



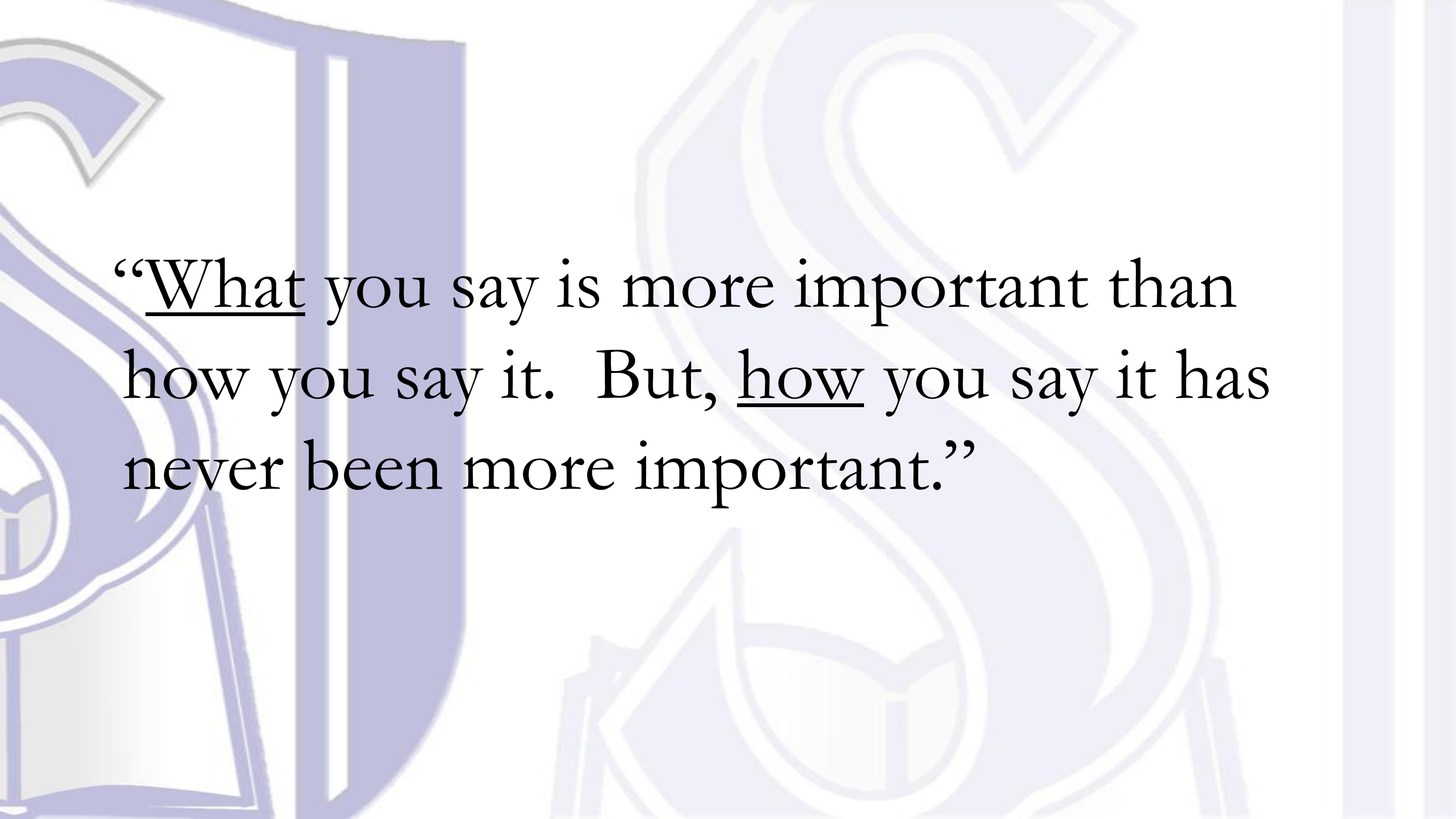
**“Words of Wisdom from the
Preacher on Preaching”**

Ecclesiastes 12:9-14

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“What you say is more important than how you say it. But, how you say it has never been more important.”

Martin Lloyd-Jones said, “What is preaching? Logic on fire. Eloquent reason! Are these contradictions? Of course they are not!”

Logic → what

Fire → how

Eloquent → how

Reason → what

I. Faithful preaching involves instruction.

12:9-10

“Chicago Statement on Hermeneutics”

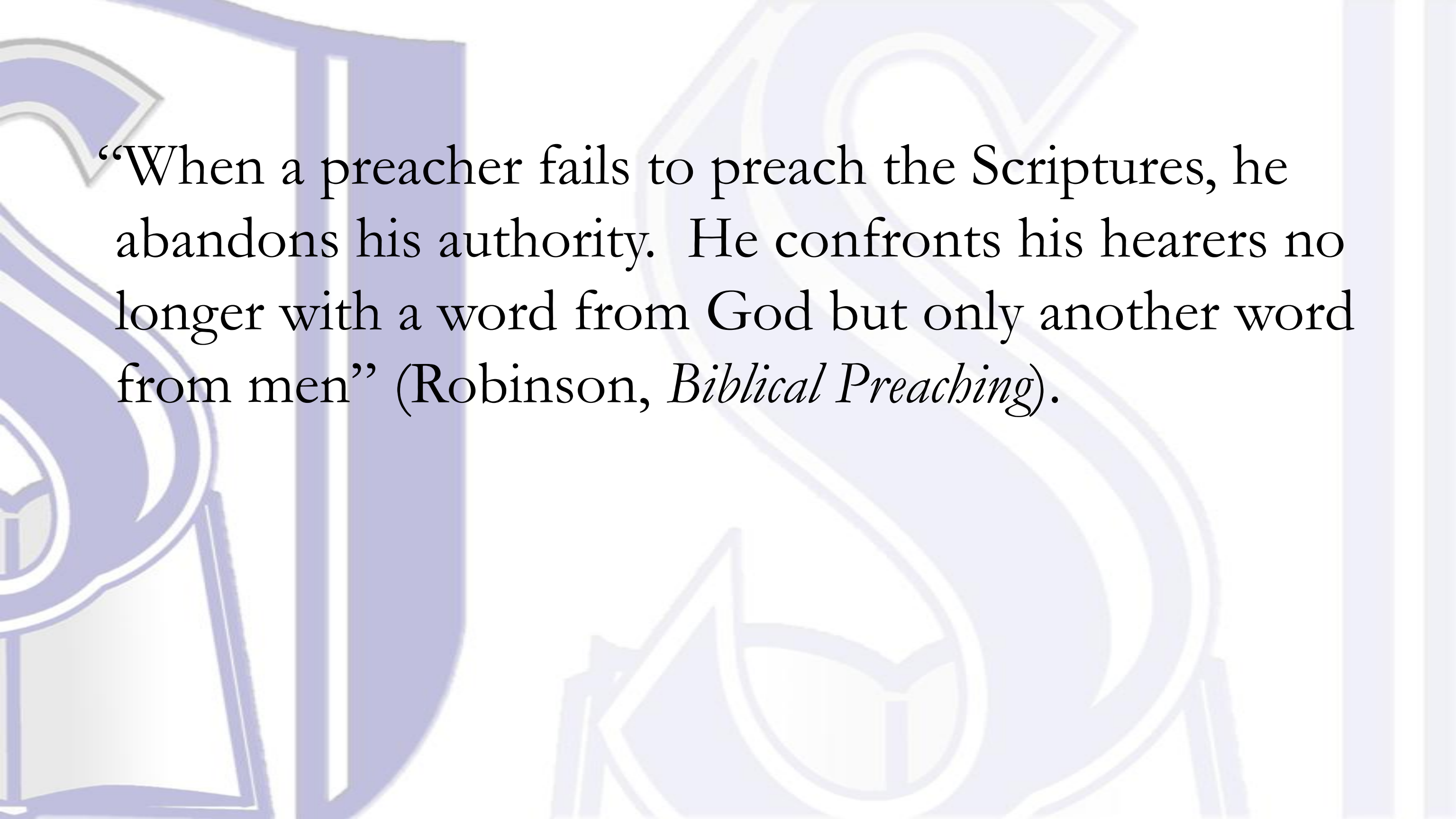
Article XXV

“We affirm that the only type of preaching which sufficiently conveys the divine revelation and its proper application to life is that which faithfully expounds the text of Scripture as the Word of God.

We deny that the preacher has any message from God apart from the text of Scripture.”

“The only logical response to inerrant Scripture...is to preach it expositively. By expositively, 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.” (John MacArthur, *Rediscovering Expository Preaching*, 35).

“It is no secret that Christ’s Church is not at all in good health in many places of the world. She has been languishing because she has been fed... “junk food”... The Biblical text is often no more than a slogan or refrain in the message ... Biblical exposition has become a lost art in contemporary preaching. The most neglected of all biblical sections is the Old Testament-over three-fourths of divine revelation! ... Motto preaching may please the masses in that it is filled with a lot of epigrammatic or proverbial slogans and interesting anecdotes, but it will always be a powerless word lacking the authority and validation of Scripture.” (Walter C. Kaiser, Jr., *Toward an Exegetical Theology: Biblical Exegesis for Preaching and Teaching*)



“When a preacher fails to preach the Scriptures, he abandons his authority. He confronts his hearers no longer with a word from God but only another word from men” (Robinson, *Biblical Preaching*).

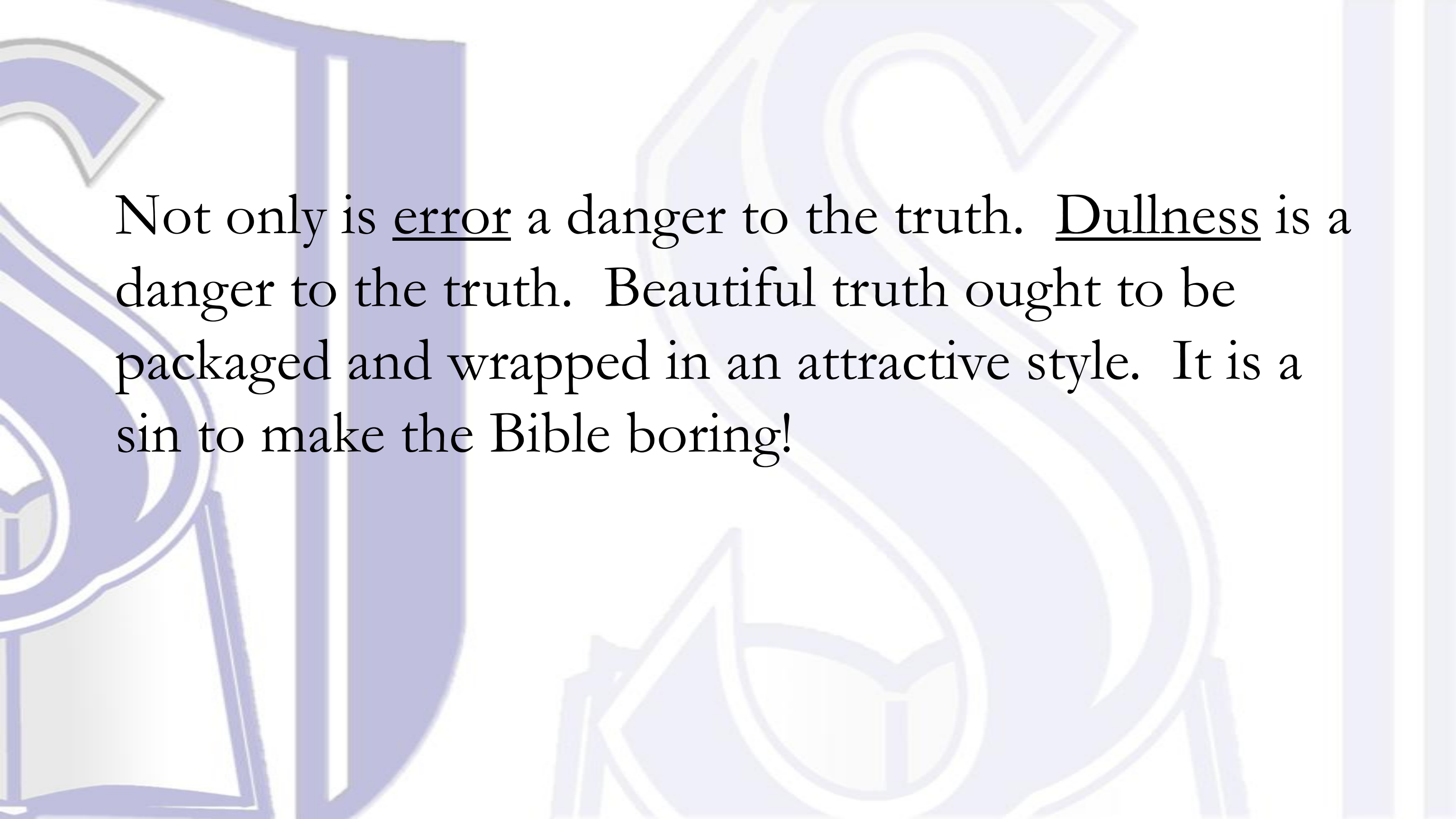
“Biblical preaching is a Bible shaped word imparted in a Bible-like way. In expository preaching the biblical text is neither a conventional introduction to a sermon on a largely different theme, nor a convenient peg on which to hang a ragbag of miscellaneous thoughts, but a master which dictates and controls what is said.” (Greidanus, 11).

1) he pondered – he weighed carefully what he wrote and said.

2) he sought out – he dug deep into the knowledge content he would present.

3) he set in order many proverbs – he considered how best to deliver wise sayings, wisdom words of truth. Here the word “proverbs” is broader in meaning than our word in English.

“In expounding the Word of God, there is a grave responsibility upon the preacher to convey the truth without distortion... With eternities at stake, the hearers can not afford to be in error, nor can the spiritual teacher whom he trusts... Every man has a right to his opinion, but no man has a right to be wrong in his facts... The integrity of the pulpit demands accuracy, thoroughness, and a scrupulous regard for text and context.” (Koller, *Expository Preaching Without Notes*, 64-65).



Not only is error a danger to the truth. Dullness is a danger to the truth. Beautiful truth ought to be packaged and wrapped in an attractive style. It is a sin to make the Bible boring!

“The proper elements in an expository sermon may be summed up as follows:

- Preaching is expository in purpose. It explains the text.
- Preaching is logical in flow. It persuades the mind.
- Preaching is doctrinal in content. It obligates the will.
- Preaching is pastoral in concern. It feeds the soul.
- Preaching is imaginative in pattern. It excites the emotion.
- Preaching is relevant in application. It touches the life.”

(John MacArthur)

“Be natural; forget yourself; be absorbed in what you are doing and in the realization of the presence of God, and in the glory and the greatness of the Truth that you are preaching...that you forget yourself completely....Self is the greatest enemy of the preacher, more so than in the case of any other man in society. And the only way to deal with self is to be so taken up with, and so enraptured by the glory of what you are doing, that you forget yourself altogether.” (Martyn Lloyd-Jones, *Preaching*, 264).

“A theology which does not take fire, I maintain, is a defective theology; or at least the man’s understanding of it is defective. Preaching is theology coming through a man who is on fire. A true understanding and experience of the Truth must lead to this. I say again that a man who can speak about these things dispassionately has no right whatsoever to be in a pulpit; and should never be allowed to enter one.” (Martyn Lloyd-Jones, *Preaching*, 97).

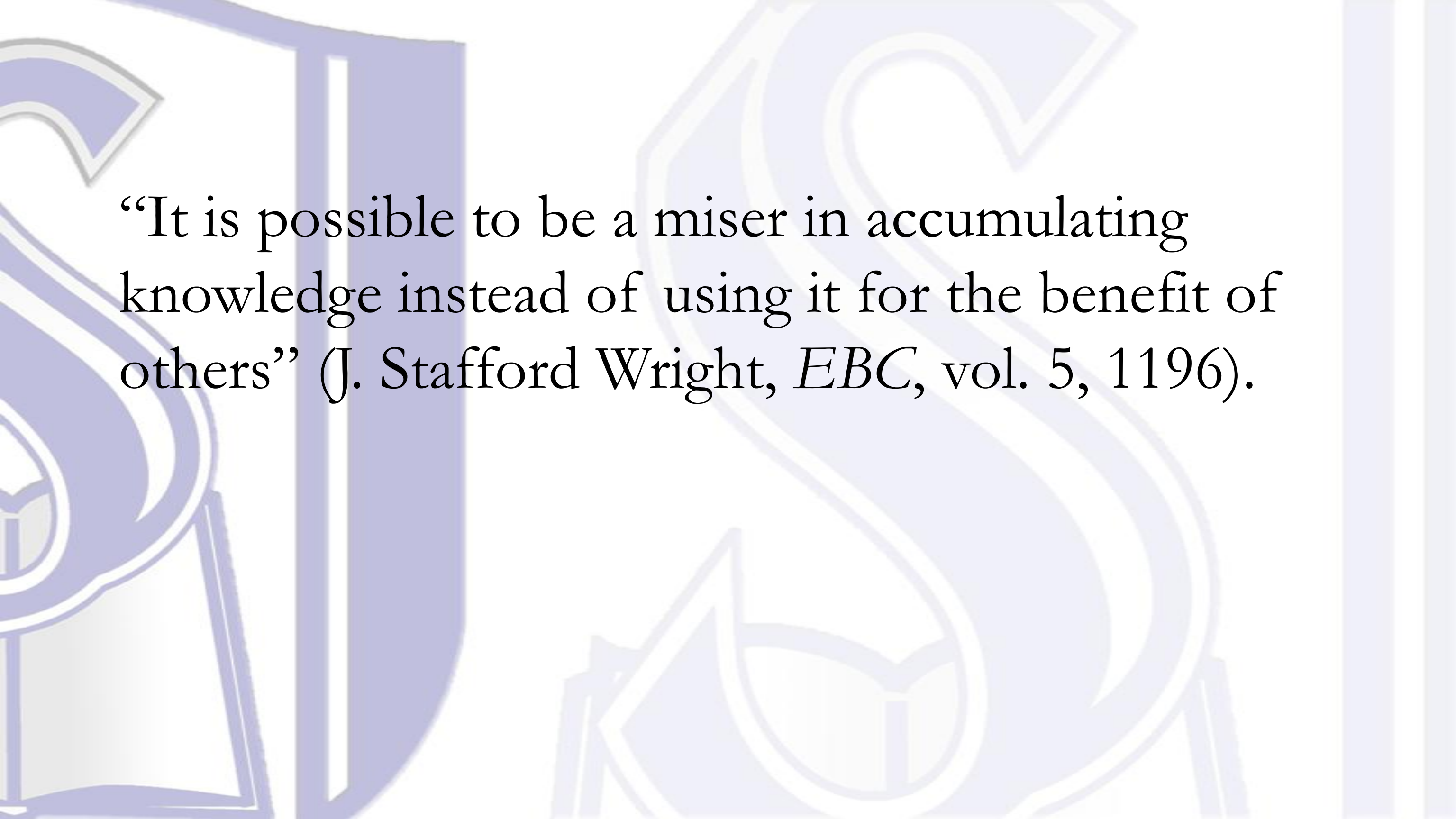
“When I have thought of the preaching of certain good men, I have wondered, not that the congregation was so small, but that it was so large. The people who listen to them ought to excel in the virtue of patience, for they have grand opportunities of exercising it. Some sermons and prayers lend a color of support to the theory of Dr. William Hammond, that the brain is not absolutely essential to life. Brethren, ... you will, none of you, covet earnestly the least gifts, and the dullest mannerisms, for you can obtain them without the exertion of the will.... Labour to discharge your ministry, not with the lifeless method of an automaton, but with the freshness and power which will render your ministry largely effectual for its sacred purposes.” (C.H. Spurgeon, *An All-Around Ministry*, 316-317).

J. I. Packer says, "...the true idea of preaching is that the preacher should become a mouthpiece for his text, opening it up and applying it as a word from God to his hearers,... in order that the text may speak... and be heard making each point from his text in such a manner 'that [his audience] may discern [the voice of God].'" (Packer, *God Has Spoken*, 28).

II. Faithful preaching invites admonition.

12:11-12

“The supreme test of all preaching is: what happens in the pew? To John the Baptist there was accorded the highest tribute that could ever come to a minister of the gospel: when they had heard John, “they followed Jesus!” (Charles Koller, *Expository Preaching Without Notes*, 19).



“It is possible to be a miser in accumulating knowledge instead of using it for the benefit of others” (J. Stafford Wright, *EBC*, vol. 5, 1196).

“I stayed too Long at the Fair.”

I wanted the music to play on forever—

Have I stayed too long at the fair?

I wanted the clown to be constantly clever—

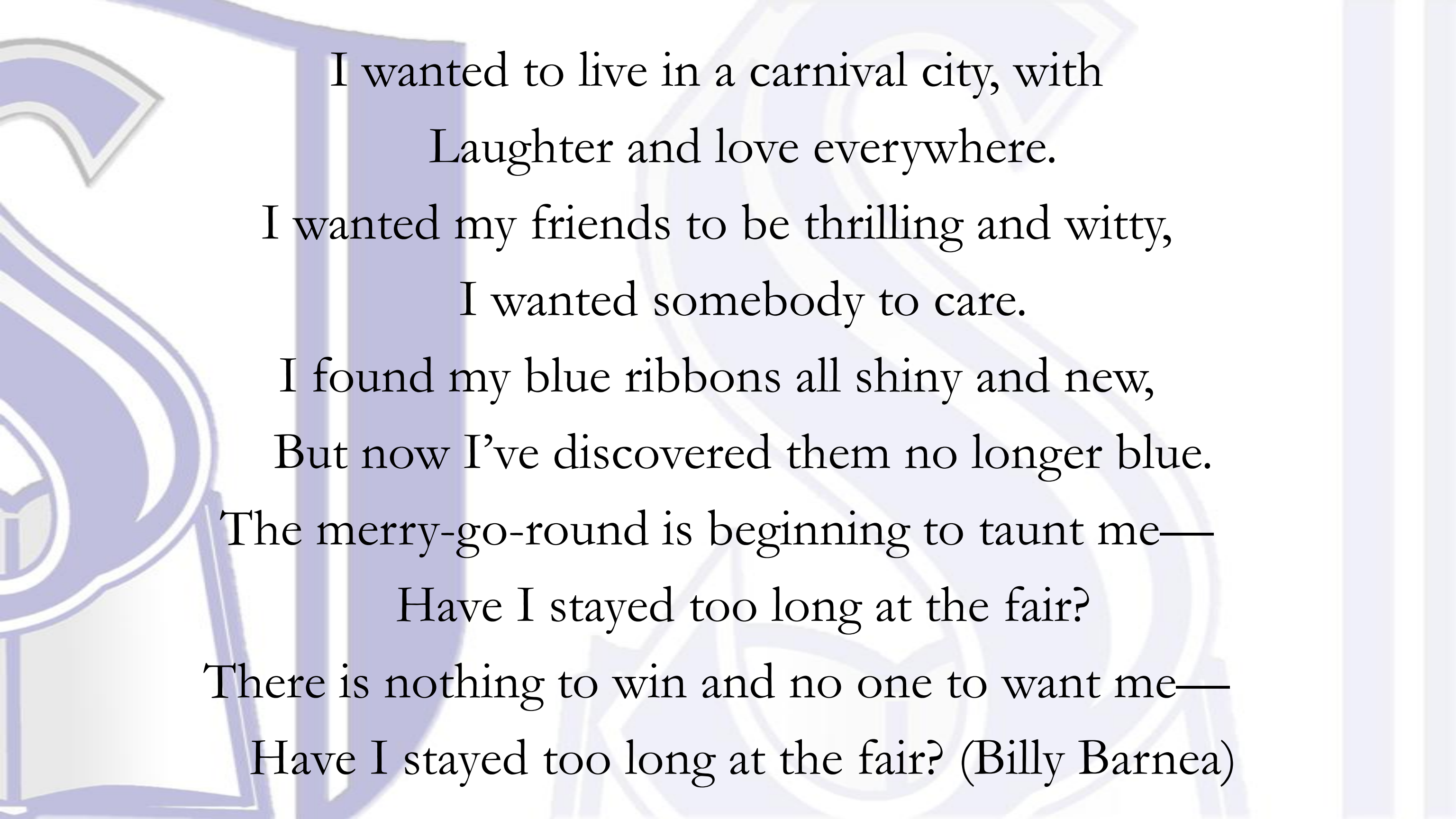
Have I stayed too long at the fair?

I bought me blue ribbons to tie up my hair,

But I couldn't find anybody to care.

The merry-go-round is beginning to slow now,

Have I stayed too long at the fair?



I wanted to live in a carnival city, with
Laughter and love everywhere.

I wanted my friends to be thrilling and witty,

I wanted somebody to care.

I found my blue ribbons all shiny and new,

But now I've discovered them no longer blue.

The merry-go-round is beginning to taunt me—

Have I stayed too long at the fair?

There is nothing to win and no one to want me—

Have I stayed too long at the fair? (Billy Barnea)



III. Faithful preaching includes exhortation.

12:13-14

“It is not the job of the Christian preacher to give people moral or psychological pep talks about how to get along in the world; someone else can do that... most of our people have no one in the world to tell them, week in and week out, about the supreme beauty and majesty of God.” (John Piper, *The Supremacy of God in Preaching*, 12).

5 questions I ask of each and every text:

- 1) What does this text teach us about God?
- 2) What does this text teach us about fallen man?
- 3) What do I want my people to know?
- 4) What do I want my people to do?
- 5) How does this text point to Christ?

It's All About Jesus (slightly revised)

Published December 4th, 2006 in Theology and Quotes.

Jesus is the true and better Adam who passed the test in the wilderness not the garden, and whose obedience is imputed to us.

Jesus is the true and better Abel who, though innocently slain by wicked hands, has blood now that cries out, not for our condemnation, but for our acquittal.

Jesus is the better Ark of Noah who carries us safely thru the wrath of God revealed from heaven and delivers us to a new earth.

Jesus is the true and better Abraham who answered the call of God to leave all that is comfortable and familiar and go out into the world not knowing where he went to create a new people of God.

Jesus is the true and better Isaac who was not just offered up by his father on the mount but was truly sacrificed for us. And when God said to Abraham, “Now I know you love me because you did not withhold your son, your only son whom you love from me,” now we can look at God taking his son up the mountain of Calvary and sacrificing him and say, “Now we know that you love us because you did not withhold your Son, your only Son, whom you love, from us.”

Jesus is the true and better Jacob who wrestled and took the blow of justice we deserved, so we, like Jacob, only receive the wounds of grace to wake us up and discipline us.

Jesus is the true and better Joseph who, at the right hand of the king, forgives those who betrayed him and sold him, and uses his new power to save them.

Jesus is the true and better Moses who stands in the gap between the people and the Lord and who mediates a new covenant.

Jesus is the true and better Rock of Moses who, struck with the rod of God's justice, now gives us living water in the desert.

Jesus is the true and better Joshua, who leads us into a land of eternal rest and heavenly blessing.

Jesus is the better Ark of the Covenant who topples and disarms the idols of this world, going Himself into enemy territory, and making an open spectacle of them all.

Jesus is the true and better Job, the truly innocent sufferer, who then intercedes for and saves his stupid friends.

Jesus is the true and better David whose victory becomes his people's victory, though they never lifted a stone to accomplish it themselves.

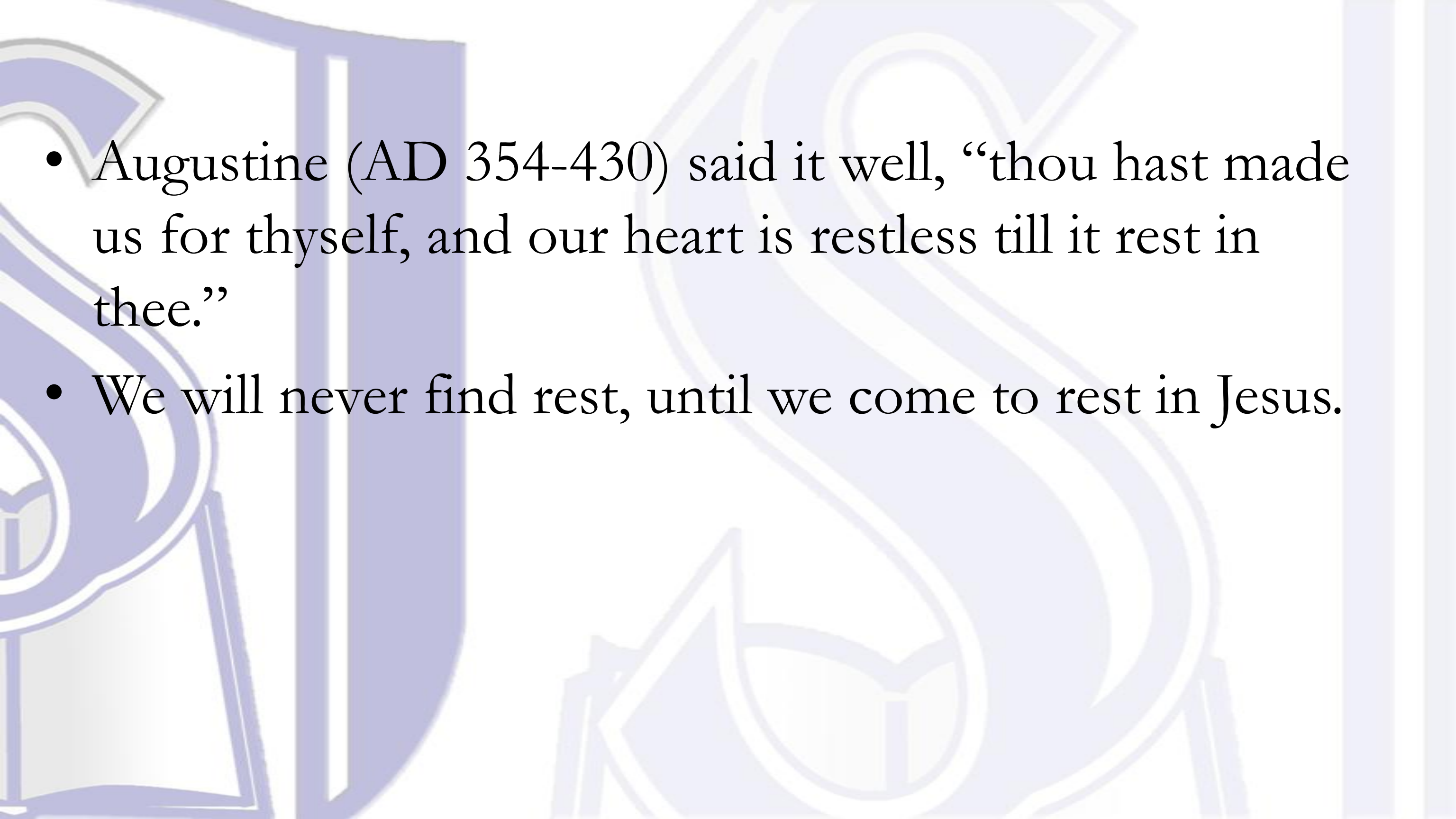
Jesus is the true and better Esther who didn't just risk leaving an earthly palace but lost the ultimate and heavenly one, who didn't just risk his life, but gave his life to save his people.

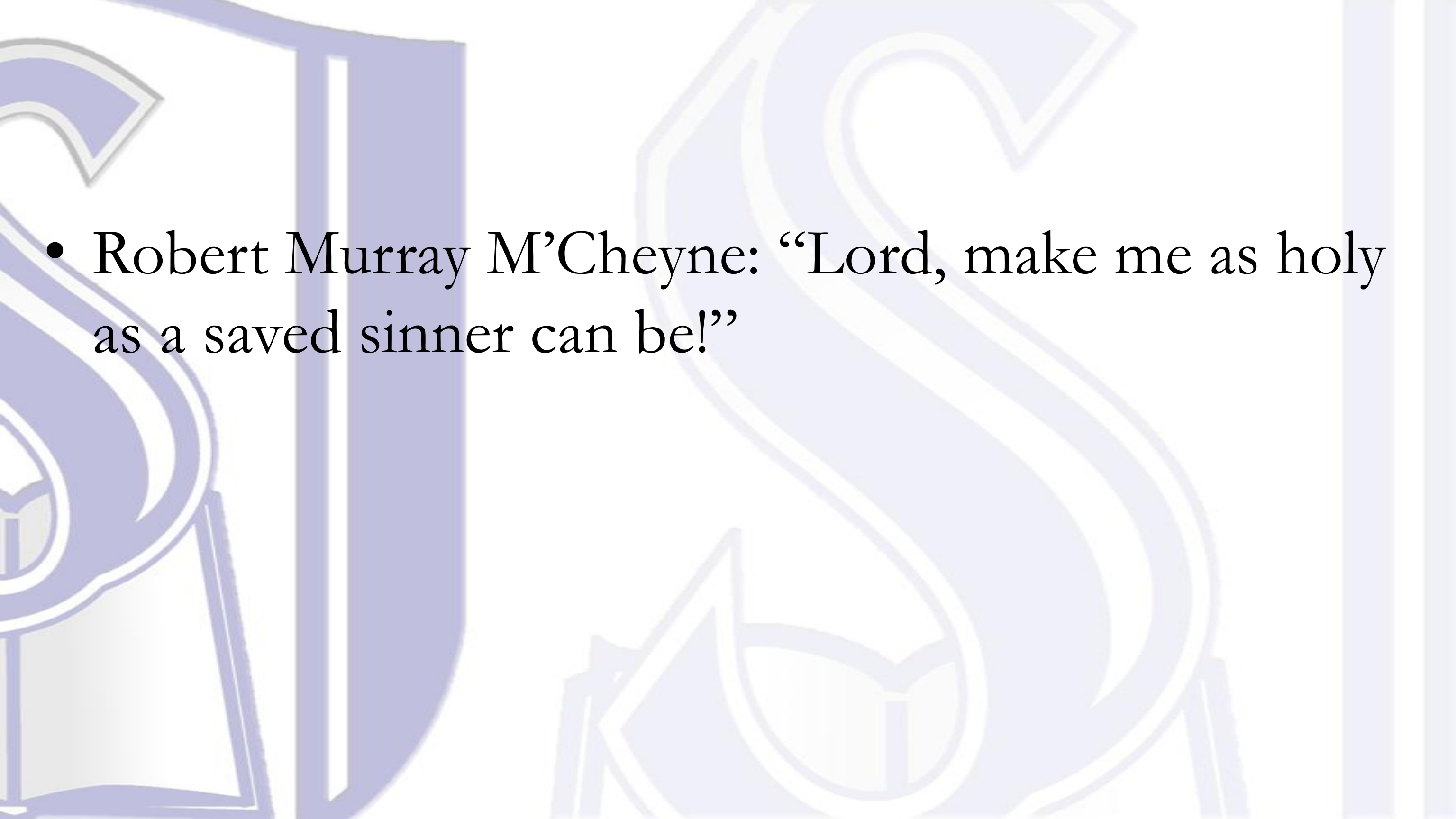
Jesus is the true and better Daniel, having been lowered into a lions den of death, emerges early the next morning alive and vindicated by His God.

Jesus is the true and better Jonah who was cast out into the storm so that we safely could be brought in.

Jesus is the real Passover Lamb, innocent, perfect, helpless, slain, so the angel of death will pass over us. He's the true temple, the true prophet, the true priest, the true king, the true sacrifice, the true lamb, the true light, and the true bread.

The Bible really is not about you is it? – It really is all about Him.

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- Augustine (AD 354-430) said it well, “thou hast made us for thyself, and our heart is restless till it rest in thee.”
 - We will never find rest, until we come to rest in Jesus.

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- Robert Murray M'Cheyne: “Lord, make me as holy as a saved sinner can be!”

- “The office of the Christian ministry, rightly understood, is the honorable and most important, that any man in the whole world can ever sustain; and it will be one of the wonders and employments of eternity to consider the reasons why the wisdom and goodness of God assigned this office to imperfect and guilty man!”

(Cotton Mather)