

IS EXPOSITORY PREACHING STILL VALUABLE IN THE POSTMODERN ERA?

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Introduction

Mounting evidence indicates growing disillusionment with the notions of absolute truth and traditional preaching. The relevance of expository preaching to the postmodern culture is being questioned. Diogenes Allen observes that the church's claim of possessing absolute truth is the chief obstacle in the way of modern people being convinced of the claims of Christianity.¹ David Hilborn argues that the expository method of preaching does not seem to be suited to today's postmodern world and maintains that this is the opinion of several leading evangelicals.² The implication is that pastors must preach what people want to hear rather than what God wants to be proclaimed. So the question is applicable, Is it possible to preach expositively to a postmodern culture in a way that is creative and captivating? In other words, is expository preaching still valuable today?

This paper describes the postmodern perspective, identifies the specific challenges that postmodernism poses against expository preaching, examines the distinctiveness of expository preaching, and reveals the meaning of such preaching to the postmodern mind.

The Postmodern Perspective

Observers of postmodernism have commented that it is virtually impossible to give a full definition of this cultural trend.³ This difficulty is further reflected by the fact that scholars disagree among themselves as to what this phenomenon actually involves and who originally coined the term.⁴ Despite these issues it is possible to identify the general features of this phenomenon. As Graham Johnston

¹Diogenes Allen, *Christian Belief in a Postmodern World: The Full Wealth of Conviction* (Louisville: Westminster/John Knox, 1989), 17.

²David Hilborn, *Picking Up the Pieces: Can Evangelicals Adapt to Contemporary Culture?* (London: Hodder and Stoughton, 1997), 155, 160.

³Alister McGrath, *Bridge Building: Communicating Christianity Effectively* (Leicester: Inter-Varsity, 1994), 223.

⁴Stanley J. Grenz, *A Primer on Postmodernism* (Grand Rapids: Eerdmans, 1996), 11, 5.

claims, "Postmodernism is better understood descriptively and by its features, rather than by definition."⁵ These include

1. Postmodernism is essentially a reaction to modernism.⁶ This is seen in the fact that as a movement, it marks the end of modernity with its emphasis on rational discovery and science, which provided the foundations of an attempt to build a better world.⁷ David Cook, the British theologian, comments insightfully,

Postmodernism moves beyond the 'modern', scientifically based view of the world by blending a skepticism about technology, objectivity, absolutes and total explanations with a stress on image and appearance, personal interpretation, pleasure and the exploration of every spiritual and material perspective.⁸

2. A popular element of postmodern thought is the emphasis that each individual is part of a particular local human community and therefore, truth should be interpreted in the light of that community.⁹ Since there are several different local communities, the postmodernist believes that there are several different truths that may exist alongside each other.¹⁰ Therefore, postmodernism challenges all metanarratives—grand stories about the world—whether they are political, social, theoretical, or religious.¹¹ Christianity, as one among many metanarratives, is consequently considered as an unacceptable way of interpreting the world and is rejected in favor of truth in the local realm.¹²

3. Relativism. Stanley J. Grenz observes that those who adhere to the philosophy tenets of postmodernism are not particularly concerned about proving themselves 'right' and others 'wrong'.¹³ This attitude stems from their idea that because beliefs are ultimately a matter of social context, what might be right for one person in his/her context may not be right for another; but what may be wrong for a person in a different context, may be acceptable to someone else in a different social setting.¹⁴

4. Truth. Martin Robinson observes that postmodern culture is not so much concerned about whether a concept is actually true or not; it is rather more

⁵Graham Johnston, *Preaching to a Postmodern World: A Guide to Reaching Twenty-First Century Listeners* (Grand Rapids: Baker, 2001), 24.

⁶Peter Hicks, *Evangelical & Truth: A Creative Proposal for a Postmodern Age* (Leicester: Inter-Varsity, 1998), 33.

⁷Grenz, 12.

⁸David Cook, *Blind Alley Beliefs* (Leicester: InterVarsity, 1996), 9.

⁹Grenz, 14.

¹⁰Ibid.

¹¹D. Tidball, "A Beginner's Guide to Postmodernity," *Alpha*, May 1996, 6.

¹²Ibid.

¹³Grenz, 15.

¹⁴Ibid.

concerned about whether it actually ‘works’ or not.¹⁵ Hence, in postmodernism truth is not concerned with absolutes. Instead, it is concerned with the subjective feelings of each individual in a particular social context. We can agree with Alister McGrath that postmodernism is “the precommitment to relativism or pluralism in relation to questions of truth.”¹⁶ In fact, a recent survey shows that about two-thirds of Americans no longer believe in objective truth.¹⁷

C. Calver speaks of the confusion over truth in modern society.¹⁸ He points out that uncertainty prevails and that truth is reduced to what each person feels is true, rather than anything being absolute.¹⁹ Postmodern thinkers have given up the search for absolute, all-encompassing truth because they have become convinced that all claims for truth rest on a multitude of conflicting interpretations.²⁰ All interpretations of truth, including the Christian worldview, are said to be equally valid, inasmuch as that they are also equally invalid.²¹ At best, postmodernists believe that all interpretations of truth can only be judged on the basis of what may or may not work for each individual.²²

Postmodern Challenges to Expository Preaching

Judging from the discussion above, we now investigate why some hold that expository preaching is inadequate for postmodern hearers. Several charges are brought against such preaching.

1. Expository preaching is authoritarian. Since all truth is relative and subjective, postmoderns are wary of anyone who claims to possess *the truth*.²³ Further, a didactic monologue is deemed unacceptable and appears to be too much of an assertion of power. Therefore, communication is to be characterized by dialogue and consensus rather than proclamation by an individual garbed in a clerical gown.²⁴ This requires an open listening attitude.

2. Expository preaching is rationalistic, striving for a radical analysis of the biblical text like specimens under a microscope.²⁵ According to Craig Loscalzo, “The modern pulpit is steeped in a reasoned homiletic, marked by point-making

¹⁵Martin Robinson, *To Win the West* (Crowborough, England: Monarch, 1996), 217.

¹⁶McGrath, 223.

¹⁷Johnston, 8.

¹⁸C. Calver, *Thinking Clearly about Truth* (Crowborough, England: Monarch, 1995),

24.

¹⁹*Ibid.*

²⁰Grenz, 163.

²¹*Ibid.*

²²*Ibid.*

²³Johnston, 31.

²⁴*Ibid.*, 150.

²⁵Hicks, 40.

sermons, alliterated outlines, and third-person descriptive logic.”²⁶ But postmodern people are impatient with that kind of mental discipline. They are interested in emotive images, not cerebral ideas in the written word; personal sense (or what one experiences) over sensibility (what one reasons).²⁷

3. Expository preaching is unbiblical. The reason proffered for this assertion is that although Jesus’ parables and narratives provide a constructive model for preaching in the twenty-first century, expository preaching itself is not found in the Bible.²⁸ Like Jesus, preachers today should display similar creativity. Christians need to have a thorough understanding of Scripture but be able to communicate the truth of its message through story and in a way that is relevant to postmodern society.²⁹

These objections, however, are all open to challenge. We now turn our attention to this task, dealing with each in turn.

Expository Preaching Is Authoritarian

One reason for the incongruity between expository preaching and the postmodern audience is not cultural anachronism but the nature of the Word of God as having absolute authority. It is not the *form* of the sermon that is authoritative; rather, it is the *source*. A leading expert agrees, “It is exactly so with the preacher: our authority is not to be seen in our manner but in our message.”³⁰ Since expository preaching essentially and primarily deals with the Word of God, then this is where its pulpit authority exists.³¹

Intrigued with Paul’s approach to preaching, some commentators have studied it in order to obtain clues for effective communication of the Gospel.³² The record in Acts 17:15-34 indicates that the Stoic philosophers of Athens, who, like postmodern thinkers, “want to know strange things” (v. 20) and “hear some new thing” (v. 21), perceived Paul as one who “seems to be a proclaimer of foreign gods” (v. 18).³³ Although his kerygma was misunderstood then, just as expository preaching is misunderstood now, he did not soften the note of proclamation in order to accommodate himself to their Socratic presuppositions. As the herald of God

²⁶Craig Loscalzo, “Apologizing for God: Apologetic Preaching to a Postmodern World,” *Review and Expositor* 93 (1966): 412.

²⁷Johnston, 48, 140.

²⁸Hilborn, 155.

²⁹Ibid., 160.

³⁰Haddon W. Robinson, *Expository Preaching* (Leicester: Inter-Varsity, 1986), x.

³¹Faris D. Whitesell, *Power in Expository Preaching* (Chicago: Revell, 1963), 1.

³²David J. Hesselgrave, *Scripture and Strategy: The Use of the Bible in Postmodern Church and Mission* (Pasadena, CA: William Carey Library, 1994), 101.

³³Unless otherwise indicated, all scripture references are from the NKJV.

it was his duty to “command repentance” (v. 30) on the basis of divine authority.³⁴ Undoubtedly, Paul’s method of communication often involved disputation, debate, and dissent in his mandate of proclamation. But it was “neither to compromise revealed truth by adding appealing notions to it nor subtracting unappealing truths from it.”³⁵ So while Paul involved himself in dialogue³⁶ it was only with the goal of persuading people to the truth of that Word, never as accommodation to the pluralistic open-mindedness of the pagan Areopagus.³⁷

Expository Preaching Is Rationalistic

Grenz remarks that “postmoderns look beyond reason to nonrational ways of knowing, conferring heightened status on the emotions and intuition.”³⁸ As already noted, postmodernism marks the end of science that arose in part out of a desire to dispel ‘pre-scientific’ beliefs, myths, and metanarrative from the realm of knowledge.³⁹ At the same time, however, postmoderns welcome and celebrate mystery and communicate via myths and symbols.

We may observe that society today is largely dependent on technology and the scientists who sustain it. Few scientists buy into postmodern subjectivism, at least as far as their professional work is concerned. It is further notable that the majority of people still accept objective reality as a matter of course. Postmoderns represent only one segment of contemporary society and they have not yet carried the day, as John F. MacArthur Jr. observes, “Postmodern culture is an academic assessment of the culture. The average Joe doesn’t have any idea what that means.”⁴⁰ If this is so, then is it not premature to turn our backs on “the objective real world of science and reason?”⁴¹ Is it not also premature to talk of the abandonment of exposition for the sake of cultural relevance? Therefore, the answer is not to play around with irrationalism or mysticism of postmodernism.

³⁴H. Robinson, x. “The NT has over a hundred distinct verbs on the subject of preaching. Of these verbs, over two-thirds are verbs of declaration, the most common being *kerusso* (to herald) and *didasko* (to teach). . . . The herald acts on another’s authority.” Ibid.

³⁵Ibid., 93.

³⁶In Acts 17:17 Paul “argued [*dialogomai*] . . . with the Jews and the devout persons, and in the market place every day with those who chanced to be there.” John R. W. Stott *Between Two Worlds: The Art of Preaching in the Twentieth Century* (Grand Rapids: Eerdmans, 1982), 76, presumes that this “was a vocal dialogue.”

³⁷Hesselgrave, 101.

³⁸Grenz, 14.

³⁹Ibid., 47.

⁴⁰John F. MacArthur Jr., “Expository Preaching in a Postmodern World” [article online]; available from <http://www.biblebb.com/filesMAC/CISv2n2-1.htm>; Internet; accessed 13 May 2003.

⁴¹Johnston, 30.

Rather than accommodation to such an anti-scientific backlash, a more strategic response on the part of Christian apologetics would be to embark on a spirited biblical defense of the proper place of reason in the construction of human knowledge.

The subjectivism of postmoderns is not new; pagan religions in biblical times were thus characterized. It was the objective *Logos* that distinguished the biblical prophets and apostles from this pagan environment. The Great commission of Jesus—"teaching them . . . all things I have commanded you" (Matt 28:20)—would not have been comprehensible without access to such a normative mandate. And Paul, anticipating Gnosticism, which was quite similar to postmodernity, warned precisely about the intolerance of "sound doctrine," disillusion with the "truth," and wandering after "myths." Significantly, he took this stance in order to urge Timothy to "preach the Word" (2 Tim 4:2-5).

Expository Preaching Is Unbiblical

James F. Stitzinger describes the rich heritage of expository preaching in church history as well as in the Bible.⁴² Preaching in the Bible, he says, comes in two basic forms: revelatory and explanatory. Clearly, in the Old Testament after a body of revelation had been given, people would turn to it with a need to have it expounded or explained. An example of this was when Nehemiah commented on the law (Neh 8:1-8; Ezra 7:10). New Testament exposition reveals Christ, who is both the model of preaching and the essence of what is preached.⁴³ His preaching included both revelation and explanation. The Sermon on the Mount is a good model of explanation and exposition marked by timeless authority (Matt 5-7; cf. Luke 4:16-30).⁴⁴ It is also significant that the early church grew rapidly, largely through preaching the "word of exhortation" (Acts 13:15). Preaching in the Bible provides an important mandate for the church in the post-biblical age, "Continue to explain and exposit the message now fully revealed."⁴⁵

In order to accomplish this, we must grasp the meaning of preaching as a biblical witness. Gerhard Friedrich notes the four most prominent verbs employed by New Testament writers to portray the richness of biblical preaching: *kerussō*, "proclaim" or "preach," *martureō*, "testify," *didaskō*, "teach," and *parakaleō*, "exhort."⁴⁶ If exposition cannot be identified with any of these it is because its

⁴²James F. Stitzinger, *Rediscovering Expository Preaching* (Dallas: Word, 1992), 36-60.

⁴³*Ibid.*, 40.

⁴⁴*Ibid.*

⁴⁵*Ibid.*, 42.

⁴⁶Gerhard Friedrich, "*Kerussō*," *Theological Dictionary of the New Testament*, ed. Gerhard Kittel, trans. and ed. Geoffrey W. Bromiley (Grand Rapids: Eerdmans, 1966), 3:703.

ambition is to embrace all four. We may note, however, that the common link between these terms is their focus on the things of God and Scripture as being exclusively central to the preacher's message.⁴⁷ Hence, expository preaching maintains the biblical element.

However, a major factor that must be addressed is the misconception about what is meant by expository preaching. It is too often identified with a style of preaching that is colorless, unimaginative and pedantic. But expository preaching is not primarily a matter of style at all. John Stott affirms:

All true Christian preaching is expository preaching. If by an 'expository sermon' is meant a verse-by-verse explanation of a lengthy passage of Scripture . . . this would be a misuse of the word. . . . It refers to the content of the sermon (biblical truth) rather than the style (a running commentary).⁴⁸

Expository preaching describes the method by which the preacher decides what to say, not how to say it. This leads us necessarily to examine the nature of such preaching.

The Distinctiveness of Expository Preaching

As far as Harold Freeman is concerned, biblical preaching is two-dimensional in nature, dealing with the prior biblical text and the contemporary context of the hearers.⁴⁹ But according to Haddon W. Robinson, it is three-dimensional. He defines expository preaching as 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.⁵⁰

It is a living process involving God, the preacher, and the congregation.⁵¹ It is reasonable, therefore, to accord to this three-dimensional structure: God is exalted in worship, the preacher is fueled to communicate the Word of God, and the congregation is nurtured by the preached Word. It is this distinctiveness that marks expository preaching.⁵²

⁴⁷MacArthur, 9.

⁴⁸Stott, 125-26.

⁴⁹Harold Freeman, *Variety in Biblical Preaching* (Waco: Word, 1987), 28.

⁵⁰H. Robinson, 20.

⁵¹*Ibid.*, 19.

⁵²MacArthur, 17, claims that such markedness is best achieved when the expositor (preacher) pays equal attention to the dynamics of both the biblical text and the audience.

The primacy of expository preaching is seen in that it satisfies the demands of all entities when communicating the Word of God: the heart of the preacher burns, God is glorified in worship, and listeners are nurtured when the Word is delivered. It is God, through His Word, that binds both preacher and congregation in a cohesive unity. Let us examine each of these.

God-Exalting Worship

Even if exposition pays equal attention to both the biblical text and the hearer's context, it is non-biblical if it overlooks the "liturgical dimension of the preaching."⁵³ The preaching of the Word seeks to exalt God, not the deliverer (preacher) or deliverance (style and form) of that Word. The preacher has to be careful that he or she does not usurp God's place by honoring the human product. Preachers need to give attention to Joseph S. Carroll's admonition, "These three things are what men seek: to be glorified, to be exalted, and to be honored. Therefore, to worship God we must divest ourselves of all desire for glory and honor and power; *for He and He alone is worthy of such.*"⁵⁴

Preacher-Fueled Communication

When the preacher exalts the truth above all else, something special happens. James Stewart points to this when he discusses the role of preaching in worship:

Preaching is worship not just because it awakens . . . God's glory in the congregation, but also because it exhibits God's glory in the preacher. . . . Preaching pursues its aim of worship not merely through the preaching exultation, but through expository exultation. The song of his heart has power, but it is God's power only when he is singing over the truth.⁵⁵

When he or she focuses on this, the preacher not only awakens the slumbering passion of God's people for the surpassing worth of knowing God and His Son, Jesus Christ, but the heart of the preacher himself/herself is roused. How does this happen? Luke 24:13-32 provides powerful evidence. As the resurrected Christ walked with two of His disciples on the road to Emmaus, "he interpreted to them all the scriptures" and "their eyes were opened." They could not but confess, "Did not our hearts burn within us while he talked to us on the road, while he opened to us the scriptures?" (vv. 27,31,32). When the preacher submits humbly to Jesus and listens to the Bible, the word of God burns his or her own heart; and

⁵³James Stewart, *Heralds of God* (Grand Rapids: Baker, 1972), 5.

⁵⁴Joseph S. Carroll, *How to Worship Jesus Christ* (Chicago: Moody, 1991), 37 (italics supplied).

⁵⁵Stewart, 5.

this burning fans his/her preaching such that the slumbering faith of the God's people is kindled.

As Calvin Miller so emphatically indicates, true biblical preaching can only occur when "the contemplative life of the pastor is foundationally tied to his personal affair with the Bible."⁵⁶ True expository preaching, from start to finish, feeds the soul of the preacher. Indeed, "As the expositor studies his Bible, the Holy Spirit studies him. When a man prepares expository sermons, God prepares the man."⁵⁷ Expositors are forced to pry into the text and while they are digging, God reveals hidden springs that refresh their souls.⁵⁸ The well is deep and the supply of refreshment unending. If the message has first been kindled in the heart of the preacher it will also burn the hearts of the listeners.

Congregation-Nurturing Preaching

Expository preaching usually concentrates on a single passage. The effect is that even an average listener is able to remember the flow of the sermon as well as its main points longer than if the sermon dealt with numerous passages without explaining their meaning in detail. It is questionable if a sermon has any great value if a listener forgets much of its content in short order. As such, it defeats the purpose of the sermon as "oral communication with the Word of God intended to be remembered."⁵⁹

Expository preaching stimulates the listener to think contextually and helps to produce mature Christians.⁶⁰ By explaining the meaning of a passage in its own context, the expositor improves the biblical literacy of the congregants. People start to think biblically and they learn effective measures for distinguishing between truth and fallacy. Moreover, by traveling the world of the text with the expositor, the congregation experiences both the situation of the text and their present situations. Expository preaching freely travels the gap that space and time have created between the written text and the modern hearer. This means that the congregation is nurtured in a growing maturity of the Word.

⁵⁶Calvin Miller, *In Spirit, Word and Story* (Dallas: Word, 1989), 88.

⁵⁷H. Robinson, 24.

⁵⁸Stott, 125-26.

⁵⁹Yang Hee Shin, Class notes for CHMN 711, Seminar in Preaching and Worship, Adventist International Institute of Advanced Studies, Silang, Cavite, Philippines, 2003.

⁶⁰H. Robinson, 57.

The Meaning of Expository Preaching in a Postmodern World

The exposition of Scripture has become increasingly more challenging to practice and justify in today's postmodern culture. In an environment where truth is relative, ethics are situational, and authority is questioned, there is certainly no welcome mat out for the expository sermon that delineates truth, defines morality, and declares the authority of God. Yet, the faithful expositor ought to direct his/her attention and care toward means of preaching the timeless Word of God in a culturally sensitive way. Not only does expository preaching go against the grain of postmodernism as a cultural phenomenon, it also goes against postmodern trends in hermeneutics and homiletics. Expository preaching is both the antithesis and the antidote of postmodernity.

In discussing the value of preaching in a postmodern culture, MacArthur summarizes his findings: (1) The bottom line is that expository preaching confronts the amorality of postmodernism with an authoritative message of absolute truth and then lets the Spirit of God make the application to the heart; (2) the advantages of preaching expositoryly in a postmodern culture are the same as they are in any environment where there is error; (3) preaching is going to impact people rather than culture. Therefore, do not concentrate merely on preaching but present the message in a riveting and compelling manner.⁶¹ He concludes, "Rather than trying to take the Bible and bring it into the postmodern day, I try to take the postmodern day and bring it back to the Bible."⁶²

Nevertheless, preachers must humbly listen to the criticism that expository preaching has been too wedded to rationalistic modes of interpretation. The intention of God in Scripture is certainly to impart objective knowledge of Himself but it goes far beyond that. For instance, in the Bible the purpose of the imperative 'rejoice!' is not just to impart objective knowledge about joy but to help the reader experience joy.

In this respect, one dimension of expository preaching notes the role of preaching in worship. The recovery of true biblical preaching will never be important until preachers realize its centrality in worship. Preaching is no addendum to worship, but is itself worship, and is crucial to everything that takes place in corporate worship.⁶³ MacArthur offers this redress, "While the growing trend among today's preachers is toward consumer satisfaction and contemporary relevancy, we reaffirm that biblical preaching must be first directed toward divine satisfaction and kingdom relevance."⁶⁴

⁶¹MacArthur, 21.

⁶²Ibid.

⁶³Sherard Burns, "Preaching as Worship" [article on-line]; available from <http://www.homestead.com/blackalliance/preaching.html>; Internet; accessed 21 April 2003.

⁶⁴MacArthur, 21.

In order to pay attention to “preaching as worship,” expository preaching must have a “heraldic dimension.”⁶⁵ When Paul instructs Timothy, “Preach the word” (1 Tim 4:2), the word for ‘preach’ means to “cry out,” “herald” or exhort.⁶⁶ It does not refer simply “to explain.” It is what a town crier did, “Hear ye, Hear ye! The King has a proclamation of good news for all those who swear allegiance to his throne.” This heralding is exultation. Preaching is a public exultation over the truth that it brings. It is not disinterested or neutral. It is passionate about what it says. It is “expository exultation.”⁶⁷

Nevertheless this heralding contains teaching. In 2 Tim 3:16 the Scriptures are recommended as being profitable for “teaching.” Further, “Preach the word; be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction” (2 Tim 4:2). True preaching is the exposition of the Word of God. It does not consist merely of the opinions of a person. It is the faithful exposition of God’s Word. It is expository exultation. James W. Alexander is right when he says, “There is happiness in preaching. . . . The declaration of what one believes, and the praise of what one loves, always give delight: and what but this is the minister’s work?”⁶⁸

Preaching is the declaration of what one believes. However, it must be clear that preaching pursues its aim of worship not merely through the exaltation of preaching, but through expository exultation. The message, preached from the heart has power, but it is God’s power only when pure, unadulterated truth is proclaimed. This is what expository preaching pursues ultimately in the postmodern world.

Conclusion

This paper argues that the expository method must continue to inform the public teaching of the church if it wishes to remain securely biblical in its ethos. Expository preaching of God’s message to postmodern listeners involves navigating a hazardous path with both opportunities and obstacles. Since it relies on the conviction that God has spoken intelligibly to our world, expository preaching is an indispensable asset in the church’s testimony to truth. Only careful attention to the normative Word will prevent contextualization from turning into syncretism and the search for relevance from becoming a slippery slope to compromise.

Postmodern thinking challenges expositors with a fresh opportunity to confidently present the biblical text within the modern living context. And the

⁶⁵Stott, 135. Cf. H. Robinson, x, who believes that the herald’s authority relies only on his message of the Word of God.

⁶⁶Stott, 18.

⁶⁷John Piper, “Preaching as Worship: Meditations on Expository Exultation” [article on-line]; available <http://www.beginningwithmoses.org/bigger/preachpiper.htm>; Internet; Accessed 24 April 2003.

⁶⁸James W. Alexander, *Thoughts on Preaching* (Edinburgh: The Banner of Truth, 1975), 117.

expositor has to do this in the face of that thinking that sees preaching as colorless, unimaginative, neutral and pedantic. This new challenge presents opportunities for showing what real expository preaching is. God intends to communicate to the heart as well as the mind. The task of the expositor is fundamentally to find a bridge to communicate that message from God to the mind and of the postmodern culture. All preachers, like the Samaritan woman (John 5), stand by the well of opportunity in the thirsty postmodern era, to rediscover the “truth and passion,”⁶⁹ the “logic on fire”⁷⁰ that characterize real expository preaching.

So is expository preaching still valuable in the postmodern era? We answer with a resounding “Yes.”

⁶⁹MacArthur, 343.

⁷⁰D. Martin Lloyd-Jones, *Preachers and Preaching* (Grand Rapids: Zondervan, 1971), 97.