There is nothing more undermining to the morale, when undergoing severe trial, than a sense of self-condemnation. In addition to that, there was opposition from his own followers. "And David was greatly distressed; {which is not to be wondered at} for the people spake of stoning him" (1 Samuel 30:6). Humanly speaking, the only source of consolation, sympathy, and encouragement which might have been available to him at such a time, and for which he would most naturally look, was denied him. His own beloved comrades, with whom he had fought valiantly in days past, turned against him; placed the whole blame upon his shoulders, and suggested taking his life as a recompense for the misery which had come upon them-as though that could assuage for the sorrow, which engulfed the heart of their noble leader equally as much as their own! It seems

passing strange that God's leaders should experience opposition from those who profess to be one in heart and purpose with them in the service of the Lord, but such is the case, nevertheless. In fact it appears that most of the opposition comes from those within the ranks, rather than from the ungodly, as might be expected.

Many an otherwise successful servant of the Lord has gone down in defeat and failure, because those who should have stood by him, and prayed for him, and put the kindly hand upon his shoulder, have talked "of stoning him" instead. In some cases it did not stop with suggestion. Oh, there were no brickbats involved-nothing so crude (or even so merciful) as that. Stones of slander, criticism, misrepresentation and gossip have broken not his body, but his spirit. Not having that quality of character which David had, he went under, stoned to death by his friends. Sorrow and hardship should unify God's people, not divide them. A man who had never learned to lean upon God in the hour of need, and who did not have that quality of character which directs one to the only sure Source of perfect consolation and encouragement, and would have gone down in ignominious defeat at such a time. Not so with this man; he did the only thing that one can rightly do at such a time, the thing which every one of us should do, and the thing which he had been accustomed to do with few exceptions-"David encouraged himself in the Lord his God." What else was there to do? All other means of encouragement had fled; he had nothing left but God. As ever before, he discovered that he needed nothing more. God had to allow this to come to pass that the true character of the man might be brought to light, thus enabling him to redeem himself, both in his own eyes and in the eyes of the people; and also that his confidence in God might once again be restored. Because David had that quality of character which overcomes under the most difficult and trying circumstances, and in the face of the fiercest opposition, he stood the test. In this connection I think of a woman who was once an active and fruitful leader in her church. Then her husband lost his health and became a semi-invalid. Since most of the responsibility of sustaining the home fell upon her shoulders, she reluctantly gave up her work in the church. Unable to leave her husband alone even for a short time, she cooks, cans, and sews for a livelihood. It is only on rare occasions that she is ever privileged to attend a church service any more.

Nevertheless, she is cheerful and radiant, and never fails to cause those who come into her presence to feel refreshed and blessed. Those who have had the honor of being her pastor through the years have learned that there is one home where no criticism, no complaint, no tale of woe, or word of gossip will be heard. She is generous, warmhearted, sympathetic, always concerned about her church and her pastor, and always assuring him of her prayers on his behalf. She has quality.

It is easy enough to be pleasant
When life flows by like a song,
But the man worth while is the one
who will smile,
When everything goes dead wrong.
For the test of the heart is trouble,
And it always comes with the years,
And the smile that is worth the praises of earth,
Is the smile that shines through tears.

QUALITY IS VICTORIOUS

Because it causes us to seek God's will. Having encouraged himself, and also his men, in the Lord, David must necessarily reach a decision regarding an immediate course of procedure. Something must be done, if possible, to rectify the situation. The first impulse, of course, would be to follow after the destroyers without a moment's hesitation, with the idea of dealing out a just

retribution commensurate with the offense; at the same time rescuing their loved ones if they were still alive.

However, because he possessed that quality which is always victorious, David curbed his impatience and “enquired at the Lord, saying, Shall I pursue after this troop? Shall I overtake them?” It took a lot of grace to do that, but it was of much greater importance to David to know that he was doing the will of God than it was to carry out his own desires. Very often the thing which seems most logical and is most desirable to us is not the thing which the Lord would have us to do. To be assured of victory we must be certain that we are proceeding according to His direct will and purpose for us. When we have taken time to discover what that purpose is, even though it be exactly opposite to what we desired or thought best and likely, it will eventually turn out to be the best thing we could possibly have done. His way is often undesirable, even repulsive to us, but it always turns out to be the best way. Too often we have been defeated when we should have been victorious because we did not take time to wait upon the Lord, and to discover what His purposes were in regard to the undertaking. How blessed and how assuring to start off with the divine promise, “Pursue: for thou shalt surely overtake them, and without fail recover all”!

Because it causes us to seek God’s strength. Though David had no way of estimating the strength of the enemy captors, I suspect that it seemed a huge undertaking to put them to flight with a mere six hundred men. Nevertheless, the lives of their loved ones at stake, they were ready to face any odds. At the same time, when they discovered that it would be necessary to leave one-third of their force behind, it must have made the task seem almost foolhardy, if not impossible. Yet God had promised them certain victory and ultimate success; so it was not a time to be seeking reinforcements or assistance from other quarters, but to proceed according to schedule and leave the rest with God. If the victory is with the Lord then the matter of numbers is of little consequence.

I am confident that the reduction of man power was providential, besides being a sensible plan of action. With such slender resources at their command, David and his men would be forced to realize and acknowledge that, apart from providential intervention and support, they would have been powerless to obtain a victory over the foe. It is by such methods that God teaches us that victory comes “Not by might, nor by power, but by my Spirit.” God had told them to pursue; it was their business to press forward and leave the results with Him.

Too frequently God is robbed of His glory by our unwillingness to ascribe to Him all the credit and the praise. It is so easy to allow ourselves to believe that we contributed at least something toward the final victory, and fail to testify to the fact that apart from His sustaining grace there could have been no victory at all. In order to protect us from this pitfall God frequently finds it necessary to send us into the fray inadequately equipped, humanly speaking, that we shall thus be obliged to recognize the source of our strength and medium of triumph in the conflicts of life. Many times we deprive ourselves of the victory which might have been ours; either because we failed to manifest that quality which makes us conscious of our weakness, causing us to rely strictly and entirely upon His strength in time of need; or, because we were reluctant to ascribe to Him that which was rightfully His on account of former victories.

Because it causes us to seek God’s viewpoint. To visualize things from the lofty ramparts of heaven, and thus have the mind of God concerning all conditions and circumstances, means that we shall be continually victorious all the way. To view matters from God’s standpoint is also a sure

cure for selfishness. We cease to desire victory simply as a matter of self-gratification. Our vision for the needy souls of earth is enlarged; self dies out in a burning anxiety for others; and, whether we are aware of it or not, we find that in ministering to the needs of others we actually contribute to our own complete and immediate success. As David and his men were hot on the track of the enemy, some of his followers discovered a poor heathen slave, sick and at the point of death, having been deserted by his master in his time of need and left to perish like a dog. Such is the reward of those who are the servants of unrighteousness. In such an hour we might have excused David had he refrained from taking time out to minister to the needs of this unfortunate man.

Rationalized thinking might reason like this: He is about dead anyway, it is unlikely that we can save his life; he is an uncircumcised heathen and doubtless is just getting what is coming to him. We are not responsible for his predicament and he has no claims on us. Our business is urgent; every moment counts; so why waste time on one who would probably not appreciate it anyway, and thus risk failure in this great enterprise in which we are engaged? Such is the logic of hell. It is robbing the Church of blessing today.

Looking at the situation entirely from God's viewpoint, David saw here an opportunity to witness to the fact that Jehovah, the only true and living God, was a God of mercy, no respecter of persons, and ready and willing to save to the uttermost any who would come to Him in faith. Consequently, putting his own feelings and purposes in the background, he stopped to extend the helping hand to one in dire need. This was a further test of virtue, though unknown to David. Little did he realize that, in stopping to help that poor wretch, he was actually hastening the fruition of his own desires. Because he had the mind of God, thus looking away from his own needs and desires upon the needs of another; because he revealed a loving compassion for one who was hopeless and helpless; through this act of love the thing that lay most heavily upon his heart, the thing which meant more than life itself, was brought within his immediate grasp. In saving this poor man he saved himself, because it resulted in the immediate discovery of the enemy camp.

How could David know that his act of mercy was to have any bearing upon his own project? How could he know that giving bread and water, raisins and figs, to this outcast would bring him information which would result in speedy victory? Obviously he could not, but failure here to see the situation from God's standpoint would have cost him the victory, at least for the time being. In our anxiety to accomplish our own purposes, be they ever so righteous and noble, we may fail to enjoy the victory, not because of any lack of effort on our part, but rather because we do not possess that quality which causes us to seek the mind of God. We overlook some seemingly insignificant act of service, not realizing that it is the very door to success in that greater thing which we have set out to do. I fear that we have lost many a rich and choice blessing because we would not stop to do the little thing, for that undesirable one, in the name of the Lord and for His glory.

Upon discovering that David was not going to punish him for his part in the destruction of Ziklag, this Egyptian slave agreed to show David that Amalekite camp, with the understanding that he would not turn him over to his former master to destroy him when his usefulness came to an end. It reminds us of the words of George Keith, in his immortal hymn: The soul that on Jesus hath leaned for repose, I will not-I will not desert to its foes; That soul, though all hell should endeavor to shake, I'll never-no, never-no, never forsake!

QUALITY IS REWARDED

Materially. God's promise to David, when He advised him to pursue the Amalekites was, "Thou shalt surely overtake them, and without fail recover all." This promise was fulfilled much more speedily than they had probably anticipated. Following the brief delay occasioned by ministering to the Egyptian slave, they came upon the Amalekites in the midst of a great celebration. "Eating and drinking, and dancing" is a picture of this voluptuous, frivolous, and indulgent generation. A just recompense was meted out to that slave's unscrupulous master and his companions, just at the moment when they least expected it and there is One coming who will stamp out unrighteousness and reward the proud dictators of this world according to their works. May God speed the day! Who knows but what we may be living in "the twilight" of this adulterous and sinful age? Not only did David mete a just retribution to the enemies, but he showed the world at large that it does not pay to tamper with God's people, although God may see fit to use the enemy's breach of conduct as a means of bringing His people into line. What was still more important to David and his men was the fact that they made a complete recovery of their loved ones and possessions. Following the victory we read that "David recovered all that the Amalekites had carried away." I was not surprised to read that. In fact it had to be there. Not that God had to give deliverance but, having promised victory and recovery, those words had to be there. It could not be otherwise. Not one promise of His has ever failed, though we may have failed to enjoy it because we did not have the quality which He could reward. But that is not all. "David took all the flocks and the herds, . . . and said, This is David's spoil." God is never satisfied with a mere literal fulfillment of His promises, but always does the "abundantly above" for those who prove that they have quality. Because they evidenced that characteristic which is priceless in the sight of God, they were rewarded beyond all their expectations. The greater the exercise of that quality, the greater the blessing that shall follow.

Oh, we never can know what the Lord will bestow,
Of the blessings for which we have prayed,
Till our body and soul He doth fully control,
And our all on the altar is laid.

Eternally. As much as we enjoy and appreciate the blessings of earth there is something more vitally important than that. After all, those blessings which God graciously pours upon us down here are for time only. Nevertheless, there is to be a time of reward over yonder. It, too, will be for those who have quality. There is a great principle stated in this passage which will govern the eternal rewards later on. There are always those who see no need for maintaining too high a standard. Success goes to their heads, and they forfeit the blessings of victory through selfishness. Although they had shared in this great conquest and victory, there were some who would have denied a share of the spoils to those who had stayed with the stuff at the brook Besor. Doubtless it was those same sons of Belial who had instigated the traitorous plot to stone David previously. David rose to the occasion and put them to shame, exposing their selfishness and inconsistency. "Ye shall not do so, my brethren, with that which the Lord hath given us, who hath preserved us, and delivered the company that came against us into our hand. For who will hearken unto you in this matter? But as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike."

There is stated a divine principle which governs our relationship with God and serves as a basis upon which He deals with us. As in the material things so it is in the spiritual and eternal matters.

To those who show like quality as this man after God's own heart, He will grant His richest blessings, both here and hereafter. God has something wonderful in store for those who have sterling quality. Does your heart yearn for that quality of character which enables one to overcome under the most trying circumstances; to be victorious in any God-impelled venture regardless of the odds and the difficulties; and which is rewarded graciously and abundantly, beyond all His promises and all your expectations? There could be only one answer to that question. But you say, "What is that quality of which you speak? What is that which has such influence with God? How may I attain unto it? The story is told of a minister who was wonderfully successful in his evangelistic efforts, and had been literally hundreds come to Christ under his ministry. Toward the close of his life he dreamed one night that he was dying. It was not a fearful experience; he had no fear of death, and the prospects of seeing his Saviour were enough to compensate for what he was leaving. In the course of his dream it seemed he was standing before the judgment seat of Christ, along with many other saints. Often he had sung, "Will there be any stars in my crown?" with the thought that stars would represent souls won to Christ. Now he watched as the crowns were being distributed. Some were just plain gold bands; others had gems, some few and some many. So far he had not seen one that appeared to be commensurate with the success which he had enjoyed. At last an angel approached with a crown simply loaded with precious gems and, thinking that this surely must be his, he stepped forward to receive it. To his surprise the angel stepped to one side and was about to pass him. In dismay the minister looked up and asked for whom that crown might be. The angel smiled and said, "This crown is for that little old lady who used to sit on the front pew and pray, while you preached." There you have it.

"As his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike." That makes room for me and for you. I am glad it is that way. Many things I cannot be and do, but I can be faithful. "Well done, thou good and faithful servant," will be the welcoming word. That quality which enables you to overcome, to be constantly victorious, and abundantly rewarded, both here and hereafter, is faithfulness. You can be faithful if you will. That determination to do the thing that God has given you to do (by His grace and enabling), in the place where He wants you to do it, and in the manner in which He wants you do it, is the quality which obtains God's favor and His richest blessings. No matter how small or insignificant your task may seem (as compared with that of others), or how meager the results appear, if you will be faithful even unto death, God will honor you and His commendation shall rest upon you.

"They shall part alike." Too much emphasis cannot be placed upon that last word. Not only shall they who stay faithfully by the stuff—a rather dull and uninteresting responsibility perhaps—share, but "they shall part alike." Their reward shall be fully equal to that of those who fought valiantly and conspicuously upon the battlefield. Is there one who has never come to the great David's greater Son, the Lord Jesus Christ Himself, and received pardon at His hand? You are like that poor Egyptian. You are at the end of your resources, and you need Him who is at once the Bread of life and the Water of life. Receive Him as such and then will follow the raisins and the figs. Then will come the opportunity to serve Him, and you, too, will be among that number who "shall part alike." You, too, will have your reward of faithfulness, after you have found forgiveness at His hand.

07 - ADDENDA - Suggested Parallel Reading

ADDENDA SUGGESTED PARALLEL READING From 1910 to 1940 there have been, to our knowledge, only five books written dealing exclusively with expository preaching. They are: The Art of Exposition by Harry Jeffs, 1910 Expository Preaching, Plans and Methods by F.B. Meyer, 1910 How to Prepare an Expository Sermon by Harold E. Knott, 1930 Expository Preaching by Ames Montgomery, 1939 Expository Preaching by Jefferson D. Ray, 1940 The volume entitled Preaching by G. Campbell Morgan, published in 1937, is not specifically expository preaching, though he doubtless had that in mind when he wrote it, because of the fact that he excelled in that realm.

All of these works have points of value, though most of them are out of print. We think that Dr. Meyer's work is the best, though his examples do not measure up to the high quality of the rest of the book. They do not properly exemplify. Nevertheless, we would urge every preacher to read it, if it can be procured. Those who wish to make a thorough study of the "proposition" will find a very extensive discussion of that in The Theory of Preaching by Austin Phelps. He gives about eighty-three pages to that one phase of preaching. Dr. Whitesell also has a good word to say on the matter in Evangelistic Preaching and the Old Testament.

Those who feel the need of some excellent instruction regarding the use of illustrations, as well as the selection of topics, should read The Art of Illustrating Sermons by Dawson C. Byran.

Some other volumes which we consider exceedingly helpful in the realm of homiletics are:

Preaching from the Bible by Andrew W. Blackwood The Work of the Ministry by W. H. Griffith Thomas The Preacher and His Preaching by W. B. Riley The Art of Biblical Preaching by Faris D. Whitesell

08 - Suggested Reference Works

SUGGESTED REFERENCE WORKS In the previously mentioned questionnaire we asked for titles of volumes and names of authors whose works had been found helpful or beneficial in an expositional ministry. It was not surprising to find that there was general agreement that the consecutive expositions of G. Campbell Morgan ranked first. The works of Dr. H. A. Ironside came next. Other authors were:

Alexander Maclaren

A.T. Robertson W. H. Griffith Thomas

Bishop Ryle

H. J. Ockenga F. W. Krummacher

Alexander Whyte

F. B. Meyer

Handley Moule

C. H. McIntosh William R. Newell Alfred Edersheim

A. W. Pink The author has found Alfred Edersheim's Bible History, recently reprinted by Eerdmans, covering Genesis to II Chronicles, of inestimable value in preaching from that portion of the Bible. Volumes by J. C. Macaulay on several New Testament books are helpful. William G. Coltman has given us some volumes of consecutive expositions which are excellent. Greek word studies on several books by Kenneth S. Wuest are most fruitful and thought-provoking. Commentaries on the whole Bible will vary in usefulness according to taste.

09 - Bibliography

- BIBLIOGRAPHY Alexander, J. W., Thoughts on Preaching, New York: Scribners, 1860.
- Black, James, D.D., The Mystery of Preaching, New York 10: Revell, 1924, 1935.
- Blackwood, Andrew W., Preaching from the Bible, New York 11: Abingdon-Cokesbury, 1941
- Blackwood, Andrew W., The Preparation of Sermons, New York 11: Abingdon-Cokesbury, 1938.
- Bonar, Andrew A., The Biography of Robert Murray M'Cheyne, Grand Rapids 2, Michigan: Zondervan (Reprint), 1950.
- Brastow, Louis, The Work of the Preacher, Boston 8: Pilgrim Press, 1914.
- Breed, David R., Preparing to Preach, New York: George H. Doran, 1911. Try Harper Brothers.
- Broadus, John A., The Preparation and Delivery of Sermons, New York: George H. Doran, 1870. Out of business.
- Broadus, John A., The History Preaching, New York: A. C. Armstrong & Son, 1876.
- Brooks, Phillips, Lectures on Preaching, New York 10: E. P. Dutton and Company, 1877.
- Burrell, David J., The Sermon■Its Construction and Delivery, New York 10: Revell, 1913.
- Bryan, Dawson C., The Art of Illustrating Sermons, New York 11: Abingdon-Cokesbury, 1938.
- Coltman, William G., The Cathedral of Christian Truth, Findlay, Ohio: Fundamental Truth Publishers, 1944.
- Chappell, Clovis G., Anointed to Preach, New York 11: Abingdon-Cokesbury, 1951.
- Dabney, Robert Lewis, Lectures on Sacred Rhetoric, Richmond 9, Virginia: Presbyterian Committee of Publication, 1870.
- Dargan, Edwin Charles, The Art of Preaching in the Light of Its History, Nashville 3, Tennessee: Sunday School Board of the Southern Baptist Convention, 1922.
- Evans, William, How to Prepare Sermons and Gospel Addresses, Chicago 10: Bible Institute Colportage Association, 1913, now Moody Press.
- Evans, William, The Book Method of Bible Study, Chicago: Bible Institute Colportage Association, 1915, now Moody Press.
- Hall, John, God's Word Through Preaching, New York 16: Dodd and Mead, 1875.
- Jeffs, H., The Art of Exposition, Boston 8: Pilgrim Press, 1910.
- Jones, Bob, Jr., How to Improve Your Preaching, New York 10: F. H. Revell, 1945.

Jowett, John Henry, *The Preacher—His Life and Work*, New York: George H. Doran, 1912. Out of business.

Kerr, Hugh Thompson, *Preaching in the Early Church*, New York 10: Revell, 1942.

Kidder, D. P., *A Treatise on Homiletics*, New York: Hunt and Eaton, 1864. Out of business.

Knott, Harold E., *How to Prepare an Expository Sermon*, Cincinnati 10, Ohio: The Standard Press, 1930.

Lenski, R. C. H., *The Sermon—Its Homiletical Construction*, Columbus 15, Ohio: Lutheran Book Concern, 1927.

Macaulay, J. C., *A Devotional Commentary on the Acts of the Apostles*, Grand Rapids 3, Michigan: William B. Eerdmans Publishing Company, 1946.

McCartney, C. E., *Preaching Without Notes*, New York 11: Abingdon-Cokesbury, 1946.

Meyer, F. B., *Expository Preaching, Plans and Methods*, New York: George H. Doran, 1910.

Montgomery, R. Ames, *Expository Preaching*, New York 10: Revell, 1939.

Morgan, G. Campbell, *Preaching*, New York 10: Revell, 1937.

Pattison, T. Harwood, *The Making of the Sermon*, Philadelphia 3: Judson Press, 1898.

Petry, Ray C., *No Uncertain Sound*, Philadelphia 7: The Westminster Press, 1948.

Phelps, Austin, *The Theory of Preaching*, New York 17: Scribner's, 1890.

Pierson, Arthur T., *Knowing the Scriptures*, New York: Gospel Publishing House, 1910. Out of business.

Ray, Jeff D., *Expository Preaching*, Grand Rapids 2, Michigan: Zondervan, 1940.

Riley, W. B., *The Preacher and His Preaching*, Wheaton, Illinois: Sword of the Lord, 1948.

Roach, C. C., *Preaching Values in the Bible*, Louisville 1, Kentucky: Cloister Press, 1946.

Robertson, A. T., *Studies in the Epistle of James*, New York: George H. Doran, 1915. Out of business.

Smith, Wilbur M., *Profitable Bible Study*, Boston 16: W. A. Wilde, 1939.

Spurgeon, C. H., *Lectures to My Students*, London: Passmore and Alabaster, 1877. Out of business.

Taylor, W. M., *The Ministry of the Word*, Randolph and Company, 1876. Out of business.

Thomas, W. H. Griffith, *The Work of the Ministry*, London, E. C. 4, Hodder and Stoughton, 1910. Out of print.

Torrey, R. A., *What the Bible Teaches*, New York 10: Revell, 1898.

Vinet, A., *The Theory of Preaching*, New York: Ivison and Phinney, 1855. Out of business.

Wayland, Francis, Letters on the Ministry of the Gospel, Boston: Gould and Lincoln, 1863. Out of business.

Whitesell, Faris D., Evangelistic Preaching and the Old Testament, Chicago 10: Moody Press, 1947.

Whitesell, Faris D., The Art of Biblical Preaching, Grand Rapids 2, Michigan: Zondervan, 1950.

White, Douglas M., A Man on the Run, Grand Rapids 2, Michigan: Zondervan, 1940.

White, Douglas M., The Sufferings of the Saints, Chicago 10: Moody Press, 1947.

Wuest, Kenneth S., Mark in the Greek New Testament, Grand Rapids 3, Michigan: William B. Eerdmans, 1950.

10 - Acknowledgements

ACKNOWLEDGEMENTS The author wishes to express appreciation to the following publishers for permission to quote from current copyrighted material:

William B. Eerdmans Publishing Company, Grand Rapids 3, Michigan.

Macaulay, J. C., A Devotional Commentary on the Acts of the Apostles.

Moody Press, Chicago, Illinois.

Whitesell, F. D., Evangelistic Preaching and the Old Testament.

Fleming H. Revell Company, New York, N. Y.

Montgomery, R. Ames, Expository Preaching.

Morgan, G. Campbell, Preaching. The Sword of the Lord Publishers, Wheaton, Illinois.

Riley, W. B., The Preacher and His Preaching.

Zondervan Publishing House, Grand Rapids 2, Michigan.

Ray, Jefferson D., Expository Preaching.

Whitesell, F. D., The Art of Biblical Preaching.

Grateful acknowledgement is also due to the following libraries for giving the author access to many volumes difficult to find: The Southwestern Baptist Theological Seminary, Forth Worth, Texas. The Columbia Theological Seminary (Presbyterian), Decatur, Ga. The Congregational Library, 14 Beacon Street, Boston, Mass. The author is indebted to Dr. G. Earl Guinn for many helpful suggestions and sympathetic interest in shaping up the manuscript. Many ideas and suggestions have come to us from sources too numerous to mention. Failure to give credit where credit is due is either an unintentional oversight or a lack of information, and indulgence for same is requested.

Quotations from the works of the following authors (some books are out of print) may be found in this volume on the pages listed: {The e-Sword format does not have page numbering, therefore no page numbers are being supplied}.

Alexander, J. W., Thoughts on Preaching Bonar, Andrew A., Robert Murray M'Cheyne (Reprinted by Zondervan) Broadus, John A., The History of Preaching Broadus, John A., The Preparation and Delivery of Sermons Carroll, B. H., An Interpretation of the English Bible Dabney, Robert Lewis, Lectures on Sacred Rhetoric Evans, William, How to Prepare Sermons and Gospel Addresses Jeffs, H., The Art of Biblical Preaching Jones, R. B., A Paper on Expository Preaching Kidder, D. P., A Treatise on Homiletics

Quoting Herder, Quoting Membrini,

Quoting Scholl, Macaulay, J. C., A Devotional Commentary on the Acts of the Apostles Meyer, F. B., Expository Preaching, Plans and Methods Montgomery, R. Ames, Expository Preaching Morgan, G. Campbell, Preaching Pattison, T. Harwood, The Making of the Sermon Phelps, Austin, The Theory of Preaching Ray, Jeff D., Expository Preaching Riley, W. B., The Preacher and His Preaching Robertson, A. T., Studies in the Epistle of James Spurgeon, C. H., Lectures to My Students, (Reprinted by Zondervan) Thomas, W. H. Griffith, The Work of the Ministry Wayland, Francis, Letters on the Ministry of the Gospel Williams, Dr. J. O., The Quarterly Review Whitesell, F. D., The Art of Biblical Preaching Whitesell, F. D., Evangelistic Preaching and the Old Testament

Quoting Barrows White, Douglas M., A Man on the Run White, Douglas M., The Sufferings of the Saints

11 - Index of Scripture References

INDEX OF SCRIPTURE REFERENCES

Leviticus 27:30

Acts 17:1-3

Joshua 1:8

Acts 28:23

1 Samuel 26:9

1 Corinthians 1:21

1 Samuel 30:1-24

2 Thessalonians 3:1

Nehemiah 8:1-8

1 Timothy 4:1

Nehemiah 9:3

1 Timothy 4:13

Psalms 1:1-2

1 Timothy 4:16

Psalms 119:130

2 Timothy 1:13

Proverbs 2:1-5

2 Timothy 2:2

Isaiah 55:11

2 Timothy 2:14-26

Jeremiah 15:16

2 Timothy 2:15

Jeremiah 20:9

2 Timothy 3:1-5

Jeremiah 23:29

2 Timothy 3:13

Malachi 3:10

2 Timothy 3:14-15

Matthew 1:21 Matthew 24:45-46

2 Timothy 4:3-4

Mark 1:21-22

Titus 1:3

Mark 2:1-2

Titus 1:9-16

Mark 4:34

Hebrews 4:12

Luke 4:16-22

James 1:5

Luke 24:25-27

1 Peter 2:2

John 5:39

1 Peter 5:2

Acts 8:35

2 Peter 2:13

Grow in Your Walk with Christ

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
 - 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

www.sermonindex.net