

The Priority, Power & Mandate of Expository Preaching

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“The preacher is a **herald**; his work is **heralding** the King's message. . . . Now the herald does not invent his message; he merely transmits and explains it. It is not his to criticize its wisdom or fitness; this belongs to his sovereign alone. On the one hand, . . . he is an intelligent medium of communication with the king's enemies; he has brains as well as a tongue; and he is expected so to deliver and explain his master's mind, that the other party shall receive not only the mechanical sounds, but the true meaning of the message. On the other hand, it wholly transcends his office to presume to correct the tenor of the propositions he conveys, by either additions or change. . . . The preacher's business is to take what is given him in the Scriptures, as it is given to him, and to endeavor to imprint it on the souls of men. All else is God's work.”

—R.L. Dabney

INTRODUCTION

When we come to the NT, we come specifically to the "Pastoral Epistles" which specifically give instruction on *local church ministry* (prayer, preaching, guarding truth, exposing sin, pursuing righteousness, suffering well). [It's also interesting to take notice of what's *not* in the pastorals.]

One of the dominant themes is "**Preaching**" - synonyms: urge, instruct, command, speak, preach, teach, authority, point things out, prescribe, pay attention to, exhort, read, guard, charge.

> that's a pretty full-blown set of features of preaching.

> we must resurrect this nearly extinct God-given blessing of

✓ God-centered

✓ Christ-exalting

✓ Spirit-empowered

✓ Word-driven

✓ Passionately-delivered

= PROCLAMATION OF WHAT GOD HAS SAID IN THE BIBLE.

Preaching is: GOD addressing HIS PEOPLE thru His CHOSEN MOUTHPIECE (=messenger)

✓ Jer 7.1-3 - Jeremiah stands, proclaims God's Word, thus says God: "amend your ways"

✓ Ezek 2.7 - you (prophet) shall speak (preach) my words (source/Scripture) to them (hearers) whether they listen or not (keep doing it)

✓ 2 Chron 36.15ff - God sent word by His messengers (=preachers) because he had compassion on his people, but they continually mocked and despised *His words* (=God's Words thru God's men).

✓ Neh 8.1-8 - preaching, Word, reverence, reading, explaining, applying, worshiping, praising, attentiveness

Examples in the Bible of preaching, the power of the Word & the need for the right *kind* of preaching:

- ✓Nehemiah 8.1-3 (Ezra preaches)
- ✓Luke 24:27 (Jesus)
- ✓Acts 13.5 (proclaimed the Word)
- ✓Eph 4.11-13 (the church survives by good preaching)
- ✓Heb 13.7 - respect those who preach/teach the Word
- ✓Luke 8.11-12 - Jesus says that sinners hear the Word & can be saved
- ✓1 Thess 2.13 - believers are sanctified thru the Word
- ✓2 Tim 3.16-17 -- the power, sufficiency, and adequacy of the Word
- ✓Isa 55.11 - the going forth of God's Word *always* accomplishes God's work

WORKING THROUGH 1 TIMOTHY — a pastoral letter (on local church ministry)

1 TIMOTHY — *verses that refer to, speak of, instruct to “preach” (different synonyms)*

1:3 - I urged you (parakaleo -- exhort, plead)

1.3 - so that you may instruct (parangelos -- command/military command)

1.5 - goal of our instruction/command

1.18 - this command (parangelos - command/instruction)

2.4 - speaks of the TRUTH

2.7 - preacher (kerux)

2.7 - teacher of the Gentiles (didaskalos // doctrine)

2.8 - I want (lit. I determine // boulamai)

2.12 - to teach (didaskalos -- teaching)

2.12 - exercise authority (autehteo -- to have authority/power/leadership over)

3:2 - able to teach (didaskalos)

4:6 - pointing these things (hupotithemi -- pointing out)

4:11 - prescribe (parangelos - command/instruct/military command)

4.11 - teach (didasko -- teach/instruct/educate/inform)

4.13 - reading of Scripture (anagnosei)

4.13 - exhortation (parakaleo -- exhortation, fatherly command/word)

4.13 - teaching/doctrine (didasko)

4.16 - pay attention to ... your teaching (didaskalos)

5.17 - preaching (logos) -- the word, the truth, the message, the spoken duty

5.17 - teaching (didaskalia)

6.2 - teach (didasko)

6.2 - preach (parakaleo -- exhort, plead, urge, entreat)

- 6.3 - if anyone advocates a different doctrine (lit. if anyone 'heterodox-teaches')
- 6.3 - sound words (lit. healthy words)
- 6.3 - doctrine (didaskalos)
- 6.13 - I charge you... (parangello -- command/charge)
- 6.17 - instruct (parangello -- instruct/command/charge)
- 6.20 - guard (phulaxo -- guard, take care of, protect)

INTRODUCTORY COMMENTS ON PREACHING:

I asked Steve Lawson in an interview:

Question: what are the main challenges today facing evangelical Christians?

Answer: *the church tends to be (1) non-theological, it tends to NOT have (2) a high view of God, and it (3) lacks a commitment to the sufficiency of Scripture.*

Question: What place does the Christ-centered, Spirit-empowered preaching of God's Word play in the biblical Church?

Answer: The preaching of the Word of God must be at the **very center** of the life of the church. It can never have a supportive or secondary role, but must always be **primary**. It is the preaching of the Word of God that must define everything in the church. It is expository preaching that determines the worship in any church. The deeper we take people into the Word, the higher they will rise in worship. Expository preaching determines the spirituality of the lives of the members of a church. The Word of God is the chief instrument in sanctification. Therefore, preaching the Word should have the primary influence in conforming people into the image of Christ. Expository preaching equips people for ministry to do the work of God. Expository preaching causes the congregation to be united because it brings about oneness of convictions and oneness of thinking about virtually everything of importance. Finally, expository preaching launches the church into its work of evangelism and world missions. Everything is flowing out of the preaching of the Word of God.

OUTLINE OF STUDY

1) WHAT IS PREACHING

Expository preaching defines a certain kind of preaching. It is the kind of preaching that is prescribed in Scripture itself. The word 'expository' carries the idea of explaining the meaning of a text. The word 'preaching' describes the manner with which this instruction and explanation is brought. Expository preaching is the kind of preaching that begins with a passage of Scripture and explains the authorial intent of that passage, while making application with exhortation to the life of the listener. (Steve Lawson)

It's not imparting information -- it is making God's truth come alive & come to the heart of God's people.

Martyn Lloyd-Jones: As preachers we must not forget this. We are not merely **imparters** of information. We should tell our people to read certain books themselves and get the information there. The business of preaching is to make such knowledge **live**. The same applies to lecturers in Colleges. The tragedy is that many lecturers simply dictate notes and the wretched students take them down. That is not the business of a lecturer or a professor. The students can read the books for themselves; the business of the professor is to put that on fire, to enthuse, to stimulate, to enliven. And that is the primary business of **preaching**. Let us take this to heart. . . . What we need above everything else today is **moving, passionate, powerful preaching**. It must be 'warm' and it must be 'earnest'.

John Stott:

All true Christian preaching is **expository preaching**. . . . To **expound [exposit]** Scripture is to bring out of the text what is there and expose it to view. The expositor prizes open what appears to be closed, makes plain what is obscure, unravels what is knotted and unfolds what is tightly packed. The opposite of exposition is 'imposition', which is to impose on the text what is not there. But the text in question could be a verse, or a sentence, or even a single word. It could equally be a paragraph, or a chapter, or a whole book. The size of the text is immaterial, so long as it is biblical. What matters is what we do with it. Whether it is long or short, our responsibility as expositors is to open it up in such a way that it speaks its message clearly, plainly, accurately, relevantly, without addition, subtraction or falsification. In expository preaching the biblical text is neither a conventional introduction to a sermon on a largely different theme, nor a convenient peg on which to hang a ragbag of miscellaneous thoughts, but a master which dictates and controls what is said.

2) **WHY preaching?**

*so that **GOD** can address **HIS** people through **HIS** Written Revelation.*

Come on fire for God and people will come and see you burn (Spurgeon)

Preach the gospel; the gates of hell shake. . . . it is the Master's mandate (Spurgeon)

Why am I relentlessly committed to expository preaching? (for us at CFBC)

✓ Expository preaching allows God to speak to the people through His powerful & eternal Word.

✓ Expository preaching means that God determines what will be preached since I work verse-by-verse through books of the Bible.

- ✓ Expository preaching models for the flock of God how to study the Bible — carefully, intentionally, reverently, methodically, and prayerfully working through books understanding the meaning of texts as they're properly interpreted in the immediate context.
- ✓ Expository preaching obediently follows the authoritative demand of God that He gives to all ministers of the gospel: "Preach the Word!"
- ✓ Expository preaching provides the necessary venue for the Spirit of God to work by means of the preached Word that has centered on Christ and His gospel to bring sinners to salvation.
- ✓ Expository preaching conforms the people of God into the image of Christ.
- ✓ Expository preaching glorifies God since it is God and His Words speaking to the people rather than a man's opinions.
- ✓ Expository preaching counsels the souls of believers to trust confidently in God's Word, to run relentlessly to the cross of Christ, to pray fervently in the power of the Spirit, and to obey swiftly what God has said in His Word.
- ✓ Expository preaching magnifies the absolute sovereignty of God since the preacher has no inherent power to convert or sanctify the hearers but it is God, and God alone, by His marvelous grace, who works in the hearers through the proclamation of sacred Truth.
- ✓ Expository preaching gives people what they **MUST** hear not necessarily what people want to hear. God determines what is said, what text is preached, and what points to bring out in the message.
- ✓ Expository preaching feeds the hungry souls of born-again believers who, like sheep, need to be fed the precious, pure, and satisfying food of the Word.
- ✓ Expository preaching produces effects that are outside of the abilities of the man who stands to preach since the true preaching event is in fact a divine event -- the voice of God thundering through the Word of God and the Spirit of God applies divine truth to the souls of hearers according to His sovereign prerogative.
- ✓ Expository preaching is the primary vehicle through which the Spirit of God draws the lost to Jesus Christ as the herald opens the Word of God and preaches it with authority.
- ✓ Expository preaching unquestionably reminds hearers that God is the authority and His Word is what rules over us and tells us what to do. The preaching event is never about self-help, pithy, crafty, entertaining, crowd-producing, cute sermonettes. In true preaching, God, from heaven, condescends to His people through the proclamation of the Word and meets with His people to show them Christ by the illuminating work of the Spirit. This is authoritative, God-centered preaching.
- ✓ Expository preaching reminds Christians to trust in God's truth in the Word & not on a man's dazzling message. Let their faith be in Christ!

WHY preach? (points from Alex Montoya, professor at *The Master's Seminary*)

- ➡ Preach to convert the sinner ---- bring them to Christ!
- ➡ Preach to correct the ignorant --- people are lost, confused, etc.

- ➔Preach to reprove the wayward --- some are going the wrong way. Be the “Nathan”
- ➔Preach to heal the broken --- we can become hard preachers every sermon.
- ➔Preach to teach the simple --- to inform & engage the hearts of God's people w/ eternal truth

3) WHAT HAPPENED to preaching

Some preliminary thoughts on WHY expository preaching has fallen away...

elevation of man & a de-throning of God

(of man's wisdom, knowledge, research, opinions)

lack of confidence in the power & sufficiency of God's inerrant Word

if Bible isn't that authoritative, supplement it with other things

buying into worldly methods of pragmatism & entertainment

preaching doesn't work b/c goats don't want it; so give people what they *want* // what *tickles them*

an increased resistance & rebellion of authority

in culture, in society, in our world (including government, civil, marital, parental, educational & preaching)

John MacArthur = But being called to preach and teach is not just a sacred privilege. It is also a **serious responsibility**—one that the minister is expected to carry out at all times. He is to fill his pulpit “in season and out of season.” Whether it seems acceptable or unacceptable, wise or unwise, his mandate and his mission never change. The man of God has been summoned to boldly preach the message of God to the people of God, no matter how often the winds of popular opinion swirl and shift.

MacArthur continues:

The church today is the hodgepodge product of these accumulated errors—from sacramentalism to subjectivism to syncretism. The “difficult times” that Paul spoke of certainly characterize the contemporary situation. Yet, in the midst of this chaos and confusion, faithful ministers are still required to carry out the very task that Paul gave to Timothy. In fact, the only solution for the church today is for pastors to diligently fulfill their God-given responsibility to preach the Word.

4) THE PRIMACY of preaching

primacy in the minister's time

primacy in the church health

primacy in the worship service

primacy in the believers' hearts

primacy in the upbuilding of believers

primacy in the converting of sinners

“Exhibit as much as you can of a glorious Christ. Yea, let the motto upon your whole ministry be: Christ is all. Let others develop the pulpit fads that come and go. Let us specialize in preaching our Lord Jesus Christ” (Cotton Mather).

5) The PREPARATION for preaching

“The preacher rises in the pulpit to accomplish one central purpose: to set forth the message and meaning of the biblical text” (Al Mohler)

the role of the PREACHER

A good sermon, like a great meal, isn't just thrown together but takes time, work.

It's been rightly said that preparing one sermon is like studying for & writing a 15-page research paper (since it takes about 1 hour to read a 15-page paper) *each week*; or, numerous times a week of there are multiple sermons.

Any faithful preacher will tell you that it takes hours & hours & hours to make a sermon.

- ✓prayer
- ✓exegetical study (original languages — Greek, Hebrew, Aramaic)
- ✓word studies, cross references, historical/cultural background/Ancient Near East (ANE)
- ✓outlining the text
- ✓illustrating the point
- ✓clarifying the point
- ✓supporting the point (analogy of Scripture/texts)
- ✓applying the point (& implementation)
- ✓introduction, conclusion
- ✓ensuring Christ & His saving gospel is thoroughly presented & a summons to repent & believe
- ✓desperate prayer

Principles for every preacher — your **role**:

1. Preach as a **scholar** --- know your Bible & your text thoroughly (*=master it!*)
2. Preach as a **saint** -- practice what you preach
3. Preach as a **skilled artist** --- preaching should be your hobby, game, your life

4. Preach as a **server** -- your job is to deliver the meal from the chef to the table.
5. Preach as a **watchman** -- danger's coming & you cry out & warn of trouble!

“Master the art of preaching.”

the role of the HEARER

“DO YOU GO TO CHURCH TO MEET GOD OR TO HEAR A SERMON ABOUT HIM? HOW MANY COME TO CHURCH EXPECTING A CONFRONTATION WITH DEITY?” (LEONARD RAVENHILL)

“The Word will be effectual one way or the other; if it does not make your hearts better, it will make your chains heavier.... Dreadful is their case who go loaded with sermons to hell” (Thomas Watson).

“Merely listening to and not practicing the Word will contribute to our condemnation” (Joel Beeke).

"There is not a sermon which is heard, but it sets us nearer heaven or hell" (John Preston).

“Come from your knees to the sermon, and come from the sermon to your knees” (Joseph Alleine)

“Hearing is the provision made for the soul’s eternal well-being, its everlasting welfare depends on it; if you fail here, your souls perish without remedy. For salvation comes by faith and faith comes by hearing. It is an act of eternal consequence. According to our hearing, so shall the state of our souls be to eternity” (David Clarkson).

HOW do we prepare? (read Exodus 19-20 to learn how Israel prepared to meet with God!)

1. ANTICIPATE the Word
2. HUNGER for the Word
3. FOCUS on the Word
4. SUBMIT to the Word
5. TALK ABOUT the Word
6. PRAY for the Word
7. READ the Word

Some Additional Notes on Preaching

The DEFINITION of expository preaching

Sidney Greidanus defines expository preaching and gives more help:

Expository preaching, as its name implies, is to expose, to lay open, the meaning of the preaching text in its contexts. Merrill Unger has provided a fine description of expository preaching: handling the text “in such a way that its real and essential meaning as it existed in the mind of the particular Biblical writer and as it exists in the light of the over-all context of Scripture is made plain and applied to the present-day needs of the hearers.

Haddon Robinson -

Expository preaching is the communication of a biblical concept, derived from and transmitted through a historical grammatical, and literary study of a passage in its context, which the Holy Spirit first applies to the personality and experience of the preacher, then through him to his hearers.

Dr. Stephen Olford

A sermon is the proclamation of the Word of God only if the text of the Word is accurately expounded and preached. So, in the strictest sense of the term, authentic preaching is expository preaching.”

John MacArthur -

The only logical response to inerrant Scripture, then, is to preach it expositionally. By expositionally, I mean preaching in such a way that the meaning of the Bible passage is presented entirely and exactly as it was intended by God. Expository preaching is the proclamation of the truth of God as mediated through the preacher.

John Stott -

It is my contention that all true Christian preaching is expository preaching. Of course if by an ‘expository’ sermon is meant a verse-by-verse explanation of a lengthy passage of Scriptures, then indeed it is only one possible way of preaching, but this would be a misuse of the word. Properly speaking, ‘exposition’ has a much broader meaning. It refers to the content of the sermon (biblical truth) rather than its style (a running commentary). To expound scripture is to bring out of the text what is there and expose it to view. The expositor pries open what appears to be closed, makes plain what is obscure, unravels what is knotted and unfolds what is tightly packed. The opposite of exposition is ‘imposition’, which is to impose on the text what is not there. But the ‘text’ in question could be a verse, or a sentence, or even a single word. It could equally be a paragraph, or a chapter, or a whole book. The size of the text is immaterial, so long as it is biblical. What matters is what we do with it. Whether it is long or short, our responsibility as expositors is to open it up in such a way that it speaks its message clearly, plainly, accurately, relevantly, without addition, subtraction or falsifications. In expository preaching the biblical text is neither a conventional introduction to a sermon on a largely different theme, or a convenient

peg on which to hang a ragbag of miscellaneous thoughts, but a master which dictates and controls what is said.

The AUTHORITY of preaching

Al Mohler:

Authentic expository preaching is marked by three distinct characteristics: **authority**, **reverence**, and **centrality**.

Expository preaching is **authoritative** because it stands upon the very authority of the Bible as the word of God. Such preaching requires and reinforces a sense of reverent expectation on the part of God's people. Finally, expository preaching demands the central place in Christian worship and is respected as the event through which the living God speaks to his people.

A keen analysis of our contemporary age comes from sociologist Richard Sennett of New York University. Sennett notes that in times past a major anxiety of most persons was loss of governing authority. Now, the tables have been turned, and modern persons are anxious about any authority over them: "We have come to fear the influence of authority as a threat to our liberties, in the family and in society at large." If previous generations feared the absence of authority, today we see "a fear of authority when it exists."

Some homileticians suggest that preachers should simply embrace this new worldview and surrender any claim to an authoritative message.

Al Mohler continues...

The preacher dares to speak on behalf of God. He stands in the pulpit as a steward "of the mysteries of God" ([1 Cor 4:1](#)) and declares the truth of God's word, proclaims the power of that word, and applies the word to life. This is an admittedly audacious act. No one should even contemplate such an endeavor without absolute confidence in a divine call to preach and in the unblemished authority of the Scriptures.

The NECESSITY of preaching for REVIVAL

Martyn Lloyd Jones states:

Any study of church history, and particularly any study of the great periods of revival or reawakening, demonstrates above everything else just this one fact: that the Christian Church during all such periods has spoken with authority. The great characteristic of all revivals has been the authority of the preacher. There seemed to be something new, extra, and irresistible in what he declared on behalf of God.

The POWER OF THE SPIRIT in preaching

Jack Hughes:

The holy Spirit inspires the Word of God & that's why it is Living, Active, Piercing, Sharp & Able to Judge. The Word of God is the source of truth that the preacher draws from. The preacher is saved by the Spirit, is gifted by the Spirit, illumined to the truth by the Spirit & then he studies & w/ the assistance of the Spirit, he then meditates, studies, does exegesis & does his

sermons. THEN, the preacher stands up before his people & he preaches to his congregation & when he does that the Holy Spirit works through Him & attests the Word of God that he preaches & works on the congregation so that they get it from the Word, the Preacher & the Spirit.

John Piper affirms this:

How utterly dependent we are on the Holy Spirit in the work of preaching! All genuine preaching is rooted in a feeling of desperation. You wake up on Sunday morning and you can smell the smoke of hell on one side and feel the crisp breezes of heaven on the other. You go to your study and look down at your pitiful manuscript, and you kneel down and cry, "God, this is so weak! Who do I think I am? What audacity to think that in three hours my words will be the odor of death to death and the fragrance of life to life (2 Cor 2:16). My God, who is sufficient for these things?" . . .

The dangers of self-reliance and self-exaltation in the ministry of preaching are so insidious that God will strike us if he must in order to break us of our self-assurance and the casual use of our professional techniques.

The PASSION / EARNESTNESS in preaching

Bruce Milne -

Preachers with cold hearts will never warm and awaken the consciences of their hearers.

Preaching is more than delivering a message from God; it is delivering a message from God in a manner consistent with that content. The message concerns the fire of God's love and the fire of his judgment and hence can be authentically proclaimed only by hearts kindled with the fire of the Holy Spirit. False emotionalism, and the unrealistic dramatisation of the message, do not honour the Lord and tend only to alienate non-Christians further. But there is a true engagement of the heart in preaching . . . which is stamped with sincerity and which is an authentic reflection of the heart of the God whose gospel we proclaim. **God is looking today for preachers who like his Son will 'cry out'.**

Preaching is not a dialogue, but it does involve at least two parties—the preacher and the congregation. (Mohler)

Though all these (above) definitions are worded a bit differently & may emphasize some features more than others, there are **some common characteristics** that thread all of these together:

- ✓The **content** of expository preaching is the Word of God.
- ✓The **method** of deriving the sermon is the application of a literal, historical, grammatical method of interpretation and exegesis.
- ✓The **quality** of the sermon is accuracy to the text of God's Word.

- ✓The **goal** of expository preaching is to represent or expose to view or plainly reveal what God and the authors of Scripture meant by what they said, exactly and entirely.
- ✓The **practical purpose** of expository preaching is to show how the text of Scripture is to be applied in the believer's life.
- ✓The **expository sermon** must also be personally applied by the preacher and delivered in the power of the Holy Spirit.
- ✓The **mode** of delivery is public preaching or proclamation.

===

Jack Hughes' ONE Sentence definition of expository preaching:

Expository preaching is a method of crafting and delivering a bold, authoritative, commanding, clear, engaging, memorable, practical, and direct address of divine truth taken from one or more biblical texts, that are studied in their various biblical contexts, by a preacher who is gifted, called, and trained in Bible content, sound doctrine, theology, hermeneutics and exegesis, so that the preacher handles with precision The Word of Truth, communicating to his listeners what God and/or the original author meant for his original audience to understand by what was written, while preaching in a reproof, rebuking, exhorting, and admonishing way, so that God's voice can be heard from the biblical text, through the preacher.

CONCLUSION

In the course of the **Reformation**, Martin Luther's driving purpose was to **restore preaching to its proper place in Christian worship**. Referring to the incident between Mary and Martha in Luke 10, Luther reminded his congregation and students that Jesus Christ declared that "only one thing is necessary," the preaching of the word ([Luke 10:42](#)). Therefore, Luther's central concern was to reform worship in the churches by re-establishing there the centrality of the reading and preaching of the word.

AL MOHLER writes:

God is most beautifully praised when his people hear his word, love his word, and obey his word.

John MacArthur:

Inerrancy demands an exegetical process and an expository proclamation. Only the exegetical process preserves God's Word entirely, guarding the treasure of revelation and declaring its meaning exactly as He intended it to be proclaimed. Expository preaching is the result of the exegetical process. Thus, it is the essential link between inerrancy and proclamation. It is mandated to preserve the purity of God's originally given inerrant Word and to proclaim the whole counsel of God's redemptive truth.

APPENDIX:

29 reasons why John MacArthur is committed to expository preaching:

1. A failure to do expositional preaching usurps the authority of God over the soul.
2. A failure to do expository preaching usurps the headship of Christ over His church.
3. A failure to preach and teach expositionally hinders the work of the Holy Spirit. The Holy Spirit has one tool by which He does His saving and sanctifying work. What is it? The Word of God... [John 17:17](#), “Sanctify them by Thy truth, Thy Word is truth.”
4. A failure to do expositional preaching demonstrates pride and a lack of submission... Mavericks don't like to submit to biblical truth because they don't want to submit to God. It's really frightening.
5. A failure to do expositional preaching severs the preacher personally from the regular sanctifying grace of Scripture.
6. A failure to do expositional preaching, biblical, doctrinal exposition removes spiritual depth and transcendence from worship.
7. A failure to do expositional preaching prevents the preacher from fully developing the mind of Christ critical to His work.
8. A failure to do expository preaching depreciates by example the spiritual duty of personal Bible study.
9. A failure to do expositional preaching prevents the preacher from being the voice of God on every issue of his time... [Jeremiah 8:9](#) says, “They have rejected the Word of the Lord, what kind of wisdom do they have?”
10. A failure to do expositional preaching breeds a congregation that is weak and indifferent to the glory of God and Christ. A failure to preach Scripture redirects people from a God-centered perspective to a man-centered perspective. It tends to undermine confidence... in Scripture. There's a certain indifference toward Scripture conveyed by the failure to teach it, but it produces a congregation that is indifferent to the glory of God and Christ because the purpose of Scripture is to enable people to glorify God and Christ. It's amazing how low people's view of God is in those environments, a low view of Christ rather than, as we said earlier, a great lofty transcendent view.
11. A failure to do Bible exposition robs people of their only true source of help, the Scripture. It is true, is it not?, that the only source of spiritual help is the Word of God, or the application of the Word of God, the proclamation of the Word of God which leads to the understanding of the Word of God.
12. A failure to do biblical exposition produces an attitude of indifference toward divine authority.
13. A failure to exposit the Scriptures lies to people about what they really need. It is... isn't it [Jeremiah 8:11](#)? Treating people's wounds superficially? They think they're getting spiritual help and they're not.
14. A failure to exposit the Scriptures strips the pulpit of power.
15. A failure to do expository preaching assumes that the preacher can change people by his ability. I don't believe that. I would probably guess that if you asked any preacher if he thought he had the ability to change people, if he was anything other than a rabid Arminian, he would

probably deny that. But in a fact, don't tell me what you believe, show me by what you do when you get in the pulpit.

16. A failure to do expository preaching reduces the preacher's words to the level of everyone else's word. You've just engaged your people at the same level that all the people are...that all the pundits and all the theorists, and all the philosophers and all the religious people have engaged them. You've just lowered yourself to the common level.

17. A failure to do expository preaching portrays an attitude of self-love rather than loving the Lord with all your heart, mind and soul.

18. A failure to do expository preaching creates a destructive disconnect between doctrine and life.

19. A failure to do expositional preaching denigrates the person of God by omitting those attributes and truths of his revelation that trouble and terrify the unregenerate.

20. A failure to do expositional preaching reduces the preacher to the level of every rival teacher shorn of authority. It leaves ministry success to be determined by who is most clever, who can get the biggest crowd.

21. (...they're all interwoven) A failure to do expositional preaching emasculates the dominion of the pulpit over people's minds and souls.

22. A failure to do expository preaching disconnects people from the legacy of the past from the history of the church.

23. A failure to do expositional preaching removes protection from error and carnality so dangerous to the church. This is unfaithful shepherding.

24. A failure to do expositional preaching abandons the duty to guard the truth.

25. A failure to teach expositionally fails to defend threatened truths.

26. A failure to do Bible exposition generates shallow, selfish prayer.

27. If you don't do expositional preaching, you fail to lead people to self-denial, cross-bearing humility.

28. A failure to do expositional preaching cheats people of the means to truly delighting in the Lord. Shallow knowledge means shallow love.

29. A failure to do expositional preaching lacks the general manliness of message and ministry.

Preaching is a ****SERIOUS**** task —

Richard Baxter: And for myself, as I am ashamed of my dull and careless heart, and of my slow and unprofitable course of life, so, the Lord knows, I am ashamed of every sermon I preach; when I think what I have been speaking of, and who sent me, and that men's salvation or damnation is so much concerned in it, I am ready to tremble lest God should judge me as a slighter of His truths and the souls of men, and lest in the best sermon I should be guilty of their blood. Me thinks we should not speak a word to men in matters of such consequence without tears, or the greatest earnestness that possibly we can; were not we too much guilty of the sin which we reprove, it would be so.