



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)*

VOLUME 2, ISSUE 2

FEBRUARY 1, 2007

STUDY TO SHEW THYSELF APPROVED UNTO GOD, A WORKMAN THAT NEEDED NOT TO BE ASHAMED, RIGHTLY  
DIVIDING THE WORD OF TRUTH. 2 TIMOTHY 2:15

## Expositional Preaching

Pastor Eddie Ildefonso

### Isn't there only one kind of expositional sermon?

#### Ditch the disposable; Invest in Telephoto

#### Telephoto Preaching

Our preaching often becomes like taking pictures with a disposable camera - no zooming, no panning, focus isn't guaranteed, and panoramics are unlikely.

Expositional preaching is like graduating to a telephoto lens - it gives you the ability to take a wider diversity of Scriptural snapshots from new angles and more perspectives with higher resolution, richer texture, and variable scope.

Since an expositional sermon is one in which the point of the passage is taken as the point of the sermon, we are just as free to ask "what is the point of Ro-

mans?" in one expositional sermon as we are to ask "what is the point of **Romans 8:1a**?" in another.

Proceeding from panoramic to microscopic, then, we may legitimately preach a single expositional sermon on the whole Bible, a whole testament, a whole book, a whole narrative or parable, one paragraph, one phrase, or a single word - as long as we are preaching the intended point of the selected meaning unit.

#### Cost/Benefit

Telephoto lenses are a lot more expensive than disposable cameras. It's the same with expositional preaching - it takes a bigger investment of muscle and minutes than the other kinds.

But the pictures are absolutely *incredible*, because they give people a multi-layered vision of the Biblical landscape from a greater variety of vantage points.

*Study to show yourself approved to God as a work-*

*man who does not need to be ashamed, handling accurately the Word of truth (2 Tim 2:15).*

#### Meaning Metrics

#### Should I preach on different lengths of text?

Preaching through the Bible is like taking pictures of the Grand Canyon. You can take a mule all the way down to the bottom, take a bus up around the rim, or stop anywhere in between. Each picture will reveal something different yet true about the Canyon. You just have to find level ground on which to stand.

In the Bible, that level ground is any literary *meaning unit* - a portion of text intended by the author to convey significance according to the rules of the particular kind of literature being written. A meaning unit can be a sin-

gle word, one phrase, or a paragraph in any kind of literature. It can be one story in narrative literature, or one parable or string of related parables in the gospels. It can be a section of related laws in legal texts, a whole prophetic utterance in a prophetic book, or it could simply be any whole book. It could even be a whole Testament or the whole Bible!

The closer you are to the normal meaning unit for a type of biblical literature (usually the length of a paragraph or chapter), the easier it will be to write your sermon. The further you are from the normal meaning unit, whether your focus is narrower or broader, the more difficult the preparation will be.

Taking longer and shorter texts based on the literature type you are approaching will provide a congregation with a more balanced diet of the Word, and will eventually sharpen and broaden your skill in preaching.

### Should I preach the meaning units of a text in any certain order?

There is certainly no hard and fast rule. But overview sermons (sermons on the whole Bible, a whole testament, or a whole book) are most helpfully preached *before* preaching sermons at the more minute level of the same book or testament.

This way, both preacher and congregation have an overall contextual framework into which they can place more detailed expositions.

## Expositional Gallery

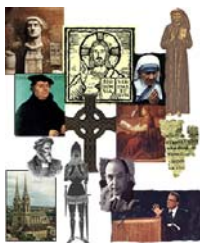
Overview sermons

- Whole Bible
- Whole testament
- Whole book

One chapter per week through a whole book

One paragraph or narrative at a time

One phrase or verse at a time



### STUDIES IN EARLY CHURCH HISTORY

Pastor Eddie Ildfonso

#### STUDY 2 THE CHURCH IN ANTIOCH JERUSALEM TO ANTIOCH

*Continued from last edition.....*

#### The Conversion of Saul (Acts 9:1-22)

This is another epoch making event. The arch persecutor who “made havoc of the church” now becomes its chief advocate. The infant church had good cause to remember Saul. He took care of the clothes of the witnesses who

killed Stephen (Acts 7:58) and he left no stone unturned to drive the believers in Christ out of Jerusalem. In carrying his persecuting zeal to Damascus he must have been informed of a somewhat considerable body of Christians in that city, which was finely situated and had a large population. We have no account of how the gospel was carried to Damascus.

Saul was born in the university town of Tarsus in Cilicia, but at the proper age he was sent to Jerusalem to study the law under the celebrated Jewish teacher Gamaliel. He had a singularly acute mind combined with a boundless enthusiasm for the cause which he espoused.

It was on the way to Damascus that his conversion took place, when his mind was full of plans to put an end to Christianity. This marvelous event, which in the changes it has wrought in the world is greater than any decisive battle ever fought between nations, is related in very few words (Acts 9:1-8). It is very evident that, after he had fallen to the earth from the effect of a blinding light, his mind was perfectly clear and he understood what was taking place for he asks the question, “Who art thou, Lord?” He shows here the character of a man who is perfectly collected and cool in his mind under all circumstances. The Lord whom he persecuted convinced him that he was wrong in his attack upon His church and won him to Himself. His beliefs and his whole life plan were in consequence of his conversion, radically changed. Besides the report by Luke of his conversion, in Acts 9:1-8, Paul gives two other accounts, one to

the Jews in the Temple court (**Acts 22:6–11**) and the other before Agrippa at Cæsarea (**Acts 26:12–20**). He stoutly maintains in his Epistle to the Galatians that he received (**Galatians 1:11, 12, 8–24**) his revelation of the Gospel from Christ. It was the real appearance of the risen Christ to Paul which made him a Christian, Christianity's most efficient missionary and next to Christ, its greatest thinker, preacher and teacher.

Paul at once began to preach Christ in the synagogues that **“He is the Son of God”** (**Acts 9:20**), but he found now that the Jews, while they were confounded and amazed, sought to kill him (**Acts 9:21–25**), and when he had escaped and had come to Jerusalem the disciples were afraid of him (**Acts 9:26–30**), so he returns to Tarsus.

From this time **35** or **36 A.D.** until Barnabas seeks him to take up the work in Antioch (**Acts 11:25**), in **42** or **43 A.D.** Paul dwells in comparative obscurity, but God is really preparing him for his great missionary work. In **Galatians (1:17–24)** he declares that these years of retirement were spent in Arabia, Syria and Cilicia.

#### **Peaceful Times (Acts 9:31–43)**

“Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified and walking in the fear of the Lord and in the comfort of the Holy Ghost, were multiplied.”

After the conversion of Saul the persecution doubtless soon burned itself out. There were few men with his fiery zeal to keep it alive. Then too the Jews soon had large troubles of their own which gave

them little time to keep up the persecution against the Christians. When Caius Caesar Caligula became Emperor of Rome in **37 A.D.** he claimed that divine honors should be paid to him. He commanded that his statue be set up in the Temple at Jerusalem with this inscription, “Caius the New Incarnation of Jupiter.” When this command became known to the Jews they assembled in a vast throng before the palace of the Roman proconsul and, uttering wild and piteous cries, declared they would die rather than have this sacrilege committed. The most, however, that the Jews could accomplish was to have the Temple remain unoccupied by the statue, but many altars, where divine honors were paid to the emperor, were erected outside its gates. Troublous times continued for the Jews until **January 24th, 41 A.D.**, when Caligula was murdered.

During these few years of freedom from persecution the church had time not only to engage in new work, but to strengthen that which had already been accomplished. We have an account in **Acts 9:32–44** of how one Apostle (Peter) was occupied during this time in passing through “all quarters” and some things that he did at Lydda, Saron and Joppa. Doubtless the other workers were similarly occupied.

#### **The Vision of Peter and the circumstances attending it (Acts 10:9–16, 1–48; 11:1–18).**

The time had come when Gentiles were to be received into the church and it was to be broadened from a Jewish to a universal church. The Gentiles at this time were forbidden to enter the most sacred places

of the Jewish worship. The Jews by the Mosaic law were interdicted from articles of food in common use by the Gentiles. There were other barriers.

**Was it necessary or not for a Gentile to become a Jew before he became a Christian?** This was shortly to become a burning question.

Peter is taught, by his vision of the great sheet let down full of all manner of four footed beasts and creeping things which he is to use in disregard of the Levitical law (**Leviticus 11:2–25**), that a new era is about to dawn. The teaching is that God, who made the old law, has replaced it with a new law and that the wall of partition is broken down between Jew and Gentile. The story is here told of Cornelius who seeks instruction in the Christian way at the hands of Peter. The apostle goes to Cornelius in Cæsarea, after seeing his vision, and says **“of a truth I perceive that God is no respecter of persons. But in every nation he that feareth Him and worketh righteousness, is accepted with Him.”** Then he presents Christ as the chosen of God (**Acts 10:34–48**), and baptizes and receives into the church not only Cornelius, but many of his friends, who accepted Christ as their Saviour.

When Peter returned to Jerusalem, he was remonstrated with by the Jewish Christians for eating with Gentiles, but when he had told them of the whole matter, **“they held their peace and glorified God, saying, then hath God also to the Gentiles granted repentance unto life”** (**Acts 11:18, 1–18**).

*Continued in next edition...*