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Contents

Manuscripts: Though most articles and book reviews are assigned, submissions are welcome. They must by typed and double-spaced. A copy of the article on computer disc must also accompany the submission. The disc may be IBM or MAC compatible. Please include a self-addressed and stamped envelope to: Scott M. Gibson, Gordon-Conwell Theological Seminary, 130 Essex Street, South Hamilton, MA 10982. Letters to the editor are also welcome. Those who have material of whatever kind accepted for publication must recognize it is always the editor's prerogative to edit and shorten said material, if necessary.

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The Journal of the Evangelical Homiletics Society is the publication of the Evangelical Homiletics Society. Organized in 1997, the Evangelical Homiletics Society is an academic society established for the exchange of ideas related to the instruction of biblical preaching. The purpose of the Society is to advance the cause of biblical preaching through the promotion of a biblical-theological approach to preaching; to increase competence for teachers of preaching; to integrate the fields of communication, biblical studies, and theology; to make scholarly contributions to the field of homiletics.

Statement of Faith: The Evangelical Homiletics Society affirms the Statement of Faith affirmed by the National Association of Evangelicals. It reads as follows:

1. We believe the Bible to be the inspired, the only infallible, authoritative Word of God.

2. We believe that there is one God, eternally existent in three persons: Father, Son and Holy Spirit.

3. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.

4. We believe that for the salvation of lost and sinful people, regeneration by the Holy Spirit is absolutely essential.

5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.

6. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.

7. We believe in the spiritual unity of believers in our Lord Jesus Christ.

The Long View of Preaching

by Scott M. Gibson

Preaching has a rich heritage. As Luke the author of the third Gospel notes, "Many have undertaken to draw up an account…" and in our case, of preaching. Those who have taken on this mantle have been challenged by the vast expanse of eras, people and places. History tends to be selective, and choices have to be made. Yet, there is a story to tell, a story of the Word communicated by men and women to men and women through the ages.

An appreciation of the history of preaching gives us context in the present. We learn from where we've come and this knowledge informs us that what we're experiencing in the present may be similar to those who have faithfully preached—or not so faithfully preached—God's Word in the past.

This issue begins with a forum on the history of preaching. Contributors were asked to consider why the history of preaching is important. Readers will note the weight the writers give to the value of the history of preaching. The contributors include Hughes Oliphant Old, David L. Larsen, Austin B. Tucker and Paul Scott Wilson. The perspectives from which these writers come provide richness to the importance of recognizing our heritage as preachers and teachers of preaching.

The two presentations by our featured guest lecturer, Dr. J.P. Moreland, at the October 2007 Evangelical Homiletics Society meeting at Talbot School of Theology in La Mirada, California, are provided in this edition of the journal. These two lectures give preachers insights into presenting the gospel in the secularized West.

The Keith Willhite Award was given to Dave McClellan. His paper, "Mapping a Sermon: An Alternative Model of Homiletic Preparation," provides an interesting angle on preaching and preparation. His paper suggests ways for preachers to prepare for maximum interaction with listeners. This without-notes style is indicative of the way listeners like preachers to preach.

As for the way preachers preach, Ken Langley's study on the "herald" image is a stimulating paradigm for careful consideration. What we think we are will inevitably effect how we preach. Langley helps us to grapple with these issues.

In the final article, Mark M. Overstreet brings to our attention the "lost" Yale Lectures of one of the most important homiletics professors of the nineteenth century, Southern Baptist John A. Broadus. Overstreet dissects the lectures and provides readers with five canons he finds emerging from Broadus's homiletic. This historical overview will allow readers to appreciate the task of the history of preaching studies still yet to be done.

The sermon is by Don Sunukjian, professor of preaching at Talbot School of Theology. Dr. Sunukjian delivered the sermon at the October 2007 meeting, marking the conclusion of his tenure as president. The sermon is followed by a healthy number of book reviews rounding out this edition of the journal.

Preaching has its context. The communication of God's Word has been given over the centuries and we are included in the privileged task of preaching to the current times. We only ask that the Lord will enable us to preach faithfully for His glory. This is preaching with a long view.

His Glory and our Delight

by Hughes Oliphant Old

(editor's note: Dr. Hughes Oliphant Old is dean of the Institute for the Study of Reformed Worship at Erskine Theological Seminary in Due West, South Carolina, and author of the seven volume The Reading and Preaching of the Scriptures in the Worship of the Christian Church.*)*

The day before yesterday I finished my study of the preachers of the house churches of China. I put down my pen, then standing up from my study chair I sang the Doxology. I had completed seven volumes of *The Reading and Preaching of the Scriptures in the Worship of the Christian Church*.

As more than one of my reviewers have noticed, I have quite studiously avoided calling my seven volume work on preaching a "history of preaching." I wanted to steer clear of those tedious discussions on what is history and what is not. I have been much more interested in writing theology than in writing history.

What I have wanted to get down to is the question of how preaching is worship. I am a preacher by trade and I am concerned that my preaching be worship—that is, I want my preaching above all to serve God's glory. As I learned in the Catechism, "Man's Chief End is to glorify God and enjoy Him forever." That, I figure, goes for preachers too.

If I am to be perfectly honest, I have an axe to grind. I am not too happy about the way the worship experts of our day have ignored the importance of preaching in the worship of the Christian Church. This neglect comes from two very different sides: the side of the Contemporary Christian Worship movement on one hand and the side of the Liturgical Renewal Movement on the other.

The most obvious transgression of the Contemporary Christian Worship movement is those services which are explicitly divided into two parts: worship comes first, then after half an hour or forty five minutes of singing comes "the message." There might be an invocation at the beginning, and no doubt there will be a collection, but little else would be included. The assumption is clear: worship is a synonym for music. That the reading and preaching of Scripture might be worship too has apparently not quite penetrated, or at least not very deeply.

On the other hand, the Liturgical Renewal Movement seems to have given up on preaching. Well, maybe that is a bit too severe. The Liturgical Renewal Movement seems to be encouraging us to get our Scripture lessons down to four or five verses from the Old Testament, and another half a dozen verses from one of the Epistles or one of the Gospels. Instead of a real sermon they prefer a "homily." More traditional preachers might be able to take twenty minutes for a sermon, but the really up to date preachers can get it said in ten minutes max.

What really turns the Liturgical Renewal Movement on is the sacraments. Preaching, as John Henry Newman seemed to understand it, is not really worship, but leads up to worship. Real worship is a combination of prayers and sacraments. My purpose in the seven volumes I have published is to get things back into balance. At the heart of the Christian service of worship, as I see it, is the proclamation of the Gospel. This is done first of all through the reading and preaching of Scripture. It is done in the context of praise and prayer. Praise should both begin and end our service of worship. Intercessory prayer should be a major component of the Christian service of worship. However, our preaching should be sealed by the sacraments. To be sure, the sacraments join us to the covenant community and nourish us in the covenant community. They are essential to true worship. In our worship we partake in the worship of heaven: we have communion with God, and we experience fellowship with His people. We also devote ourselves to works of justice and mercy. My favorite proof text here is Acts

2:42: "And they devoted themselves to the Apostle's teaching and fellowship, to the breaking of bread and the prayers (RSV)." The point of all my history is to show how, century by century, faithful Christian preachers have preached doxologically.

Particularly, I have tried to show how this faithful ministry of the word has been exercised world wide, from Kenya to Constantinople, from the Appalachian Highlands to Renaissance Italy.

Key to my study has been the recognition of the various genres of preaching. As I see it there are five major genres: expository, evangelistic, catechetical, prophetic, and festal. There are some minor genres such as alms preaching, preaching on patriotic occasions, or funeral preaching. One might consider apologetic preaching a separate genre, or one might make therapeutic preaching a distinct genre. I do not want to be too sticky about my taxonomy. The point I want to make is that the different genres are different dimensions of worship.

Expository preaching is the opening up of God's Word, applying it, and also delighting in it. The theme verse of my ministry has for a long time now been Psalm 1:2: "His delight is in the Law of the Lord."

Regular expository preaching is reading through a book of the Bible, chapter by chapter, verse by verse, explaining and applying the text as it is read. Some books may be emphasized more than others, such as the Gospel of John and the Epistle to the Romans, but the basic idea is that the whole Bible is read, interpreted, and applied.

Expository preaching is especially related to the Lord's Supper. It remembers the Sabbath day to keep it holy. Expository preaching assures that our assemblies of worship remember the history of salvation.

Down through the centuries there have been many great expository preachers: John Chrysostom, Girolamo Savonarola, and John Calvin

only begin the list. Expository preaching goes back to the worship of the synagogue (Nehemiah 8), and even to Moses himself at the foot of Mount Sinai during his great "teach in" (Exodus 19-24).

The priority of expository preaching becomes obvious when we think of worship in covenantal terms. It is in worship that God establishes his Covenant with His people. As we have said, we see this particularly in the story of the worship of the children of Israel at the foot of Mt. Sinai in Exodus 24:1-11, and in the story of the reestablishing of worship in Jerusalem after the Exile (Nehemiah 8:1-8). Even more explicitly we find this when Jesus celebrates the Last Supper and tells His disciples that "this Cup is the New Covenant in my blood (I Cor. 11:25)." Essential to the establishment and renewal of the Covenant was the reading and preaching of the Book of the Covenant (Ex. 24:6). It is because of this priority that I usually do expository preaching at the morning service on the Lord's Day.

Evangelistic preaching was the genre especially characteristic of Jesus. One might say that Evangelistic, or Kerygmatic, preaching was the great preaching innovation of Jesus. Jesus used other genres too, but pretty basic to the preaching of Jesus is the proclamation of the Kingdom of God, especially to those who have never heard it. No one, incidentally, was more eloquent on the preaching of the gospel as worship than John Wesley. Evangelistic preaching is worship because it witnesses to God's saving power. In our own day, Billy Graham is the best-known example of evangelistic preaching, but Bernardino of Sienna back in Medieval Italy was also a champion evangelist. Both the Franciscans and the Dominicans were marvelous evangelists. Evangelism properly understood is worship too, although more than one evangelist seems to have missed that particular point.

Catechetical preaching is worship because it, like evangelistic preaching, is an essential element of the sacrament of Baptism. Jesus himself clearly commended this service to the Apostles when He sent them out "to make disciples of all nations, teaching them to

observe all things that I have commanded you (Matthew 28:20)." No celebration of baptism is complete without catechetical preaching. Cyril of Jerusalem gave us a beautiful example of catechetical preaching back in the Fourth Century. Thomas Aquinas was another outstanding catechetical preacher, as was the English Puritan Thomas Watson. We should probably also mention Boston's Samuel Willard, who preached through the Westminster Catechism in the late sixteen hundreds, when Boston was still a colonial outpost on a yet to be discovered continent.

Catechetical preaching I have usually reserved for Sunday evening, although one time I did a series of twelve sermons on the Apostle's Creed on Sunday morning simply because that church had only one service a week.

Prophetic preaching often has a very different approach to worship. It is sometimes over against the formal worship of God's people as in the preaching of Amos and several of the other canonical prophets. Prophetic preaching is worship because it reveals God's justice and his holiness. Sometimes God sends a preacher to preach a particular word to a particular people at a particular time. Prophetic preaching is often done outside of the church, and the usual services of worship. Paul preached in the courtroom of Festus. Wesley even preached in a graveyard one time, and many a prophet has preached on a street corner. John Knox would be an important example of a prophetic preacher, as were the Scottish evangelicals Thomas Chalmers and Thomas Guthrie. Even today in the house churches of China the prophetic dimension of preaching is clearly discerned. Prophetic preaching serves God's glory with particular faithfulness (Romans 15:14-17). It has often entailed the martyrdom of the preacher. Stephen was only the first example.

Festal preaching goes all the way back to the celebration of Passover, where the father of the family was supposed to explain to his children why this feast was being celebrated (Exodus 13:8-9). We might also point to Peter's sermon at Pentecost, where the apostle explained the meaning of the feast to the people of Jerusalem. One of the

most influential collections of festal sermons is that of Bernard of Clairvaux. Martin Luther's sermons for Christmas are particularly fine examples of festal preaching. With the Gospel at Christmas Luther was at his best! In his Christmas postil of 1522, Luther did an amazing job of both expository preaching and evangelistic preaching, all in following the lessons of the medieval lectionary.

While I have never found much value in the liturgical calendar, I do make a point of observing the evangelical feast days: Christmas, the Christian celebration of Passover, and Pentecost. Preaching the "feasts" helps us to keep the major doctrines of Scripture central in our preaching. They again and again bring us back to the doctrines of the incarnation, the sacrifice of the Cross, the resurrection of Christ from the dead, and the work of the Holy Spirit in the Church today.

As preachers, most of us are better at one or two of these genres than we are at the others. I figure I am better as an expository preacher. A prophetic preacher I am not, and as an evangelist I am not forceful enough. I figure I can do the job as a catechetical preacher, and my festal sermons are often among my best. But I have friends who have a real gift for evangelism, and every so often I have asked them to preach for me. My congregation seems to appreciate this. There are several preachers in our community who have a calling for the ministries of mercy, and I figure they need to preach from time to time as well. I am a great believer in a collegial ministry. Paul makes this point at length (I Cor. 12-14). Some of us are teachers, some evangelists, and some of us pastors.

Well, this is what I have been trying to say in these seven volumes. Preaching is first of all worship, the service of God's Glory. Preaching has many facets, because worship has many facets. Preaching has down through the centuries served many purposes but when all has been said, its basic purpose is to serve God's glory.

Again and again, age after age, denomination after denomination, I find preaching to be the work of the Holy Spirit, in the body of

Christ, to the glory of the Father. That is the way I put it in my doctoral thesis, and that is finally what I would like to go on my record. I figure this is a good summary of my teaching on worship.

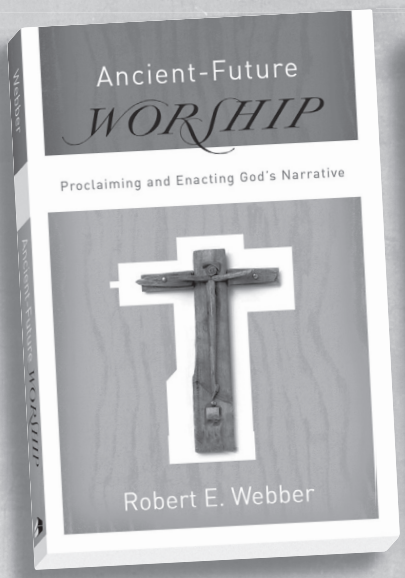
If I am asked to come up with an excuse for spending half my ministry writing what is, *de facto,* a seven volume history of preaching, I suppose I would have to say it has been my way of shouting my hearty Amen to the ministry of so many preachers of the Gospel who have gone before. It is my way of saying that preaching is worth while, very worthwhile.

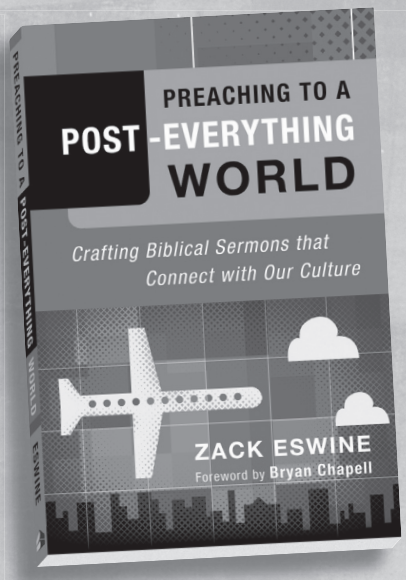
For all these years now I have been able to hear again the great classics, like Spurgeon's sermon on Esther, and sense the glory of God's providence. Then there was the summer I set myself to reading the Latin text of the catechetical sermons of Thomas Aquinas. What a beautiful summer that was! Another time I read the sermons of Helmut Thielicke on the creation narrative. Thielicke preached them to a defeated Germany after the Second World War. I marveled at the depth of God's mercy. One hardly has to have an excuse to hear the Word of life again and again.

Recently I had occasion to be in Florence in the monastery where Savonarola lived while preaching his courageous sermons on Amos. There were perhaps half a dozen other tourists poking around that storied cloister. They were probably mostly interested in the frescoes of Fra Angelico, who had lived in the same monastery a few years before. They may or may not have known who Savonarola was, but they had, I was sure, never read those sermons that toppled the Medici autocracy. What a preacher! All of a sudden I realized that here I was, five hundred years later, in the cell of that great prophet who for his preaching won the martyrs crown. Slowly and quietly I dissolved in tears.

I need no argument, the years of work and research, prayer and study, have been worth it. If it brings to my readers delight in the Law of the Lord, that is enough.

Postmodern Worship and Preaching





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Does the History of Preaching Really Matter?

by David L. Larsen

(editor's note: Dr. David L. Larsen is Professor Emeritus of Preaching at Trinity Evangelical Divinity School, Deerfield, IL, and is author of The Company of the Preachers: A History of Biblical Preaching from the Old Testament to the Modern Era *[Grand Rapids: Kregel, 1998, 900 pages].)*

"History is bunk!" Henry Ford exclaimed. Many postmoderns agree arguing that it is impossible to do history since it is entirely subjective (cf Keith Windschuttle's choice *The Killing of History: How Literary Critics and Social Theorists are Murdering our Past* [San Francisco: Encounter, 1996] and Richard J. Evans' superb *In Defense of History* [London: Granta, 1997]). Yet all disciplines are enriched by a serious study of their past. In Christianity there are critical sub-disciplines to the history of the Church which include the history of doctrine, the history of worship and liturgics and the history of preaching. Few evangelical training schools offer little in the area of the history of preaching (although Moody Bible Institute has recently added it to their graduate school curriculum).

Until ten years ago we had little but Broadus (severely dated) and Dargan (even as updated with an additional volume by Ralph Turnbull) although the Lutheran Webber furnished us with several choice volumes (but treating only preaching in the English language). A spate of preacher biography and autobiography and a torrent of learned monographs on various time frames underscored the need for a contemporary survey of this vital history which would be more than descriptive but also interpretive, putting preachers and their sermonic output in historical context with sufficient seams of setting and background to trace schools and trends and movements in a relevant and critical manner. After all, the Holy Spirit has not been dormant for the 2000 years since the book of Acts!

The obvious need has been addressed in the last decade by some major contributions including a multi-volume work by Ronald E. Osborn (Chalice Press), aborted after only one volume by the author's premature death although the work was flawed by its general adherence to the *Jesus Seminar* line. The massive multi-volume history of worship and preaching by Hughes Oliphant Old (Eerdmans), now of Erskine Seminary, represents a prodigous scholarship with deep love for Scripture. But Volume Six alone runs to 997 pages (making clergy ownership of the series formidible in cost). In my review of this volume for *Preaching Magazine* (May-June, 2007) I find much to praise, although the endless French and German foot-noting becomes abit cumbersome. Within his systems Calvinism, Old makes TULIP the equivalent of the Gospel and "decisional regeneration" one of his nemeses along with eschatology which he ignores totally There are some fault-lines in evidence. O.C. Edwards' long awaited *A History of Preaching* (Abingdon) runs to 879 pages and with its most attractive accompanying CD-ROM runs to $ 65.00. Oddly, Edwards beatifies Origen and overlooks the Antiochenes in hermeneutics but his skepticism about the authenticity of the words of Jesus poses a substantive problem for evangelicals. He skips over the glories of the Scottish pulpit and the French court preachers in favor of seven pages to William Sloan Coffin and the inclusion of Coffin's sermon in defense of homosexual life style. He displays no awareness of or interest in any evangelical scholarship. As to the merits of my own more modest contribution to the field, I leave that judgment to others. My passion is for the preaching of the Word of God and the teaching sermon.

But does any of this really matter? Who should be interested in such matters of antiquarian inquiry? My conviction and contention are that we greatly need the perspectives of the history of preaching right now and for at least some of the following reasons:

1) we are in a season of taxonomical chaos, i.e. the nomenclature we use in the classification of sermons and in our discussion of what we do have been thrown into bewilderment by new schemas which only becloud the issues. I submit the term "expository preaching"

as prima-facie evidence. In a few circles exposition is a dirty word but in others, everyone claims to be an expositor of Scriptures just as everyone claims to be a team-player. But in all of this fog, the survival of the teaching sermon as we have known it seems to be in jeopardy as a casualty of the subordination of the text of Scripture to application (I refer to the use of all literary genre here). Here we need the history of preaching to help us trace the different kinds of preaching styles in use over the centuries. The present "sorry state of preaching" is alarming if P.T. Forsyth was right that when preaching is strong, the church is strong and when preaching is weak, the church is weak. Our discussion of the issues needs the illumination of history.

2) while in a sense we are always in transition, there are major paradigm shifts taking place in evangelical preaching right now. The rising influence of the emergent church with its general disdain for classical preaching and for exposition most especially and the growing dominance of technology in preaching (with its triangulation of speaker, listener and screen, to cite but one aspect of it) are raising huge questions as to our direction. Where should we go? The issue has to be faced in our training schools in relation to requirements for Biblical language, etc. etc. But we can only know where we ought to go if we know where we are, and we cannot tell where we are without knowing from whence we have come to get to where we are. Thus history is indispensable in the mix of the ferment we now face. Is linear thinking passe? Of course not, but some make the allegation. Almost all discourse and published materials (even fiction) are linear. Can one build doctrine on narrative which gives us an inductive single instance? Does one derive principles and values from story or does one illustrate such from story? These issues are at the aorta of current discussion and the history of preaching can help clarify the issues.

Is it possible that the commanding metaphor for preaching will move from the story to drama? (cf Kevin Vanhooser's new *The Drama of Doctrine*).

3) altogether apart from the sheer joy of finding soul-mates and helpful models in the ever vexed (but not new) challenge of contextualizing Biblical truth for our times, the history of preaching can furnish us with context in this task. Both Will Herberg and Harold Bloom have spoken of "the American religion" (with its background in Emersonian gnosticism, Harvard pragmatism and "manifest destiny"). Christianity "lite" or feel-good theology which are so endemic in our times (or Oprah Winfrey Religion, a species of Pelagianism at bottom line), have been fervently practiced in our land starting with the likes of Horace Bushnell, Henry Ward Beecher, Phillips Brooks, Charles Sheldon of *In His Steps* fame (none of whom believed in the substitutionary atonement). Whole communions are in danger of being hi-jacked by the prosperity gospel, the "name it and claim it" emphasis, both in this country and around the world.

While Spurgeon, Maclaren, Parker and Liddon preached "the everlasting Gospel" in Britain, the United States was already wading into the waters in which Peale and Schuler and Osteen have been inundated so sadly. So the history of preaching can encourage our hearts (as in the providential appearance of significant Biblical preaching in the most unlikely places and at the most unexpected times) as well as warn us about perils and pitfalls which surround the practitioner of the craft at all times. Our times call for the wise and judicious balance which attention to history provides.

We feel the pressure to "think outside the box" and earnestly seek to be freed up to preach with creativity and moral imagination. But one can easily become ensconced in another box very quickly. Novelty has its hazards. Change must be made carefully and thoughtfully. So for a start, I submit there are significant reasons to ponder and reflect upon the history of preaching as we passionately seek to share Scripture and our Lord Jesus and his saving gospel with our times.

Why Study the History of Preaching?

by Austin B. Tucker

(editor's note: Dr. Austin B. Tucker teaches in Liberty Theological Seminary's distance learning program. He is the author of A Primer for Pastors *[Kregel, 2004] and* The Preacher as Storyteller *[B&H, 2008]. He is also a frequent contributor to* Preaching *magazine and others.)*

For some four decades a pastor friend has made room in his study time for reading the lives of great preachers and the study of their homiletical methods. He selects one outstanding pulpiteer each year and reads at least one good biography or autobiography of his chosen subject. Then in the same year, he reads such sermons of that preacher as are available. Such a discipline would enrich any pastor or homiletician in several ways.

First, it would show us a variety of ways to build homiletically sound and rhetorically strong sermons. In seminary, most of us of necessity learned one way of doing homiletics. Some never learned a variation of their default method. Dr. H. C. Brown, Jr. used to remind his classes that it is not an advantage to be known as Brother Obvious. There are many effective preachers today and many, many others in history who have much to teach us about preaching. And there are things we never learned in Homiletics 101.

Second, we who preach to others need someone to preach to us for our own spiritual enrichment. Reading their sermons is a way to sit at their feet. Except for modern ministers recorded in audio and video format, reading sermons may be the only way for the pulpit master of yesteryear to preach to us today.

Third, reading the lives of earlier preachers—not to say reading their sermons -- is a rich vein of gold for our own preaching. This

may not to be our main reason for the study of pulpit masters, but neither should it be despised. I am not suggesting we hijack their narrative illustrations to decorate our sermons. That was what Grady Davis cautioned against when he compared such illustrations to "brightly colored kites pulled from the wind of somebody else's thought" and entangled in the branches of our sermon. Biography and autobiography including lives of great preachers will be a perennial stream of real life stories.

Fourth, though the pastor is conflicted with countless demands, the ministry of the Word is still our foremost desire and duty. Most pastors are still convinced that this ministry ought to occupy first place in our stewardship of time and attention. In actual practice, however, it is too often crowded out by the most urgent squeaking wheel. Who has time for serious study?

I would like to offer an opinion on how we have arrived at the place of slighting the study of great preachers and then a suggestion on how anyone might correct the problem in his or her own ministry. First, seminaries are partly to blame. How so? Some administrators of evangelical seminaries select teachers of homilitics not for their academic readiness for this task but more for their ability to provide a model of dynamic delivery. This is important, of course. But if pulpit presence is of first importance for the preaching professor, general academic credentials may come second, and training in homiletics is too often a distant third or later. If background in homiletics is considered of tertiary importance for a professor of preaching, that professor will likely have no background at all in the history of preaching. How will you teach what you have never learned?

In addition, there is still a common but misguided conviction that preaching, as a matter of Spirit giftedness, demands little effort in sermon preparation and none at all in attention to the craft of homiletics. In my first seminary assignment, a colleague in the department of theology made no secret of his conviction that homiletics was unnecessary in a seminary curriculum: either you

were graced to preach or you were not.

As for pastors, most are overworked, and as mentioned already, it is easy for a busy pastor to slight serious time in the books and to leave off reading the history of preaching altogether. Yet few professionals have as much liberty to set their own priorities and budget their own time. Of course, pastors have emergencies which are by nature unplanned, but every preacher may plan for time to read. And that plan should include time for reading the lives of those like Baxter, Chalmers, Dale, Spurgeon, Truett, and Morgan who succeeded wonderfully at both pastoring and preaching.

For a professor of preaching, correcting the problem must be a priority goal. If one is teaching homiletics without a solid background in the history of preaching, by all means know that is a personal weakness, and plan to strengthen that area. Even if you teach in a department large enough to have more than one homilitician, don't be content to let someone else always teach the courses in history of preaching and lives of the great preachers.

There are great resources available in English for such study. Some of my favorites are Fant and Pinson's *20 Centuries of Great Preaching*, E. C. Dargan's *History of Preaching,* DeWitt Holland's *Preaching in America,* David Larson's, *The Company of the Preachers*, and O. C. Edwards, Jr., *History of Preaching*, with volume two in CD-ROM. Some of these ought to find shelf space in every homilitician's library and every preacher's reading. These books will send you to biographies and anthologies of sermons. For those of us who teach, this is not optional reading. Still there is no law against finding it enjoyable as well as enriching.

A realistic goal over twenty-four months would be to read all twelve volumes of Fant and Pinson's *20 Centuries of Great Preaching*. (Vol. 13 is the index volume.) Without slighting your other reading, you can plan to study one preacher per week of the nearly one hundred preachers featured in the set, each with a brief biographical treatment, an analysis of his preaching, and a few examples of his sermons. We

are talking about only thirty or forty pages per character. Some of these pulpit masters will surely capture your attention and send you into deeper research.

Preachers ought to be students of history and especially the history of preaching. And teachers of preaching must make this discipline a priority part of their study and teaching.

Why the History of Preaching Matters

by Paul Scott Wilson

(editor's note: Dr. Paul Scott Wilson is Professor of Homiletics at Emmanuel College, University of Toronto.)

Why should preachers bother with the history of preaching? Who has the time? Churches are demanding and pressures are great. Most pastors read almost any other subject before picking up a volume on the preaching past. Anyone who has ever read old sermons knows that they often can provide a cure to insomnia. These and other similar thoughts went through my mind when I first started teaching the history of preaching two decades ago. Nonetheless, I remain convinced that the wise pastor will try to cultivate at least a familiarity with the history of preaching for the best of reasons, to improve one's ability to proclaim the gospel of Jesus Christ today. What kinds of lessons might we learn?

One lesson is to be humble before our preaching forebears. They took preaching seriously and dedicated far more time to it than most preachers are able to today. Until the 1900s sermons typically were over an hour in length (if they seem long on the page try reading them out loud). Moreover, preachers regularly preached twice on Sunday, often once midweek (Calvin preached on a daily basis), and funerals typically required full-length sermons. Admittedly, congregations were more tolerant of lengthy sermons, there were few social distractions, and church normally formed the hub of community life. Also, the preacher in those days was not expected to be all things to all people, and study time was honored. James S. Stewart in the 1900s was following an age-old pattern handed down to him when he strictly devoted every weekday morning to study and sermon preparation. He completed the Sunday morning sermon by Wednesday night and the Sunday evening sermon by Friday night. Preachers today would do well to guard their preparation time with a similar zeal.

Of course anyone interested in history in general can speak to the value of biography, it allows one to glimpse life in former eras, to experience different worldviews and cultures, to learn from other people's success and failures, and to avoid mistakes of the past. However, biographies and autobiographies of preachers in particular often offer something more, they allow one to enter someone's spiritual life and ethical struggles in ministry. They often offer a sense of God's larger story through history. Whether reading of Augustine's conversion to Christianity or Billy Sunday's decisions to stay in Memphis for thirty-three years or Leslie D. Weatherhead's battles with depression, preachers can find personal guidance and inspiration, stories that may be used in preaching today, as well as knowledge of God in other times that evokes thanks and praise.

Some scholars are better than others at steering preachers to homiletical wisdom. One such person, O. C. Edwards, is a preacher himself and knows what preachers need: his two-volume *A History of Preaching* (Abingdon, 2004) lets preachers hear the actual words of preachers through the ages and distills insights from a lifetime of reading in the field.

The history of preaching can offer direct help with sermons, in several ways, though I hope it does not offer help with entire sermons. Even if sermons from the near or far past could be re-preached just as they are—Chrysostom's Paschal Sermon is reread each Easter in the Orthodox church to positive effect—one hopes that preachers seek a fresh Word for our time in the Bible and with the help of the Holy Spirit. Still, parts of past sermons deserve repetition or imitation (with due credit offered in the sermon notes): stories, luminous passages of compelling power, parts of outlines, and angles on biblical texts. I like to think that what is given to the church by the Spirit is owned by the church and is for its feeding of the world.

One never knows what will be a surprise in history: Ecclesiastes tells us that "there is nothing new under the sun" (1:9) and each age seems to need to rediscover what previous ages knew. I remember

the impact on me of reading Horace Bushnell's "Our Gospel, a Gift to the Imagination" when he said that Christ is to be preached not as a great teacher, or legal motivator, or abstract doctrine, he is to be preached as a personal power in one's life. Of course I knew this already at some level, but reading Bushnell made me check how often I treat Christ as ideas in my sermons.

We preachers can get too tightly bound to our own way of doing things. All manner of sermon forms have been used in history to effective purpose. Melito of Sardis in the second century and preachers all through history have occasionally had a musical quality or chant to their sermons akin both to the psalms and to some African American celebration in preaching today. Ephrem, Romanos the Melodist, and John of Damascus in the fourth to eighth centuries wrote poem or drama sermons to music. The New Homiletic (by which I mean those elements of the revolution in homiletics in the last fifty years that have received general consensus) is already becoming old yet it accomplished several things: listener need is key; greater focus is on the Bible; sermon agenda is set by solid exegetical procedures involving historical critical and literary analysis; style is conversational; stories make their own points their own ways and cannot effectively be reduced to points in the manner of illustrations; and image, metaphor, and narrative play a greater role as they capture and evoke experience. Alternative sermon forms are now organic as opposed to static and that echo the content, form and rhetorical effect of the biblical texts. Sermons now proceed both by deductive propositional argument, by inductive narrative means, and by mixtures of the two. All of these changes were anticipated in the 1800s by the English Romantics like poet, literary critic, and preacher Samuel Taylor Coleridge, and preachers who followed them like F. W. Robertson in Great Britain and Horace Bushnell and Phillips Brooks in the United States. Preachers lost sight of history, however, and it took another century before these ideas returned to the pulpit.

Our preaching forebears still have things to teach us. Brooks is best known in his 1877 Yale Beecher Lectures for his understanding that

preaching is "Truth through Personality." All but forgotten is his discussion of sermon form. He listed the traditional forms of sermon in his day as expository, topical, practical, and hortatory. He then critiqued each one and made a radical proposal: preachers need all four and should alternate among them in the sermon.[1] What he proposed in effect is a notion of what we might call subforms within sermons that needs adaptation and development for our time but that nonetheless charts new homiletical ground. With the exception of introduction, body, and conclusion—topics from classical rhetoric than may now seem rather obvious—nearly all discussion of sermon form to date in homiletics has had to do with overall form, not forms and their specific functions within sermons, that is, genres within preaching.[2]

Preachers from the past could readily name what is wrong with the New Homiletic. For all of its focus on the Bible, it lacks focus on God and specifically on the gospel. It allows historical and literary criticism to render biblical texts without an accompanying theological and hermeneutical strategy that permits these texts to speak to the heart of the faith. It encourages the notion that preachers are to preach texts, by which is meant pericopes or units of Scripture, rather than seeing texts as an essential instrument in and through which to proclaim the gospel.

Our ancestors had an understanding a preaching "text" that is not to be recommended and that is different from what is generally accepted today: A text typically was any verse or portion thereof that led to a doctrine that the sermon would develop, referencing as many texts as might come to mind. While these preachers for the most part did not respect contextual and historical considerations that are important today, they nonetheless had a good sense that the text for preaching was the whole Bible, one was not limited to the text at hand and the cross was in some ways relevant to every text.

Moreover, our preaching forebears had two main ways to safeguard preaching the gospel that they offer as a challenge to our time. First,

they concentrated on key doctrines: John Broadus had several in *A Treatise on the Preparation and Delivery of Sermons*: sin, providence, redemption, repentance and atonement. (Dargan revised Broadus in 1898 and added others.) James S. Stewart named: Christ's death and resurrection, the inbreaking of the realm of God with power, God's intervention in human lives and history. However we name key doctrines of the faith, they tend all to speak of the centrality of Jesus Christ and what has been accomplished in the cross, resurrection, and ascension concerning the past, present, and future.

The other approach they used to safeguard the gospel was an art form that our age has mostly lost, the art of proclamation. Our age thinks of proclamation as a mere synonym for preaching yet history indicates that preachers were skilled in at two key arts within preaching: teaching and proclamation of the gospel. The former is the necessary sermonic precondition in for the latter and arises directly out of the biblical text. Proclamation arises out of the intersection of the biblical text and message at the heart of the gospel. Through proclamation God's words of correction and empowerment are heard or received as being directly from God, words like, repent, I love you, your are forgiven, I will never let you go, and I will save you. Proclamation does the gospel to the people.

Augustine identifies a plain style of preaching that was meant to inform and that he called teaching. Most preaching today is plain style, it is teaching that stops short of proclamation (a significant exception is in many African American and some southern churches). Augustine also spoke of the moderate and grand styles that were meant to delight and persuade and are mostly foreign to us. They were easier to distinguish in his culture with spoken Latin. Still, even on the page of sermons throughout the ages one can see passages that have shorter phrases, that center on the gospel, that are spoken with greater energy and passion, that arise out of teaching and that we can identify as proclamation. If we could train our eyes to spot such passages, it might change how we approach old sermons—we might go to them with a sense of adventure and

learning. If we paid attention to our forebears, we might even learn to proclaim again.

Notes

1. Phillips Brooks, *Lectures on Preaching* (Manchester: James Robinson, 1899), esp. 129-130.
2. This and other topics here are explored in a forthcoming volume, Paul Scott Wilson, *Setting Words on Fire: Putting God at the Center of the Sermon* (Nashville: Abingdon Press, 2008).

Speaking to the Mind of the Age

by J. P. Moreland

(editor's note: Dr. J.P. Moreland is Distinguished Professor of Philosophy at Biola University, La Mirada, California. This was the first of Dr. Moreland's two plenary sessions at the October 2007 Evangelical Homiletics Society meeting at Talbot/Biola.)

Introduction

As professors and practitioners of homiletics, you recognize that to communicate biblical teaching you have to know two cultures. You have to know the biblical culture, of course, to understand the meaning of the text. And you also have to know the culture of your audience so you can communicate in a context that people can grasp.

My concern this evening and, indeed it's a burden to me, is to share with you some things about that second culture. I want to talk about some things that are very troubling to me and about which I might be able to offer some help. So my goal this evening and tomorrow is to do what I was assigned to do and that is to talk about something called apologetical preaching. My goal this evening is to lay a context for that the importance of apologetical preaching and to clarify what it is.

On Worldviews

A few years ago I was in the Seattle airport, coming back from a speaking engagement, and I picked up the Sunday morning paper. I made a beeline for the sports page and on the way I ran across the editorial section. The lead editorial, which covered the entire front page, was a syndicated column, published in several newspapers concurrently, entitled "The Divided Nation." The author claimed that we now live in the most divided nation in the history of this country except for the Civil War. He went on to say that the

fundamental division among the American people is not political, racial, or socio-economic. According to him, the fundamental division is one of worldview. He claims there are fundamentally two worldviews. He was wrong about that and I'll say why shortly. But for present purposes, I note that he claimed there are fundamentally two worldviews that are dominating the struggle for the hearts and minds of the American people.

One worldview is secular and naturalistic. It implies that the physical world is all there is and morality is a Darwinianly evolved set of structures that are socially conditioned and socially constructed. On that view then, of course, there is no higher authority and we live in a basically natural world. The other worldview is a transcendent one according to which there is a creator god of some sort, he is the source of goodness and value and moral law and we, in some sense, owe our allegiance to him. He goes on to suggest in this article in front of God and the readers in the Seattle Times, that there are clearly discernible leaders in the culture of these two positions.

On the secular side he claims, the leaders are the universities, the media and the entertainment industry and largely, the political arena. On the other side the leaders are Evangelical churches. If you stop to think about it, that's pretty frightening because we're up against Steven Spielberg, CNN, Harvard, the people who produce sitcoms. In short, we are up against a very, very dominant, formidable group. The bottom line is that God is dead in America. He's been dead since around the 1960's and if you're preaching is not done consciously with an understanding that God is dead, then you will not change people's lives like you could if you understood what that is. The death of God really began in 1925 but he pretty much died by 1960. When Nietzche said God is dead, he was not talking about a supreme being who had a fishing accident and fell in and unfortunately deceased. No, Nietzche was not talking about God, his assertions were about the concept of God. And when Nietzche said that God was dead, what he meant was that the structures of cultural power had become secular. So, for example, to get a doctorate from Tubingen or Harvard in psychology, you

don't have to consult Pauline anthropology for insights on human functioning. In sum, the major centers of power in western culture are now secular and that is what was being featured in the newspaper article.

Sources of Authority

Now you have to understand that the sources of authority in American culture are almost thoroughly secular. That would be bad enough. But what is even worse is that these sources of authority think that you and I who follow Jesus are ignorant bigots. And this regularly comes across. Not long ago in the New York Times, columnist Gary Wills was contemplating the United States as a country filled with folk like us, and he asked the following question: "Can a people that believes more fervently in the Virgin birth and in evolution still be considered an enlightened people?" Similarly, novelist Jane Smalley made the following statement when she described in an open forum how fundamentalist Bible believing (alleged) ignorance works. "Here's how their ignorance works. First they put the fear of God into you if you don't believe the literal word of the Bible, you'll burn in hell. And, of course, the literal word of the Bible is tremendously contradictory and so you have to abdicate all critical thinking and accept the simple but logical system of belief that is difficult to question. The corollary to this point is to make sure that you believe that the devil resides in the toils and snares of complex thoughts. So it's best to try not to think at all."

You understand that the Clinton White House, whether you agree with their politics or not, but the Clinton administration was one of the most politically culturally savvy administrations that we have ever had in American politics. They understood opinion polls and knew how to make a message that would be received by a large number of the population. Thus, two summers ago, Robert Reiche who was on Clinton's administration and was a former professor at Harvard University was quoted in the "American Prospect" as making the following statement. Please understand

that for Reiche to make an assertion like this in a public venue meant that he was assuming that there would be a large audience ready to hear what he was about to say. Here's what he said: "The great conflict of the 21st century will not be between the West and terrorism. No, the true battle will be between modern civilization and anti-modernists. Between those who believe in the primacy of the individual and those who believe that human beings owe their allegiance and identity to a higher power. Between those who give priority to life in this world and those who believe that human life is mere preparation for an existence beyond the grave. Between those who believe in science, reason and logic and those who believe that truth is revealed through Scripture and religious dogma. Terrorism will disrupt and destroy our lives but terrorism itself is not the greatest danger we face. Irrational bigoted ideology is; namely conservative evangelical Christianity."

Now, it is in light of this kind of secularization of the power centers of American culture that we meet people on Sunday morning and attempt to preach to them. What we have to understand is that this cultural shift has created a milieu in which the Evangelical community has been shaped. And what we find are two things that have happened to our people. Number one, they don't believe very much. They have hearts filled with opinions but they don't believe there is knowledge of God. They're hoping there is life after death but they don't believe you can know that. Regarding homosexuality, their attitude far too often is one of tentative disapproval. But more and more Evangelicals are giving up that belief. So what we have are people that just don't believe a whole lot and what they do believe is privatized. The bulk of our preaching clarifies biblical teaching and applies it to people's personal lives. And I need that as much as anybody. But what is conspicuous by its absence is an attempt to take the biblical text and apply it the currents and the drifts of culture. And so we have a situation then, in which we have folk in our churches who don't believe things very strongly and what they do believe is tucked away in a private religious compartment of their lives. And it's in that context that there must be a renaissance of worldview preaching or apologetic preaching Sunday by Sunday from our pulpits.

Now I'm going to try to explain in a more detail why this is true and then I'm going to clarify what apologetic preaching is and explain why it is important. But before I get into this, let me warn at the very beginning that I doubt that you understand what I mean by apologetic preaching. Specifically I don't mean you should sprinkle a little bit more of Josh McDowell or Norman Geisler into your sermons or that every now and then you ought to do something on creation and evolution. I'm talking about an entire philosophy of homiletics. I am talking about an entire approach to the act of preaching where we understand the kind of bullying and brow beaten lives that many Bible believers have experienced since the 1920's. Such understanding changes the way we address them in our sermons. That's what I am talking about and my goal will be to explain what this is about in more detail this evening, and then tomorrow I'm going to illustrate it as best I can in an attempt to help you see how I try to do this when I preach.

There are basically two sources of insight that explain why apologetic preaching has got to be restored as part of our understanding of the task of communicating God's word. The first is an understanding of the culture in more depth, which I'll give you shortly, and the second involves a grasp of what it means to believe something And so by trying to give you a little bit more of an understanding of the culture and by clarifying a bit more about what it is to believe something, this will, I think, make it obvious that apologetic preaching is at the very core of what we need to be about. Then I'll clarify what that actually is and give you some of the benefits of it.

Worldview Situation

Let's start with this worldview situation. We now live in a situation where there are basically three worldviews that are fighting for allegiance. Before I define those for you, let me tell you a story and I wonder what you'll hear when you hear this story. I'm going to return to the story later so please don't raise your hand and talk

about it right now but I just wonder what will come to your mind when you hear this.

Shortly after 9/11 Oprah Winfrey did a program on God. At the beginning, she noted that there had been a return to God since 9/11 and announced that she would spend the entire program encouraging people to turn to and to seek God whoever he, she, it or they is to each person. Oprah opined: "And I don't think that we should get hung up on the word we use for her. The important thing is that we seek them whatever God is to you." What comes to your mind when you hear of this? What does your understanding the Oprah-event have to do with the way you teach preaching?

To answer these questions, let's return to the three worldviews that are dominating the struggle for Western culture. One of them I'm happy to tell you is ethical monotheism or Christianity which is the main version of ethical monotheism. Conservative Judaism would be included as well, but by and large we can say for our purposes that historic Christianity would be one of the main worldviews.

Scientific Naturalism

The second and most dominant, authoritative worldview in American culture is scientific naturalism. Scientific naturalism is basically the idea that the physical world is all there is. But more importantly, at least for our purposes as preachers, scientific naturalism tells us that the only source of knowledge we can have of reality comes through the hard sciences. So if you can prove or test something in chemistry and physics, it can be known. But if it cannot be proved by the methods of the hard sciences you can believe it if you like, but you just can't know it's true. You can have faith in it but you can't know it. And so, scientific naturalism dominates American culture and its view of the nature and limits of knowledge in this way.

Post-Modernism

Now the third worldview is post-modernism. I understand that there are many, many definitions of post-modernism, but, again, for our purposes, it is basically the idea that all truth and reality is relative to your culture or your linguistic community; that all truth and all reality and all value are social creations relative to your community. And what's real and true for you is real and true for you, i.e., your group. But what's real and true for another group is real and true for them and no one's wrong. Truth is relative not to the individual but to a sub-culture that shares the same language and the same story or narrative.

Now, it's not my purpose this evening to go into these in any more detail but I want to tell you one thing that post-modernism and scientific naturalism have in common. And this is the main thing I want you to see. *Both of them reject the idea that there is any such thing as non-empirical knowledge. They both reject the idea that there is any such thing as non-empirical knowledge*. That means that there can be no knowledge of reality that isn't ultimately tested by the five senses and the methods of the hard sciences. What we have then at *the very core of a secular culture is a new definition of the nature and limits of knowledge*.

It's the Epistemology, Stupid

Now you can't walk up to the average person on the street or somebody that's chugging down a beer at Domino's Pizza and ask, "What's the essence of a secular culture?" and expect him/her to say, "It's the epistemology, stupid." He/she's not going to say that. But the truth of the matter is that what dominates what passes as rationally believable is this new view of knowledge which limits the rationally believable to what comes from the hard sciences and only from the hard sciences. This implies that in religious teaching and in ethics and politics, the make-up man will be more important than the speech writer because no one can know who's right. So when it comes to religion you can have beliefs but you can't know

anything. Now this is absolutely tragic because it is knowledge that gives people confidence to act with authority. Knowledge is what gives people the authority to act. We give dentists and not plumbers the right to act in our mouths not because we assume they have a bunch of deeply felt true beliefs. We actually assume that they have knowledge over a relevant range of truth.

It is no longer adequate for Christians to make the reality of truth the central issue of worldview contention, though truth is, indeed, important. Today, the real issue has to be knowledge of truth. This is what we have to insist upon in our preaching. The Bible does not simply furnish us with truth, but also, with knowledge of truth.

Let me illustrate the claim that we have a new epistemology today and that this is, indeed, the crux of our mission as preachers and teachers. A couple of summers ago Time magazine ran a lead article and it was on the universe's beginning and end. On the cover it said "How the world is going to end." According to the article, scientists say that that eventually the world is going to run out of useful energy, heat, motion and light. It is going to die a cold death millions of years in the future. It never occurred to them that is something is running down, it had to be wound up. That would have been a very interesting thing to have mentioned because if something is wound up it would seem to require a Winder-Upper!

But in any case, the article said, "for centuries and, indeed, millennia humans have wanted to know how all this would end. Unfortunately, until about twenty years ago, the only way they could try to answer their questions was through religion and philosophy which is nothing but idle speculation. Now for the first time in human history, science has moved into this area of human inquiry and for the first time in the human race we have finally gained knowledgeable answers to our questions." What is being communicated is that religion is faith or belief and science is knowledge. There's a California Framework documednt in every public school in the state of California that mandates how evolution is to be taught in the public schools. In the California framework it has advice for teachers regarding

what to do with children of fundamentalist parents who come and protest the teaching of evolution. And in the California framework it basically says that when a student says this to you, you tell them, "I understand that you may have personal reservations and private beliefs against the theory of evolution but evolution is knowledge and it is part of our intellectual history that no reasonable expert in the field doubts and it is my intellectual obligation to teach you the facts that we know to be true."

Now the issue is not creation vs. evolution. The issue is the picture of knowledge that underlies the California Framework—when you are dealing with science you can actually know something but when you're dealing with religion you are permitted only to have personal beliefs and private reservations.

So, after the Columbine tragedy happened years ago, for the next ten to twelve days, the American people were in quest for knowledge. They wanted to know; Why is this happening to our young people? And Brokaw and Rather and Jennings, night after night, had neuroscientists, sociologists, psychologists, answering the question of why this was happening. Newsweek magazine, three days after Columbine, had a front cover that pictured the human brain with this caption, "Does a defect in brain chemistry contribute to incidents like Columbine?" Conspicuous by their absence were ministers. Were ministers involved in Columbine? Yes, they were allowed to give comfort to the families but then they were ushered off the stage when we got to the real ballgame. It was kind of like they were able to sing the national anthem but when the real game was played we wouldn't want them to get hurt. So we need to bring the scientists back on the field because it is the scientists that give us what is really true and what we really know. Religious people help with real private beliefs. So as a result of this we have a situation now where, as Dallas Willard notes, the impact of this new theory of knowledge on prayer and spiritual life is devastating. He says, "the crushing weight of this secular outlook permeates and pressures every thought we have today. Sometimes it even forces those who identify as Christian teachers to set aside

Jesus' plain statements about reality and to replace them with philosophical speculations whose only recommendation is that they are consistent with the contemporary mindset. The powerful, though vague presumption is that something has been found out by the experts that renders a spiritual understanding of reality in the matter of Jesus simply foolish to those who are in the know."

Let's return to the Oprah incident. Let me tell you the main point to be observed in its regard. Oprah would have never gotten up and said, "We're at risk of smallpox attack and I want to spend my program talking about a terrorist smallpox invasion and I want to encourage you to get a smallpox vaccination, whatever that means to you. If more salt on your eggs in the morning, you think is good for smallpox, pour it on. If going to movie theaters you think will calm your in system, and help your smallpox, pack theaters in droves. Let's not get hung up in the word we use for smallpox vaccinations – salt, movies, whatever. Get a smallpox vaccination whatever that means to you." Why wouldn't she do that? Because when we're dealing with smallpox we have things called experts. What's an expert? Somebody who has knowledge of truth. For Oprah to stand in front of a nationally televised audience, with no training in theology whatsoever, but to presume that she could wax eloquent about religious topics, can only make sense if she's assuming that there is no expert in this area. Right? And that can follow only if she's assuming that there's no knowledge about what's true in this area.

A Privatized View of the Bible

In light of this, we see that what Christians have done is that they have retreated to a privatized view of this book where this is a book that is to be accepted by faith rather than what the Bible itself teaches that this is a book that can actually provide knowledge of reality every bit as much as chemistry or physics or the history of mathematics. That this is a source of knowledge, not mere truth that is to be accepted by an act of faith and the reason this shift is so important is that people do not guide their lives based upon what they believe. They guide their lives based upon what they

take themselves to know whether rightly or wrongly. Knowledge changes people's lives, not mere belief. And that's what I think is so important for us to recognize. So we have a situation now we live in a cultural setting where the disciples of the Lord Jesus have absorbed the view that it is the hard sciences alone that give us assured knowledge of reality. Accordingly, they have retreated to accepting Scripture by an act of blind faith. They hope Scripture is true by faith. The result that they don't have convictions because they don't think anybody can really who's right about God in these sort of things. And so they guide their lives based upon faith—a blind act of believing something—which is really a new and unbiblical definition of faith. I'll get a bit to that shortly.

Preaching to Unbelievers

So the first thing that we have to understand is that when we preach to people we are preaching to churches that are largely unbelievers. They are not non-Christians but they don't believe much. They don't have very strong beliefs that the things we're teaching are actually true. Certainly not enough to stake their lives on them. They hope they're true, there's no harm in betting on them, it's not a bad social way of life, but in terms of world changing convictions that biblical teaching can actually be known to be true, very few hold this in the Western church. And it is because of the dominance of naturalism as a worldview along with the post-modern relativist response that sets the context for our preaching.

Now there's a second reason why apologetic preaching is so important. The first one has to do with the nature of the audience to whom we're now preaching: People who are inclined to think that biblical teaching is something you must be accepted by opinion and which is relevant solely to my personal life but not to the broader public square.

The Nature of Belief

The second has to do with the nature of belief itself. I want to say two things about belief that I hope will be encouraging and helpful to.

The first thing about belief that I want you to get clear in your thinking involves what philosopher call indirect doxastic volunteerism - indirect doxastic volunteerism – a $1.98 word, but a powerful idea. The basic idea is this: people do not have free will directly over what they believe. Your free will cannot be exercised directly over what you believe. I'll illustrate that in a minute. If that is right, it follows that you can't exhort people to believe things because they can't choose to believe them. So, for example, I would be willing right now quite candidly, and I mean this sincerely, to pay anybody in this room $5,000 if you will choose to believe that there is a pink elephant flying over my head right now. Now, when I do this some people raise their hand which is insightful because what we have in churches are people who don't know they don't believe things because they're so used to saying they believe them to get social rewards and not be ostracized. They can't get clear on what they say they believe and what they really believe. But you understand that you can't choose to believe that there's a pink elephant flying above my head even if you had motive to do so. So if we say to people, it's good to forgive people, that the way of forgiveness is the easy way and the person doesn't believe that, they can't choose to believe that because you do not have free will regarding the direct control of your beliefs. But you do have free will over something else that does control your beliefs. Namely you have free will about what you will pre-occupy your thought and attention with. And if you want to change your beliefs what you have to do is to change what you're thinking about and studying and learning and eventually as you learn new information and you learn to grasp something, you will find your beliefs changing. If I wanted you to change your beliefs about the stock market, I would want to help give you knowledgeable information about the stock market which would then change your beliefs. Paul says to be transformed by the renewing of the mind because he knows that as you change the way you think your beliefs change. So can we change our beliefs? Yes, indirectly. How do we change our beliefs? Not by an act of will directly but by an act of what we will think about and study and reflect on and expose ourselves to. And I suggest that beliefs change as we come to change what we know.

There is a second aspect of belief besides the fact that we can't simply change our beliefs through a direct act of will though we do have free will with regard to what we will absorb our attention with and indirectly change our beliefs. This is the idea of the fact that a belief is what the philosophers call a degreed property. A belief is what philosophers call a degree property. Now properties are just attributes things have. God has the property of being omniscient. The number two has the property of being even. This podium has the property of being rectangular. Now, for some properties, things either have them or don't have them—e.g., being a dog, something either has the property of being a dog or it doesn't. You're not eighty percent of a dog. You are either a dog or not.

Now, a degree property is a property something can have to a greater or lesser degree like the property of being cloudy. Something just doesn't have the property of being cloudy. You can have that to a greater or lesser degree. Now beliefs are degree properties. So now let's take a belief such as that snow is white. There are three attitudes towards that belief. You can believe it, you can disbelieve it or you can literally be fifty/fifty about it. You don't have any idea.

Now it follows if you believe something you're between fifty-one and a hundred percent sure it's true. Let me say that again. If you believe something, you're between fifty-one percent sure it's true and 100% sure it's true. Four weeks ago I was 60/40 the Kansas City Chiefs would make the playoffs this year. I had a mild belief about that. Now I'm 70/30 they won't. I'm 95/5 that God exists. That's pretty strong. I'm 100/0 that I exist. There are some things I believe more strongly then there is a god. And you do too. You've never doubted whether you exist but you probably doubted whether God is real but you can actually know He's real. And 95% is pretty strong.

So the point is that there are degrees of belief. What that means is that as we preach to people what we want to do is bump them down the line more strongly so that over the years they actually come to believe that prayer works from 60/40 to 70/30 to 80/20 and they're

moving up in that way. It follows that providing people knowledge of reality will help them have beliefs and strengthen the degrees of their beliefs.

Apologetic Preaching

For these reasons I think we've got to begin to redouble our efforts, not only to do this but to teach our students to engage in apologetic preaching. *Apologetic preaching is basically the attempt to persuade people that the teachings of the Bible can be known to be true in the ordinary sense of that word*. It's an attempt to persuade our hearers that the teaching of the text we're teaching can actually be known to be true, that it is a source of knowledge in the ordinary sense of the word. That one can know what forgiveness is in every bit as much as they can know that water is H_20. Or to put it differently, apologetic preaching is an attempt to persuade people that this passage is actually true and can be known as such. That this biblical teaching provides a source of knowledge of reality rather than simply truth that has to be accepted as a private act of faith.

So, apologetic preaching does not only involve a specific subject matter. It doesn't have a thing to do with what we might classically think of as evidences or arguments for God's existence or abortion or whatever it might be. Apologetic preaching is an approach to preaching that assumes that the people listening to me probably don't believe what I am going to tell them very strongly and what I want to do by the time I'm finished is for them to actually believe this more deeply than they did before I started. Now the key text here for me would be II Corinthians 10:3-5 where Paul says that we are destroying speculations in every lofty thought raised up against what? Obviously, the knowledge of God. So we don't want to retreat to faith here. We want to stick with the history of the church and insist that what we are providing people is a source of knowledge of reality.

Let me illustrate this with an incident I recall while with Bill Bright. I worked on Campus Crusade staff for ten years and had a great affection for him. But Bill had this attitude when he generated

the four laws, and this may have been true in the fifties, that what people need when you share the Gospel with them is that they need to be told what the Gospel is and how to become Christians.

Well, in the 60's and 70's that didn't work because people didn't need to be told simply this is what the Gospel is and this is how you accept it. They had to be actually persuaded that it was true and sensible. What I'm suggesting to you is that our parishioners no longer simply need to be taught what the Bible says and given application about how to apply it because that skips the fact that they don't believe it. You see, the question is no longer, is this biblical? The question is, is it real? It doesn't impress people if you tell them that what you're saying is biblical because in this culture that will mean that they have a relatively mild conviction that it may be true. What people need is not to be simply taught that this is biblical; they need to be taught that this thing the Bible is saying is actually the way the world really is. And so the task of practical application of teaching the Scriptures and helping people apply it misses the cultural shift that's gone on and what people actually need.

I actually think that what people are looking for is not practical application anyway, though I believe in that. I think what they're really looking for is passion, and a source of confidence that what we have is true knowledge. That's what I think people are looking for and if I'm impacting you right now it's probably not because what I am saying is giving you a lot of practical application, but it's probably because you think I actually know what I'm talking about. And so the question that we have to engage in is helping our people come to deal with this question, is this text really the way the world is? And that means, then, learning to identify what might be some of the hindrances to actually believing that this can be known in the culture and helping to liberate people in regard to this problem. Tomorrow I will be to take six or seven different areas and give little brief sermonettes on how to do this which I hope will be helpful to you. If I'm getting anything through to you this evening it is that apologetic preaching doesn't mean doing classical apologetics around evidences of the Bible. It is an entire approach to what

preaching is to be about, given our understanding of where our parishioners live and the culture we face according to which there's no longer any knowledge outside the hard sciences. And given the nature what belief is—that belief requires a change in what the person actually takes themselves to know, that beliefs increase and decrease as times goes on—apologetic preaching is important.

Conclusion

Now, I've pastored for thirty years or longer. I've planted Campus Crusade works, I've done a ton of preaching—I tell you it changes people's lives and there's a way to do it. You don't have to be a scholar to do it. There's a way of doing this and what it does is it gives people a deep sense of confidence that biblical teaching is something that you can take to the bank and really rely upon. My heart for you as we have our time together tomorrow will be to try to flesh out in detail how you go about this.

The primary thing that I want to share with you now as I close in prayer is that those of us who have the privilege of teaching people the Scriptures and, good Lord, those us who have the privilege of teaching people how to teach people to preach the Scriptures, must not be unwise about the culture in which we live. And we live in a culture that tells our people 24/7 that the Bible is not source of knowledge. It may be a source of mythology but if anything, it's a source that if you want to hold it as true for you, fine, just don't tell anybody you can actually know it's true. And so science wears the trousers and Scripture is something that caries less and less authority in people's lives. But we can turn that around if we rededicate ourselves to an apologetic approach to preaching as a part of the way we go about our task of teaching the Scriptures.

Let's pray.

Speaking to the Mind of the Age: Two

by J. P. Moreland

(editor's note: Dr. J.P. Moreland is Distinguished Professor of Philosophy at Biola University, La Mirada, California. This was the second of Dr. Moreland's two plenary sessions at the October 2007 Evangelical Homiletics Society meeting at Talbot/Biola.)

Introduction

What I tried to do last time was talk about the importance of apologetic preaching which as you recall, I said was not merely sprinkling a bit more of Josh McDowell or Norman Geisler into your messages. Rather, it is an entire approach to preaching which emphasizes the importance of presenting the Bible as a source of knowledge of reality and not simply a source of truth to be accepted by an act of faith or something like that.

And I suggested that we live in a culture where the worldviews that are dominating today, postmodernism and naturalism agree about one thing—there is no knowledge outside the hard sciences. That means that then you can have opinions in religion but not knowledge. I went on to talk about the nature of belief and indirect doxastic volunterism—the view that I do not have direct free control over what I believe but I do have indirect free control over what I believe. If I want to change what I believe, I can't just will it to change but what I can do is will myself to gather up information and knowledge and to reflect on something relevant to the belief. A change of my belief will follow, so that the impartation of knowledge changes belief.

People's beliefs change based on what they take themselves to know even if they don't know it. But if you start from the beginning by assuming that you can't really know such and such, it's going to be very, very hard for people to actually come to have a new set of beliefs.

We also talked about the fact that belief change doesn't just stop with conversion. Beliefs can be stronger and stronger and so what we want to do is to engage in apologetic preaching. Weattempt to persuade people that Scriptural teaching in a text or on a subject is actually something that can be known in the ordinary way and it's a source of reliable knowledge of reality.

What I want to do this morning is to illustrate how I go about doing this and maybe give you some tips that have been helpful to me in this regard.

Some Apologetic Principles

Before I do I want to lay out a couple different principles that may be useful to you in teaching your students. There are at least two major ideas that I think would be useful in your teaching of homiletics.

Number one – there are two skills that I would encourage students to develop. The first skill is to develop a way of life of looking at the broader social pattern of ideas and how they move in culture. You want students to develop eyes and ears to discern these patterns. So students want to listen to the news or watch movies or read TIME magazine or listen to music and to develop a way of trying to look at the undercurrent of ideas that are standing beneath these conversations. Students need to develop the habit of worldview attending or looking at a deeper level of worldview. What they want to form is the habit of trying to constantly ask themselves the question, what is being assumed by the set of ideas or this conversation and what can we learn about worldview from it? So, I try to teach my own students to listen to things at two levels. One, to listen at the level of what's going on but, two, to try to listen at the level of what is being assumed.

A couple of days ago news commentator Ann Coulter apparently made a controversial statement. I didn't hear it but she apparently said something to the effect that Jews would be fulfilled and

completed if they would become Christians. So if they would become Christians this would amount to the completion and the perfection of what they already believe and in fact, she said, it would be a good thing if everybody became a Christian.

Now, everyone has jumped on her and said that this is absolutely an arrogant, horrifying thing to say. But if you stop for just a second and attend to this conversation at a deeper level, it becomes obvious that what she is saying is something that everyone in the United States believes. No one disagrees with her. Now that sounds almost impossible to hold but let me tell you how obvious this is.

Whenever you have a talk show, whether it's O'Reilly or MSNBC, you have people that appear and contend for different views about political topics, abortion or universal healthcare, whatever it might be. Now when a person gets on the air and contends for a political position on something, they take the position they are contending for to be better than its alternative.

Take a pro-choice person who gets on the air and contends for pro-choice. They would think that pro-life people are likely to be moral in much of their lives, but probably would be more morally mature if they would adopt the pro-choice side. Right? If they don't hold that then I don't know for what they are contending. They also think that the world would be a better place if everybody were pro-choice. So Anne Coulter's view is simply the common sense assumption that everybody holds when they believe something about an important topic and recommend it to others.

So by listening to what stood under this conversation I was able to abstract from the topic of Judaism and Christianity and get to the underlying form of reasoning, namely an advocate of a view holds the view to be true and very important. The advocate believes other people would be better off if they held the view. That's what it means to hold it in the first place and one hopes other people will listen and be persuaded by ones views. I don't know of a single human being that doesn't believe that. So the issue is not that Ann

Coulter was out of bounds, but whether Christianity is actually superior to Judaism. That's the real question.

Now maybe you came to that understanding of the Coulter incident yourself, but I came to that understanding because I trained myself to listen at the underlying assumption level. Thus, what we need to do is form the habit of worldview listening. By the way, 80 or 90% of what I'm teaching in these two sessions is in my book *Kingdom Triangle* (Zondervan, 2007). So if you've interested in getting a more detailed analysis of naturalism or postmodernism you can get it there. But what we want to do is to train our students to develop a skill of attending to how ideas are moving and to try to see beneath the surface by looking at the underlying worldview assumptions being made.

Another way I think we need to train our students when they are communicating is to take the Bible and make it public in two senses. They need to try to make it public in two senses.

Sense number one: They need to address public issues and not simply personal issues. Most of our preaching takes Scripture and applies it into individual lives. But it is also important for us to take biblical teaching and address the broad political or socio economic or cultural landscape and use Scriptural teaching to address public cultural issues. That serves double duty. It not only serves the important task of bringing the Bible to bear on those issues; it also gives people the sense that what one believes from the Bible is relevant to what's out there in the broader culture. This makes it harder for people to privatize biblical teaching because our sermons already place biblical ideas out there in the public domain. So the first sense of making this public is to constantly look for opportunities to take biblical teaching and address public cultural issues with it. I'll illustrate that a little bit later.

The second sense in which I think Scripture should be made public is that I want people to come to believe that biblical teaching can be known to be true in ordinary public ways of knowing. To put it a

little bit differently, I don't want them to only know the Bible is true by some special Christian way of knowing. So that we can know it because we're all within the club but the people outside the club can't know that the things in the Bible are true. I want to insist that there are ways of knowing Scripture is true in the same way that we know other things are true. This is not weird. It's ordinary. It's regular. It's just like everything else. There are ways of knowing that are public and so on.

Now, what I've just said is that there are a couple of things that are in my mind to help people learn to communicate and the first is to teach them to look for general patterns, especially those that stand under the conversation and the second is to encourage us to make the Bible a public document in the sense that: a) we try to address public patterns and cultural issues and not just personal application and b) we want to find ways of putting this out in the public arena of ideas so that it's truth or falsity can stand or fall the way anything else would. So, for example, I would compare Jesus to Freud in a sermon to show the superiority of Jesus' views. Sometimes we need to tell people that they must understand that the Bible is a very thoughtful book written by "halfway" intelligent people. And what I'd like for people to do is think this may be a very thoughtful book written by people that were fairly smart, might have known what they were talking about and this could actually have something really knowledgeable to say about the world.

One other thing as a preliminary before I go to illustration here, that is, let me give you a little different way of looking at a worldview. A lot of times we compare a worldview to a set of glasses and I'm uncomfortable with that for a lot of reasons. The main reason I'm uncomfortable with that is that if a worldview is a set of glasses and it's something that we see through and it's between me and reality, then we have a problem. I'm uncomfortable sticking anything between me and reality, including my worldview, because you see if you make a worldview a set of glasses and you say that we see the world through our glasses, then it becomes difficult to get to the world directly without doing it through your worldview. That

means your choice of glasses becomes arbitrary and I'm a little bit uncomfortable with that. I would rather teach that a worldview is a set of habits. If you want to know what a worldview is, it's a set of habits. It's a set of habits of thinking, believing and seeing. It's a habituated way of thinking, seeing and believing.

Now, let me illustrate this. We had a missionary come to chapel a good while ago and he put on the screen a slide of a place somewhere in the world and said, "I would like for you to take out a piece of paper and I'm not gong to tell you where this is." It was some people in a marketplace somewhere in the world. He said, "I want you to write down everything you see on this slide. Everything." We're all feverishly writing things down. Then he said, put your paper away and he spoke for about twenty-five minutes.

Then he said let's do an experiment. Take out a fresh sheet of paper and I'm going to put a slide here on the screen in a minute and I'd like you to write down everything you see. Well, he put the same slide up, so we all started writing feverishly again. Then he said, stop and compare your two sheets of paper. And then he said, let me tell you something about everyone of your sheets of paper. Your second sheet of paper is exactly identical to your first one because the second time we look at something we don't look for fresh insights, we look to confirm what we already thought. Now as you approach the world that way over and over, you habituate ways of seeing and ways of thinking. You tend to look at you wife in a certain way that might be a habituated way of perceiving her actions as , you know, challenging you instead of trying to be helpful. And so you read them in a certain way. So a worldview is actually a set of habit-forming ways of thinking and seeing.

Let me illustrate this one other way. There's a diagram called the Müller-Lyer Diagram. I don't have a slide of it but it has two straight lines, side-by-side that are exactly the same length. But on this line, it has two lines on the top that go out like that and on this line, the two lines instead of going like that, go down and these go toward the middle. Now, when you look at these diagrams, one of

the lines looks shorter than the other one even though they are the same size. It turns out that if you show these diagrams to people in a primitive bush culture, they see the lines as exactly the same length. And here's the reason. In our culture we see these shapes hundreds of times a day. This shape is the inside of a room. The other shape is the outside of a building with the roof extending into the distance and the ground level extending out. You and I therefore are habituated into seeing this diagram in three dimensions. When we see it in two dimensions we tend to pull one of the lines out and shove the other in the background and we distort them.

Now, note there's nothing between me and the diagram. As a matter of fact, I can actually correct my distortion by further inspection of the object itself. So I have direct contact with reality. So what do I have that the person in the bush culture doesn't have because he or she never distorts the shape? I have a set of habits of perception. And so if we look at a worldview as a set of habits, a set of habits about thinking, believing and seeing things in a certain way, then we realize as communicators of the word, what we're trying to do is break old habits and form new ones. That I think is a refreshing way of thinking about our work as preachers. That means that what we need to do is spot the bad habits of thinking and feeling, believing and seeing, and replace them with true habits from the biblical text.

Now, that's kind of my summary by way of introduction. What I want to do now is to venture into territory that wise men fear to tread! I'm going to try to illustrate to you how I try to preach apologetically. I am aware of no small measure of irony and intimidation in this, because I recognize that you have probably forgotten ten times more than I will ever know on this particular topic. Up until now I have been speaking from my area of expertise. Now I'm involved in things that you know more about than I, so I hope that I can illustrate some things for you. If I bore you with this, or this is material that's kind of old hat, have mercy on me and, Lord Jesus, do have mercy on me while we're at it. If you can get something from what I'm going to share, that would be great.

Standard Apologetics

I want to try to talk to you about how I would engage in apologetic preaching with a text. The first area that I would do this in would be in the standard areas of Christian apologetics, historical evidences, moral absolutes, Bible and science, things like that. Let me illustrate it. Turn to I Corinthians 15 if you would. I Corinthians 15.

Ever hear of A.N. Sherman-White? He is a classic scholar who served at Oxford University. He wrote a book a years ago. He is not particularly interested in the New Testament but he wrote a book called *Roman Society and Roman Law in the New Testament*. In the book he argues that historians of the ancient Near East have a pretty good idea of how long it took myth to develop and he claims that when an event happened and it was being recounted even two generations later, you still have a solid historical core of information that is being passed on to people even after two complete generations removed from the event itself.

Now if you take a look at I Corinthians 15:3-8, "For as I delivered to you as a first importance what I also received, that Christ died for our sins according to the Scriptures. And that he was buried and was raised on the third day according to the Scriptures, he appeared to Cephas and then to the twelve and after that more than 500 people, and James . . ."

Here's what we have here. We have what New Testament scholars say is a little Aramaic poem that has been translated from Aramaic into Greek. Now the New Testament was written in Greek and we have a passage in these verses that doesn't sound like the Apostle Paul. In fact, everything up until these verses and all of the verses after this in I Corinthians is written in a very, very, clear Greek style. But all of a sudden with a small number of verses we have a little Jewish Aramaic poem. It's got the marks of Hebrew poetry like the Book of Psalms, it translates from Aramaic into Greek very easily

and what is going on here is the Apostle Paul is actually translating a small Jewish poem spoken originally in Aramaic into Greek and incorporating it into his letter. Now he does this about eight or nine times in his letters. Every single time he does this the topic is Christology: a divine miracle-working Jesus who has risen from the dead. Now, when Christianity began it spoke Aramaic and Hebrew and as it spread it went into Gentile territory and it began to speak Greek. And so we find a little Jewish poem that has been translated into Greek, it becomes pretty clear, doesn't it, that it must have been something that Christians believed when Christianity was very young and Jewish because you wouldn't find people in Galatia talking this way. They didn't speak Aramaic. What New Testament scholars have told us is that I Corinthians 15:3-8 represents an early hymn that was sung in Christian worship when Christianity was within the first 18 months to 3 years of its birth among the church people in Jerusalem which is where they spoke Aramaic.

Folks, we have a resurrected Jesus, not within two generations but within two to four years. Take a look at something else in this passage. To whom did He appear in verse five? Cephas. Does that strike you as bizarre? He doesn't appear to Peter, He appears to Cephas. This is the Apostle's Aramaic name. As the Christian church went on it became Peter which was his Greek name. Who else does it say in that verse he appeared to? Does it say He appeared to the apostles? No, and that was the standard way of referring to the twelve in Gentile country. What it says is He appeared to the twelve and what we have by the use of the word Cephas and the twelve, is further evidence of a very early primitive Jewish way of talking. And what we have is a piece of historical evidence that Jesus rose from the dead that must be dated within two or three or four years after the death of Jesus that did not originate a thousand miles away but at the very place He was alleged to have risen. Ladies and gentlemen, the resurrection of Jesus of Nazareth from among the dead is one of the most secure historical facts of the ancient world and this is one of the reasons that we know He rose from the dead. Notice, I've made no assumption the Bible is inspired. I'm only assuming that this is a document that Saul of Tarsus wrote.

Now, that was an example of how I would use apologetics to give people confidence that something is true. I have got unbelievably good news for you. I'm not hyping. I just got a copy of a new study Bible that I think is the most important study Bible that's ever been done. It's the Apologetics Study Bible. This has been six years in the works. It's got close to 200 half-page to page articles and all of the study notes are involved in apologetic issues – cult issues, historical evidences, moral issues, science and the Bible issues, alleged contradictions. Here's how you can use this. It is Broadman's and Holman's Apologetic Study Bible. I myself think that people who are preaching ought to have a copy of that and when they are preparing their text should look at that briefly to see if there are any apologetic issues that are relevant to their text. And it wouldn't take them five minutes. All you have to do is look at the Study notes and if there was an apologetic issue relevant to their sermon, they would have something meaningful to say about it from the Apologetic Study Bible that wouldn't require a lot of research. So I would encourage the recommendation to your students of purchasing and having as a regular commentary they go to, the Apologetic Study Bible, because it's quick, it's brief and it might alert a person that there's an apologetic issue in the passage they're preaching and with just a little bit of reading, five to ten minutes, they might be able to have something meaningful to say on it and you see this would habituate the use of apologetic topics in preaching. So that's the first area of illustration.

Going Public

The second illustration involves the use of apologetic preaching to go public in the sense mentioned earlier. The first illustration was standard apologetic topics. Suppose I'm gong to preach something to people from the Scriptures about forgiveness or about depression or whatever it might be. I'm constantly looking for opportunities to relate this to public information in the culture.

Suppose I'm going to address the topic of happiness. Today, we in America, are addicted to happiness. Happiness is vastly overrated

and I want to insist upon the fact that if you're not a particularly happy person that's okay because we have been addicted to happiness. Radio talk show host Dennis Prager, a talk show host, has a happiness hour every Friday on his program. Over the last few years he asked hundreds, even thousands of guests these questions: What did your parents want for you most? Did they want you to grow up being a success? Did they want you to be wealthy? Did they want you to be a good person? Did they want you to be happy? 85% said "I want my children to grow up to be happy." My daughters was on a soccer team and they were getting beat 5-0 at half time. She was at an age where five goals was a season's total. You've seen it: They move like a herd around the ball and it skirts out every so often. At half time the coach says, "You know what, girls, let's not worry about the score. We're basically here to have fun so let's have a ball in the second half. Let's go home and be happy we were here today." And I'm thinking, "Who is this guy? There are a lot of things more important to me than my daughter being happy." But what bothered me most was that there wasn't a single parent that batted an eye at his advice because people in America today think the purpose of life is happiness.

Now, how are we doing at this thing called "happiness?" The leading expert on happiness in the U.S. is Martin Seligman at the University of Pennsylvania. He has a research lab there and has studied happiness for thirty years. He's published all kinds of articles on it. He just did a book a few years ago and has been interviewed on ABC, Time and Newsweek. He is the leading expert on happiness in the US. In the mid 80's he published an article claiming that my generation—the baby boomers—compared to my parents, grandparents and great grandparents, suffered a loss of happiness and an increase in depression not five, not six, but tenfold. The US Center for Disease Control will tell you that if any malady increases five fold, it's an epidemic and what he discovered was in the span of one generation the rate of depression went up tenfold. And the loss of satisfaction and happiness of life decreased tenfold.

Two years ago the most extensively funded research on happiness

was published in the Orange County Register and they discovered that the numbers have gotten even worse and that the American people are less happy today than they ever were before.

What is going on? If you're a "normal" person today you will suffer depression and anxiety and a loss of happiness ten times more likely than you would have if you lived in my parent's generation. And the same is true of your family, your colleagues and your neighbors. No one can figure out what is happening but I think there is a fundamental reason for this shift. Do you want to know what it is? Then please turn to Matthew 16:24-27. Now I'm not going to go there at this time since my purpose is to illustrate this second area of apologetic preaching. However, what I would do is this: I would explain to you Seligman's analysis of what's going on. I would tell you Freud's analysis of what's going on and what I would say would be that I think Seligman has a made a legitimate point about this and I think what Freud said about it has got some real weight. But the problem with Freud and Seligman is that they're not profound enough in their thinking. They don't go deep enough and get to the real root of the problem. And I think that Jesus of Nazareth has a take on this, actually has a take on it that I think gets at the core of what is happening today in a way deeper than western psychologists have been able to do. And Jesus' analysis is at the very, very bottom of why American people aren't happy any more and the basic reason is that they're building their lives around a fundamentally flawed understanding of what happiness is and how you get it.

You see what I have done? I have tried to motivate listening to Jesus' teaching on this in light of a public problem in which it is obvious something has gone wrong. And I compared Jesus' teaching with Seligman's and Freud's. And that means I'm putting Jesus' ideas out there, and claiming that whether or not you are a believer, compare Jesus' take on this with Seligman's and see which you think goes deeper to the root of the problem. No faith is involved here. I'm not asking anybody to believe anything, especially, I'm not asking people to believe Jesus is the Son of God. I'm just saying let's listen to what the man said and compare it to what these other men said

and you can see which goes deeper. So that's a way of making Jesus' teaching public. It gets his ideas out there in the marketplace of ideas.

Here's another example. Turn to Philippians 4. By the way, this one is really exciting. I had an opportunity to interact with Jeffrey Schwartz at UCLA. He's one of the leading neuroscientists in the country. He has done studies where he have shown horrible accident scenes and human carnage to patients with brain monitors on and the area of the brain that is related to anxiety goes off the charts. Then Schwartz told these subjects that he wanted them to pretend they were paramedics: "We're going to show you some video here in a minute. You need to decide very quickly who you're going to take care of and who you're going to let go and what you're going to do." They showed them the same scenes and the anxiety was completed suppressed. Schwartz did the same thing with pornography. He showed the subjects pornographic images and the center of the brain that is activated by pornography was highly active. Then Schwartz personalized the young lady (e.g. her name is Sue, she's been traumatized, she has two children, she's trying to make a living). Schwartz turned her into a person and said, "when you look at this now we want you to try to think how you're going to help this young lady." The pornography center shut off! Schwartz concludes that research is demonstrating that you can literally control your brain chemistry and change your brain chemistry by changing the way you think. So that if you become the kind of a person who actually sees the glass half full, instead of constantly seeing things through the lens of worry and half-empty, that is as effective as anti-depressant medication for changing brain chemistry.

And the same thing is being found in clinical psychology. They have discovered that there are two kinds of gratitude. One is gratitude for some specific event like getting a new car. The second is simply an approach to life that is grateful in general—a pervasive sense of gratitude. What they've discovered is that people who have internalized an approach to life where they see the world half-

full and they approach their problems with a grateful heart, suffer dramatically less with regard to anxiety, fear and depression.

Take a look at Philippians 4:8, "Finally brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure and lovely and of good repute. Anything excellent, worthy of praise, let your mind be preoccupied with these things." It's amazing how the Bible's teaching is years ahead of scientific research. Paul actually knew how human functioning could be nourished long before brain scientists and contemporary clinical psychology did. And what Paul is telling us is that we all need to be people who dwell on the good things in life and not the things we're afraid will hurt us. That doesn't mean we don't face them. Notice he says, "Let your mind dwell on them." He doesn't say, "Don't ever think about the bad things." The questions that he would put before you is would be, "How do you see the world? Do you see it through the eyes of being a positive, upbeat person looking for good things and true things and honorable things or are you constantly worrying and looking at things negatively?" If you do the latter, you're going to mess your brain chemistry up and you're going to be a pretty unhappy camper. It might just very well be that the Apostle Paul knew what he was talking about when he recommended a different way of seeing the world.

Now, can you see what I've done? I've taken this biblical teaching and placed it in a context where Paul was 2,000 years ahead of contemporary neuroscience. Don't you love that? And what we say to people is these neuroscientists—God bless them—they're doing the best they can with their scientific research. And I'm glad for them because they're helpful but the New Testament writers were 2,000 years ahead of them.

Apologetic Preaching and the Spiritual Life

So the first area is just general apologetic topics and the second area that I try to engage in apologetic preaching is in making biblical teaching public: I'm constantly looking for ways to relate a biblical

teaching to public knowledge and public information to show that the Bible's teaching actually were ahead of the game from the scientist and everybody else. This gets biblical ideas out in the public arena.

The third area where I engage in apologetic preaching is that I am constantly looking for ways to show that the world is a supernatural world. Here is a list five areas where I do this.

(1) Answers to prayer. I am on the lookout for opportunities to share answers to prayer in my messages. Early in my Christian life I was with Campus Crusade for Christ and I was told that we should pray specifically and tell God what we would like Him to do for us. I was going to be a staff worker at the Colorado School of Mines in Golden, Colorado which is a suburb of Denver and so I put in my prayer note book, "Lord Jesus, would you give Ray (my roommate) and me a little white house with a white picket fence with a nice grassy front yard, two or three miles from campus and we can't afford anything more that $120 a month. We'd like to have this so we can have students over." Now I put this in my prayer note book, didn't tell anybody about it and drove back to Denver, looked for three days for a place to live and I couldn't find anything but a two bedroom apartment fifteen miles away in the city of Denver for $135 a month. Nothing in Golden—nothing—was available. I told the manager I'd take it. She said to call her at five (since there was a couple who had looked at the place earlier) to see if wanted the room. If not, I was told I could move in the next day. I called and the manager told me that she was sorry but the couple had taken it and they didn't have any other vacancies. I was back to ground zero.

That evening, I got a phone call from a staff worker named Kaylin Carr. She said, "Jay, are you still looking for a place to live?" When I said yes, she replied, "While I was at Denver Seminary today, I looked at their bulletin board and noticed that a pastor has a house in Golden that he wants to rent to Christians. Here's his number." I called the pastor and scheduled to meet him in the morning at

nine. The next morning I drive up to a white house, with a white picket fence, with a lovely grassy front yard, just slightly over two miles from campus and he wanted $110 a month!

I have over 300 cases like that in a prayer journal I kept for 35 years which are that specific. God answers prayer. So I'm looking for opportunities to share answered prayer.

(2) Divine guidance: I'm looking for opportunities to share where God speaks to people and guides and actually speaks to us and gives us direction. Let me illustrate.

In the summer of 2003 I fell into a seven-month depression. It was the worse time of my life. When the school year was out in May of 2003 I literally fell apart. I'd had a year from hell and I had undergone more stresses than I could stand. I wasn't up to it and I collapsed emotionally. I began a seven-month process of trying to regroup and become functional again. Early in June we had a very serious, unpredicted financial problem that arose in our family and I didn't know what we were going to do about it. I began to read some books by Dallas Willard and Jack Deere about God speaking to people more specifically that I had usually experienced. So I was walking one morning and I said to the Lord, "Lord, I would really like to learn to hear your voice. I've heard you speak to me on a handful of occasions but I would like to hear you speak to me more specifically" and the thought came to me, "Why don't you ask me to do something for you today?" and I said, "I don't know if this is you or me. I think it's you because it doesn't feel like when I talk to myself. But I'm not sure and if it's you, I don't I know what to ask." And He said, "Why don't you ask me for $5,000 before the day is over?" and I replied, "If this is really you (laugh) it would be unbelievable to my wife and me if you would do this, Lord Jesus." So I said, "God, iff this is you, would you give me $5,000 before the day is over." Then I begin to think how I can make the prayer answer take place. I could call somebody. I really did, but I stopped myself and thought: "I'm not going to do this. If this is really God, I'm not going to do it." Well, the mail came and no check. But att

5:20 that evening, I received $5,200 from a completely out-of-the-blue source that had no idea about the situation. And I have had specific examples of hearing God's voice like that on a number of occasions.

(3) Providential circumstances: The third thing that I look for by way of the supernatural is circumstances that are pretty clearly miraculous. Let me give you an illustration.

When I fell into my depression, one of the things bothering me was that I thought that all of my academic work that I had done was a bunch of trash and was completely a waste of time. And I actually was wrestling daily with this thought. I had wasted 25 years of my life doing this intellectual work and it didn't matter. I had a crisis of what I was about, and I had to speak at a conference at Colombia International University, in South Carolina. I spoke the first night at this conference and, to be honest, I don't know how I did it. The second afternoon I came down with a migraine headache. I can go three to four years without a headache. The headache was so severe that I was losing my mind. I called the conference director and said, "I can't speak. I'm not doing well. I just need to cancel tonight."

A little while later the phone rand and someone said, "Dr. Moreland, I happened to hear that you canceled the talk because you're not doing well. I want to take you to the emergency room. And so I stood outside waiting for the ride. I could hardly stand up. I got in his car and he drove me to a little town called Irmo, SC about fifteen miles away. We walk into an ER and I give the nurse my California driver's license, she whisked me into the back, they put monitors onto my chest and my brain, my blood pressure was 280 over something, and my heart was pounding through my chest. I was literally losing my mind. It turned out that what I had was shrimp poisoning from shrimp almost 20 hours before then. They gave me an injection to take care of the pain and a doctor comes in with my driver's license and says, "Are you J.P. Moreland, *the* J.P. Moreland?" And I said, "I don't know what you mean." He said,

"Do you teach at Talbot School of Theology?" I nodded. And he said, "I don't believe this. There are nurses here who would give their eye teeth if once in their life a movie actor from Hollywood would come into the clinic and they could get their autograph. If there is one person in the entire country that I've wanted to meet for the last ten years, it's you. I have read everything you've written. As a matter of fact, you know the book *Body and Soul* you wrote on bio-ethics with Scott Rae? I teach at a local secular college and I use that as a textbook. I love that book and I can't thank you enough for what you have done in the academic world for the cause of Christ."

And I'm sitting there thinking to myself, "You idiot!" and then the Lord said to me, "J.P., I love you and I've been pleased with your work." Now do you think that was a coincidence? I've never been anywhere near Irmo, SC in my life. Irmo, SC could have been next to Paris, France for all I knew. I've never been in that part of the country. The whole thing was a providential miracle.

(4) Miraculous healing: There's a lot to be said about miraculous healing, but I cannot comment on those issues here. I must remain content with an illustration.

We have a prayer room on Monday nights at our church where we pray for the sick. A few years ago, we had a man (with his wife) come for prayer whose eye was blinded by a grenade. It looked like a piece of marble. It was a real eye but it was dead and had been blinded for 25 years. The couple came into the prayer room and for twenty minutes, a team of about ten people laid hands on him and prayed. His eyesight was completely restored, after 25 years with an eye that was completely dead and blind. And one of the team members was an optometrist assistant, but you didn't need to be an expert to see what had happened.

(5) Demonic/angelic encounters: My final category is encounters with angels and demons. I wish I had time to tell you about the demonic encounters that I've had. American people believe that

when they get sick it is due merely to disease. This is a big mistake – sickness is due to disease and demons. It is a both/and not an either/or. A few yers ago, we had a woman here on Biola's campus that was having huge medical problems. Dr. Clint Arnold laid hands on her, cast a demon out of her and she was instantly healed. Medically speaking, the doctors had no idea how she was healed.

But let me tell you an angel story because I have reason to believe that there are three angels around me right now that guard me wherever I go. Let me give my rationale for why I believe this.

First, a few years ago, I had a graduate student whose grandfather died on the operating table and left his body. He was watching an older and younger doctor trying to bring him back. They tried a little bit and the younger doctor said to let the old guy go because he had had a long, good life and there was no need to try any longer to bring him back. The older doctor could not agree, so he continued his resuscitation efforts. Well, eventually the grandfather who was watching this from above his body in the operating room, and listening to this conversation came back into his body. The first thing he did was to start cussing out the young doctor! He yelled, "What are you doing trying to let me go?" Here is my point in sharing this incident with you: If you had walked into that operating room while the grandfather was disembodied, there would have been nothing you could have seen, touched, smelled or heard to tell whether he was in there, even though he was.

So there was a person in that room, the grandfather, that no one could see, taste, touch, smell or hear. The same principle applies to demonic and angelic persons: There are many of them in this room now—including, I believe, three who are guarding me—and the fact that we cannot interact with them by way of our sense organs is irrelevant to this claim.

With this in mind, here is my story. I went to a church in the Seattle area a couple of years ago and spoke for the weekend. It was an ordinary, non-charismatic Bible church. After I was through,

a woman came up to me and said, "Dr. Moreland, thank you for speaking. I do not know what you're going to think of this, but while you were speaking, for 45 minutes, I saw three angels standing around you. There was one on either side and a taller one behind you which was looking over your head. All three were guarding you." So I said, "Thank you, mam, very much." and I thought, "I've got to get out of here. This gal's crazy!"

So I went to the pastor and said, "See, that lady? What is she like?" and he responded, "That's the godliest woman in the church. She has a discipleship ministry, she is very strong in character, and she is having a big impact for Christ in our church. I really like her." I still didn't believe her. While I no longer believed that she was lying, I still thought she was probably in need of attention. In any case, I did not believe her testimony.

A year and a half later, I'm lying on my bed at home and I'm going through a hard time, so I prayed, "Lord Jesus, I don't know if those three angels were real or not, but if they were real and they're not around, would You send them back to protect me and would You let me know they're here." So I went to bed. Eight days later I'm lecturing in Meyer 109, right over there on campus (pointing to the building), and, after class I get an email from Mark Step, one of my graduate students: "Hey, J.P., I've been deliberating about sending you an email for four days. I didn't think I wanted to send it to you, but I talked to a couple of other grad students and they thought I should send it to you, so here goes. Last week while you were lecturing in class Meyer 109 I saw three angels appear and stand around you for 15 minutes right in the middle of your lecture and then they disappeared! I'm scared to death to tell you because I don't want you to think I'm crazy or making this up, so if you want to talk about it I'd love to come to your office."

I immediately called him to my office. Upon arrival, Mark said, "I would never want to say something that I wasn't sure of because I respect you so much." I asked, "What happened?" He said, "You were lecturing and three angels appeared and stood next to you.

I took my glasses off and rubbed my eyes and tried to see if there was light shining through the window, but there were still there." I querried, "Were they a vision in your head or were they in the room?" "They were in the room standing around you. As a matter of fact, I drew a picture of it. Here it is." In the picture there was one angel standing on either side of me and a taller angel standing behind me looking over my head.

Now I said, "Mark, do you see this kind of thing regularly?" And he said, "When I was maybe six years old, I think I saw an angel in my closet but I've never seen one again, but I'll tell you I saw them for at least 10-15 minutes." I replied, "Why didn't you say something about it?" and he said, "Well, what would you do if you were in my shoes?" I said, "Well, why didn't you get weirded out?" He said, "Initially it was weird, but then I began to feel real calm and it was a very enjoyable experience." I said, "Do you realize that eight days ago, which is about four days before you saw this, I had asked God specifically to send three angels back to guard me, not four or five, and the ones that I had been told were around me were standing on either side of me and there was a taller one standing behind me protecting me, and now I get an email from you telling me that you've seen these angels. I never prayed this prayer before in my life and you say you've never seen this." He began to weep as we both realized the truth of what he had seen.

Now I could go into greater detail but you tell me how to explain this incident if those angels aren't real. You can't explain that away. It's impossible. There's no rational explanation except for those angels standing with me.

Conclusion

In sum, here is the bottom line. In apologetic preaching, we want to look for occasions where there are answers to prayer or God speaks to us, where there are clear circumstances that God has been miraculously involved in, we want to look for miraculous healings, for encounters with angels and demons that are real and not hyped

and made up. What we want to do is encourage our people to talk about this because they're embarrassed. When they are having these encounters they are embarrassed to talk about them. At the end of the day, apologetic preaching that places an emphasis on the reality of the supernatural can increase people's faith. I've got more about these encounters in the book *Kingdom* Triangle if you're interested. Thank you for your attention and God bless you in your ministry.

Mapping a Sermon: An Alternative Model of Homiletic Preparation

by Dave McClellan

(editor's note: this article by Dave McClellen was recognized by the Society with the Keith Willhite Award at the October 2007 Evangelical Homiletics Society meeting held at Talbot School of Theology in La Mirada, California. The Willhite Award is given to the outstanding paper presented at each year's meeting. The Award is in memory of co-founder, Keith Willhite. Dave McClellen is a doctor of philosophy candidate at Duquesne Univeristy in Pittsburgh, Pennsylvania and serves as pastor of The Chapel at Tinkers Creek in Aurora, Ohio.)

Abstract

Rooted in the difference between oral and literary orientations, this paper explores another model of sermon preparation based on mapping ideas in sequential and 3D representation, instead of in traditional outline form. It probes the utility of a chart or roadmap to provide a mental map that harnesses and exploits the power of memory, and can free the preacher for "kairos" while preaching.

He said to them, "Therefore every teacher of the law who has been instructed
about the kingdom of heaven is like the owner of a house who brings out of his
storeroom new treasures as well as old."
Matthew 13:52.

Introduction

It is almost impossible to function in the western academic tradition without resorting to the outline as a standardized linguistic structure.

Books, classes, notes and papers are all outlined, or reduced down the simplest skeletal depiction of ideas or information. This attraction to, and dependence upon, outlines extends from academia to every practical discipline, and is formative in things as diverse as a political speech, a meeting's agenda, and the progression of a wedding ceremony.

The attraction is both universal and understandable. Outlines promise a quick summary of more detailed and complicated information, often serving as a tool to analyze, organize, or critique a given set of ideas. If, as Walter Ong postulates[1], writing itself restructures consciousness and how we think about information, then outlines might be described as writing on steroids; distilling, condensing, abstracting, and de-contextualizing language even more than its prosaic or poetic cousins. It is hyper-literacy.

As I compose this in prose, I am forced to at least keep a strain of continuous thought between sentences, and to build transitions from idea to idea. I'm also forced to imagine a contextual audience because it is impossible to write for nobody. In outlining this paper earlier, much less precision and context was required. I could throw out thoughts in cryptic, disconnected ways without much attention to audience or reader. The thoughts at that stage were isolated and seemingly discreet units that only later have to be related to each other as the outline is refined and the prose composed.

This convenience of outlining as an organizational and presentational technology explains its near universal status in the world of homiletics. Regardless of homiletic orientations, virtually all preachers, and teachers of preachers, in the evangelical tradition resort to the outline as the commonly accepted homiletic device. Even if an outline is not printed or published, the chances are great that the preacher used an outline as intermediate compositional tool, somewhere between brainstorming and presentation. Indeed, to craft a sermon without resorting to an outline could be tantamount to negligence at best and heresy at worst (as if Jesus himself ordained the practice).

How Outlines Won The West

That Jesus didn't invent outlines is clear enough to see simply from his rolling and roving narrative style. But if it didn't come from Jesus or Paul, how else did this utilization of outlines in preaching become so commonplace? To answer that would be a long digression, chronicled well in books like Walter Ong's *Orality and Literacy*, Marshal McLuhan's *The Gutenburg Galaxy*, or John O'Banion's *Reorienting Rhetoric: The Dialectic of List and Story.* Sufficient to say, literacy developed gradually as technological innovation to preserve spoken words. For centuries writing was primarily to record and preserve the "already-spoken" word, not to generate new ideas. But as literacy grew, its potential grew beyond mere preservation and it started to take on generative roles. Socrates wrote nothing and was wary of writing. Plato wrote and spoke in dialogues, preserving and privileging the role of speech even as he prepared the way for the kind of thinking that only literacy can support. Aristotle, though still immersed in oral culture began the shift toward literacy as an equal partner with speaking.[2]

Quintilian, the Roman rhetorical theorist during the time of the early church prized both speaking and writing as twin communicative skills.[3] For centuries, right up to the late medieval period, tongue and text worked in overlapping and complementary fashion, the literary accomplishments produced in the context of a highly oral residue. Monks worked diligently to write and preserve classic and sacred texts even though the culture of the monastery was still highly oral.

With the approach of modernity, the elevation of reason and science over faith and tradition propelled the logical, objective, scientific, and literary orientations to prominence. "Once connected with the decline of narration, the history of print reveals much about the decline of rhetoric. For instance, the Anti-Aristotelian movement, of which Ramism was a part, set out to belittle, and then ignore the past which had Christian as well as classical implications. One of these implications is the Western predilection for List [*outline*]

which resulted in judgments that the past is filled with errors". [4] The printing press only fueled this acceleration and proliferation. The old oral groundings of community, tradition, memory, magic, and faith fell on hard times. Increasingly, the ideal for knowledge was framed as free from bias, time and space. The only good knowledge was universal knowledge that could survive with "certainty" and without the need for the tainted subjective world of persuasion called rhetoric.

So literacy carried the day in all aspects of culture including the world of the church. Sola Scriptura reflected the Reformation call away from oral traditions to the supremacy of the written text. Sermons took on a polemic, textual style and were written and read in manuscript form in sharp contrast to the more extemporaneous style of church fathers like Augustine. Instead being a product of a speaker and a setting, the sermon became disembodied; a "thing" that could stand on its own.

The outline, as an offshoot and extrapolation of literary composition, demonstrates this polemic, cognitive, logical and summary orientation. Points can be condensed down to a few context-free words and related to each other with sanitary precision and brevity. The outline is the essence, the skeleton, the infrastructure. It is "pure" content, unadorned and unadulterated. Eloquence is secondary in outlining because outlines are concerned solely with the transmission of ideas which are prior to, and independent of, a particular expression. This is a conscious shift away from oral and rhetorical roots which regard content, composition, and expression as co-mingled and only hypothetically separable. If the idea of reducing a sermon down to a manuscript is itself a truncation of the oral event, stripping it further down to a few textual phrases seems a miraculously efficient tool to capture information.

So every Tuesday morning thousands upon thousands of preachers approach a blank legal pad and begin sketching out an outline. And every Sunday those same preachers approach a pulpit, outline in hand, ready to work their way through it. Scrawled over and

around the outlined points, are hand-written supplements: words that will trigger illustrations, anecdotes, quotes ("breakfast story," "report card" or "Dobson quote"). Though not as substantive as the outlined points, the preacher knows a bone must be thrown to the restless audience whose minds are prone to wander. They are sprinkled in later, like a final dash of spice to a tray of meat.

Before we proceed toward the mapping alternative, a word of caution is in order. Bryan Chapell's *Christ-Centered Preaching* contains an entire chapter on outlining including detailed examples of good and bad outlines. It is interesting to note that his examples, in classical style, are pure information, pure content. Illustrations, anecdotes, and analogies and applications seem to be sprinkled in later, after the content is set.[5] This the follows the modern concept of content first, expression later and leaves "support" material in something less than a substantive role. But if we think of the way Jesus taught, for example, the parable wasn't the illustration of his point as much as it was the point itself. The story is the point and as such, should "show up" as essential on whatever outline or map is framing the sermon.

Chapell's concern is understandable: "It should be noted that many of the modern challenges to traditional sermon structures result from a redefinition of the preaching task from conveying knowledge of biblical truth to the experiencing of biblical truth."[6] He goes on to point out that every discipline that still values information still uses outlines (law, business, medicine), and that every field that values experience resorts to alternative structures (advertising, politics, entertainment). He point is worth consideration. But let us be clear. Switching to a map instead of an outline does not mean we must change our conception of absolute truth, our use of propositions, our firm reliance on the authoritative sacred text, or our praxis of expositional preaching. Indeed, dispensing with an outline need not be grounded in postmodern conceptions of truth and experience, but on pre-modern Greek rhetoric. Classical Greek and Roman rhetoric laid the principles for a grounded, yet spontaneous narrative style before modernity and the printing press

brought so much regulation to sermonic structure.

The Mapping Alternative

There is another way. It is not a superior way, or an essential way. This paper will not attempt to dispense with outlines or the literacy that produces them. To do so would be self-defeating since this paper itself is adapted to literacy and will be outlined later as an illustration of the difference. But it will attempt to map out, literally, a way to prepare and present a sermon without the use of an outline. Instead it proposes a sermon map as both an organizational and presentational tool.

Why a map? There are two ways to get driving instructions. One is by means of turn-by-turn instructions. The other is by means of a graphic overview, a map. Some people prefer to read the detailed instructions and follow them. Others prefer to see the whole context spatially and decide for themselves which roads to take and when to turn.

An outline could be likened to turn-by-turn instructions since it is entirely textual. There is only one planned progression through the points and on through to the conclusion. Like written directions, there is no provision for road construction or a detour. The path is decided and encoded in text.

For a mapped sermon, only the starting point and the destination are fixed. A sermon map is more spatially oriented with the starting point, possible pathways, and destination all visible on one page and at the same time. But there are many possible routes depending on actual "traffic" conditions. Homiletically speaking, "actual conditions" include the composition and responsiveness of the audience, the allotted time, elements of worship before or after the sermon, even interruptions (a baby crying or a cell phone going off). With a mapped sermon, the preacher is in full control of the geography of the sermon, and can entertain and implement various options as the situation requires. This is *kairos*."Thus, sensitive to

kairos, a speaker or writer takes into account the contingencies of a given place and time, and considers the opportunities within this specific context for words to be effective and appropriate to that moment." [7]

How to Map a Sermon

Though it is theoretically possible to take a manuscripted or outlined sermon and convert it to a spatial "map", it is more organic to develop the map in the process of preparation, while the sermon is still relatively unstructured and full of possibilities. A major difficulty with preparing entirely in literacy is that sermon ideas go quickly from mind to page without ever being spoken. The organization is done in silence. The outline is produced purely in terms of logical, not verbal progression. So the sermon can be organized, even "finished" without ever being spoken. Then, after the literate structure is in place, the preacher must, at the last minute, convert the literate structure to an oral environment and "hope it preaches." The odds of successfully making the conversion are directly proportional to the amount of time the preacher spends in oral "pre-hearsal," when fluency and transitions can be test-driven. The more the preacher goes over the outline, the more comfortable the sermon will feel, and the less dependent the preacher will be on the actual outline on paper.

Alternatively, the preacher can actually structure the roadmap of the sermon as it is being spoken. In other words, the speaking drives the structure instead of vice-versa. Instead of becoming addicted to a literate tool which must then be gradually discarded, why not avoid the addiction in the first place? Why not compose a sermon in orality and then map the words that are already fluent?

Let me be clear. This is not dispensing with text in sermon preparation. Texts will always be necessary both as sacred source document, and in literate interpretive tools. But assuming that work is complete, and the preacher has an understanding of the scriptural import (what Haddon Robinson called the exegetical

idea), that is where the turn can be consciously made away from pen or keyboard to mouth and ear, toward the production of the homiletic idea and map.[8]

The preacher discovers what he really wants to say by means of speaking. "The simple truth is, we cannot deliver what does lend itself to being delivered"[9]. It is in speaking that we find out what is important to us. When a point is penned on paper, there is no way to determine how much passion is in it because it sits there silently. Indeed, every preacher has experienced the disappointment of finding no motivation whatsoever to preach the words that fell so nicely into the outline. But speaking uncovers passion. If there is nothing that excites while speaking through the exegetical analysis, there is really nothing ready to say. So why not discover that on Wednesday instead of Sunday morning?

The first phase in mapping a sermon is to let our own speech highlight what we want to say. As we talk through the issues in the passage, where do we get emboldened? Where do we get mad? Where are we confused? What analogies come to mind? What stories? What memories? Would a person hearing us talk about it get any sense that we actually think this is important? Crucial?

As we talk, we get possible sermon fodder out of our own words. We can throw those down on a brainstorming page as potential ingredients or "stops" on the journey of our sermon. We are composing while speaking so that the oral element always stays in the forefront. Once we figure out where our passion is, that will be the guts of the sermon. The stories, memories, quotes, analogies become not illustrative material for a cognitive outline, but the very oral structure of the sermon itself. A sermon is not logic coated with story, but story sequenced by logic.

Sequence is important here. In a narrative structure, we cannot just throw out points in rapid-fire, reinforcing succession believing that the more points we have, the more persuasive we will be. Narrative structure relies on a sense of unfolding; that one

idea leads to the next. How do we determine sequence? Start speaking. When we speak the fodder on our brainstorming page, our minds will immediately begin to connect them organically. Your mind works in cognitive patterns and as we speak and find natural connections between potential sermon ingredients, our minds learn those patterns and follow a sequence. That is not to say, the sequence will be the same each time. That doesn't matter. What matters is that there is a comfort level with all the ingredients that produces a natural fluency orchestrated by an engaged mind; a mind engaged in that moment. The moment itself, the *kairos* of that moment, is suggesting to the tongue previously rehearsed sermonic ingredients.

The Greeks called these categories *topoi*, literally places to find ingredients for a speech. They not only rehearsed actual speeches, but general lines of argument and generally accepted truths. They worked hard at becoming what we would call conversant so that they could speak on a variety of topics without re-preparing every time. As believers and preachers, we do a sort of this natural preparation all the time, not just when we are studying for a sermon. For instance, the importance of the cross to a preacher should not require repeated extensive preparation. If the cross has ever become more than an abstract concept, if it lives in the experience of the preacher… if the cross truly is important to the preacher, it is not hard to speak with conviction about it, even spontaneously. So while it would be extreme to think no further thought on the cross was necessary, it is also extreme to disqualify from sermon preparation, all that a preacher already knows and believes about the cross.

Cicero and Quintilian both believed a skilled speaker should know almost everything, or at least something on every subject. Preparation was more than utilitarian research for a particular speech, it was a sort of grounding that went with the speaker into every speech event. They prized this sort of extensive, on-call knowledge typical of a well-educated rhetor, and linked it to memory. "Memory, it can be seen has had to do with much more than just memorization. It

was a requisite for becoming *peritus dicendi*, well-versed in speaking, something only possible if one had a vast deal of information on hand to be brought forth appropriately and effectively given the circumstances and the audience."[10]

This suggests the metaphor of the larder, a place for storing food. As a preacher engages in oral rehearsal of various ingredients, the mental larder is being stocked. Each item in the larder can be spoken with passion and conviction. They reinforce each other and are interrelated. Still, not every item must be used. All the ingredients are potentially available, but only those suggested by *kairos* will be drawn out and served.

Is this a recipe for disaster? Chaotic preaching? It could be if we proceeded no further. This is where the organization of the map assists us. We determine a starting point by simply asking, "What will make other people as interested in this as I am?" Once we have that, we have our hook, our introduction, the starting point on the map. This might be an ingredient already in the larder, or it might need to be crafted. Then we ask, "How do I want to end? What will drive this home?" Often this is the ingredient in the larder that is our favorite; the one that gets us most emotionally involved, the one that that makes us emphatic. This is our destination.

From there we simply audition various oral pathways from starting point to destination, pulling things from the larder to get the right flow, the right sequence. These ingredients can be a specific implication from the scriptural text itself, from biblical or church history, or something drawn from contemporary life in an anecdotal sense. There is no hierarchy here of ingredients here since content and expression are intertwined and equally valuable and codependent. Since we have never built dependence upon literate prompts, we can now skip going through literate "withdrawal" symptoms (where we can't keep the flow of the sermon going without looking down at outline).

On one level, looking down at an outline seems innocuous. Does

it really hurt the ethos of the speaker? Does anybody really expect a person not to sneak a peek at notes? The answer is no. Nobody does expect that. That is why it makes such a difference when we can speak with a mental map and without literate prompts. Because that is the kind of speech people use when they are really comfortable and engaged. Nobody uses an outline to tell the story of their engagement. Nobody uses an outline or notes to remember their first week at college away from home. The things that are really dear to us do not require prompting, as any husband who has forgotten his anniversary knows full well.

So far the roadmap metaphor has been tangible: that is, a real piece of paper with a real sequence of ingredients diagrammed out toward a circled destination. William Shepherd prefers to use what he calls an "oral manuscript" which is basically a sequential outline on paper, but without all the numbers and letters[11]. This kind of paper tool is instrumental in oral rehearsal. But whatever we put on paper does not have to make the trek to the pulpit like an outline typically does. The more a sermon is orally pre-hearsed, the less dependent the preacher is on any memory device, and the more internalized are the sequenced ingredients. Greek orators were trained to visualize the various parts of the actual room they were to speak in and to link physical columns to the parts of their speech. The room itself became a memory device, enabling the speaker to maintain constant eye contact. Most people don't have any problems remembering an introduction and a destination. In the middle, it is not so much memorization as the moment working with memory that composes the sermon.

Conclusion

In conclusion, the difference between an outline and a roadmap go down to the differences between a literate and an oral orientation toward communication. To help flesh out the differences, the two following examples demonstrate the content of this paper in both outline and roadmap forms. See examples below.

Example A - This Paper Outlined

I. The Predominance of the Outlining
   a. In the academy
   b. In everyday life
II. The Efficiency of Outlining
   a. Decontexualized Knowledge
   b. Literacy on Steroids
   c. Almost Universal Homiletic Utility
III. Brief History of Literacy- How Outlines Won the West
   a. Old Orality: literacy only records the spoken word
   b. Creeping Literacy: starts to be generative
   c. Progression
      i. Socrates- wrote nothing
      ii. Plato- used writing but privileged speaking
      iii. Aristotle- the shift toward literacy starts to tilt
      iv. Quintilian- twin partners
   d. Modernity Accelerates Literacy
      i. Reason over faith
      ii. Discovery over tradition
      iii. Writing over speaking
      iv. Objective proof over subjective persuasion
      v. Literacy over orality
   e. Outline Fosters "Pure" Knowledge
   f. Skeleton of knowledge over "fat" of expression
   g. Chapell's Caution
      i. Alternate structures driven by postmodern truth
      ii. Alternate structures driven by rhetoric
IV. The Mapping Alternative
   a. Not superior, an alternative
   b. The Mapquest Example
      i. People who like turn-by-turn: similar to outline

ii. People who like the spatial big picture: similar to mapping

c. Mapping gives more options: kairos, "in the moment"

d. Mapping allows responsiveness to "actual conditions"

V. How to Map a Sermon

a. Build the map while you compose

b. Compose by speaking, after literate research is complete

c. Invention stage- find out what moves you, passion

i. Greek sense of topoi- places for arguments or ingredients

ii. Greek sense of memory- grounded accessible knowledge

d. Build a larder, stock it full

e. Start oral sequencing, trial and error

f. Invent structure

i. Starting point: why should people care?

ii. Destination- what is my favorite ingredient?

g. The importance of eye contact in ethos

h. Different kinds of maps

i. Paper map

ii. Environmental map- suggested by room itself

iii. Mental "Map"

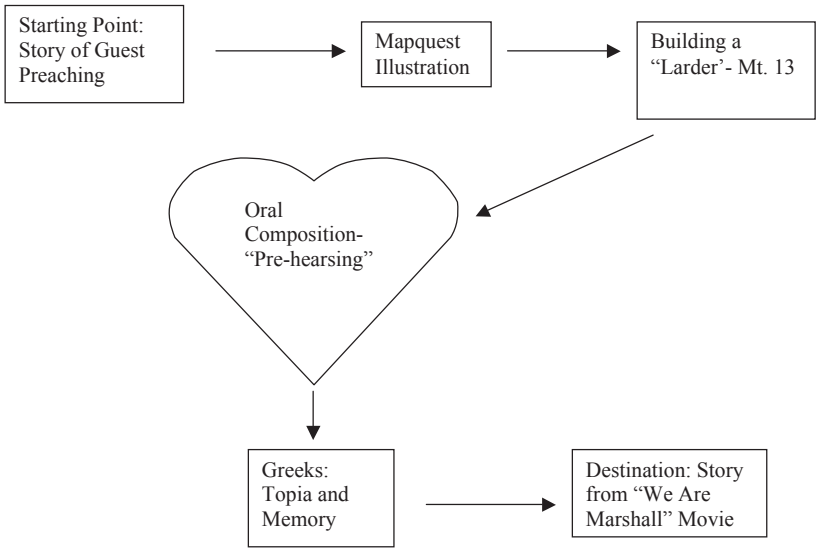
VI. Conclusion

a. Example of Outline of Paper

b. Example of Roadmap of Paper

c. Ellul's Challenge toward orality

Example B - This Paper Roadmapped



We can see that the map is not an exhaustive or even adequate summary of all the content of the paper. If the entire paper is the larder, it represents an extraction and selection of ingredients appropriate to the oral genre. It says both more and less than its literate sibling. We can see the starting point, the heart of the presentation, the destination, and some illustrative ingredients mixed in. All ingredients are orally sequenced and should flow naturally one into the other. Each "block" as well as the transitions from block to block can be "pre-hearsed" toward fluency. While the he number and location of each block should reflect the inclinations of the individual speaker and as such is only loosely structured, adding more than 6 blocks to a map will push it more and more back toward an outline.

In the end, we are not seeking the abandonment of literacy or literate grounding. We are seeking to reanimate literate structure with a freshness born and expressed best in oral speech genres. As Ellul appropriately concludes:

> The written word is just a mummy whose wrappings must be removed someday—not to discover a few

bones, but to breathe life into it again. Only the word conveys the truth of a religious message. What the written word needs is not to be considered as the source of a mere code, law, or formula, or of an indefinitely repeated prayer. It must be taken at its source and given re-birth, not by repetition, but by an inspiration that reopens it. Written language has closed the mind. Like a fist grasping a diamond, it has closed its grammatical and structural trap over a vanishing whisper that it trys to translate through enclosing and containment. But instead, writing snuffs it out, and we must open the straitjacket of writing so that it becomes a freshly spoken word. That way the whisper can be perceived and received again.[12]

Notes

1. Ong's analysis of how literacy restructures consciousness can be found in *The Presence of the Word* (New Haven: Yale University Press, 1967) and *Orality and Literacy: Technologizing the Word* (London: Routledge, 2002).
2. See O'Banion's *Reorienting Rhetoric: The Dialectic of List and Story* (University Park: The Pennsylvania State University, 1992), 48
3. Quintilian's *Institutes of Oratory*, composed around the end of the first century as the distillation of the best of Greek and Roman rhetorical theory.
4. O'Banion, 132.
5. Bryan Chapell, *Christ-Centered Preaching* (Grand Rapids: Baker, 1994), 130.
6. Chapell, 135.
7. http://rhetoric.byu.edu/Encompassing%20Terms/kairos.htm
8. Haddon W. Robinson, *Biblical Preaching* (Grand Rapids: Baker, 1980), 97.
9. Shepherd, *Without a Net: Preaching In the Paperless Pulpit* (Lima: CSS, 2004), 124.
10. http://rhetoric.byu.edu/Canons/Memory.htm
11. Shepherd, 120.
12. Ellul, *The Humiliation of the Word* (1985), 47.

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Rehabilitating and Reclaiming the "Herald" Image for Preaching

by Ken Langley

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Abstract

The image of preacher as "herald" should be rehabilitated and reclaimed because it says something vital about what the secular west needs to hear and how it needs to hear it. This paper (1) reviews why, though *kerux* is rare in Scripture, biblical vocabulary and theology nevertheless endorse the herald metaphor; (2) suggests reasons preachers should embrace this identity despite objections raised against it; and (3) draws out several implications for preaching today.

Herald as a Long-Popular Image for Preachers

The metaphor of preacher as herald has long been commonplace in homiletics. The herald of antiquity delivering an authoritative message in another's behalf has seemed an apt way to image what the church's ordained spokesmen do when preaching the word of God. The ancient herald proclaimed events, laws, decrees, or terms of peace for king, state, or god. He did not create his message or speak on his own authority, but spoke precisely what he was charged to speak, and in the name of the one who sent him.

Isn't this what preachers do? "If anyone speaks, he should do it as one speaking the very words of God" (1 Peter 4:11). "And for this purpose," Paul writes, "I was appointed a herald" (1 Tim. 2:7). The ancient audience received a herald's message as coming from the

sovereign himself; the church ". . . received the word of God, which you heard from us . . . not as the word of men, but as it actually is, the word of God" (1 Thess. 2:13).

So we're not surprised that a book for preachers would be entitled *Heralds of God*. Nor are we surprised to find claims like these in the homiletical literature: "The concept of heralding is . . . the characteristic way throughout the entire New Testament of referring to the ongoing proclamation of the Christ-event."[1] Preaching is "Accurately heralding the Word of God to a particular audience for a particular purpose by explaining, applying, and embodying that message."[2] "Proclamation is human language through which God himself speaks, like the King through the mouth of his herald."[3] "*Kerussein* is herald's work. The effectiveness and validity of what the herald proclaims are in direct relationship to the authority of the potentate who backs up the message."[4] The chief NT metaphor for the preacher is ". . . the herald charged with the solemn yet exciting responsibility of proclaiming the good news of God."[5]

Examples could be multiplied. The bottom line is that homiletics has long found it natural to identify the preacher as a herald.

Reservations About the Herald Image

But this image of the preacher has also been challenged for a number of reasons. And for a long time: reservations about identifying preachers as heralds did not begin with the new homiletics of the late twentieth century or with the postmodern climate in which we currently find ourselves. It started with the Bible.

Kerux appears only four times in the LXX, three of these without Hebrew equivalent, and the fourth referring to a foreign, not an Israelite institution. The Hebrew prophets were not called heralds. Nor, ordinarily, were representatives of Jesus. Just twice Paul calls himself a herald (1 Timothy 2:7; 2 Timothy 1:11), and both times qualifies the term somewhat by adding "and apostle." The only other use of *kerux* in the Christian canon is 2 Peter 2:5 where Noah

is called a preacher of righteousness. *TDNT*'s entry for *kerux* sums up: "How alien the idea of the herald is to the Bible may be seen from the fact that there is no word for it;"[6] and "The herald who plays so important a role in the Greek world is of little account in the NT."[7]

Why, when the ancient world had on hand a well-defined role which later generations of homileticians thought was a good fit, were the biblical writers reluctant to adopt this image for its prophets and preachers? Three answers follow, each of which is still relevant centuries later.

1. Preaching matters more than preachers

The New Testament prefers verbs for proclamation over nouns for the proclaimer. The activity is more important than those who perform it. This can be seen by comparing *kerusso* (used sixty-one times in the NT) with *kerux* (three times), but also *didasko, euangelizesthai, katangello,* and *martureo* with their cognate nouns. This last verb is especially significant, because John uses "witness" in contexts where others use "preach." And he, too, favors the verb (thirty-four times compared to only five – all in Revelation – for *martur/martus*). So even if there were no other problems with the word "herald," most likely it would have been used infrequently simply because the Bible's writers prefer to shine their spotlight on the activity of heralding/witnessing, rather than on the human mouthpieces who engage in that worthy work.

Surely the twenty-first century church should, like the first generation of Christians, honor preaching more than it honors its preachers. In a time when electronic media make international stars out of savvy communicators, when religious entrepreneurs attract cult-like followings, when pastors pursue advanced degrees and honorific titles, it's good to be reminded that in the New Testament view of things the emphasis is on the message, not the messenger. Our primary concern should not be with the personality of the proclaimer (Brooks's famous definition of preaching as "truth

through personality" notwithstanding), but with the proclamation of God's news. "The task of the herald is not to *be* somebody, but to *do* something on another's behalf and under another's authority."[8]

2. Heralds were viewed as paid parrots

A second reason the first century church was reluctant to use "herald" as metaphor for ministers of the gospel is that ancient heralds were sometimes regarded as little more than paid parrots.[9] They need not care about the people to whom they spoke, nor, even, whether their message was heeded or not. All they had to do was deliver it and move on to the next town. A man could be a bad man and still be a good herald. What counted was that he make himself heard, which is why his chief qualification was a loud, clear voice.[10]

This does not describe the preacher of the gospel! Christ's ministers love those to whom they preach (1 Thess. 2:6-12; 2 John 1). They are "faithful men" (2 Tim. 2:2; 1 Cor. 5:11) whose character and conduct matter (1 Tim. 4:16), who care passionately about the reception their message receives (1 Cor. 5:11-6:13). They do not simply unburden themselves of official proclamations and then hurry off to collect their pay; they plead (2 Cor. 5:20; 6:1), reason (Acts 18:4), and patiently instruct (2 Timothy 2:25), doing whatever it takes to win hearers to the faith (1 Cor. 9:22).

So if the preacher is in any sense a herald, he is also a pastor, and this shepherd image with its associations of loving, caring, healing and feeding must be allowed to correct or complement the herald image.

3. The ancient herald's high status

A third reason why the Bible did not identify its writers and other spokesmen for God with the herald of antiquity is that heralds typically held an honored status few prophets and no preachers enjoyed. As envoys of government, heralds were untouchable,

protected from harm by custom and law.[11] Sometimes they served as ambassadors, carrying a kind of staff or scepter.[12] Even in war time, they could dare to walk unmolested into the camp of the enemy.[13]

Contrast this high status with that of the Bible's prophets and preachers! A few court prophets in Old Testament times may have been honored as persons of stature (Samuel, Nathan, Daniel, for example), but for the most part it was false prophets who were respected by their contemporaries. Certainly, no New Testament preacher would compare himself with the high-status herald. His preaching (*kerygma*) was "foolish" (1 Cor. 1:21): both the content of preaching about a crucified God and the activity of preaching, since "heralding" is honored only if the herald's lord is recognized and respected by those who hear. The Greek herald was under the protection of the gods; to harm him while he was engaged in his duties was a serious offense.[14] But the preacher was "the scum of the earth" (1 Cor. 4:13), vilified and persecuted by the culture at large and under-rated even by the churches he served.

There have been times and places in church history when preachers were honored. But in the secular west, a minister of the gospel who takes "herald" as his defining identity may be surprised to discover that it's a different time and place! Preachers are oddities, tolerated (barely) by the community. The churches who might be expected to honor them reserve the right to fire those whose preaching makes them uncomfortable, or whose personality or "visioneering" abilities are sub-par. Preachers do not enjoy the high status of ancient heralds.

Other reservations

To these centuries-old considerations we can add a couple more raised by our contemporaries. Thomas Long notes that heralds cared little for rhetoric or literary artistry. They spoke plainly and without adornment what they'd memorized or else read their messages verbatim. Viewing ourselves as heralds may lead preachers to distain

style, method, and communication strategies. But from literary approaches to Scripture, we've learned that these things matter to God. The Bible is artfully crafted and rhetorically sophisticated. We who handle this material must be as conscientious as its authors about how we say what we say, so that the aesthetic, affective, imaginative, and cognitive concerns of our texts are honored.[15]

Others have questioned the herald image because it seems to confer on preachers an authority unacceptable to today's listeners, a kind of "I-am-the-wise-one-with-the-answers-from-the-Bible-because-I-went-to-seminary-and-am-giving-it-to-you-now-because-I-have-the-microphone-and-the-power-so-you-need-to-listen attitude."[16] This kind of authoritative speech is viewed as outmoded at best and unjust at worst because it tends to silence women, minorities, and the disenfranchised.[17]

Summary

Maybe the word "herald" is so handicapped by inappropriate connotations that we should abandon it. Maybe we should embrace instead our identity as shepherds or story-tellers or enablers or liturgists or teachers or for those with the requisite gifts poets. Tom Long acknowledges *some* value in the herald image but believes it's not our best option; he prefers "witness."[18] Another contemporary homiletician, however, predicts that despite its deficiencies, the herald image will continue to be an important way of describing the preacher's task because it "expresses the centrality of God's action in preaching and reminds preachers *whose* message they are bringing to the church."[19] Sharing that conviction, I propose that the herald image needs to be *rehabilitated* and *reclaimed* by preachers today.

How the Herald Image Can be Rehabilitated

The gospel herald's authority is textual, not personal

At an emergent gathering a few years ago, Doug Pagitt told about 1,100 alternative church leaders that "preaching is broken." One

who was there writes:

> For Pagitt, it is unhealthy -- even abusive -- to suggest that only a few, privileged individuals can speak for God. 'Why do I get to speak for 30 minutes and you don't? A sermon is often a violent act,' says Pagitt, a key figure among emerging leaders. 'It's a violence toward the will of the people who have to sit there and take it.' To treat the sermon as an oratorical performance delivered by a paid and trained professional who claims to speak for God sets up an artificial power imbalance within the congregation, says Pagitt, a Baptist by training. It's hard for a congregation to practice the priesthood of all believers when the preaching perpetuates an image of the pastor as somehow more authoritative or spiritual than his or her listeners.
>
> In an emerging church culture that values authenticity above all else, such an approach to preaching creates an artificial distance with the congregation, Pagitt suggests.[20]

This kind of language concerns me. I find myself wishing, as I often do when reading emergent leaders, that they would take some humility pills and tone down the rhetoric. And I suspect that what's troublesome in Pagitt's remarks is not due to infelicitous word choice only; that he in fact shares with others in the "emergent conversation" an aversion to proper authority. But for the moment, let's suppose that what Pagitt is objecting to is not true preacherly authority, which comes from the message preached, but an illegitimate counterfeit that comes from the credentials, education, glibness, or charisma of the preacher. There *are* preachers whose vocabulary and demeanor in the pulpit and whose less-than-exemplary lives outside the pulpit seem to say, "I'm privileged, I'm above you, I'm smarter than you, I know more," or (as in the attitude depicted earlier this essay), "I have the microphone, so there." Pagitt and others are right to

reject this kind of pulpit ministry.

Preachers are sheep as well as shepherds, listeners as well as speakers, members of the community who stand under the word as well as heralds of that word. There is no single secret for how to express appropriate authority without assuming inappropriate authority: every minister must crucify arrogance, pray as if his life depended on it for the sanctifying and empowering filling of the Holy Spirit, practice what he preaches, and so on. But if there was one key to legitimate authority it would be expository preaching. We have authority only when we say what God says. "Authority comes from the preacher's mandate to proclaim the King's Word as a herald with all the authority of the throne behind him."[21]

If a passage from the Bible serves as a pretext to say what the preacher wants to say, even if he says true and helpful things, he substitutes human authority for that of the word. But if it's clear to the preacher and to all who listen to him that his preaching is disciplined by the text, that in fact he has no warrant for speaking and nothing to say apart from the text, then he is a herald *with* and *under* authority. Preachers can make this evident in their preaching by taking time to read the text well, by rooting everything they say in some part of the text, by quoting it liberally in the sermon, using its words, images, and structure.

I think it's important for preachers to open their Bibles when preaching. A friend who preached an otherwise fine biblical sermon held a sheaf of notes in his hand while preaching without a pulpit; no Bible was in sight. I knew when he was reading the words of Scripture from his notes and when he was using his own words, but I'm not confident that the congregation knew the difference. The unspoken and unintended message may have been that this talk was not a word from God. The visual/symbolic value of The Book laying open in the preacher's hand cannot be stressed enough.

Graham Johnston offers some additional counsel for preaching with authority without being authoritarian:

1. Be careful not to make every issue a test of orthodoxy. Not every truth claim bears the same weight.
2. Speak of Christianity positively, without taking cheap shots at other religions.
3. Acknowledge that some things are gray.
4. Admit to your own struggles. A degree of vulnerability lets people know you're a pilgrim, too, and that though you speak with authority, you don't pretend to *be* the authority.
5. Don't go looking for a fight. Skeptics will only get sidetracked from the main issue if you major on minors.[22]

But the gospel herald does not parrot the text

Without retracting anything in the previous section about the text of Scripture being the preacher's sole source of authority, it must be said that it's not enough to simply read the text and then sit down (this was the view of a cult-like group I encountered in college; they believed that to comment on the Bible to preach was to add to God's word). Nor will it do to repeat texts like "Slaves, be obedient to your masters," or "You shall not suffer a witch to live," or numerous Old Testament prophetic oracles without some fairly sophisticated interpretive adaptation to our time, culture, and dispensation.

One difference between the ancient herald and the preacher is that the time lapse and geographical/cultural distance between the herald's reception of the message and its delivery were minimal. He went out from his master's presence and delivered the message to its intended audience. If he were to speak those same words to a different city or decades later in an entirely different rhetorical situation, they would not mean what they meant before. This would not be faithful stewardship of his responsibility.

Heralds of God's word proclaim texts written many centuries ago

to different cultures and situations. So heralding must include theological exegesis and pastoral sensitivity, or we'll be stating the right message but to the wrong people or at the wrong time. Perhaps it's better to conceive of expository preaching not as saying what the text says, but saying what the Spirit is saying *today* through the text.

Heralds today must also think hard about sermon structure, word choice, and other dimensions of homiletics. Some who over-stress the herald image (notably, some disciples of Karl Barth) disparage such concern with skillful communication: how dare we think we can improve on God's word?[23] But, as already noted, the Bible itself bears evidence of artful composition. Its messages were not dictated, but breathed into men of God who were moved by the Holy Spirit. These men then shaped the divine-human word in culturally understandable forms and unique personal styles.

The gospel herald lives the message

Although the ancient herald could be detached from the message, dispassionately parroting what he was paid to say, the preacher of the gospel has *experienced* the truth he heralds. He is not a neutral observer, but one whose will, imagination, and affections have been captivated by the word he speaks. This is a strength of Haddon Robinson's definition of expository preaching: ". . . the communication of a biblical concept, derived from and transmitted through a historical, grammatical, and literary study of the passage in its context, *which the Holy Spirit first applies to the personality and experience of the preacher*, then through the preacher, applies to the hearers" (emphasis added).[24] The herald's experience of the message is not a nice add-on, but an essential part of authentic preaching.

People in the secularized west, particularly young people, care deeply about authenticity. They sniff out phoniness and despise it. "Whether or not the congregation believes and trusts the preacher, whether or not the preacher is perceived to have integrity, undeniably affects to some degree the receptivity of the hearers."[25]

The gospel herald cares passionately about people

Michael Quicke warns against one weakness inherent in the herald image: "At its worst, herald preaching can be so focused on a text that it ignores the needs of the hearers."[26] Preachers who take their identity as heralds too far, without also embracing other, balancing identities may care only about delivering the message accurately and not with whether the message actually connects helps anybody. But this is clearly not an option for the preacher of the gospel.

Heralds in antiquity did not have to love those who heard them, but we who proclaim a message of love from a God of love have to incarnate that love. If we're not careful, we can distort our message not by changing the words God gave us but by living lives that speak louder than and counter to our words. It's one thing to love preaching; it's another to love those to whom we preach..

Summary – why bother rehabilitating a flawed image?

A term that has to be explained at length may not be the best way to say what one means. An image that's a subject to such serious misunderstanding that it has to be "rehabilitated' may not be the best way to speak of one's calling. Is it worth all the effort to clarify what we mean and don't mean by "herald"? If preachers and churches are abandoning the herald metaphor, if the Bible itself seems reluctant to use it, why "reclaim" it? This is the subject of the next section of the essay.

Why the Herald Image Must be Reclaimed

"Heralding" is the controlling metaphor for proclamation in the New Testament

Although *kerux* is rare and relatively unimportant in the Bible, *kerusso* is the most important and, we might say, the "privileged" verb for the proclamation of the gospel. It dominates the thirty-three verbs for speaking God's word found in the New Testament.[27] Its sixty-

one occurrences, combined with fifty-four times for *euangelizesthai* and eighteen for *katangello* – both of which are virtually synonymous with *kerusso* – make heralding vocabulary by far the dominant way of talking about Christian proclamation. This explains why scholars looking at the same data can write such apparently irreconcilable conclusions as that of Fant, who says that "herald" is almost never used for the preacher in the New Testament, and Stott, who says that of all the images in the Bible for those who preach, herald is the commonest. Fant is counting nouns, Stott verbs.[28]

"Heralding" summarizes the program of Jesus (Luke 4:44). He came to preach (Mark 1:29; Luke 4:18-19), and sent the twelve out to do the same (Mark 3:14). Heralding, he said, would be the age-long task of the church (Matt. 24:14; Mark 15:16). By this indispensable ministry people are saved (Rom. 10:14; 1 Cor. 1:21). Although other verbs are needed to complete the picture of what oral ministry of the word looked like in the first century, for none of them do we find the kind of solemn, weighty urgency of Paul's charge to Timothy: "In the presence of God and of Jesus Christ, who will judge the living and the dead, and in view of his appearing and his kingdom, I give you this charge: Preach the Word; be prepared in season and out of season; correct, rebuke and encourage with great patience and careful instruction"(2 Timothy 4:1-2). Here, "preach" serves as the over-arching rubric for the other imperatives verbs that flesh out *how* Timothy will carry out his commission to preach.

If any verb in the New Testament could vie with "preach" for pride of place in the church's vocabulary of proclamation, it would be "teach." But teaching in the church builds on or grows out of preaching. The news of what God in Christ has done for sinners and this is what's heralded in preaching grounds all doctrinal reflection, instruction, and exhortation. Although *kerygma* may not be temporally prior to *didache*, as Dodd once ventured, it *is* logically prior. "Teaching is the expounding in detail of that which is proclaimed. The relation is that of an axiom to its explanation and application. As such, the connection is logical rather than chronological. Or, to change the figure, *kerygma* is foundation and *didache* is superstructure."[29]

So we herald even if we don't call ourselves heralds. We may follow the precedent of NT noun usage and not refer to ourselves as "preachers" (or even care very much what others call us!); but we'd better be sure to follow the Bible's *verb* usage and "preach." Paul did not insist on being called a "preacher," but he did say, "Woe to me, if I do not preach the gospel!" (1 Cor. 9:16) Reasons why heralding is still vital in our time – *particularly* vital in our time – follow.

Our culture needs "news"

Countless listeners inside and outside the church think that the Christian message is one of many options in a pluralistic spiritual market: a program of moral reformation or a code of conduct or a philosophy or an invitation to join an organization or a warrant for capitalism (or socialism or feminism). But what the Christian message is, and what the world desperately needs and won't get anywhere else is *news* news of what the sovereign, gracious Lord of the universe has done to reconcile unworthy us to himself and the response on our part that his initiative calls for. Preachers and homileticians and churches need to be clear not only about the goodness of the good news, but the "newsiness" of the good news. We have to pay attention to the character of Christian proclamation as a noteworthy report that we could not have invented but which comes to us from "outside," so that when we teach, our teaching is *kerygmatic didache,* when we exhort, our exhortation is *kerygmatic paraklesis*, and so on. All our speaking grows out of the kerygma, which is another way of saying we are heralds.

Herald is an identity and heralding a mode of speech that best preserve the character of gospel as news. "Hear ye, hear ye," says the preacher, and the listener is primed not for theological discussion or a tale or a religious pep talk, but news.

James Thompson thinks that the narrative and inductive forms of the new homiletics may be better suited to listeners who are already well-grounded in the Christian faith than to our increasingly post-Christian environment. He points out that when Fred Craddock

advocated inductive forms a few decades ago in *Overhearing the Gospel*, he intended to help jaded church people appropriate a message they already knew.[30] But what if, as is now the case more often than not, people don't know the message? How *can* they know it, without someone preaching to them (*kerusso,* Romans 10:14) – heralding news and summons from the Sovereign Lord? Thompson appreciates narrative (as long as narrative doesn't become a new one-size-fits-all mode in place of older preaching forms), but he argues that Paul's epistles, which are not narrative but direct speech, can teach us much about preaching in a pagan culture.[31]

Can a herald tell stories? Certainly. Can a herald's sermons shape themselves on narrative or inductive principles? Of course. Jeffrey Arthurs, whose definition of preaching as heralding appears in the introduction to this essay, offers that definition in a book that advocates variety in sermon forms. Heralding does not require one and only one form; it does not necessitate a deductive outline or discursive style. It does, however, imply directness, urgency, and seriousness appropriate to the announcement of news from the King. The preacher as herald may tell stories, but not as a good ole boy spinning yarns. The preacher's stories have bite. The preacher as herald may structure sermons inductively, but not so that listeners can come to their own conclusions and their autonomy be respected. These inductive sermons will sound an unmistakable summons to heed the word of God. The preacher as herald may adapt his language to his audience, but not so as to soften or make more palatable or relevant what God has charged him to say. The preacher as herald may practice vulnerability and transparency, but not so as to make himself the focus of attention or to undermine the authority of his office. The preacher as herald may craft the sermon artistically, but not in such a way or to such a degree that attention is drawn from the message to the artistry. The preacher comes to deliver news.

Our culture needs an authoritative message

In Scripture the herald's message and in Scripture alone we hear that *theospneustos* truth which saves and sanctifies (2 Tim. 3:15-18). As Haddon Robinson puts it, "This God-breathed book gives us all we need to know to be all we need to be in all of life's situations." Who but the herald can make such a claim in our time? Where but in the Bible will people find such a sure foundation on which to build a life?

Our contemporaries may not *know* that they need an authoritative message. Indeed, they may well be skeptical about "metanarratives" and distrustful of authority figures (including preachers) who offer overarching explanations of how the world works. But the fact remains that God has given us an infallible metanarrative in the Bible and an authoritative, overarching explanation of all of life in the Christian world view. He knows we need them.

Every generation has found some aspects of the Christian message uncongenial. In our time it's the foundational *authority* of Christianity's truth claims. But why should our hearers' blindness to their true need cause preachers to quit doing what preachers have done for centuries, heralding the eternal and eternally true gospel? When asked why he advocates a traditional expository preaching model even in a postmodern environment, John MacArthur, Jr. responded:

> The bottom line is that expository preaching confronts the amorality of postmodernism with an authoritative message of absolute truth. It's not a question of debating. It's not a question of trying to find some way to sneak that in. It's an issue of confronting this kind of thinking with the absolute authority of Scripture and then letting the Spirit of God make the application to the heart. Expository preaching is the only thing that is going to change anything. There isn't any other way to affect people

> positively aside from hitting them with that kind of authority. In my own preaching, my objective is not to court the postmodern mind. My objective is to confront it - to hit it stone cold in the face with truth. It's irrelevant to me how the person thinks. It's only relevant to me how they need to think. So I'm not going to play around with their sensitivities to postmodernism.[32]

I'm not sure I want to be as in-your-face as MacArthur is in this paragraph (I *do* want to understand how a postmodern person thinks. I don't want to "hit" people with authority). But surely he's right in this: just because the culture is confused about authority doesn't mean the preacher has to be confused about authority. Being aware of the radical perspectivalism of postmodernism doesn't mean I have to capitulate to it. Understanding the epistemology of our contemporaries doesn't mean I have to adopt it.

In a paper on preaching in a post-Christian culture, Duane Litfin laments the emergent church's "valorizing of postmodernity."[33] He critiques Brian McLaren's strategy for evangelism and preaching in our time a strategy that will, if widely adopted, prove disastrous because it works from postmodern perspectives that are utterly incompatible with the authoritative truth claims we are called to herald.

There's no room in this paper to sketch emergent versions of the gospel or gospel proclamation; most readers of this journal know enough about "po-mo" to have a fairly good idea of what McLaren and others propose fuzziness not just on specific truth claims but on the category of "Truth" itself; false antitheses between authoritatively proclaiming the gospel and authentically living it, and so on. Litfin states that if McLaren and other emergent reinterpreters of the church's message and methods are right, ". . . then, by these standards, the ministry of the greatest evangelist of all times must be deemed a failure. [Paul's] itinerant ministry as a herald met few of [McLaren's] criteria, and thus becomes a deadly

model for today."[34] But, he concludes, "Neither Paul's method nor his message were mistaken. He informs us that both were given to him directly from Christ. Thus we need not call into question Paul's confidence in the Gospel. We need only seek to emulate it, and then call into question any analysis that fails to do the same."[35]

Some Implications for Preaching

I doubt that most readers will dispute the inferences I've drawn so far from the preacher's identity as herald. To be evangelical is to believe we have an authoritative message to herald, and that this evangel is not fundamentally philosophy or moral improvement but news of what God in Christ has done for unworthy sinners. The following proposals, however, may be more debatable. I offered them at the 2007 meeting of the Evangelical Homiletics Society for the sake of what I hoped would be worthwhile discussion.

If the preacher is a herald, he does not have to "earn the right to be heard."

Paul's itinerant ministry did not allow time for building personal relationships with those he sought to win. He simply heralded the truth, confident that the gospel is the power of God unto salvation, even if the listener doesn't know the messenger. Preachers who minister in one locale may feel a keener need than Paul did for transparent, vulnerable relationship with their congregations: surely it is helpful for those who hear us to know us warts and all. As long as we don't think, mistakenly, that our "warts" diminish the power of the preached word. Martin Luther insisted that the preacher must not allow awareness of his own sinfulness and inadequacy to undermine the authority of preaching. Imperfect as he is, he must be able to "boast" that his preaching is the very Word of God.[36]

If the preacher is a herald, the sermon should ordinarily be monological

A herald does not ask for discussion and debate. His message is not

put forth as a topic of conversation but proclaimed and complied with. When sermons end with Q&A or counterpoint, it detracts from the givenness of the message. Certainly there are times in the life of the Christian community for discussion and even rousing debate. But is there not also a time for the people of God to hear "Thus says the Lord" and respond not with deliberation but with faith and obedience? "Monologue is inherent in heralding – and appropriate for gospel proclamation.[37]

If the preacher is a herald, preaching should not worry too much about "relevance"

Robert Mounce hopes that evangelicals will not repeat the mistake of nineteenth century liberals who sought to make the gospel "relevant" to their times. Relevance ended up meaning a kind of "friendly rapport with the spirit of the age" that "vaporized" the biblical kerygma into a message of vague optimism.[38] We ought to apply the gospel to human need, which is ultimate, not adjust it to human culture, which is ephemeral.[39]

Someone approached William Willimon after he'd given a lecture and said, "The trouble with you preachers is that you just don't speak my language. You don't say anything that relates to my world."

> He meant it as a damning criticism, I'm sure. I replied, in love, "Where in the world would you get the idea that I, or any of my pastoral sisters and brothers, would want to speak in your language or to your world? I don't want to speak to your world. I want to rock your world! I want to give you a new language you wouldn't know without my preaching. I want to destroy your world and offer you another. I'm a prophet, for God's sake![40]

Notes

1. Robert Mounce, *The Essential Nature of New Testament Preaching* (Grand Rapids: Eerdmans, 1960), 52.
2. Jeffrey D Arthurs,. *Preaching With Variety* (Grand Rapids: Kregel, 2007), 15.
3. John S McClure, quoting Karl Barth in *Preaching Words: 144 Key Terms in Homiletics* (Louisville: Westminster John Knox, 2007), 46.
4. John William Beaudean, Jr., *Paul's Theology of Preaching* (Macon, Georgia: Mercer University Press, 1988), 153.
5. John Stott, *The Preacher's Portrait* (Grand Rapids: Eerdmans, 1961), 33.
6. Gerhard Friedrich, "khvrux," *Theological Dictionary of the New Testament,* Vol. III,. Gerhard Kittel, ed., Geoffrey W. Bromiley, trans. (Grand Rapids: Eerdmans, 1965), 694.
7. Friedrich, 696.
8. Thomas G Long, *The Witness of Preaching* (Louisville: Westminster John Knox, 1989), 27.
9. Clyde E Fant, *Preaching for Today* (New York: Harper and Row, 1975), 108.
10. Mounce, 13.
11. Colin Brown, "Proclamation, Preach, Kerygma," in Colin Brown, ed., *The New International Dictionary of New Testament Theology,* Volume 3 (Grand Rapids: Zondervan, 1978), 49.
12. Mounce, 12.
13. Friedrich, 689.
14. Craig A Evans, "'Preacher' and 'Preaching': Some Lexical Observations, *Journal of the Evangelical Theological Society* 24/4 (December 1981): 316.
15. Long, 28-29.
16. Dan Kimball, *The Emerging Church* (Grand Rapids: Zondervan, 2003), 87.
17. McClure, 47.
18. Long, 42-47.
19. McClure, 47.
20. Tom Allen, "Is our preaching out of touch?" http://www.abpnews.com/2349.
21. John MacArthur, Jr., *Rediscovering Expository Preaching,* (Dallas: Word, 1992), 327.
22. Graham Johnston, *Preaching to a Postmodern World,* (Grand Rapids: Baker, 2001), 94-95. I have retained Johnston's numbering, but paraphrased and shortened his points. His fuller version is a mostly helpful plan for avoiding unnecessary dogmatism. My one reservation comes on his last point, where he mentions sexuality and abortion as the kind of "symptomatic" issue we shouldn't get sidetracked on. But of course, these are the life and death issues on which the Christian and the Christian alone has an authoritative word to speak.
23. Long, 26-30
24. Haddon W. Robinson, *Biblical Preaching* (Grand Rapids: Baker, 2001), 21.
25. Long, 30.

26. Michael J. Quicke, *360 Degree Preaching* (Grand Rapids: Baker, 2003), 100.
27. Klaas Runia, "What is Preaching According to the New Testament?" *Tyndale Bulletin* 29 (1978): 7.
28. Compare Fant, 108 with John Stott, *Between Two Worlds,* (Grand Rapids: Eerdmans, 1982), 35.
29. Mounce, 42-43.
30. James W. Thompson, *Preaching Like Paul,* (Louisville: Westminster John Knox, 2001), 9. Craddock said that his book was a meditation on Kierkegaard's sentence, "There is no lack of information in a Christian land; something else is lacking, and this is a something which the one cannot directly communicate to the other." But we no longer live in a "Christian land" and there's definitely a lack of biblical information in the secularized west.
31. Thompson, 14-15, 25-26.
32. John F. MacArthur, Jr., "Expository Preaching in a Postmodern World," http://www.biblebb.com/files/MAC/CISv2n2-1.html.
33. A. Duane Litfin, "Response to Brian McLaren's 'The Strategy We Pursue'," http://bgc.gospelcom.net/ise/RTpapers/Papers04/litfin3pdf.pdf, 4
34. Litfin, 8.
35. Litfin, 9.
36. Runia, 41-42.
37. Evans, 322. Evans's assertion that heralding – proclaiming the gospel – is appropriately monological comes in an article in which he says preaching is *not* the pastor's task. He laments the emphasis on preaching in Christian assemblies, arguing that a more dialogical mutual ministry of exhortation was the post-apostolic pattern and should be ours as well.
38. Mounce, 155-56.
39. Os Guinness's *Prophetic Untimeliness,* eloquently and passionately echoes Mounce's concern. Guinness laments how far evangelicals have gone in following the disastrous curse of liberalism, idolizing culture and relevance and forfeiting authority (Grand Rapids: Baker, 2003).
40. William H. Willimon, "Pastors Who are Preachers Who are Prophets," chapter 1 in *Preaching the Eighth Century Prophets,* David Fleer and Dave Bland, eds. (Abilene: ACU Press, 2004), 11.

John A. Broadus, the "Lost" Yale Lectures, and his Enduring Legacy of Powerful Preaching

by Mark M. Overstreet

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Introduction

The contributions of John A. Broadus to the arena of homiletics and the enduring influence of his ministry among Southern Baptists bear witness to a life invested as a preacher, teacher, and scholar. His influence from the pulpit and the classroom transformed homiletics within the Southern Baptist Convention and beyond. A. T. Robertson, Broadus's colleague and son-in-law, wrote, "No man ever stirred my nature as . . . [he] did in the classroom and the pulpit."[1] His works as professor and preacher yielded the production of the most widely used book on homiletics in nineteenth century.[2]

Flowing from his influence in the pulpit and classroom, Broadus began early in ministry producing books for use at seminary and beyond. He published his magnum opus in 1870, and *A Treatise on the Preparation and Delivery of Sermons* (*PDS*) served as the most influential text on preaching through the first half of the twentieth century.[3] Ironically, Broadus had to subsidize the first printing himself. The work went through over fifty printings before Broadus's colleague and successor in the chair of homiletics, E. C. Dargan, revised the volume. Over a century later and through three major editions, the text remains among the most popular and significant volumes on the traditional methodology of preaching.[4]

Broadus establishes his homiletic by tracing the history, function, and propositional nature of biblical preaching. He ordered his book with divisions representing the canons of classical rhetoric,

and Broadus cites over one hundred authors of oratory, including Aristotle, Cicero, and Quintilian. He identifies numerous eighteenth and nineteenth-century orators, displaying a remarkable familiarity with the sources and progress of public speaking and preaching. Indeed, those nearest Broadus understood his desire to teach and preach with clarion precision and perspicuity.[5] With his indefatigable preaching schedule and scholastic ability, Broadus enjoyed a position among the most prominent preachers in the American pulpit.[6]

In January of 1889, this rank earned Broadus an invitation to deliver the influential Lyman Beecher Lectures on Preaching at Yale Divinity School.[7] The Beecher lectures began in 1871 through a grant from Henry W. Sage of Brooklyn, New York. Henry Ward Beecher, who named the lectures in his father's honor, served as Sage's pastor and delivered the inaugural lecture series. Since their inception, the Yale Corporation has appointed the speaker for the annual lectureship, seeking "a minister of the Gospel of any evangelical denomination who has been markedly successful in the special work of the Christian ministry."

The instruction of the corporation changed through the years, but the prominence of the lectures only grew, becoming the most renowned lectureship of its kind in the world. Phillips Brooks, P. T. Forsyth, J. H. Jowett number among the historic names added to the distinguished list of lecturers.

From the beginning, the eminent preachers who have been invited to lecture have created from their lectures the content of their homiletic text.[8] Because of the eminence of the preachers who have delivered these lectures, the Yale lectures have achieved unequalled distinction among the various lectureships in the field of homiletics. Among the influential lectures within the field of homiletics, whether Hester, Payton, Mullins, Sprunt, or Warrack, none can claim the influence of the Yale lectureship.[9]

Since Beecher's first address, Broadus displayed an interest in the

Yale lectures. As soon as the lectures appeared in print, Broadus added the text to his homiletics syllabus.[10] His delivery of the lectures marked the crest of over forty years experience as a preacher and thirty years as a professor of homiletics.

At the time of the lectures, almost twenty years had elapsed since the first printing of his *PDS*. The structure and function of his lectures revealed a seasoned understanding of the minister, and the content and purpose of his addresses delivered to the university in 1889 differed in style from the first edition of his homiletics manual. His lectures at Yale filled the aisles of the Marquand Chapel with chairs and left many standing in the corners and peering in from outside.[11] Broadus contributed to the "highest enthusiasm" the lectures had experienced since Henry Ward Beecher's first delivery nearly two decades earlier.

Members of the Yale faculty expressed their "high appreciation of the suggestive and stimulating series of lectures." Furthermore, they expressed hope that the lectures would soon be published.[12] The pinnacle of Broadus's homiletic thought late in life was condensed in his lectures delivered at Yale. Tragically, unlike all previous lectures in this historic series, his eight lectures were never published in their entirety. Broadus had not written his lectures out in full, but spoke from notes, as was his custom in formal lectures. Reporters summarized his material, but religious periodicals notwithstanding, no other contemporary material has been available to evaluate these acclaimed lectures. Thus, the lectures have been called the "The Lost Yale Lectures on Preaching."[13]

Background

These unpublished lectures reveal a void in the intellectual contribution of Broadus. The press reported Broadus's delivery was marked by a conversational delivery that condensed his mature thought and practical advice for the young preachers in the audience. Furthermore, instead of receiving the content of a formal treatise on homiletics, the audience received a personal, intimate, and detailed

accounting of the preacher's ability and desire to prepare and deliver sermons appropriately, as the beginning of another century approached.[14] Indeed, the absence of any primary source material from these lectures presents a problem in the comprehension of his homiletic as Broadus neared the end of his life. The void created by the absence of these lectures for years pressed many to speculate whether the substance of the lectures appeared in any of Broadus's later writings. Some have presumed—without due merit—the lectures' full presence in his posthumous second edition.[15]

My discovery of Broadus's Yale lecture notes sheds fresh light on the substance of Broadus's homiletic at the end of his life. The recovery of these manuscripts enables another generation of expositors to survey the work of Broadus with added precision and personal depth.

The content of Broadus's 1889 Yale lectures reveals Broadus's homiletic near the end of his life. This essay will summarize Broadus's Yale lecture material and demonstrates their content as a late endorsement of his homiletic. In the lectures, Broadus reinforces and expands his homiletic corpus, offering no substantial change in his philosophy of preaching. The lectures complement and reaffirm the earlier writings of Broadus, providing a clearer and more comprehensive understanding of his homiletic.

Broadus's Yale lectures display the preacher's keen awareness of both the history of rhetoric as well as contemporary communication theory. Furthermore, he displays an intimate familiarity of the demands the modern audience had placed upon the communicator.

Broadus remained committed to the classroom throughout his ministry. Broadus prepared students for ministry, desiring to impact the next generation by remaining a preacher to preachers.[16] After delivering the Lyman Beecher Lectures on Preaching at Yale University, Broadus planned to compile his notes to write a second edition of his *magnum opus*. His death on March 16, 1895, prevented the update of his seminal work for preachers.

The Lectures

The recovery of the information in the Yale manuscripts requires some explanation. During my early studies as a doctor of philosophy student, many hours were spent perusing early Baptist periodicals and documents in Southern Seminary's archives. During a search for materials related to Broadus and his early preaching ministry, this writer discovered seven notebooks scattered through boxes of manuscripts and documents among the Broadus material. After reading the titles of several of these notebooks, I recognized the notebooks contained the materials of Broadus's lost lectures at Yale. The lecture manuscripts are handwritten in pencil and pen on the medium of a bound folio notebook. A total of 193 pages of Broadus's notes comprise the manuscripts. Only the manuscript of the lecture, "The Minister's Private Life," is absent.

The content of the Yale lecture material will be reviewed within the context of Broadus's homiletic as outlined in both editions of *PDS.* Each source will be examined and evaluated for emerging trends of homiletic development. Finally, these will be compiled and appraised as Broadus's late homiletic contribution that provides the context to consider Broadus's homiletic legacy for a new century of homiletics, whether in the classroom or the pulpit.

Canon One: "Materials of Preaching" in Broadus's Homiletic

Within the first canon of Broadus's homiletic, his lectures material includes "On Freshness in Preaching" and "On Sensation Preaching."[17] The material included in these lecture manuscripts provides new detail and practical materials that offer perspective on Broadus's late homiletic. He addresses the "helps" and "cautions" associated with the inventiveness of freshness and the creativity of sensational preaching.

Freshness in preaching, Broadus contends, ensures boldness of thought and relevance for the audience. As a discipline, the notion of freshness brings to the contemporary audience the historic

message of the gospel together with the demands of human nature, life, culture, and society. The preacher must be involved in the creative act of constructing a message that includes both the old doctrines in truth with new perspective.

Building upon the example of Scripture, Broadus argues the preacher should describe similar events to different audiences in varied ways. For Broadus, the herald must first arrest the attention of the listener, interest the audience in his monologue, convince each of his message's importance, and impress him toward a decisive change of will.

Although the young minister may intrigue his audience through his youthful novelty, Broadus reminds the preacher that freshness must be established as a regular exercise early in ministry. This practice will prove helpful as the minister ages and loses his youthful vigor and novelty in the pulpit, Broadus argues. Lack of freshness, Broadus asserts, yields an uninterested and disconnected audience. Thus, the investment of freshness in preparation must be maintained in order to progress upward and onward in the ministry of proclamation. The minister maintains freshness through the study of Scripture, systematic theology, and other formal academic endeavors combined with an increase in the preacher's ability to address difficult subjects in common terms from the pulpit.

Additionally, the minister should study through observing the "occasions of life." Preachers should observe the currents of their congregations in order to rightly deliver the message for maximum impact. Sermons should be updated, changed, modified, and tailored each time for its new setting. Whether studying individuals, culture, the church, or oneself, strength and freshness in preaching comes through the labors of study.

Through continued study and maturation, the Yale lectures serve as the pinnacle and fulfillment of his instruction to students. Broadus urged upon the preacher the duty to bring fresh and engaging dialogue to the pulpit year after year. The herald must process and

analyze both the text and the context within which the sermon is preached. Beyond analysis, the preacher should study associations in order to create a sense of perspicuity in freshness. Preaching should instruct by communicating the principles of the text into the lives of the audience through analogical or inferential references. This complex process must be repeated in order to increase effectiveness in proclamation. Finally, freshness should be stimulated through vigorous mental activity or other physical stimuli. Whether from engaging conversation or through intensive reading of great books, Broadus argues the best sources of invention come through freeing the mind to clear and creative thought. Through reading and taking time to consider these studies, the preacher should compile and analyze his thoughts in a notebook for reference.

The distinction between freshness in preaching and sensationalism remains difficult to distinguish concretely. Partly on the times, partly on the character of the preacher and the audience, the minister should exercise caution in the employment of creativity in exposition.

In the end, the preacher must avoid the objectionable and guard against frivolity, but the herald must remain fresh and creative. While provocative rhetoric and striking language must be used, the preacher should build his ministry on a sense of aim and purpose for the sacred and spiritual. With spiritual aim at the fore, the preacher must seize the attention of the listener.

Broadus cautions against advertising sermons by the naming of specific sins, the horrific, art and literature, or other subjects because the genre creates a downward spiral as the audience demands more sensation and edge. On the other hand, preaching within the arena of politics should be pursued, so long as the aim remains spiritual. Likewise, humor may be carefully employed, while applause should be avoided. In the end, preaching should be focused on the Christian principle of proclamation together with the creative to cultivate reverence and an appetite for the spiritual.

While Broadus carefully warns the student of homiletics of the dangers of sensational preaching, his argument for the preacher to maintain freshness and disciplined invention provides convincing appeal for the power and usefulness of the prepared preacher.

Canon Two: "Arrangement of a Sermon" in Broadus's Homiletic

The second canon of Broadus's structure —"Arrangement of a Sermon." Since none of Broadus's Yale lectures deal explicitly with the formal elements of sermon construction and preparation, the materials included in *PDS* and *PDS2* should be considered. Broadus includes within this canon the vital elements of his homiletic, including an essay on the importance of arrangement, as well as the formal construction and elements that comprise a sermon, including introductions, discussion, and conclusion. Also, various forms and "species" of sermons are discussed and evaluated.

An examination of *PDS* and his Yale lectures reveal similarities throughout his discussion on the formal and functional elements of sermon construction. Broadus built his homiletic legacy arguing that the sermon derives its power first from the Bible and its authority. Indeed, he contends expository preaching best corresponds with the idea and design of preaching.

Broadus articulates a persuasive argument for the proper arrangement of a sermon. For every preacher, each sermon should display the necessary materials and arrangement in order to arrive at the desired end. Though Broadus refused to take notes into the pulpit, the sermons that remain clearly indicate that the preacher who wrote the world's most popular homiletics text had applied his theories to his ministry of proclamation. For Broadus, clear divisions and proper arrangement serve to strengthen the substance of the sermon. Broadus argued that each sermon should be ordered with respect to the importance of structure and necessity of purpose in every subject. Broadus reflects this conviction consistently throughout his lectures at Yale.

In both *PDS* and his lectures, Broadus contends that order assists the audience in their receipt of the message. While Broadus spurned show and arrogance in the pulpit, he praised the genuineness of extemporaneous proclamation. The combination of proper arrangement wed with extemporaneous delivery conveyed the most powerful form of speech, Broadus argues.

Indeed, Broadus's discussion on the formal elements of sermon construction provides a constructive argument for expository method in contemporary homiletics. Broadus establishes the importance of the introduction and conclusion as well as the structured division of the text into an orderly arrangement. The structure of the sermon serves the audience and enables the listener to receive the message more effectively.

Throughout his Yale lectures, Broadus affirms the significance of the functional elements of the sermon. The Yale lectures serve as a late affirmation of Broadus's conviction that engaging explanation, argument, illustration, and application are tools for proper preaching. Renowned for his explanation, Broadus argues for the importance of perspicuity in the pulpit. Careful and plain explanation serves as the preacher's gift to the listener in the audience. Also, argument and illustration should be joined together in order to convince the audience toward some desired Christian end. For Broadus, application serves as the means to elucidate the truth of the Bible for the context of the Christian life.

Finally, both *PDS* and his lectures reflect the strength of Broadus's commitment and dependence on the authority of Scripture and its sufficiency for preaching. While the expository sermon includes the arguments and applications of the preacher, the message must derive its substance and power from the Scriptures. For Broadus, expository preaching endures as the form of proclamation that best strengthens the pastor and his preaching ministry. Thus, through both *PDS* and the Yale lectures, one can see Broadus's unchanging instruction to preach sermons grounded in the exposition of Scripture.

Canon Three: "Style" in Broadus's Homiletic

The third canon in Broadus's text discusses "Style" in sermon delivery. Broadus discusses the importance of style and the necessary work of improving as an orator. His work details Broadus's continuous labor to drive the event of proclamation with relevant and perspicuous discussion. Energy, imagination, and elegance are considered. Yale lecture material considered in this section will be "The Minister's General Reading" and "The Minister and His Hymn Book."

As a pastor, linguist, Bible scholar, and homiletician, Broadus displays a broad knowledge of both historic and contemporary literature. In this division of lectures, Broadus argues that the discipline of reading and study are vital to the minister and his preparation for preaching. Furthermore, Broadus's lecture on hymnology argues for the importance of a working knowledge of the hymns and the songs of Christian faith.

At the beginning the third major division of *PDS,* Broadus argues that the preacher's style remain a characteristic original to himself. Whether in writing or in speech the minister should develop a characteristic style that continues to improve through "discipline and indefinite improvement."[18] Broadus consistently affirms this concept in his lectures, expanding his content for his Yale audience.

The content of these Yale lectures offers detailed insight into Broadus's homiletic. For Broadus, the development of pulpit excellence, while rare, remains attainable and should be pursued. Through constructive imagination and perspiration, he concludes, any man who will try can learn to "say what he means." The foremost means of improving style, Broadus argues, is the study of the language and the study of literature. Beyond the acquisition of mere language through reading, the preacher who reads supplements both his vocabulary and ability of expression.

Broadus argues reading develops in the preacher a healthy appetite

for principles of proper style and good taste. Reading should be pursued as the first form of intellectual recreation for the minister, he says. While reading does provide general knowledge for the preacher, it also provides requisite mental stimulation necessary for the work of preparation in preaching. Furthermore, in addition to cultivating literary taste, reading provides the elementary substance that contributes toward the development of the herald's sense of style in preaching.

Spanning the spectrum from ancient to modern, Broadus directs the preacher to read voluminously. From short works to tomes, the preacher must work to develop his preaching through reading, Broadus argues. Beyond literature, hymnology must also find its way to the minister's study, Broadus says. As a form of poetic expression, the study of the "poetry of the church" must be pursued by the preacher. From the early hymns of Scripture to the songs of the contemporary church, Broadus contends for the study of songs through the major developments in hymnody. In *PDS*, Broadus argues that the preacher must know hymns to serve the church more effectively. Reflecting this consistency, "The Minister and His Hymn Book" commends the minister to study and benefit from an expansive knowledge of hymns, their substance, and their relation to public and private worship.

Beyond the knowledge of hymns, Broadus asserts singing improves the voice for preaching. Also, it provides an emotional connection with the audience, he concludes, especially the choir. Furthermore, singing prepares the mind and body for the physical requirements of preaching.

Like hymns, reading in general provides a necessary element in the development of the preacher. His argument for the acquisition of style, energy, imagination, and elegance in the pulpit is driven by his instruction to read and study language, literature, and hymnology. In these lectures, Broadus provides a thorough and compelling argument for the importance of literature and hymnology in the development of style in the preacher.

Canon Four: "Delivery of Sermons" in Broadus's Homiletic

In the fourth canon of *PDS,* Broadus describes the subject of oratory with respect to the pulpit. Broadus argues that far too many preachers ignore the means through which the message of God is preached. He reviews a brief history of the three major methods utilized in homiletics and argues for "free delivery." The Yale lecture, "On Freedom in Preaching" commends freedom to the preacher who aspires to greatness in the pulpit.

"On Freedom in Preaching" proposes a model of extemporaneous preaching that is comprehensively informed, summarily prepared, and passionately encompassed by the subject. Freedom is controlled by the responsibility of mastering the subject to be addressed, Broadus argues. This comprehensive preparation must be arranged in an orderly structure. With this knowledge and structure, Broadus contends the audience should be considered with respect to their ability to comprehend the contents of the message. The preacher must keep the understanding of the audience at the fore of his preparation. Broadus contends for a free model of speaking from the pulpit that is logically arranged, perspicuous, properly articulated, and free from the fear that liberty may lead to failure.

Broadus drives the preacher to embrace extemporaneous preaching. They must learn to trust themselves, he argues. The preacher must trust his preparation and entrust himself to God by preparing a sketch of the sermon, leaving it at home, and preaching with freedom, Broadus says. Broadus provides ample historical evidence to suggest that the most gifted of preachers engaged themselves—if not at first—in the practice of free delivery.

The herald may build confidence in this freedom through certain disciplines. Habitual correctness of speech in conversation will likely procure the same in the pulpit. In addition to correctness of speech, the herald should also strive toward excellence in delivery. Broadus hails the important concept of being liberated from hindrances or shackles to freedom of delivery. Areas of concern that ought to be

discarded include fear of forgetting, repeating, failure, or preaching too long. Fears should not rule the minister but freedom.

The freedom of extemporaneous speech combined with proper preparation and the creation of a sketched outline enables the preacher to respond to the stimulus of the audience and react appropriately in order to deliver the most effective message. Looking through annals of history, Broadus contends this methodology to be the most effective.

Broadus concludes his argument for his method of extemporaneous preaching by describing methods of public address outside of the church. From the floor of Congress to the stump of a political campaign, Broadus contends that the most persuasive elements of speech are possessed by those who wed education with pleasure, combining aesthetics with instruction.

In "On Freedom in Preaching," Broadus combines his vast knowledge of rhetoric and oratory with his conviction for expository preaching resulting in a proposal for impassioned and informative proclamation. He builds a strong case for the young minister to strive toward freedom in exposition in order to persuade the audience to a decision of direction. For the preacher, Broadus argues, his fulfillment as prophet is found in the lives of his audience and the change effected as a result of his bold proclamation. In his lecture, Broadus provides a fresh, detailed, and powerful argument for freedom under control in the delivery of sermons.

Canon Five: "The Conduct of Public Worship" in Broadus's Homiletic

In the concluding canon of material for ministry, Broadus's final lectures address myriad issues in the minister's public and private life. Broadus discusses many practical issues ranging from Scripture reading in worship to service length and pulpit decorum. Likewise, he addresses a wide range of subjects in the lectures "The Young Preacher's Outfit" and "The Minister and His Bible."

Broadus addresses in these lectures the disciplines of the young man in ministry. Leadership in the church requires humility and the realization that preaching and ministry must be a call, not a profession. Broadus elucidates the call that requires the indwelling of the Holy Spirit and significant religious experiences.

Moreover, the ministry demands good health, strong mental facility, and disciplined study of the Bible and beyond. The preacher ought to work on the improvement of his ability to articulate clearly and powerfully. Beyond clarity of statement, the preacher should seek to improve his command of argument in the arrangement of a sermon. With these, the preacher must remember the audience and employ the powers of creative imagination. Combined with proper preparation, the herald must deliver the message through appropriating passion, sympathy, and a strong will. Each of these themes is present in Broadus's homiletic text.

Beyond the requisite internal strengths of the minister, the preacher must acquire the skills of his office. The herald must develop and maintain the lasting habit of study. Preparation through study lays the foundation of every message. Beyond the foundation, the herald should maintain the discipline of observation as well as the practice of reflecting upon those observations.

Among the strengths Broadus describes as necessary to the ministry, perhaps no discipline is more important than personal holiness. Broadus consistently emphasizes the importance of piety in the life of the preacher. Whether in public conversation or private meetings, the preacher should practice habitual grace and temperance of language and actions. Also, the man in ministry should maintain proper posture and gesture as well as habitual good manners. Finally, the minister who works to maintain these habits and build a ministry should aspire to greatness for the Lord. Ambition to achieve, if properly motivated, should mark the life of the minister, Broadus asserts. The young minister should attempt to achieve great things for God through hard work, discipline, and ministry.

Additionally, Broadus develops the habit of Bible study into an entire lecture on the important concept of the voluminous study of Scripture. Broadus articulates a defense of reading the Bible for devotional and spiritual benefit. Moreover, the minister should read to gain materials for preaching and pastoral ministry. Also, the preacher should read for both a general knowledge of Scripture as well as memorization. This knowledge will aid in the public reading of Scripture in worship and meetings. Furthermore, regular reading of Scripture will improve expository preaching in general.

Broadus provides a schedule for regular reading of the Bible that includes many challenges. The preacher should begin with a thorough reading and study of a small portion of Scripture. Broadus suggests forty-five minutes of study. Then, the minister should read the Bible in the original languages. After thirty minutes of reading in Hebrew and Greek texts, the herald should spend another half-hour in the rapid reading of the English Bible.

While many read through whole books or chronologically, Broadus encourages reading through prominent lives and regions of Scripture. Also, some theme or questions could be explored through rapid reading. Broadus additionally suggests reading rapidly in some foreign language. This helps clarify and illuminate the English reading. Finally, the minister should spend fifteen minutes reading a brief passage devotionally. The importance of reading and growing in the knowledge of the Scripture must remain at the forefront of the minister's pursuits.

These lectures serve as a late endorsement of Broadus's great homiletic work, providing a clearer understanding of his contribution to Christian pulpit ministry. As a result, Broadus's mature thought on the demands of ministry deserves renewed observation today and for future generations of those called by God to preach His gospel.

Conclusion

Broadus's invitation to the sacred desk of Marquand chapel at Yale Divinity School produced in a single locus the corpus of his late homiletic. The recovery of these unpublished lectures reveals the consistent contribution Broadus made to preaching and the Christian pulpit.

Broadus's 1889 lectures unleashed personal, intimate, and detailed instruction for success in the preparation and delivery of sermons. As the end of another century approached, Broadus bestowed on the audience the culmination of his teaching ministry—a late affirmation of the homiletic he had expressed many years earlier in his first edition of *PDS*.

Beyond anecdote and hagiography, Broadus's Yale lecture materials reveal his acute awareness of both the history of rhetoric as well as contemporary communication theory. Indeed, the materials evaluated above display a distinct familiarity with the demands of the modern audience. As a result, Broadus's content reveals a fresh and informed perspective on the craft of preaching at the end of the nineteenth century. The Yale lectures reinforce and affirm Broadus's early philosophy of preaching. These addresses serve as the pinnacle of his homiletic corpus, and the recovery of these manuscripts allows Broadus's homiletic to be examined and displayed for another generation of expositors.

Broadus's Yale lecture material deserves further study in our seminaries for the sake of the pulpit and engaging exposition. Throughout his lectures at Yale, Broadus sought to describe a model of biblical preaching with an applicational style that drives each listener to a powerful impulse of the will.

Broadus's lectures display superior knowledge and informed theory on the nature and character of preaching. His contribution to homiletics is unparalleled among Baptists, and the Yale lecture content broadens his relevance for renewed study today.

Baptist preaching will remain indebted to the passions and discipline that reigned in the works of the Southern Baptists' first professor of homiletics. Throughout his ministry, Broadus displayed an unwavering commitment to the authority of Scripture, and he provided the functional and formal elements necessary for the proper delivery of a sermon.

While traditional homiletic theory loses its influence over the Protestant pulpit, Broadus's lectures provide a new reason to rediscover his vast contributions to homiletics. This study unearths the latest addition to Broadus's homiletic corpus. The Yale lectures reveal creative new materials Broadus believed critical for the preacher, young and old alike.

The presence of this lecture material provides a new perspective on Broadus and his style in the pulpit. Indeed, these Yale lectures display Broadus's vivid and engaging homiletic, reaffirming Broadus's earlier convictions, and thus refreshing it for another generation of expositors.

At Broadus's death, William Rainey Harper, president of the University of Chicago, declared, "No man ever heard him preach but understood every sentence; no one heard him preach who did not feel the truth of God sink deep into his heart. As a teacher of the New Testament as well as of homiletics, it is perhaps not too much to say that he had no superior in this country."[19]

Affirming the late contributions of his colleague, E. C. Dargan said, "As a preacher, John A. Broadus was one of the greatest of his age and country. The circumstances of his career . . . hindered the full measure of recognition to which his extraordinary merits as a preacher surely entitle him. Had he kept himself to a pastorate in some conspicuous place like those to which he was often invited, and had he written and published more sermons, there is no doubt that his enduring fame would have been at least more nearly commensurate with his actual rank among the great preachers of the world."[20]

From his first edition of *PDS* in 1870 to the lost lectures of 1889, Broadus remained clear in his commitment to conversational preaching that embodied the art and discipline of proper biblical preaching. The principles he established in his fifty years as preacher-teacher are timeless. As he approached the end of his productive ministry, the Yale lectures mark the pinnacle and culmination of his lifelong promotion of powerful, practical, and engaging proclamation. Evangelical preaching remains indebted to the passions and discipline that reigned in the life of Southern Baptists' first—and most prominent—professor of homiletics.

Notes

1. A. T. Robertson, "Broadus the Preacher," *Methodist Quarterly Review* 69 (1920): 244. Robertson continues, "It has been my fortune to hear Beecher and Phillips Brooks, Maclaren, Joseph Parker and Spurgeon, John Hall and Moody, W. J. Bryan and David Lloyd George. At his best and in a congenial atmosphere Broadus was the equal of any man that I ever heard" 244-45. See also, A. T. Robertson, "Broadus as Scholar and Preacher," in *Minister and His Greek New Testament*, A. T. Robertson Library III (reprint, Grand Rapids: Baker, 1977), 118, cited in David Alan Smith, "Introductory Preaching Courses in Selected Southern Baptist Seminaries in the Light of John A. Broadus's Homiletical Theory" (Ph.D. diss., Southwestern Baptist Theological Seminary, 1995), 1.
2. See A. T. Robertson, "Broadus the Preacher," *Methodist Quarterly Review* 69 (1920): 247.
3. Robertson notes that his text, in its first half-century, was used more than all other textbooks on the subject combined. Ibid.
4. For example, the new homileticians consider Broadus's work the most influential of the traditional methodology. See Lucy Atkinson Rose, *Sharing the Word: Preaching in the Roundtable Church* (Louisville: Westminster John Knox Press, 1997), 8. A close examination of the third and fourth editions reveals significant changes in the direction of the text. Many contemporary scholars, though dismayed about the changes made through the third and fourth editions, still hold the volume in high regard. See R. Albert Mohler Jr., "Classic Texts Deserve Valued Spot on the Preacher's Bookshelf," *Preaching* (March-April 1989): 34.
5. Harold K. Graves, "Broadus, Robertson, and Davis—Southern Seminary's Contribution to New Testament Scholarship [1958]," TMs (photocopy). Special Collections, Boyce Centennial Library, The Southern Baptist Theological Seminary, Louisville, 5.
6. Robertson, "Broadus the Preacher," 247.
7. Also known as the "The Lyman Beecher Lectureship on Preaching." For a

brief summary, see Batsell Barrett Baxter, *The Heart of the Yale Lecture* (New York: Macmillan, 1947). Also, see Jones, Edgar Dewitt, *The Royalty of the Pulpit* (New York: Harper & Brothers, 1951).

8. For example, see John Hall, *God's Word through Preaching* (New York: Dodd and Meade, 1875); Phillips Brooks, *Lectures on Preaching* (New York: Dutton, 1877); Howard Crosby, *The Christian Preacher* (New York: Nelson and Phillips, 1880); P. T. Forsyth, *Positive Preaching and the Modern Mind* (New York: Hodder & Stoughton, 1907); J. H. Jowett, *The Preacher: His Life and Work* (New York: Doran, 1912); George Buttrick, *Jesus Came Preaching* (New York: Scribner, 1931); Francis John McConnell, *The Prophetic Ministry* (New York: Abingdon, 1930); Halford E. Luccock, *Communicating the Gospel* (New York: Harper, 1954); Henry Mitchell, *The Recovery of Preaching* (New York: Harper, 1977); Gardner Taylor, *How Shall They Preach?* (Elgin, IL: Progressive Baptist Publishing House, 1977); F. Buechner, *Telling the Truth: The Gospel as Tragedy, Comedy, and Fairy Tale* (San Francisco: Harper, 1977); Fred Craddock, *Overhearing the Gospel* (Nashville: Abingdon, 1978); John Claypool, *The Preaching Event* (Waco: Word, 1980); and Walter Breuggemann, *Finally Comes the Poet: Daring Speech for Proclamation* (Minneapolis: Fortress, 1989).
9. Warren Wiersbe, *Walking with the Giants* (Grand Rapids: Baker, 1976), 203, cited in Steve Reagles, "One Century After the 1889 Yale Lectures: A Reflection on Broadus's Homiletical Thought," *Preaching* 5 (1989): 32.
10. Miscellaneous syllabi from 1872 through 1891 contain instructions for the students to acquire either Beecher's lectures or "some volume of the Yale lectures." See Broadus papers, including notes on the Yale Lectures. Special Collections, Boyce Centennial Library, The Southern Baptist Theological Seminary, Louisville.
11. One listener remarked of the deep impact he had on the campus, even outside the divinity school: "The audience might have been doubled or quadrupled if there had been room for those who would have gladly come . . . . Many students expressed in private the warmest appreciation of the work Doctor Broadus had done for them this year, and declared that this is the universal feeling among the young men . . . . Doctor Broadus approaches so closely one's ideal of a lecturer to students that one hardly sees how the ideal could be more nearly satisfied." H. C. Vedder, *The Examiner*, Feb. 7, 1889, cited in A. T. Robertson, *Life and Letters of John Albert Broadus* (Philadelphia: American Baptist Publication Society, 1901), 376-77.
12. Robertson, *Life and Letters,* 376-377.
13. Robertson, *Life and Letters*, 376-377.
14. In the late twentieth century, mainstream homiletics called for the discharge of Broadus's theory, accusing the traditional school of a distanced rigidity that no longer related to the audience. The new methodology argues for a "new homiletic," represented by a preaching style rooted in relational preaching. While Broadus's style called for persuasion of the audience toward some propositional truth claim, this new homiletic rejects universal truth,

exchanging truth propositions for a "proposal offered to the community of faith for their additions, corrections, or counterproposals." See Rose, *Sharing the Word,* 5. Also, cf. Fred B. Craddock, *As One without Authority* (Nashville: Abingdon Press, 1971). In his work, Craddock blames the death of traditional theory on the "sag in the pulpit," which results from "the loss of certainty and the increase of tentativeness on the part of the preacher" (11).

15. Cf. Baxter, *The Heart of the Yale Lectures*. Also see Jones, *The Royalty of the Pulpit*.
16. For the most recent reflection on Broadus's impact on students, see David M. Ramsay, "Boyce and Broadus, Founders of The Southern Baptist Theological Seminary: Founder's Day Address, [1941]." TMs (photocopy). Special Collections, Boyce Centennial Library, The Southern Baptist Theological Seminary, Louisville. Ramsay, a student of the founders, delivered this address in Broadus Chapel, at eighty-five years old. For more on Broadus's commitment to teaching, see A. T. Robertson, "Broadus in the Class Room," *The Review and Expositor* 30 (1933):157-69.
17. The lecture notes surveyed in this chapter include 29 pages and 24 pages, respectively, of handwritten text.
18. Broadus, *PDS*, 320.
19. Cited in Bernard R. Deremer, "The Life of John Albert Broadus," *Christianity Today* 6 (1962): 22.
20. Edwin Charles Dargan, "John Albert Broadus–Scholar and Preacher," *Crozer Quarterly* 2 (1925):171.

Mustard Seeds and Moving Mulberries

by Don Sunukjian

Luke 17:5-10

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In the neighborhood we live youngsters sometime come around to sell things—Girl Scout cookies, band candy, peanuts that will help them get to camp.

Imagine with me that two boys are on the sidewalk in front of my house. They have a box between them, and they're going to walk up, ring my front door, and ask me to buy something.

I spot them through my front windows, and I already know what my answer is going to be. I already know what I'm going to do. I have a policy about these kinds of things, and I always act consistent with my policy. My wife knows my policy; when the kids were home, they knew the policy. Our whole family acts consistent with it. So, I already know what I'm going to do.

But the two boys on the sidewalk don't know my policy. And so before they walk up, they're having a discussion about whether I'm going to buy or not.

One of them says to the other, "Do you think he can afford it?" And the second one says, "Are you kidding? Look at this house. Look at this neighborhood. $3.50? Of course he can afford it." So they quickly settle that it's not a question of ability, it's a question of intent. Not *can* I, but *will* I?

Then the second boy turns to the first one and says, ""If we really believe he's going to buy, he'll buy. If we tell ourselves, 'He's going to buy,' and we really believe it, he'll buy. But if we have doubts, he won't. Come on, let's go. Let's really believe that he will, and he will."

About that time the first boy says, "Hey, wait a minute." He probably sees me standing at the window, getting ready to move toward the door, and he figures I've already scoped out the situation. So he says, "Hey, wait a minute. He probably already knows what he's going to do, and it doesn't make any difference what we 'believe' as we walk up there. We can psyche ourselves up all we want to, but if he's already made up his mind, it won't do us any good. And if we ask, and he says, 'No', you'll tell me it's my fault, because I didn't 'believe' enough."

Perhaps in their conversation we hear echoes of incorrect ideas that sometimes circulate in the Christian world—ideas that say that if we 'believe' enough, God will do it. If we have enough 'faith', God will do what we ask. We all know it's not a question of God's ability. God can do anything. So if we can just have faith and trust him for it, it'll happen.

For example, suppose the place where our wife or we are working is going to have layoffs, and there's a possibility we could be affected. And someone says, "Do you believe God can prevent your being laid off?" We answer, "Yes, I believe God has the power." And they say, "Then let's pray and really trust God that it won't happen, and it won't." But maybe it does.

Or maybe someone we know is sick, perhaps someone close to you is dying. And someone says, "Do you believe God can heal them?" And we answer, "Yes, I believe God can." And they say, "Then let's ask in faith, believing. If we ask in faith, and believe it's his will to heal, then he will." And if he doesn't, the implication is that it's our fault, because there was something insufficient about our faith.

There's something about all this that doesn't set right with us. We're inclined to say, "Hey, wait a minute. God probably already knows that he's going to do. God probably already has made up his mind how he's going to act. How can I pray and talk myself into believing something when God has probably already determined what he's going to do? I can convince myself of anything I want to, but I God has already decided, my praying isn't going to make a difference."

So we draw back, and we're inclined not to ask or expect anything, but just to wait and see what happens.

But then we have a different problem: What do those verses mean which tell us to ask God for anything, and he will do it? To pray, and God will do the seemingly impossible for us? Verses such as what Jesus said to his disciples:

> I will do whatever you ask in my name. . . . You may ask me for anything in my name, and I will do it (John 14:13-14)

> If you remain in me and my words remain in you, ask whatever you wish, and it will be given you (John 15:7)

One of the men who heard him say this, the apostle John, toward the end of his life, in a letter he wrote some Christians, said:

> We receive from him anything we ask, because we obey his commands and do what pleases him (I John 3:22).

Or take the statement of Jesus where he said:

> If you have faith as small as a mustard seed, you can say to this mulberry tree, "Be uprooted and planted in the sea," and it will obey you (Luke 17:6).

What are we to make of these verses? Are they there to frustrate us? To mock us? To be explained way 99% of the time?

No, they are there to encourage us. To beckon us. To thrill us. They are there to say, "This is what can be, come and get it! This is what is available, draw toward it!"

But how do we bring these together? How do we bring together, that on the one hand God already knows what he's going to do, and yet on the other hand he tells us, "Ask, and I will do it?" How do we bring together that God already has in his mind what he's going to do, independent of what we think or believe, and yet he also says that as a result of our asking, the seemingly impossible will occur? How do we bring these together?

We're going to look at a Scripture that will help us do this. We'll hear Jesus encouraging his disciples to ask God for something seemingly impossible, and to expect it will happen. And we'll consider how this can be true even when a sovereign God already knows what he's going to do. Our Scripture is Luke 17:5-10. Let's turn there and read it:

> The apostles said to the Lord, "Increase our faith!"
>
> He replied, "If you have faith as small as a mustard seed, you can say to this mulberry tree, 'Be uprooted and planted in the sea,' and it will obey you.
>
> "Suppose one of you had a servant plowing or looking after the sheep. Would he say to the servant when he comes in from the field, 'Come along now and sit down to eat'? Would he not rather say, 'Prepare my supper, get yourself ready and wait on me while I eat and drink; after that you may eat and drink'? Would he thank the servant because he did what he was told to do? So you also, when you have done everything you were told to do, should say, 'We are unworthy servants; we have only done our duty.'"

In verse 5, the disciples ask Jesus, "Lord, increase our faith." And our Lord in essence says, "That's a worthy request, for if you had enough faith, you could do something as impossible as command a mulberry tree to move from one spot to another." Here is the potential to ask God, and to have the seemingly impossible occur. How do we get there?

There are three questions that come to mind as we read this, three things that we need to ask:

- First, why does Jesus refer to a mustard seed—"If you have faith as small as a mustard seed"?

- Second, why does he talk abut a mulberry tree—"you can say to this mulberry tree move from here to there?"

- Third, and most important, what does he mean by 'faith'? What are he and the disciples talking about when they say, "Lord, increase our 'faith,'" and he answers, "If you can get it to the size of a mustard seed, you'll do the seemingly impossible"? What are they talking about? What do they mean by this word 'faith'?

Three questions—mustard seed, mulberry tree, and faith. Let's look at them.

First, why does he refer to a mustard seed?

The mustard seed was the smallest of all seeds in common use in Palestine. If you went to the seed store and bought several packets of seeds for flowers or bushes, and you opened the packets when you got home and spread all the seeds on a table, the smallest seeds would be the mustard seeds that would grow into the plant from which they got the mustard spice.

In referring to the mustard seed, Jesus is saying, "If you only had the littlest bit of what you're asking for, if you had no more than the tiniest amount of it, you have no idea what could happen." His reference to the mustard seed is to call attention to how little it would take, how potential this is for us. What he is going to describe is within our reach. Achievable. All we need is a very little bit.

Second, why does he talk about the mulberry tree—"You can say to this mulberry tree, 'Be uprooted and planted in the sea." What's the point of the mulberry tree?

In Jesus' culture, to uproot a mulberry tree was practically impossible. The mulberry tree was a good-sized tree, upwards of 35 feet, three stories high. More importantly, it had roots like no other tree, spreading 40 feet in all directions. You didn't want to dig a cistern or vat to store rainwater within 40 feet of a mulberry tree because the roots would head right toward the water and penetrate into the cistern. The roots of a mulberry tree were so extensive and so powerfully entrenched that, according to the rabbis, they would stay in the earth for 600 years. To uproot a mulberry tree was a seemingly impossible thing.

So Jesus is saying, "You've asked me to increase something for you. That's a worthy request. it would be possible for you to have a huge amount of the thing you've asked for, but if you can simply get to the point where you have as much as a mustard seed, you'll be able to do the seemingly impossible."

This brings us to our third question, What does he mean by 'faith'? What is it, that if they just had the littlest bit of, they could do seemingly impossible things? What is it, if *we* had just the smallest amount of, *we* could ask for the seemingly impossible and it would occur? "Increase our 'faith'"—what is being asked for here?

The usual explanation—I don't think it's the correct one—is that they are asking, "Lord help us to to *believe* in God more, help us to

trust more in what he can do, help us to have more *confidence* in God that he can and *will* do mighty things." The usual explanation is that what they're talking about has to do with what we *believe*.

But I don't think that's what's taking place here.

I think a better way to read this is, "Lord, increase our *faithfulness*, increase our *devotion* to you, increase our *closeness* to you. Tell us how to be more faithful in our lives." They are not asking Jesus to help them *believe* in God more, they're asking for help to *obey* God more, to walk with God better. They're not asking for help with their head knowledge, they're asking for help with their heart attitude.

It's not a question of how much we believe or expect, it's a question of how much devotion or yieldedness we offer. What they're asking is, "Lord, increase our faithfulness, increase our walk with God."

And what Jesus really is saying in response is, "If you had this faithfulness you're asking for, if you had a yieldedness to him, if you had a walk with God that only got to the mustard seed level, you would be able to do the seemingly impossible." What he's saying to them and to us is, "The ability to ask, and have the seemingly impossible occur, depends on the level of our obedience, not on our belief. The ability to ask and have the impossible occur depends on our heart attitude, not our head knowledge. It depends on our faithful walk with God, not our faith in God.

Let me show you that this is what Jesus is talking about here.

The word 'faith' that Jesus and his disciples are using—"increase our 'faith'", "if you had 'faith'"—is the Greek word *pistis*. The word *pistis* was used in their language in two ways—to refer to faith 'faith' or to 'faithfulness.' It could refer either to what we believe, or to how we act.

For example, when the Bible says, "It is by grace you have been

saved, through 'faith'", the word *pistis* refers to what we believe—that we are saved when we believe that Jesus died on the cross to pay the penalty of our sins, when we put our trust in him and what he did there.

But when the Bible says, "The fruit of the Spirit is love, joy, peace patience, kindness, good-ness, 'faithfulness'", the word *pistis* refers to how we act—that our salvation always produces certain behaviors, one of which is faithfulness, loyalty, dependability, consistency.

So the word that is being used—"Lord, increase our *pistis*," "If you had *pistis* as small as a mustard seed"—the word that's being used can refer either to what we believe or how we act, to either faith or faithfulness. The question, therefore, is how is it being used here in this passage—as a reference to belief or to devotion. Are Jesus and the disciples talking about head-knowledge faith, or heart-attitude faithfulness?

It seems that everything in the flow of the passage is about the second meaning—faithfulness, heart attitude, devotion. Everything in the verses ahead of the disciples' request and every-thing in the verses following it has to do with our walk with God, our obedience, our yieldedness. If we look at verses 1-4 ahead of their request, and if we look at verses 7-10 following their request, we'll see that the emphasis is on heart attitude, on faithful obedience. The emphasis is not on head knowledge or on what they believe.

Look at the verses ahead of their request. In verses 1-2, Jesus has said, "Watch yourselves that you do not cause another to sin. It would be better to be thrown into the sea with a millstone tied around your neck that to cause one of these little ones to sin." He's not talking about what you believe; he's talking about how you act. He's saying, "Guard your walk with God so that you don't damage another."

And then, in verses 3-4, he talks about forgiveness: If your brother sins against you, and repents, forgive him. Even seven times a day

forgive him. An unlimited willingness to forgive—that's to be the extent of how we should act, that's the way we should imitate God. Again, it's a question of our obedience, not our belief.

These are the words which led to their request, and their request is a plea for help—help to respond in the way Jesus is asking. "Lord, we're not there yet. That sounds so hard. Tell us how to have a heart that's willing to do that. Help us to have the kind of walk with God that will enable us to do these things. Lord, help us to increase our devotion, our faithfulness, so that we can be the way you want us to be."

They're asking for help with their heart attitude, not their head knowledge. This issue is how we will act, not what we will believe. "Lord, increase our faithfulness." And his answer in the verses that follow is, "Okay, I'll tell you how to increase your faithfulness. And if you are able to move just a little bit toward this deeper walk with God, you have no idea what you would be able to do."

In the verses that then follow, verses 7-10, Jesus tells them how to increase their faithfulness. He doesn't tell them something to believe; he doesn't tell them to "have faith in God." Instead, he says, "Here's the attitude that will make you more faithful."

Verses 7-10 then describe the level of devotion that will please God, the yieldedness that will lead to that intimate walk with God, out of which he will do the seemingly impossible through us. It's a level of faithful devotion that does everything God commands, and then says, "I've done no more than I ought to have done."

The ability to do the seemingly impossible comes to the one who is constantly available, ready to obey in every way, and then sees nothing particularly praiseworthy about that, saying, "I only did what I ought to have done."

Look at verses 7-10 to see that Jesus is still talking about a heart-attitude of faithfulness:

> Suppose one of you had a servant plowing or looking after the sheep. Would he say to the servant when he comes in from the field, 'Come along now and sit down to eat'? Would he not rather say, 'Prepare my supper, get yourself ready and wait on me while I eat and drink; after that you may eat and drink'? Would he thank the servant because he did what he was told to do? So you also, when you have done everything you were told to do, should say, 'We are unworthy servants; we have only done our duty.'

"Consider the relationship of a master and a servant," Jesus says. In the culture of his day, this is not an abusive relationship. The master has taken full responsibility for the life of the servant and his family. He provides them with food, clothing, shelter, security, and a sense of worth. Their lives are stable and comfortable because of the master's commitment to them.

In late afternoon, when the servant comes in from working in the fields, does the master say to him, "Sit down with me and eat"? The answer is "No," he doesn't say this. They are not equals; they do not have comparable status.

Instead, the master directs the servant, "Prepare my supper, change clothes, and serve me. It's time to wash up from the field, prepare my food, and get it to the table."

After the servant has done all this, what is the response of the master? "Does he thank him?" And the expression Jesus uses for "thank him" has the meaning of, "Would he give special credit to the servant for doing that". It's not a question of whether the master would express some appreciation to the servant, but whether the servant has done something particularly praise-worthy so that the master is now indebted to him. "Has the servant done something deserving of special merit?"

It would be like having breakfast in a coffee shop, and the waiter came around to refill your cup of coffee. Would you say to the waiter, "Wow, that was really nice of you. How can I ever repay you? What can I do for you? Can I writer a letter to the manager telling how great you were?" No, you wouldn't say any of those things. The waiter's simply doing what he was supposed to do.

And that's Jesus' point in his example. The servant has only done what was expected. In exchange for all the Master has done for him, he has only done his duty in return. As a faithful servant, his heart is, "I've only done what I ought to have done."

Jesus then says that we too have that same heart of faithfulness, that same level of devotion or yieldedness.

> So you also, when you have done everything you were told to do, should say, 'We are unworthy servants; we have only done our duty.'"

When we've done all that God asks of us, we are still not as worthy as we ought to be. What we've done is still inadequate, still imperfect. We should expect no special credit for having done it. We have no claim on him in return. In light of who he is and what he's done for us, we have only done our duty. We've only done what we ought to have done.

And when our faithfulness has increased to this level, we will be able to ask God for the seemingly impossible, and he will do it.

In these verses Jesus is saying, "The ability to do the impossible comes to the one who in faithfulness does everything God commands and then says, 'I've done no more than I ought to have done. The ability to do the impossible comes to the one who is constantly available, ready to obey in every way, and then sees nothing particularly praiseworthy about that, saying, 'I only did what I ought to have done." When you have that faithfulness, Jesus says, you will ask God for the seemingly impossible, and it will happen.

Why is that the case? Why is that true—that someone at that level of faithfulness is able to ask and have the seemingly impossible occur? Why is that true?

Because when you are at that level of intimacy and devotion, God begins to guide you in your requests, and you begin to ask according to his will. A heart that is yielded to God comes in touch with God's heart, and begins to hear the Spirit whisper, "Ask, for this is what God intends to do."

Recall again the words of Jesus mentioned earlier: "If you remain in me, and my words remain in you, you will find that whatever you ask, it will be given you. Your asking will be guided by abiding in my words. Out of the intimacy of our relationship will come that insider's knowledge of what my intentions are. I will begin to communicate to you what I am going to do, and you will ask according to that, and the seemingly impossible will occur."

We see this happening with Elijah in the Old Testament. Ahab, King of Israel, was more evil than any king before him. In addition to his other sins, he married Jezebel, the daughter of the Sidonian king, thus bringing Baal worship into the land. The Scripture says he did more to provoke God to anger than all the kings of Israel before him (I Kings 16:29-33).

As Elijah mourns for the apostasy of his people, he inevitably meditates on God's word in Deuteronomy 28—

> If you do not obey the LORD your God and do not carefully follow all his commands and decrees I am giving you today, all these curses will come upon you and overtake you.
>
> The sky over your head will be bronze, the ground beneath you iron. The LORD will turn the rain of your country into dust and powder; it will come down from the skies until you are destroyed (Deut. 28:15, 22-24).

As Elijah lingers in God's presence, with the word of the Lord abiding in him, he prays, "Lord, if ever there was a time when these words should happen in Israel, now is the time." And the Spirit said to him, "Yes, these words, now, through you. Go tell Ahab."

And in the confidence that he knew what God was going to do, Elijah strode into Ahab's presence and announced the impossible, *As the LORD, the God of Israel, lives, whom I serve, there will be neither dew nor rain in the next few years except by my word* (I Kings 71:1).

What made Elijah think he could pull that off? That he could announce the seemingly impos-sible, and that it would occur?

Out of a lifestyle of devotion comes the insider's knowledge, where we can ask for the seemingly impossible, for we will know it is God's intention, and it will be done. If we have faithfulness as a grain of mustard seed, there are times when we will hear his voice, and we will pray accord-ing to his will, and he will do it.

I don't pretend to have arrived in this area. I speak more out of my desire than my experience. But there have been those moments. I remember when I first came as a young pastor to Scottsdale Bible Church, in Scottsdale, Arizona. After I'd been there a few months, I got a call one morning in my office from Martha Weiss, one of the elderly ladies in the church. "Hi, Martha, what's up?" "Oh, Don, Art [her husband] is in the hospital. He's in terrible pain. He has a kidney stone, and it won't move, and the doctors don't know what to do. They don't want to operate, because he's an old man, but they can't leave him in pain much longer either." "Martha, I'm sorry to hear that. What hospital is he at, I'll stop by this afternoon." "Oh that would be good, Don," and she told me where he was.

As I hung up, before I turned my mind back to what I was doing when the call came in, I briefly prayed, "Lord, how should I minister to Art when I get to the hospital later today? What should I say to him?"

And out of the blue, a 'voice' spoke in my mind, "Tell Art that you're going to pray, and that he's going to pass the stone, and won't need surgery."

After a breathless, silent moment, I said, "Lord, I don't want to say that. Lord, I'm a new, young pastor here; I need all the credibility I can get. If I say that, and you don't do it, I'll look foolish, and they'll wonder about my stability."

"Say it! Tell Art that you're going to ask me, and I'm going to pass the stone!" "O-o-okay, Lord. I'll say it."

All afternoon I dreaded the call at the hospital. When I finally got there, and arrived at the room, Marta and Art were sitting in chairs on one side of the room, Art rather uncomfortably. But sitting in another chair across from them was Jim Risser. Jim was a friend of theirs in the church. He was an architect, with some freedom in his schedule, and he was doing a fine Christian thing—visiting the sick in the hospital. But I didn't need another witness!

For the next half hour I hemmed and hawed in conversation, wondering how I was going to work in the impossible statement that I thought God wanted me to make. But after half an hour, before I got the nerve to say anything, Art suddenly informed me, "Don, they've scheduled surgery for 6:30 tomorrow morning. The stone hasn't moved at all, and they can't wait any longer."

"Oh, Art, I'm sorry to hear that. Well, let me pray before I go. 'Lord, guide the hand of the surgeon . . .'" and I proceeded to give that 'safe' prayer.

On the way out of the hospital, I was puzzled. "Lord, I thought I was supposed to pray and you were going to pass the stone. But the surgery was already scheduled, I don't understand."

The next morning I was at my desk when the phone rang. It was Martha. "Martha, how's Art?"

"Oh, Don, you'll never guess what happened—last night Art passed the stone." "Ah . . . that's good Martha, I'm glad to hear that, thanks for letting me know. Goodbye."

As I turned my face upward, I heard the voice: "Sunukjian, you blew it! I gave you a chance to look good, and you blew it!" "I know. Gimme another chance."

My friend, to faithfully walk with God is to gain the insider's knowledge, to develop an intimacy where we know his intention, and in light of that, we can do the seemingly impossible.

You know those two boys on the sidewalk in front of my house? The first one says to the other, "He's going to buy. I know he's going to buy. C'mon, let's go, he's going to buy."

They walk to my door. He rings the doorbells, hands me something from the box, and says, "That'll be $3.50, Mr. Sunukjian." And I say, "Okay, Billy, here you are."

And the second boy looks at him and says, "That's impossible! How did you do that?"

How did he do it? The insider's knowledge. He lives two doors down the street. He knows my policy—I always buy! Cheapest public relations you can have for Christ—always buy. That way, when you have a summer backyard Bible club, and you want to invite the kid in the neighborhood, they'll say, "Oh, yeah, I know that house—they always buy."

Out of a lifestyle of faithfulness comes the insider's knowledge where we can ask, for we will know it is God's intention, and it will be done. If we have faithfulness as a grain of mustard seed, we will hear his voice, and we will pray according to his will, and he will do it.

The Reading and Preaching of the Scriptures in the Worship of the Christian Church: Modernism, Pietism, and Awakening, Volume 5. By Hughes Oliphant Old. Grand Rapids: Eerdmans, 2004, 978-0-8028-2232-0, 620 pp., $45.00, paperback.

Dr. Hughes Oliphant Old does it again. This rich, multifaceted volume bursts with interesting information, insights and observations. Professor Old's perspective is wide—he examines preaching in Colonial America and broadens his scope to include the Austro-Hungarian Empire, Catholic, Russian Orthodox, Scottish, and Evangelical Anglican preaching. Wherever Dr. Old looks, he sees the richness of preaching.

His enthusiasm for his study is easily communicated to his readers. His insights into the integral relationship between preaching and worship is also worth noting. He writes, "It is through his Word that we come to know God, but also it is through his Word that we come to experience his healing presence" (p. 103). Concerning Wesley, Old notes, "Preaching always led to hymnody. This is not only characteristic of Wesleyan worship; it is true of pietist worship generally. Preaching was followed by a hymn that gave the congregation the opportunity of experiencing and responding to the message that was preached. This made a great deal of sense in the whole pietist understanding of worship" (p. 129).

Old continues in this fifth volume that which he began in volume one—helping readers and the church at large understand the important relationship between preaching and worship. Selected sermons are discussed, culling the essence of a given preacher's style and approach. The volume is immense and condensing the time period even to this size of a volume was no doubt a challenge. Were preachers or places absent? No doubt there are preaching lacuna evident, but Old's efforts are to be heartily applauded. Someone else will have to take on the task of filling in gaps and exploring others not included in this important work.

The entire series is soon to be complete. Homiletics professors, seminary and Bible School libraries would benefit from having this book in their collections as it puts into context the role of preaching in the worship of the church.

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The Reading and Preaching of the Scriptures in the Worship of the Christian Church: The Modern Age, Volume 6. By Hughes Oliphant Old. Grand Rapids: Eerdmans, 2007, 978-0-8028-3139-2, 997 pp., $50.00, paperback.

An embarrassment of riches best defines this monumental work by Hughes Oliphant Old, John H. Leith Professor of Reformed Theology and Worship at Erskine Theological Seminary. And be mindful that this is merely one volume of the six-volume series (Volume 7 is yet to be published). His achievement in the entire collection is stunning as he surveys a whole world of preaching.

In this volume alone he evaluates nearly a hundred preachers and mentions hundreds more. He includes formal briefs, with sermon excerpts, on those whose contributions or influences on preaching he deems the most significant.

Each of Old's volumes is successively larger, presumably due to the ease with which recent history has been able to transcribe, print, and preserve. This particular volume, at nearly a thousand pages, brings its preachers together with the world-view influences of their times. European preaching is understood in the context of secularization, German preaching in the shadow of the Enlightenment, and the ethos of sermons during time of war highlights Bonhoeffer, Thielicke, James Stewart, and D. Martyn Lloyd-Jones.

Continuing this helpful historical classification, the author identifies the preachers of New England Calvinism, others that he calls "the Old School," the Victorians, and the Great American School. He provides a small chapter on the beginnings of Black preaching, promising much more to come in Volume 7. (One hopes Sojourner Truth, Gardiner Taylor, and E. K. Bailey, missing in this volume, will appear there.) Nineteenth century Scottish preaching and a separate chapter on Southern Baptist preaching are present. There is even an unexpected and enlightening chapter on German preaching in the Mississippi Valley. No women make it into the mix, although a whole chapter on Wesleyan-Holiness women preachers could be supported, along with entries for Frances Willard, Elizabeth Comstock, and even Aimee McPherson.

The prodigious volume of information is what makes Dr. Old's series of books so daunting. That he has pulled off this history-of-preaching coup is impressive to say the least, but like all surveys, the choices of which preachers to leave out were surely agonizing. Alas, here is the only substantial shortcoming of Volume 6. Every scholar of preaching would doubtlessly have his or her own unique objections about who has been left out, but several preaching figures are omitted about which a good many would complain. How is it, for example, that evangelistic preaching could not rate its own chapter? Lumping Billy Sunday and Sam Porter Jones into a chapter with Norman Vincent Peale and Henry Emerson Fosdick is odd. Billy Graham is ignored, though the bulk of his preaching falls within the dates this volume covers (1789-1989). There is no coverage of Pentecostal/charismatic preaching (Charles Fox Parham, William Seymour). One is dismayed to read nothing of J. C. Ryle, whose name does not even appear in the index! Alexander Campbell appears once in the index to reference a passing comment, but there is no recognition of his influence during America's westward expansion. Old tells us that "no one would claim that Bultmann was a great preacher," yet he is included anyway. By contrast, James McGready is absent from a discussion of frontier revivalism, perhaps because of Old's unveiled disdain for Arminians.

Though no full sermons appear in this volume, Old provides substantial segments of sermons, interspersed with his commentary. Though we might wish to see complete sermons, the author is actually quite adept at his chosen strategy, concentrating as he does on the theological emphases of each preacher. Teachers

of homiletics will wish for more rhetorical analysis, but there is enough here to do justice to the subject matter. An example of this is a section on Nathaniel Taylor in the chapter entitled "The Evangelical Calvinism of New England." Old successfully shows that Taylor was both theologically sophisticated as well as a superb communicator. It is apparent from Old's treatment that Taylor managed to teach complex theology in a user-friendly way strikingly similar to today's style of informal sermonic conversation. Yet to balance this we are reminded that Taylor's sermons "do not have the feel of worship that those of Friedrich Schleiermacher, his German contemporary, do. The sermons . . . could be criticized for being too didactic. Here is a case surely where the charge is justified" (1). This manner of analysis is representative of the book as a whole—critical, substantiated, and definitively judged. Agree with him or not, Old will not leave you wondering where he stands.

In sum, any weaknesses mentioned pale in comparison to its impressive breadth and analysis. One could get a passable crash course on this subject by picking up a copy of *A History of Preaching* by O. C. Edwards (Abingdon, 2004). But for real meat-and-potatoes scholarship, Old's Volume 6 is without peer. It is a continuation of the scholarship inherent in his entire multi-volume project, a project belonging in every seminary library. His series is sure to be the standard reference work on the history of preaching for the foreseeable future, and Eerdmans should be congratulated for being willing to publish such a substantial work for such a limited audience.

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Preaching Christ from Genesis: Foundations for Expository Sermons. By Sidney Greidanus. Grand Rapids: Eerdmans, 2007, 978-0802825865, 518 pp., $30.00, paperback.

Sidney Greidanus is professor emeritus of preaching at Calvin Theological Seminary and author of several notable works on the art and science of homiletics. Greidanus has accomplished in this work what homileticians long for in a handbook for preaching: the detailed, but accessible, examination of individual pericopes of a biblical book with a view to producing sermons from those passages. This is a compendium worthy of note, chockfull of exegetical material, backed by comprehensive bibliographic detail. Greidanus' style is commendable: he has produced a "thinking-out-loud" kind of commentary wherein the reader is allowed a peek into the author's mind, even as the latter refines his ideas as he proceeds. Hopefully we will see more of this ilk covering many, if not all, of the books of the Bible.

Structurally, after an introduction to Greidanus' method of preaching Christ from Genesis, the author deals with twenty-three pericopes, one in each chapter, addressing text and context of the passage, its literary features, plot line,

theocentric interpretation, textual theme/goal, ways to preach Christ from that text, a possible sermonic theme/goal and form, and a "sermon exposition" of that pericope. Unfortunately, not all of the Genesis text is covered, presumably to keep the dimensions of the book within reasonable limits. The resulting loss to the expositor attempting to preach through Genesis is considerable; missing from the Abrahamic saga, for instance, are the accounts of Abraham's abandonment of his wife to Pharaoh (and, later, to Abimelech), the patriarch's parting of ways with Lot, the covenant of Gen 15, the birth of Ishmael, and the dismissal of this child and his mother.

The goal of the book is to "demonstrate and reinforce the redemptive-historical Christocentric method" (xii). Greidanus gives two reasons for his *modus operandi* of preaching Christ from the Old Testament. The first reason is primarily the contemporary inapplicability of certain time and context bound biblical imperatives. While granting this assessment, it does not necessarily mandate an explicit movement to Christ in every sermon. May not one discern a level of theology that is more specific for, and closer to, the textual details? And could not one make the move to application from *that* conceptual locus, rather than aiming for a broad and general Christocentric theological approach that does not appear to be driven by the specifics of the text?

The second reason for Greidanus' approach is "the requirement that Christian preachers preach Jesus Christ," particularly to distinguish Christian preaching from Jewish preaching (2). Of course, that "requirement" depends on whether one wants to carefully discriminate every sermon from every potential non-Christian exposition of the Bible. Surely the sermon is in the context of an explicitly Christological worship service, which, in turn, is situated in the context of explicitly Christ-centered proclamatory and pastoral activity for the remainder of the week. In the opinion of this reviewer, sometimes, if not often, the attempt to preach Christ from every narrative, as Greidanus attempts, seems rather strained. On the other hand, if application is derived from each pericope of Scripture for the purpose of moving the congregation towards Christlikeness, then every biblical pericope is Christ-oriented. The demand of God from any passage of Scripture is fulfilled absolutely and perfectly only by that one Man; thus, sermons grounded upon such an understanding of application are surely also preaching Christ.

Invariably, Greidanus' seven ways of preaching Christ from the Old Testament results in straying from the particular text being considered. To clarify what might otherwise be incomprehensible, one might seek recourse in other biblical texts, but from a preaching standpoint, this stratagem tends to drown listeners in the theological cascades of the canon, rendering them incapable of quenching their thirst from the specific stream of the particular text being preached. Greidanus' "Redemptive-Historical Progression" for Gen 1:1–2:3, for instance, dives into Mark, Luke, Matthew, Ephesians, and Revelation; "Longitudinal Themes" for the same text are sustained from Joshua, Isaiah, Jeremiah, Psalms, Matthew,

Colossians, 2 Corinthians, Exodus, Mark, Hebrews, and Revelation (49–51). It doesn't help that Greidanus also advocates surfing after "New Testament References" to this pericope (51). (Quite surprisingly, Greidanus does not note the New Testament development of the concept of Sabbath rest in his treatment of Gen 1:1–2:3).

"Moralizing" is taboo for Greidanus; any attempt to draw parallels between characters in the story and the believers today is "superficial and moralistic" (106). Allen Ross is faulted for seeing Laban's deception of Jacob (the substitution of Leah for Rachel) as a lesson to believers that God potentially disciplines them for unresolved sins (296). This is an unfair criticism; the text itself reinforces for its readers the very lesson(s) Jacob was being taught. The artistic parallels between stories indicate an intentionality of design on the part of the inspired author—Jacob's deception by Laban is undoubtedly the heel-grabber's payback for his own earlier misdoings. The theology of the pericope warns that God may allow those who engage is such transgressions to reap what they sow. As the nation Israel is ostensibly receiving this text as she prepares to enter the Promised Land, this specific warning of how (not) to conduct oneself in community is apropos. Indeed, so it is for the church, as well.

At the general level at which Greidanus is operating, as he seeks a move to Christ from each pericope, it is not surprising that there is significant duplication of "Sermon Goals." A few examples: The Sermon Goal of Gen 28:10–22: *To comfort God's people with his promise that he will be with his people wherever they go* (288), is no different from the goal of Gen 46:1–47:31: *To assure God's people that God goes with them wherever they go* (441), and resembles that of Gen 39:1–23: *To assure God's people of his presence with them in times of prosperity as well as times of adversity* (386). The Sermon Goal of Gen 37:2–36: *To comfort the church with the knowledge that God can use even evil human deeds to fulfill his plan of salvation* (347) was spotted earlier in Gen 29:1–35: *To encourage God's people with the message that their sovereign God can fulfill his promises even through human deceit* (306); it crops up again with Gen 38:1–30: *To assure God's people that God can accomplish his plan of salvation even through human disobedience and deception* (368), and with Gen 43:1–45:28: *To comfort the hearers with the message that the sovereign God is able to use even evil human deeds to accomplish salvation* (420–1). The preacher who employs Greidanus' sermon goals is in danger of being trapped in tedious repetition. To this reviewer, such duplication indicates that the theology of those individual pericopes—theology that reflects textual details more closely—has not been isolated with adequate specificity.

In summary, this work by Greidanus is an exemplar of a preaching manual in its approach to the text and its arrangement of matter. The author's acumen for assimilation is evident in his consolidation of material on Genesis from a wide variety of sources; the product is a bonanza for all serious students of Scripture. Nevertheless, preachers leading their congregation through Genesis pericope by pericope, seeking theological bases in individual passages for sermonic application,

will be disappointed. The broad canonical move to Christ that Greidanus undertakes has not, at least to this reviewer, proven to be particularly profitable for most of the passages in Genesis scrutinized in this book. A homiletical (and hermeneutical) need, however, has been poignantly raised by the issues discussed here—the need for a subspecies of theology that is pericopal, discovered primarily from the textual details of any given passage, and correlated, only as necessary, with the more broader species of canonical and biblical theology.

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The Practice of Preaching. By Paul Scott Wilson. Revised Edition. Nashville: Abingdon, 2007, 978-0-687-64527-5, 299 pp., $25.00, paperback.

I suppose a homiletician has a special place in his heart for those books that helped get his or her dissertation written. *The Practice of Preaching* was one such book for me. I remember being struck by the author's opening comment that "more than information about God, preaching offers an encounter with God." When I received this second revised edition of the now standard text on preaching I quickly turned to see if the emphasis had been retained. It had. Wilson writes, "Preaching is an event, an action; something happens in the lives of the hearers by way of a divine encounter" (5). While perhaps not as pithy as the original, the quote continues to have resonance, perhaps more so given our contemporary concern for preaching that is more missional than informational.

Paul Scott Wilson is professor of homiletics at Emmanuel College at the University of Toronto. His primary concern is that preaching has become too anthropological by which he means humanly pragmatic. This book is his theological antidote. As with the first edition, the book champions the integration of law and gospel in every sermon. Every biblical text must be preached so as to speak both to the reality of judgment and the redemption provided us in Christ. I'm particularly warm to this kind of integrative thinking.

While the original version worked with Wilson's well-known "four pages" approach to preparation, this version goes further, taking the reader through a week in the life of a preaching pastor. Monday is about getting started (the work of biblical exegesis). Tuesday is about bridging the distance between text and today. Wednesday is for the work of exegesis of this world, looking particularly at stories, images, and experiences. Thursday is about the development of what the preacher will actually say, the words and deep structure of the sermon. Friday is devoted to matters of style and substance (writing for the ear and other issues of composition). Saturday is about ensuring the emphasis upon gospel. And Sunday is for preaching. Of course, I might have preferred a day off somewhere in there. But rules like these are made to be broken. The value in the book is not so much in forcing replication of Wilson's pattern as it is in the offer of perspectives and emphases that can enrich whichever pattern of preparation we follow.

Wilson's concern about the gospel needs to be heeded. He counsels preachers to take a canonical approach to the reading of the Bible so that we read every text according to its broader intention to offer redemption and reconciliation with God. He writes, "Bringing the canon to the text one asks, what echoes of God's sovereignty, providence, the Incarnation, redemption, ascension, the inbreaking of the realm of God with power, or the end times may be found in the text, and how is this linked to the cross? What echoes may be found of baptism, the meal at the Table, or ministry in the shape of the cross?" (253) Of course, it might be difficult to fit all that into our sermon on the "Seven keys to successful living," but that might be more of a condemnation of pragmatics than it is of Wilson's homiletics.

If you missed Wilson the first time around, this new edition is your opportunity to rectify the error.

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The Word of His Grace: A Guide to Teaching and Preaching from Acts. By Chris Green. Leicester: Inter-Varsity, 2005, 978-84474-075-7,189 pp., $19.99, paperback.

Many factors conspire against creating and sustaining an evangelistic culture in our Christian communities. In my experience, one of the key antidotes is the regular preaching and teaching of Acts. To this end, Chris Green, Vice-Principal of Oak Hill College in London has written an overview of Acts specifically for the preacher, and this serves as a very helpful foundational tool.

This book is not a commentary. Green begins by outlining key principles for understanding Acts *in toto,* then in Section 2 breaks the book into 7 "panels," examining in more detail the themes conveyed. A particular strength in these two sections is Green's outlining of Luke's careful narrative structure, and the various narrative devices he uses, such as parallelism, escalation, and contrast. Green is keen to show that Luke has not simply written a chronology, but has carefully structured his account with theological purpose. This exposes and highlights key truths and helps answer some of the recurring theological and pastoral issues raised by the book.

Green is always writing with the preacher in mind, and his third section is comprised of six sample sermons. The fourth section contains an extended summative overview of the content of the gospel in Acts, and a synoptic discussion of seven other major themes: Evangelism, Church planting, Discipling, Suffering, Prayer, Preaching, and Leadership.

Green argues that Jesus' promise to the disciples in Acts 1:8 "gives a fourfold pattern to the book" (15), with geographical markers that "tell a theological story too" (15): "a worldwide evangelistic message of the kingdom of God for today" (19). The ascended Jesus is continuing his work (30, 174), and the Holy Spirit's

role "is to push the churches outwards into new missionary activity . . . . This activity is focused on telling people about Jesus" (26).

Green's focus on the word of God is a strength. He demonstrates how God's word is fulfilled and how it forms, teaches, disciplines, frees, and encourages the first Christian communities. Green also argues that "Luke has an understanding that everyone is to be involved in the task of spreading the message; hence he deliberately puts center stage in evangelism those whom we might think he has disqualified" (61)—Stephen and Phillip. Of fresh interest is Green's comparison of the Lord's passion with Paul's own determined, yet turbulent journey to Rome, arguing that the shipwreck story is "a kind of passion narrative" (114).

Although Green outlines well the narrative architecture in the expansion of the gospel, more could be made of the narrative elements in its climactic triumph on reaching Rome, the heart of the empire, despite the conspiring of Jew and Greek, storm, shipwreck, and snake. Green states that the purpose of the final panel (chapters 22-28) is "to commend the reasonableness of the gospel" (113). Surely it is much more than this. God's word has triumphed in its extension, just as Jesus promised. Related to this, Green is unclear, and perhaps unfair, when he argues that "it would be an overstatement to say that we live in 'Acts 29'" (18) and that "we live, still, in Acts 1-28" (19). While in one sense an era is ended when the gospel reaches Rome, the expanding narrative structure of Acts clearly implies and expects that the gospel will continue out despite opposition. As such it ought to be normative for all Christians to participate in it.

I would have preferred a clearer statement on the relationship in Acts between the three persons of the Trinity and the Word of God. Green initially argues that "if Acts has a hero at all, it is God" (10, also 97). But later he argues that "the real hero of the book of Acts is the word of God" (183). He also states that we must read "Acts as the continuing work of the risen and ascended Jesus" (30, also 42). And although Green notes that the key work of the Holy Spirit in Acts is "to push the churches outwards into new missionary activity" (26), one senses an unnecessary minimization or defensiveness about the place and work of the Spirit.

Related to the above, Green argues that "the motif of 'signs' and 'wonders' is only present in the first half" (29, 182). Yet in the second half of Acts we find many wonders such as the exorcism of a slave girl (16:18), the opening of all the prison doors and the release of all the prisoners in the Philippian earthquake (16:26), the speaking in tongues and prophesying by the first believers in Ephesus after Paul's laying on of hands (19:6), the resurrection of Eutychus (20:9), Agabus' prophesying (21:11), the Lord's appearance to Paul in Jerusalem (23:11), and Paul's miraculous healings in Malta (28:8-9).

The sermons are an excellent idea, but I found them variable. Green acknowledges that the sermons are "very condensed" and need "warming up" (116), with contextualization, notably in their introductions for various audiences. But this

means they read more as essay texts, rather than as oral texts. In particular, I did not feel Green's evident understanding of Luke's numerous narrative devices has carried over into the sermons' design and content. With regard to application, Green's view that "the Bible's world is our world" (119) and that "there is no great gap to be bridged, because God had this Sunday, this congregation and this sermon in mind when he inspired the original passage" (119) needs some nuancing. It also seems odd to place Section 4 *after* the sermons. Sermons should make use of all the synthetic and summative material and take into account how a passage relates to the whole book. Nonetheless, the sermons contain useful and stimulating material and serve well as an early port of call in a reader's preparation.

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Preaching Words: 144 Key Terms in Homiletics. By John S. McClure. Louisville: Westminster John Knox, 2007, 0-664-23013-X, 170 pp., $19.95 paperback.

John McClure is Charles G. Finney Professor of Homiletics and Chair of the Department of Religion at the Divinity School of Vanderbilt University. This book is, in his own words, "an updated list of what I considered the most important and widely used terms in the field of homiletics today, along with a few terms representing the essential interdisciplinary conversation partners for homiletics" (xi-xii). The introduction clearly reviews what *not to expect* (histories of words, debates about them, every possible term, footnotes, or comprehensive definitions), and what *to expect* (brief definitions followed by simple discussion, generalizations, and advice). McClure then offers three possible ways to use the book (a homiletical update, a supplementary text, or a primary text for an introductory preaching course). For those considering using *Preaching Wo*rds as a course text, a sample syllabus outline tells which "words" i.e., which entries to read with each of ten possible units of the course. Another use, not mentioned by the author but potentially very valuable, is as a bibliography. Not only are there 382 alphabetized entries on pages 155 to170, but those sources related to each word are helpfully listed with full documentation. Authors associated with the labels "liberal," "post-liberal," and "feminist" recur frequently.

I found this book clearly written, well produced and worthwhile especially as a homiletical update. In that regard it is reminiscent of Paul Scott Wilson's *Preaching and Homiletical Theory* (2004). The articles on "genre," "lectionary," "listener," "multicultural preaching," and "New Homiletic" were especially enlightening. The advice part of each entry would make a good starting point for lectures on these subjects when properly attributed and used critically. It is this advice feature that makes the book potentially useful as a supplementary text. There is a natural repetitiveness that arises from each entry needing to be complete enough to stand on its own. This is tolerable even for the person who reads the text through (as I did) because the various entries look at the closely-related subjects

from different angles.

Readers may be annoyed by the penchant for coining words and creating technical terms from existing words (e.g., "decentering" 19, and "wager" 146), a practice which sometimes seems to have minimal value except perhaps to make a name for their creators or to reveal how well read are those who take up the terms. Some of us will bristle at statements such as, "Inasmuch as the Bible is granted authority within the community of faith, the preacher gains authority by demonstrating a clear commitment to the exposition of Scripture" (8). Suppose a group does not grant authority to Scripture. Is it for that reason without it? Surely not. On occasion, I thought Professor McClure was at least potentially unfair, when, for instance, he links deductivity to unhappiness with ambiguity (20, 63, cf. 54). After all, a sermon that is deductive in form can clearly affirm that the biblical witness is ambiguous on a given point. The discussion of "hermeneutics" (48) uses a ridiculous example and juxtaposes "literal translation" and "proposition" in a way that caricatures a more careful use of these terms and makes it easy to see why those who accept the caricature as reality are so repelled by them. For the most part, however readers will benefit from using this book in the way the author intends.

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What Do They Hear? Bridging the Gap Between Pulpit and Pew. By Mark Allan Powell. Nashville: Abingdon, 2007, 978-687-64205-2, 107 pp., paperback.

This short book (107 pp.) is one of the most intriguing works for homiletics that I've read in the past year. Powell is a preacher, but not a homiletician. As a literary critic who specializes in New Testament, he is committed to a type of reader-response criticism which "allows texts to mean different things to different people without granting carte blanche for them to mean anything to anybody" (x). By means of three simple experiments, the author demonstrates convincingly that readers do indeed derive polyvalent meanings from biblical texts, and *What Do They Hear* discusses the implications of this fact for preachers.

The first experiment illustrates how "social location" affects interpretation. Powell simply had two sets of readers read the parable of the Prodigal Son and then retell it from memory to a partner. The sets were 100 North American Seminarians and 50 Russians from St. Petersburg. "Social location" accounted for marked differences in the retellings. For example, all of the North Americans noted that the prodigal squandered his money, but only 6% mentioned the famine. In contrast, 84% of the Russians mentioned the famine, while only 34% mentioned the squandering. Seeking more data, Powell also asked a set of 50 Tanzanian seminarians, "Why does the young man end up starving in the pigpen?" Around 80% responded, "Because no one gave him anything to eat." Before you discount this response, check the text. That statement *is* in the story. "Social location" is

one factor that explains why readers always sort and prioritize data, especially when the text contains "gaps" or ambiguity.

The second experiment illustrates "empathy choices"—readers tend to identify with some characters in narratives and not identify with others. Using Mark 7:1-8 (eating with unwashed hands), Powell asked 50 clergy and 50 laypeople with nearly identical demographic profiles, "What does this story mean to you?" The clergy overwhelmingly empathized with Jesus, while not a single layperson did. Instead, they identified with the disciples or Pharisees. Thus, Powell states, "Preachers need to realize that the people in the pews may be hearing the story from a different perspective than they [the preachers] do" (59). Acknowledging the problem polyvalence creates, Powell advises preachers how to bridge the empathy gap (60-64).

The third experiment illustrates differing concepts of the "meaning of meaning." Is it message (ideational content) or effect? Clergy assume the first and laypeople the second. As in experiment two, Powell gave 50 clergy and 50 laypeople a story, in this case Luke 3:3-17, the account of John the Baptist's preaching and Jesus' baptism. Powell asked simply, "What does this story mean," not "What does it mean *to you*" as in the second experiment. The differences once again were striking. Clergy associate meaning with authorial intent, and laypeople overwhelmingly associate meaning with effect, responding to the question with statements like, "I am inspired . . ."; "It encourages me . . ."; and ""It shocks me that . . . ." This study augments other studies I have seen which reveal that laypeople consistently desire more "application" and "relevance" in sermons. Powell is careful to not take sides on the meaning of meaning, but he does argue convincingly that the Bible is primarily a rhetorical document, not simply an encyclopedia of facts and propositions.

What are homileticians to do with Powell's experiments? He offers modest suggestions for how we can use this knowledge, but leaves it mostly for us to ponder. But ponder we must, for polyvalent interpretation is a fact, and those who would bridge the gap must be aware of it and identify why it exists. Only then can we leverage polyvalence, as with deliberately open-ended parables and wisdom sayings, or seek to eliminate it by overtly teaching and proving our interpretation.

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Marking Time: Preaching Biblical Stories in Present Tense. By Barbara K. Lundblad. Nashville: Abingdon, 2007, 978-0-687-04620-1, 120 pp., $15.00, paperback.

Homiletics is grounded in theology. What we say to the people of God is shaped by our convictions about the word of God. Our theology is the wellspring of our sermons. As John R.W. Stott said: "How can we be persuaded to go on

preaching, and learn to do so effectively? The essential secret is not mastering certain techniques but being mastered by certain convictions. In other words, theology is more important than methodology" (*Between Two Worlds*, 96). This observation is affirmed in *Marking Time*. This book is an adaptation and expansion of the Yale Beecher Lectures that Rev. Barbara Lundblad gave in 2000. The book begins with a reminiscence of Henry Ward Beecher's original 1872 lecture, but it soon becomes evident that that the theology of the lectures have changed as dramatically as the calendar.

Ms. Lundblad employs a hermeneutic that views the meaning of the biblical text as flexible. In her view, when we preachers "insist that there is only one static interpretation of a text . . . we wring the life out of the untamable text" (7). "The untamable text remains open to new interpretations, flexible enough to engender a "meeting of worlds" in very different times within and among diverse communities " (12). Rev. Lundblad is not attempting to discover authorial intent through a grammatical historical examination of the original text.

The book's hermeneutic is expressed in the title. *Marking Time*, is a reference to the way that Lundblad sees the Scriptures marking the lives of people through time. And how, throughout time, so many different people have interpreted or marked the biblical text according to their personal situations. According to the author, enslaved blacks, feminists and New Yorkers in the aftermath of 9/11, and have all read their situations into—and thus marked—the biblical text. Everyone is marked by Scripture, and marks it in return.

In spite of the theological distance that exists between this book and EHS members, the book has some significant strengths. First, the author has a wonderful imagination. Her account of Jesus (with a camel) tapping her on the shoulder as she entered her Personal Identification Number at an ATM machine is wonderful (35). This contemporary dramatization of the stale "what would Jesus do?" is highly effective. Second, Lundblad's skill as a writer is undeniable. Her poignant description of the collapse of the World Trade Towers is heart wrenching:

> The solid shining towers collapsing into dust. But we knew without speaking that the towers were not empty; they were filled with people. . . . Never again can we use the language of "surgical strikes" or "collateral damage." From now on, we must speak of people. How can we gather up the fragments—the photos of the missing—and extend our compassion to those beyond our shores whose faces will never be posted on the walls and lampposts of our city? (81)

Third, the author's encouragement to utilize metaphor as a tool to gain a deeper understanding of the text was tantalizing (5). In this writer's opinion, we do not understand a passage of Scripture until we can answer the question "to what does this compare?" Metaphor concretizes an interpreter's understanding of the text, and points the way toward how it can be communicated.

Ultimately, however, EHS members will find that Professor Lundblad's theology diminishes the overall value of the book. The sermons included at the end of the book to demonstrate her homiletic reveal messages unrelated to the original intent of the biblical writers. As creative and courageous a communicator as this woman may be, the account of the disciples gathering up leftovers after the feeding of the five thousand in John 6 has no apparent connection with recovering from the horror 9/11. And the story of Naaman in 2 Kings 5 is not best used to explain why the US should not invade Iraq.

Marking Time reminds us that homiletics is grounded in theology. And that what we say to the people of God is shaped by our convictions about the word of God.

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Spirit-Led Preaching. By Greg Heisler. Nashville: Broadman & Holman, 2007, 0-8054-4388-6, 153 pp., $17.99, paperback.

This title raised three possibilities. This could be a book of reminders to depend on the Holy Spirit in preaching; as if E.M. Bounds were clearing his throat to call for fresh urgency. Or it could be a Bible study, mining the concordance for all texts tying the Holy Spirit to preaching. Or could this book teach even veteran preachers things we don't know, or have forgotten, about the Holy Spirit's role in preaching? Greg Heisler, assistant professor of preaching at Southeastern Seminary, does all three, but his greatest contribution is in the third area, teaching us about the unique duet of preacher and Spirit.

Heisler begins with the assumption that his readers are committed to expository preaching, where the text drives the sermon toward the proper presentation of the Word of God. But he wants to adjust our thinking. He summarizes his position this way: "Spirit-driven preaching is focused on the dynamic of the Spirit and the Spirit's text. The Spirit drives the sermon along the predetermined path of the biblical text. Spirit-driven preaching culminates in Christological witness and Spirit filled living" (19). His point is that the Holy Spirit drives the sermon on the tracks of the text, rather than the text driving the sermon. It isn't so easy, of course, to separate the work of the text from the work of the Spirit, but Heisler is trying to rearrange our thinking.

Before returning to the symbiosis of Spirit and Word, he lays some biblical groundwork and explores the subject of the Spirit's work in illumination. The five

practical implications of the Spirit's illumination (46-52) were especially valuable to me.

In Chapter 5, "Word and Spirit Together: The Theological Foundation for Spirit-Led Expository Preaching," Heisler binds these two divine potencies together. He regards "the Spirit's illumination [as] the hermeneutical foundation for Spirit-led preaching" (54), pointing to texts from John 14-16. Thus he explains that the preacher's boldness comes from two sources: the Word of God itself and "the Spirit-illumined . . . *testimonium*"—"the Spirit's quickening of the Word to my own heart" (56). It is this *testimonium* that we may forget to seek.

Heisler repeatedly urges us toward Christ-centered preaching. He writes on page 57, "Just as Jesus revealed the Father to us, so the Spirit's role is to reveal the Son, who reveals the Father. This is why we need a robust trinitarian theology informing our understanding of biblical preaching." "Whenever you preach, give the Spirit something he can testify to" (58). He barely sticks his toe into the water of how to do this from the Old Testament but his intention is clear.

After this pivotal theological center, Heisler turns to other aspects of Spirit-led preaching—the sanctification of the preacher, as well as the Spirit's work in preparation and presentation of the sermon. In all these the writer is clear, biblical, and practical. He helps us see how the Spirit intends to infuse the entire sermonic process and helps us think through our own practices in the process.

Heisler reminds veteran preachers of basics we have sometimes forgotten. For example, this sober reminder, "Preachers sometimes let their talent take them where their character cannot keep them" (84). His words on how the Holy Spirit helps us internalize a sermon were also valuable to me. His final chapter on the mystery of unction was thought-provoking but left me wishing for more.

I would recommend this book for all preachers who love God's Word because it reminds us that being true to Scripture—being orthodox and accurate—is not the only point to our preaching. For long-time preachers Heisler is a revivalist, stirring us to remember that our working relationship with God's Spirit is the source of our love and power. But if this book is useful for veterans, it is especially valuable for beginning preachers. Its brevity and clarity make it easy to digest and discuss. What a great balance Heisler provides for all the things students must be taught about study, structure, and technique.

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The Folly of Preaching: Models and Methods. Edited by Michael P. Knowles. Grand Rapids: Eerdmans, 2007, 978-0-8028-2465-3, 264 pp., $18.00, paperback.

For many years preachers and teachers have been grateful for the availability of printed copies of noteworthy lectures on preaching such as the Lyman Beecher lectures at Yale Divinity School. Now a collection of lectures and sermons from a

lesser known lectureship has been published, and again there will be gratitude.

The Gladstone Festival of Preaching was established in 1992 at McMaster Divinity College in Hamilton, Ontario. It honors the Rev. Dr. John N. Gladstone (1921-2005), a well-known pastor in Toronto who served Yorkminster Park Baptist Church for almost three decades. Its purpose is "to encourage the ministry of Christian proclamation by inviting noted preachers and scholars to engage students and practitioners alike in reflection on the biblical, theological, pastoral, and practical dimensions of preaching" (xvii).

The compiler and editor, Michael Knowles, holds the George Franklin Hurlburt Chair of Preaching at McMaster College. He has chosen from a wide range of lecturers and preachers including luminaries such as David Buttrick, Charles Adams, Edwina Hunter, Tony Campolo, Martin Marty, John Stott, Cleophus LaRue, and Haddon Robinson. Altogether, sixteen different contributors were chosen, some with two or more contributions. They were selected from presentations made at the festival from the years 1993 to 2004. The main content of the book is divided into four parts: social dimensions of preaching, homiletic method, theology of preaching, and sermons, of which there are twelve.

As in any edited volume with numerous voices, there is considerable variety in terms of philosophical and theological perspectives. This is true both in the lectures and the sermons. Nevertheless, each one is thought-provoking, interesting, and motivates the reader to dig deeply and think clearly about the matter under discussion. Unlike some similar volumes, this editor has done a good job of arranging the flow of the book in a helpful way so that the reader has the sense of making progress through certain areas of thought rather than floundering in many ideas that are barely connected.

The Folly of Preaching is a stimulating read that brings forth critical and interactive thinking on the part of the reader. It is a welcome addition to the shelves of any preacher or homiletics instructor.

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Preaching the Women of the Bible. By Lisa Wilson Davison. St. Louis: Chalice, 2006, 0-827229-90-9, 138 pp., $16.99, paperback.

In the summer of 2007, I preached consecutive, complementary series on "Women in the Old Testament" and "Men in the Old Testament." The particular challenge of the former sermon series was that as a male pastor the grave potential exists to misunderstand and misrepresent women congregants and their concerns. Providentially, I was led to Lisa Davison's helpful resource. Davison is a former pastor and chaplain and currently serves as professor of Old Testament at Lexington Theological Seminary. In this work, Davison has three primary objectives: (1) to exegete biblical texts on female characters and share

what the Church can profit from exploring their stories of faith; (2) to question common misunderstandings that preachers have when speaking about female persons in the Bible; and (3) to reflect on her own experience as a preacher and relate how she and other preachers have aptly communicated the narratives of female characters within their historical and cultural context and in light of the entire biblical canon.

Davison argues in the first two background chapters that the Scriptures were written with a patriarchal bent which often omitted or confined discussions on females living during the ancient biblical world. She maintains that a corollary of this omission or lack of mention is that a plethora of scholars have recently researched and published on women in the Bible. Not claiming to be a comprehensive study, Davison explores one biblical passage of a female character(s) in Chapters 3-12. In each of these chapters, she introduces the subject(s) of her study, describes the historical and cultural context, offers key insights for the sermon, and provides a sample sermon on that actual character(s). The sample sermons were not written explicitly for this publication, but rather encompass sermons that were already "tested" and later collected for this volume.

The Bible characters that are "brought to life" in this book include: Moses' mother (Pharaoh's daughter), the daughters of Zelophehad, Jephthah's daughter, the mother of Immanuel from the book of Isaiah, Huldah the prophetess, the Queen of Heaven from the book of Jeremiah, Mary the mother of Jesus, various unnamed and unknown women, Mary Magdalene, and the female parishioners in Corinth.

Preaching the Women of the Bible is prophetic in its resolute encouragement for preachers to excavate the Scriptures and appraise what it both incorporates and excludes with respect to women. In her conclusion, Davison inquires: "Where are the women in the bible? They are everywhere, but only if we look for them. Most often they do not stand out as the obvious focal point for our attention in a story, but they do cry out for our attention" (128). Accordingly, she advocates that preachers take requisite time "to go on a scavenger hunt for women in the biblical texts" (128) where pastors locate every female character, write their names, and learn about them through rigorous exegesis. She concludes her study with promising texts for sermons on women of the Bible.

On the whole, there are fruitful lessons to be gleaned from this work. Davison provides the field of homiletics with an intuitive opus for preaching on biblical women. The central chapters are solidly researched and enlightening. Additionally, the sample sermons engender proficiency in how one might choose to interpret and apply the biblical text for female listeners. At the same time, however, I tender some words of caution about this book. First, as an evangelical, I found that Davison's hermeneutical framework may be influenced unconstructively by more liberal female biblical scholars who overly embrace a "hermeneutic of suspicion" and who fail to uphold the authority of Scripture. Second, with regard to homiletics, while the sample sermons are winsome, the sermonic principles

championed are not necessarily homogenous with the original author's intent. With that said, this book is a timely contribution and is an indispensable volume, especially for male preachers.

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Preaching as Testimony. By Anna Carter Florence. Louisville: Westminster John Knox, 2007, 0-664-22390-7, 177 pp., $24.95, paperback.

Preaching as Testimony re-defines testimony in light of preaching and re-imagines preaching in light of testimony. According to Anna Carter Florence, associate professor of preaching at Columbia Theological Seminary in Decatur, Georgia, the problem with the word *testimony* is that its definition is too narrow. It is not merely personal illustrations and autobiographical vignettes. Testimony in the biblical tradition is a recitation of what is seen and heard in Scripture *and* in life (xiii). One *testifies* to what God has done in Christ *and* what God has done in him or her. Florence suggests that Spirit-empowered testimony is undervalued, under-utilized, and even worse, ignored. It is preaching's "family secret" (a phrase the author uses throughout the book). If the secret and its implications were revealed, it would change everything!

Testimony is the subject and framework of the entire book and can be divided into three parts: stories of testimony (chs. 1-3), theories of testimony (chs. 4-5), and the practice of testimony (chs. 6-7). Chapters 1-3 are historical sketches of three significant preaching women all of whom have received scant attention for their contribution to the homiletical tradition: Anne Hutchinson (1591-1643), Sarah Osborn (1714-1796), and Jarena Lee (1783-?). Hutchinson (ch. 1) was a headstrong, biblically astute, eloquent woman whose inspiring "Bible studies" and challenges to authority led to her eventual excommunication and exile from the Massachusetts Bay Colony. Osborn (ch. 2) was a quiet, impoverished widow who opened her home in Newport, MA, to free blacks and slaves every Sunday evening for Bible study. Lee (ch. 3) was an evangelist and itinerant preacher whose autobiography rocked the A.M.E. church by challenging its policies on the ordination of women. These three women were mavericks whose unconventional methods disturbed and disrupted the traditional definitions of preaching and preachers.

In Chapter 4, Florence highlights the theories of Paul Ricoeur and Walter Brueggeman to argue that Christian hermeneutics and the biblical witness are rooted in testimony and not factual dissemination. In Chapter 5, readers are introduced to Mary McClintock Fulkerson and Rebecca Chopp, two feminist theologians who challenge the traditional definition of proclamation by developing a theology of testimony. In Chapters 6-7, we are given the practical application of preaching as testimony. The author applies testimony to the reading of the text *and* to the sermon itself.

The book has two noteworthy strengths. First, it exposes its readers to three women in the preaching tradition who have been largely ignored historically. Their lives and their stories are incredible and inspirational. Second, it challenges preachers to "live in the text" (133). They should consume it, digest it, walk through it, stand in it. This was surprising given the author's low views on the inerrancy and authority of Scripture. Nevertheless, she does not cast any doubt as to its usefulness and its life-giving power.

There are two weaknesses to the book. First, it is a bit scattered and hard to follow. It did not flow as easily as it should have. Second, it claimed an affinity with postmodernity but did not engage with it in a significant way (at least to this reader's satisfaction).

Preaching as Testimony is a fascinating book in that it challenges long-held assumptions about preaching and aims to disrupt. I commend it to any person interested in developing a theology of testimony or learning more about the preaching tradition of women in America.

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Countdown To Sunday. By Chris Erdman. Grand Rapids: Brazos, 2007, 978-1-58743-203-3, 206 pp., $14.99, paperback.

Do not be fooled by the title. Only portions of this book describe preparing a sermon over the course of a week. This book is a hybrid –part "how to" and part reflections. The "how to" portions describe Erdman's Monday through Sunday regimen for forming sermons. The reflection part draws on Erdman's twenty years of ministry experience as he meditates about preaching in various circumstances. In the book, each weekday includes a description of Erdman's approach to sermon preparation: Thirty to sixty minutes are set-aside on Mondays to observe the text. Key words in the text are the focus of study on Tuesdays. The task on Wednesdays is to discern the text's agenda. Thursdays are for writing the sermon. Absorbing the sermon is the purpose of Fridays and Saturdays. The result of this weeklong process bears the fruit of a thoughtful and fully aged sermon, and it entices the preacher to stretch his/her sermonic process to a full week as opposed to a couple days.

Alongside Erdman's approach to sermon preparation are short essays about preaching to shut-ins, the infirmed, and the homeless; preaching during war and elections; and preaching at funerals and weddings. These essays spring from the heart of a seasoned pastor who desires the Word to speak to the complexities of life. His tone is positive, warm, and honest. While this makes the book easy to read, the two-part content of this book makes it a difficult read. This arrangement makes the book seem like two distinct books, obscuring continuity and purpose. Is this a "how to" book or is it a book about preaching in various circumstances? After reading the book, the answer is clear. It is both. With that said, the upside

to this arrangement is that both parts inspire the preacher to prepare better and to think deeper about preaching the Word in profound ways, Monday through Sunday. This thematic string keeps Erdman's book bound together in purpose. It is a purpose worth reading about.

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The Storyteller's Companion to the Bible: The Parables of Jesus. Dennis E. Smith and Michael E. Williams, eds. Nashville: Abingdon, 2006, 0-687-06126-1, 175pp., $20.00, hardback.

The *Storyteller's Companion to the Bible* analyzes Jesus' parables and suggests ways the parables might be retold to a modern audience. This volume is a collaboration of efforts. Its contributors hail from the pastor's study and the lab of the physics professor. They emanate from the halls of homiletics and the stage of the storyteller.

There are three dimensions to every chapter in this volume. The first is commentary by Ron Allen on individual parables. Allen's comments are clear and insightful. His commentary, however, is based on a theology and hermeneutic that many evangelicals would question. This includes his late dating of the gospels, his view of hell, and his understanding of the gospel's caricature of Jews as unhistorical (17-18).

Following Allen's commentary, the second dimension of each chapter is a retelling of the parable. One of four storytellers recounts the parable in his/her own unique style. I eagerly anticipated hearing the parable in a fresh and insightful way. By the end of the book, I could guess which storyteller retold the parable based on the storytellers' distinctive styles. This served as a good reminder that my own stories are a product of my own personality. The variety found among the storytellers showed me that parables can be recast in many shapes and sizes.

The third dimension to each chapter is a parallel story. The parallel story serves to better inform the reader regarding typical storytelling practices during the time that Jesus spoke the parables. These remind the reader that Jesus was part of a culture that was enmeshed in story, and that he truly was the master of his craft.

One of the main purposes of this volume is to encourage preachers to retell the parables for a modern audience. Here, the book falls short in its practicality. While the retellings provide examples, the reader is left alone in figuring out exactly how to begin to retell a parable. The two-page self-directed workshop found at the beginning of the book is not an adequate guide for the beginning storyteller (19-20). A more specific procedure would be helpful for the novice storyteller. The basic elements of story are essential for good storytelling, but the use of characters, conflict and setting are not addressed. Furthermore, it seems that some of the sample stories related no better to a modern audience than

the original parable. Are there criteria that could help determine if a parable should be retold or not? Finally, I want to see how these retellings fit into the weekly worship service. Most would only take a few minutes to retell. Do they replace the traditional sermon? Are they told within the sermon, before, or after? How does a minister choose where and when to place such a story? Retelling a parable on paper is one thing, but retelling it within the worship service is entirely different.

Finally, although many of the modern retellings capture the essence of the original parable, some do not. I found this surprising because in his introduction to the volume, Dennis Smith is careful to identify the need that modern meaning must be consistent with ancient meaning (12). I realize, of course, that that is always the tension. How do we bridge the gap between the ancient world and the modern world in a way that is faithful to both? Some days, the weight of the endeavor leaves the mind in sufficient doubt as to whether it can even be accomplished. But the preacher's call to proclaim the gospel to modern men and women continually teases the mind into active thought, despite our doubt. Perhaps retelling an ancient parable to a modern audience will keep our minds actively and thoughtfully engaged in both worlds.

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Creating Stories that Connect: A Pastor's Guide to Storytelling. By D. Bruce Seymour. Grand Rapids: Kregel, 2007, 978-0-8254-3671-0, 138 pp., $12.99, paperback.

In *Creating Stories That Connect*, Bruce Seymour wants us to become more than storytellers. He endeavors to give us the tools to become *storymakers* (11). He takes the reader on an adventure that he likens to hiking a mountain, suggesting that even novice mountaineers can make the climb to the story summit. Seymour deals with both theory and praxis. The result is a useable guide for preparing ministry stories based on sound biblical and storytelling principles. These ministry stories can be used in preaching, teaching, and counseling.

In the first three chapters, Seymour gives general information about story. The next two chapters delve into parables, or what Seymour calls "ministry stories." After that, Seymour explains how to create a ministry story.

The author is effective in showing the importance of stories. He suggests that if people value their impact, they will take the time to use stories in their ministries: "If you understand why stories are so powerful, I believe you will want to tell more stories. You will want to use them in your teaching, include them in your sermons, and slip them into your counseling. I also believe you'll discover that stories will make your teaching more effective, your preaching more memorable, and your counseling more convincing" (11).

Seymour's understanding of the ministry story is rooted in the parables that Jesus

told. Ministry stories are described as "the special type of story that is particularly effective in ministry. The most obvious examples of ministry stories are the parables Jesus told" (49). The reader profits from an analysis of the history and anatomy of parable before delving into the actual writing of a story.

Writing a ministry story can seem like a daunting task, but Seymour gives straightforward guidelines for creating them. He conveys the story making process in a way that is easy to grasp and not intimidating. He wisely gives 20 examples of ministry stories. The occasion on which the story was used is described, followed by a brief, but helpful examination of each story.

Seymour advocates the use of ministry stories in a variety of church settings, but I was left wondering how the fit into the shape and structure of the overall sermon. Furthermore, could a ministry story *be* the sermon? I also wish some practical tips for telling were included such as should stories be told with or without the use of notes, and how is the story introduced?

Overall, this book is a solid resource for creating stories to be used in ministry. Seymour effectively deals with the why and the how of ministry stories. I'm lacing my hiking boots because *Creating Stories That Connect* convinced me that story is a mountain worth climbing.

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The Journal of the Evangelical Homiletics Society

History:

The Evangelical Homiletics Society (EHS) convened its inaugural meeting in October of 1997, at Gordon-Conwell Theological Seminary, South Hamilton, MA, at the initiative of Drs. Scott M. Gibson of Gordon-Conwell Theological Seminary and Keith Willhite of Dallas Theological Seminary. Professors Gibson and Willhite desired an academic society for the exchange of ideas related to instruction of biblical preaching.

Specifically, the EHS was formed to advance the cause of Biblical Preaching through:

promotion of a biblical-theological approach to preaching
increased competence for teachers of preaching
integration of the fields of communication, biblical studies, and theology
scholarly contributions to the field of homiletics

The EHS membership consists primarily of homiletics professors from North American seminaries and Bible Colleges who hold to evangelical theology, and thus treat preaching as the preaching of God's inspired Word. The EHS doctrinal statement is that of the National Association of Evangelicals.

Purpose:

The Journal of the Evangelical Homiletics Society is designed to engage readers with articles dealing with the best research and expertise in preaching. Readers will be introduced to literature in the field of homiletics or related fields with book reviews. Since the target audience of the journal is scholars/practitioners, a sermon will appear in each edition which underscores the commitment of the journal to the practice of preaching.

Vision:

The vision of the Journal of the Evangelical Homiletics Society is to provide academics and practitioners with a journal that informs and equips readers to become competent teachers of preaching and excellent preachers.

General Editor:

The General Editor has oversight of the journal. The General Editor selects suitable articles for publication and may solicit article suggestions from the Editorial Board for consideration for publication. The General Editor works cooperatively with the Book Review Editor and the Managing Editor to ensure the timely publication of the journal.

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The Book Review Editor is responsible for the Book Review section of the journal. The Book Review Editor contacts publishers for books to review and receives the books from publishers. The Book Review Editor sends books to members of the Society who serve as book reviewers. The reviewers then forward their written reviews to the Book Review Editor in a timely manner. The Book Review Editor works in coordination with the General Editor for the prompt publication of the journal.

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The Managing Editor has oversight of the business matters of the journal. The Managing Editor solicits advertising, coordinates the subscription list and mailing of the journal, and works with the General Editor and Book Review Editor to ensure a timely publication of the journal.

Editorial Board:

The Editorial Board serves in advising the General Editor in the publication of articles for the journal. The Editorial Board serves as a jury for articles considered for publication. The Editorial Board consists of no more than five members. Board members are approved at the annual meeting of the Evangelical Homiletics Society and hold a two-year appointment.

Frequency of Publication:

The Journal of the Evangelical Homiletics Society is published twice a year: March and September.

Jury Policy:

Articles submitted to the Journal of the Evangelical Homiletics Society are blind juried by members of the Editorial Board. In addition, the General Editor may ask a scholar who is a specialist to jury particular articles. The General Editor may seek articles for publication from qualified scholars. The General Editor makes the final publication decisions. It is always the General Editor's prerogative to edit and shorten said material, if necessary.

Submission Guidelines

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2. Manuscripts should be double-spaced. This includes the text, indented (block) quotations, notes, and bibliography. This form makes for easier editing.

3. Neither the text, nor selected sentences, nor subheads should be typed all-caps.

4. Notes should be placed at the **end** of the manuscript, **not** at the foot of the page. Notes should be reasonably close to the style advocated in the *MLA Handbook for Writers of Research Papers* 3rd edition (New York: The Modern Language Association of America, 1988) by Joseph Gibaldi and Walter S. Achtert. That style is basically as follows for research papers:

   a. From a book:
   note: 23. John Dewey, *The Study of Ethics: A Syllabus* (Ann Arbor, 1894), 104.

   b. From a periodical:

   note: 5. Frederick Barthelme, "Architecture," *Kansas Quarterly* 13:3 (September 1981): 77-78.

   c. Avoid the use of op. cit.
   Dewey 111.

5. Those who have material of whatever kind accepted for publication must recognize it is always the editor's prerogative to edit and shorten said material, if necessary.

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Please do not use abbreviations in the text. Only use them for parenthetical references. This includes the names of books of the Bible and common abbreviations such as "e.g." (the full reference, "for example" is preferred in the text). Citations of books, articles, websites are expected. Please do not use "p./pp." for "page(s)," or "f./ff." for "following." Precise page numbers or verse numbers are expected, not "f./ff."

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Quotations three or more lines long should be in an indented block. Shorter quotes will be part of the paragraph and placed in quotation marks.

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Manuscripts should be sent to the attention of the General Editor. Send as an email attachment to the General Editor and a hard copy through the post. Send to: sgibson@gcts.edu

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