



Talmid תלמיד a Hebrew word that means “a true disciple who desires to be what the Rabbi Jesus” is.”

Whoever claims to live in him must walk as Jesus did. 1 John 2:6 (NIV)

Expositional Preaching

Pastor Eddie Ildefonso

What are the Benefits of Expositional Preaching?

The Benefits Package

Benefits for the Pastor

- Releases the pastor from Saturday Night Fever - the dreaded dilemma of what text to preach tomorrow morning.
- Increases the likelihood of the pastor preaching the whole counsel of God over time.
- Increases the pastor's command of the Word by forcing him to study difficult or often-neglected texts for himself.
- Increases the Word's command of the pastor by giving him a broader exposure to the probing sword of Scripture, deepening his continued repentance and

faith, incrementally increasing his knowledge of God, and therefore enhancing his Spirit-produced ability to please God in every way (Heb 11:6; Col 1:9-12).

- Increases the pastor's God-given prophetic authority in the pulpit by grounding his preaching in the divinely intended meaning of the text.
- Increases the pastor's God-given blessing in the pulpit by remaining faithful to the intention of the One who sent him to preach a specific message.

Increases the trustworthiness of the pastor's preaching in the eyes of the congregation.

Benefits for the Congregation

- The congregation is released from slavery to the preacher's hobbyhorse texts and topics.
- The applicational intention of the text is released to do its creating, convicting, converting, and conforming work in their lives.

- Increases their knowledge of God and His word by broadening their exposure to all the different parts of Scripture.
- Increases their trust in the inspiration, inerrancy, clarity, and sufficiency of Scripture.
- Increases their trust in the pastor's preaching and teaching.
- Decreases their likelihood of being deceived by false teaching.
- Functions for them as a responsible model of personal Bible study.

Expositional Gallery

Overview sermons

- Whole Bible
- Whole testament
- Whole book

What Should I preach, and when?

Time Lapse

"I want to preach the whole counsel of God, but that's a pretty big counsel. How do I start, and is there a tool I can use to keep me on track?"

- The principle to follow is to consistently expose yourself and the congregation you serve to all the different genres (types of writing) in Scripture. This way you won't get stuck preaching Ephesians three times in five years.
- Develop a pattern that consistently alternates between Old Testament and New Testament, and is evenly dispersed among all types of literature found in the Bible.

The Benefits Package

Benefits of long term sermon planning

- Frees the pastor from the anxiety and enslavement of Saturday Night Fever.
- Frees the congregation from the hobbyhorse doctrines and topics of the pastor.
- Increases the pastor's breadth of Scriptural knowledge, and therefore the congregation's cover-to-cover familiarity with their own Bibles.
- Increases the likelihood that the pastor will preach the whole counsel of God over the span of his tenure as the teaching shepherd of a local congregation.

Increases the pastor's confidence before God that he has been faithful to discharge his God given task

on the day of accountability (**Heb 13:17**).

Cleaning out the Skeptic Tank

- "Yeah, those are great benefits. But what about leaving room for the Spirit to work? Doesn't all this prior preparation squelch out the freedom of the Spirit to act through our spontaneity? Isn't spontaneity more likely to be flexible enough both to meet the sudden needs of the congregation and to allow the Spirit free reign in our ministries?"
- The Spirit can work just as well through our planning as He can through our spontaneity. And the latter is often no more than a euphemism for our own laziness anyway.

This kind of long-term intentionality helps us to keep ourselves accountable for feeding people a balanced expositional diet composed of all the Scriptural food groups over the course of our service among them.

How Do I Prepare an Expository Sermon?

Planning and Preparation

Planning the Menu - Dietary Balance

- The best sermon preparation doesn't wait until the week (or day) before you preach. It starts months ahead by taking time to think through what you'll be preaching over the next, say, four months.
- So think big picture at the outset. What Scriptural food group has been lacking lately in your congregation's diet? What part of

God's Word might go neglected if you're not intentional about planning to preach it?

- Think also about varying the type of expositions you do over this four-month period. For example, follow up a ten-week in depth study of Ephesians with a three-week overview series in the minor prophets.
- Again, think in terms of providing your hearers with an objectively balanced diet of Scripture, not just in terms of what you think they need to hear based on their subjective circumstances, or of what your favorite books or passages are.

If you're young or in a new pastorate, think about weighting the schedule with overviews so that you can provide a framework for later detailed expositions. But be warned: overview sermons are a LOT of work, so don't overdo the overview.

Setting the Table – The Art of Outlining

- Especially for overview sermons, once you have scheduled things out, outline the book.
- To do this, read and re-read the passage, noting major shifts in content, tone, voice, subject. You'll use these shifts to discern and mark outline divisions.
- If you have training in Hebrew and/or Greek, it is realistic and helpful to read shorter passages all the way through at least once in the original language. For longer passages like whole chapters or books, it is all the more useful, but also all the more difficult and time consuming.
- Get the basic message of the book, and try to title the series or

message.

Titling series and messages beforehand, even if the titles are just provisional, enables you to print up a sermon schedule for the planned period and give it to members, who can then invite unbelieving friends interested in a particular topic or dealing with a particular problem.

Cooking the Food - Exegetical Simmering

- Exegesis is simply drawing meaning out of a text. The three steps are observe, interpret, and apply. These steps will often overlap. But try to do one at a time.

- Observing the text is simply asking "What does the text say?" So here you're looking for repeated words or ideas, conjunctions, subject and object of actions, comparisons, contrasts, transitions, literary structure, verb tenses.

- In observing the text, it helps to type the passage out, print it, and then mark up the printout using different colors to highlight the different lexical, grammatical, and syntactical features of the text.

- Interpreting the text is simply asking "What does the text mean?" So here you're synthesizing your observations, discovering principles, drawing conclusions, and seeking to discover what claim the text lays on your life.

Applying the text is simply asking "What does the text mean for me?" So here you're looking for concrete ways to obey the claim of the text on your life, or to put the principle into practice.

The Main Course - Getting the Point

- As you do your exegesis, the controlling question needs to be "What is the point of this pas-

sage?" Don't stop studying until you know the point of the passage.

- Getting the point will greatly contribute to the unity, simplicity, understandability, and therefore the effectiveness of your sermon.
- If you quit studying before you get the point of the text, then your listeners will be at a disadvantage in trying to get the point of the text out of your sermon.

Once you have the point, boil it down into one sentence of fewer than 15 words. This sentence will be the stated point of the sermon, and will serve as a mental hook on which listeners can hang your main points. It is called the proposition.

Serving it Up - Exegetical and Homiletical Outlines

- As you read and re-read the passage, an exegetical outline should begin to appear. This is simply the outline of the text in your own words.
- The homiletical (preaching) outline should closely follow the divisions expressed in the exegetical outline. But the wording should be less descriptive, more principal, and definitely simple - the exegetical body dressed homiletically.
- The homiletical outline should also be an outworking of the point of the text as you have boiled it down in one sentence of your own words.
- Sermonic unity will be achieved best when each main point is demonstrably linked back to your proposition statement.

Course Work

Good sermons are like a three course meal - an introduction for

the appetizer, a body for the main meal, and a conclusion for dessert. Let's look at each part separately.

The Appetizer

- **Goal** - The goal of a good intro is to show the unbeliever that we understand how they might perceive what we're saying, and to show the believer why it is important for them to pay attention to this passage and this sermon.

- **When** - It's best to wait the writing of the introduction until the end of your preparation. That way you know exactly what you're trying to introduce.

How - Use a story, quote, experience, or thought that front loads the sermon's application for the believer and identifies with the unbeliever's skepticism.

The Main Meal

- **Goal** - To give the weight and balance of the passage, letting it speak, and being sensitive to when things in the text happen relative to salvation history.

- **When** - Write the body of the sermon first. Introductions and conclusions are easier to write if you first know what you are trying to introduce and conclude.

How - State your proposition clearly. Then formulate main points that demonstrably relate to that proposition and expound the textual referent of each main point.

The Dessert

- **Goal** - The goal of a good conclusion is to make the whole weight of the text's point come down on the listeners' hearts in one concise statement or question.

- **When** - Conclusions are best written late, perhaps just before writing the introduction. Again, figure out what you're trying to

conclude first.

How - Repeat your proposition, summarize your main points, and give a concise quote, hymn verse, or a well-phrased sentence that presses the weight of the text on the hearts of the listeners. Win-some second person speech ("you") can be useful here.

Applicative Gridlock

We've all struggled with it - "What do I tell my people to do with *this* text?" This is usually because we're only thinking on the one applicational plane we see instead of the five or six that we often overlook.

Widening the applicational road

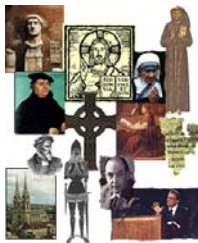
We need to add a few lanes to our applicational highway. Six lanes should get traffic moving again for any main point.

This is not to say that every main point will evidence every type of application. It is merely to note that we can ask more applicational questions than the standard "How will this apply to the individual Christian this week?"

- **Lane 1: Unique salvation-historical** - does the main point address a text that thrusts forward the unfolding plot of redemption in history?
- **Lane 2: Individual Non-Christian** - does the main point have implications for the unbeliever's thinking, behavior, or motivations?
- **Lane 3: Public** - does the main point have implications for how we conduct ourselves in the public squares of commerce, politics,

justice, etc...?

- **Lane 4: Christological** - does the main point have implications for how we think about Christ Himself?
- **Lane 5: Individual Christian** - does the main point have implications for my own persona discipleship to Christ?
- **Lane 6: Local church** - does the main point have implications for how we conduct ourselves as an assembled congregation or in our corporate life together?



EARLY CHURCH HISTORY

Pastor Eddie Idefonso

STUDY 2 THE CHURCH IN ANTIOCH JERUSALEM TO ANTIOCH

Continued from last edition.....

THE CITY AND THE WORK

The church was growing in all directions. Judea, Samaria, Gaza, Ethiopia, Azotus, Cæsarea, Damascus, Tarsus, Lydda, Joppa, Phenice, and Cyprus are some of the regions and places where Christ found many followers in

the first twelve years after His resurrection.

At length what was to be the second great centre of Christianity, and from which were to go forth the most momentous influences, the city of Antioch is reached (**Acts 11:19–30**).

The Importance of this City— Antioch was the third city in population (500,000) and influence in the Roman Empire, ranking next to Rome and Alexandria. Seleucus Nicator, Alexander's greatest general, built the city in 300 B.C., and gave to it his father's name, Antiochus. It was the capital of Syria, at the time Christianity entered its gates. It was situated about 300 miles north of Jerusalem, on the Orontes River, with Selucia as its seaport at the mouth of the river and sixteen miles distant. It traded with all parts of the world; caravans coming to it even from India and Persia; its ships sailed to every seaport on the Mediterranean Sea. This trade brought great gain to the city. The population was of all kinds and all nationalities, Romans, Greeks, Syrians, Jews, freedmen, slaves, the ignorant and the cultured. It was a centre of art and literature. "The principal street traversed the entire length of the city from east to west, a distance of about four miles, having four parallel rows of columns, forming a broad road in the middle, open to the sky, and on each side a narrow covered way or portico. The road in the middle was laid with granite in the time of Antoninus Pius."

In morals, so bad were they, that the Roman writer Juvenal complains that Antioch's dissipation and corruption had corrupted

even Rome's corruption. About four miles from the city, was the famous pleasure grounds of Daphne, where was a temple dedicated to Apollo. Here, under the climate of Syria and the wealthy patronage of Rome, all that was beautiful in nature and art had created a sanctuary for a perpetual festival of vice. The name of Daphne became proverbial for its luxurious festivals, unbridled debauchery and unnatural vices."

The Founding of the First Gentile Church (about 42 or 43 A.D.)—The narrative in **Acts 11:19–21** turns back to **Acts 8:1–4** and shows another route along which the gospel was proclaimed by the disciples, who were scattered abroad upon the martyrdom of Stephen.

In this way we are told how the gospel came to Antioch and who were the organizers of the church. They were men of Cyprus—a large island about sixty miles from the coast of Palestine—and Cyrenians—an important city on the north coast of Africa. These were undoubtedly Greek speaking Jews and they spoke to Grecians; this word as here used in the New Testament means the Greeks, that is Gentiles, and the contrast is marked between the nineteenth verse where the Jews only were addressed and the twentieth verse where the disciples turn to the Greeks or Gentiles. The addressing of the Gentiles was a decidedly new departure.

The substance of their preaching was the Lord Jesus. In this city of wealth, fashion, luxury and vice, it would seem as if there could be no common ground upon

which the people could be touched by the message of the disciples, but **"the hand of the Lord was with them, and a great number believed, and turned to the Lord" (v. 21).**

The Visit of Barnabas (Acts 11:22–24)—The tidings of the great success of the Christian workers at Antioch speedily reached Jerusalem. It was natural that the mother church should desire to know about the new church at Antioch, how it was founded and what was being taught, especially if it was reported that the gospel was being preached to the Gentiles. After the receiving of Cornelius (**Acts 11:1–18**) into the church by Peter, and the action upon it, there must have been some anxiety lest in Antioch there should be a division between Christian Jews and Christian Gentiles, for there were many Jews in the city and some doubtless were interested in the new movement. The differences, afterwards so manifest, between the Jew who accepted Christ as the Messiah and who still obeyed the law and the Gentile who accepted Christ as his Saviour and did not become a Jew and practice the law, had not yet reached the acute state.

In sending Barnabas to inquire into affairs, the church at Jerusalem made a wise selection. He was a native of Cyprus, a Greek speaking Jew and was well acquainted in Antioch and had the confidence of the Jews in Jerusalem. He was likely, as a Levite, to be true to the Jewish religion. When he came to the new church it is recorded:

1. What he saw, "the grace of God."
2. What he felt, he "was glad."

3. What he did—"he exhorted them all with purpose of heart that they would cleave unto the Lord" (**v.23**). He recognized that the main thing was to have these new converts be loyal to Jesus Christ. His visit was a great help to the church (**v.24**)

The Bringing in of Paul (vv.25, 26)—Very soon, with the increase of the work and the many open doors, Barnabas saw that more and very efficient aid must be secured if any work adequate to the size and importance of the city was to be accomplished. He then departed to Tarsus to seek Saul. A number of years had passed since the conversion of Saul and he had had no adequate place for the exercise of his remarkable gifts. Barnabas had introduced him to the apostles in Jerusalem, but they seemed with the disciples not to take to him (**Acts 9:26–30**). Now however his opportunity had come and Barnabas when he had found him brought him unto Antioch. It is evident from the narrative that a multitude of people were taught in the new way, for Barnabas and Saul continued for some time in the city. A year is mentioned, but it seems plain that they preached and taught after the expiration of this period. Material aid was sent to Jerusalem by this young and vigorous church in a time of famine, showing that it very early exercised the benevolent spirit (**Acts 11:27–30**).

The New Name (v.26).—"The disciples were called Christians first in Antioch." It seems probable that this name was not assumed by the followers of Christ or given to them by the Jews, but that it was given to them by the inhabitants of Antioch because there was a neces-

sity for a name for a community which was composed both of Jews and Gentiles. Some scholars, however, assert that the new name was applied at first only to Gentiles who accepted Christ.

The Number of Christians—We have no means of estimating the number of believers, save through the expressions, “a great number” and “much people” (twice repeated), but we can safely say from the power exerted by this city over the Christian world later on that these expressions are of great significance.

If Christianity was able to gain so strong a foothold as it did in Antioch and have such a mighty influence go forth from it that the city’s ancient evil fame in morals is blotted out under its renown at the place where the disciples were first called Christians, and be known as the centre of a great missionary enterprise, we need not fear lest this faith shall not be able to solve any problems and conquer any set of adverse circumstances in any city where it is preached, with the zeal which animated Barnabas and Saul.



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