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Manuscripts: Though most articles and book reviews are assigned, submissions are welcome. They must by typed and double-spaced. All articles will be juried to determine suitability for publication. Please send articles to the General Editor, Scott M. Gibson, at sgibson@gcts.edu. 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.

Publishers should send catalogs and review copies of their books to Abraham Kuruvilla, Dallas Theological Seminary, 3909 Swiss Avenue, Dallas, TX 75204.

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THE JOURNAL OF THE

Evangelical Homiletics Society

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.

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THE PORTALS OF PREACHING

SCOTT M. GIBSON
General Editor

The various ways that one can research homiletics is reflected in this edition of *The Journal of the Evangelical Homiletics Society*. That is, there are various ways—portals—through which one can enter into the field of homiletics. The articles included in this publication of the *Journal* demonstrate the various angles in which preaching can be examined. In addition, the international flavor of the society is also featured by some of the authors included in this edition of the *Journal*.

The first article by Ian Hussey and Allan Demond—Australian authors—explores the concept of vulnerability in preaching. The article raises the question about how far can one be vulnerable in the pulpit. Readers will be stimulated with their sociological research and findings.

The next article, "The Pentathlon Preaching Principle Applied" by Daniel J. Gregory is a follow up from an earlier piece which readers appreciated in a previous edition of the *Journal*. This theologically-oriented article gives extension to Gregory's thesis and helps readers to understand its application.

The third article is by Julian Gotobed, from Great Britain. Gotobed studied the perception of Christological preaching in two New England congregations—a type of sociological study. His conclusions are stimulating as one considers what listeners hear when preachers preach.

The fourth article is from four homileticians from the Netherlands, Henk Stoorvogel, Mark Van Vuuren, Bernard Veldkamp and Menno DeJong, who provide an intriguing discussion on persuasive preaching. This psychological/sociological study gives readers research into direct appeal that helps to put into context the way in which their own preaching may be appropriated.

The final article comes from a theological angle as Daniel Weaver explores "Preaching as Covenant Renewal." In this article Weaver engages the Christ-centered argument as it intersects with individual ethical demands offering a fresh approach to the ethical implications in a text—Covenant Renewal, a biblical-theological examination.

The sermon is a classic from the founder of the Christian and Missionary Alliance, A.B. Simpson (1843-1919). Simpson is celebrating and summarizing the work that the Lord had done at the Twenty-third Street Church, New York, City. His sermon is based in Acts 20:24.

The Book Review section provides serious examinations of recently published books in the field of homiletics and related fields that intersect

with homiletics. The Book Review editor, Abraham Kuruvilla, and reviewers, provide insight into the concepts, argument, and perspectives of the books reviewed. This section provides welcome assessment of many of the books published for preaching.

Finally, this edition includes an index of articles and sermons compiled by Ken Langley, from volume one to seventeen. A book review index will appear in a future edition. Thank you, Ken, for your diligent and helpful work.

There are numerous ways to approach the study of preaching. This edition of the *Journal* underscores this to be the case. The field of homiletics is ripe for further study in a number of areas, including those presented in this edition. Strong, solid, research by evangelicals is needed today and in the years ahead as the field of homiletics is expanded and the Lord is glorified and His church strengthened.
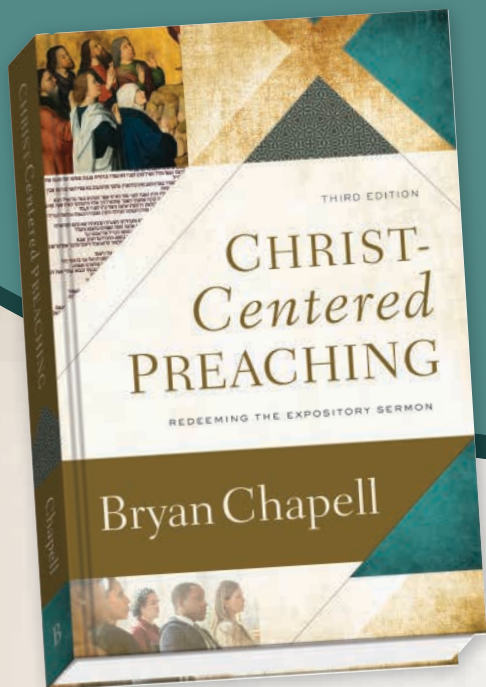
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VULNERABILITY IN PREACHING:
HOW FAR IS NOT FAR ENOUGH?

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INTRODUCTION

In his article in the 2007 edition of the Journal of the Evangelical Homiletical Society, Dennis Hollinger writes, "We appeal to the heart through image, symbol, story, personal vulnerability, as well as passion in our own delivery."[1] This assertion is certainly true and helpful, but it raises new questions concerning the practice and extent of vulnerability in the pulpit.

Vulnerability is experiencing a popular resurgence in Western thought.[2] One of the most popular TED talks of all times is that by social science researcher Dr. Brené Brown. In her work she explores the fruitful dynamics of vulnerability – which she defines as "uncertainty, risk, and emotional exposure"[3] – and she probes the common fears and misunderstandings that blind so many of us to its essential value. Vulnerability is not weakness, she argues, it is truth, courage and authenticity; it is the birthplace of love, belonging and joy. Vulnerability is "daring greatly."[4] We applaud it when we see it in others and we thrive when we learn to practice it with wisdom. The research is compelling and it frames an important homiletic question: "What does it mean for preachers to "dare greatly" for the sake of God's mission in the world?" Or, to put it more boldly, "When it comes to vulnerability in preaching, how far is simply not far enough?"

To some extent, all preachers are involuntarily vulnerable. The moment we step up to preach we are unavoidably at risk, emotionally exposed and unable to control many things. When we dare to speak a word from God, we are essentially defenceless. Someone might oppose us or misconstrue our intentions; they might point out some bad exegesis or pickup a misquoted scripture. An example we give hoping to clarify may actually confuse, or our personality may collide with some listener in completely unexpected ways. Preaching opens doors to dozens of unintended thought destinations

in every listener and leaves the preacher decidedly vulnerable.

It is not hard to understand why we preachers sometimes look for strategies to avoid this vulnerability. Church work is stressful and we are not eager to stir the pot. Vulnerability in preaching may seem like a bridge too far and so we retreat to safety. Perhaps we take comfort in a large elevated pulpit that allows us to partially "hide" and stand symbolically above reproach; or we adopt a professional veneer, a way of being "legitimately" unavailable to others, so we are insulated from the likely pains of vulnerability. Some listeners will take exaggerated comfort from our certitude as preachers and a fear of their critique may cause us to avoid the hard conversations and give no indication of personal struggle or doubt in our preaching. To step back from vulnerability with a self-protective instinct is understandable, but wrong. Preachers, whose model and message is Jesus, must ask, "How far is not far enough?" And we must contemplate our crosses – those artefacts of suffering Jesus instructed us to carry when we opted to become disciples and then preachers – as we discern our answer.

The English word *Vulnerable* is rooted in the Latin noun *vulnus* (wound) and it was first used in the early 1600s with the meaning "capable of being physically wounded."[5] Modern usage has shifted slightly but the core idea of opening oneself to potential hurt lingers. Vulnerable preachers imitate our Lord Jesus Christ as we put ourselves in harms way for the sake of God's mission. Yes, vulnerability is dangerous but for preachers of the gospel it is an exciting act of obedience as well.

This paper will offer resources for preachers who seek to be vulnerable. In Section 1 "WHY?" we present a robust rationale exploring both the theological and homiletic imperatives of vulnerability. In Section 2 "BUT." we offer a short catalogue of cautions and practical reflections on the common dangers associated with vulnerability in preaching. Then in Section 3 "HOW?" we unpack the vital role of the Holy Spirit as a homiletic companion who fosters healthy vulnerability in our preaching. We conclude with a reflection on the question, "How far is not far enough?" – the critical challenge for preachers who would "dare greatly."

SECTION 1—WHY?

The Theological Imperative for Vulnerability

A number of patterns emerging from the Bible demand that vulnerability should be a core value for the faithful people of God seeking to imitate him. By extension, they also imply that vulnerability is something the preacher should aspire to in pursuit of a faithful homiletic.

The Pattern of the Trinity. The perichoretic relationship of the Trinity is self-giving, unreservedly self-disclosing, and infinitely compassionate; no "wound" is ever possible here so long as the community remains closed. But

the triune God "is not, in the first place, 'absolute power,' but 'absolute love,' and His sovereignty manifests itself not in holding on to what is its own but in its abandonment."[6] Humanity is invited to join this mutual self-giving community, "to enter into a divine dance with the Trinity"[7] and to experience that for which we were created. To achieve this, Father, Son and Spirit open themselves to wounds, tears and grief – Trinity embraces vulnerability. Preachers, as leaders of their faith community, are invited to imitate this self-giving and vulnerable love present in the Godhead.[8]

The Pattern of Revelation. Revelation is openness or disclosure on the part of God. Most strikingly, Yahweh reveals his personal character to Moses: "And he passed in front of Moses, proclaiming, 'The Lord, the Lord, the compassionate and gracious God, slow to anger, abounding in love and faithfulness'" (Ex. 34:6). In the Scriptures God repeatedly reveals these "weak" aspects of his character in acts of vulnerability. More fully, Jesus reveals God's character: "The Son is the image of the invisible God …" (Col. 1:15). This image of the invisible God is vulnerable; he is hungry, tires, weeps and bleeds.

The Pattern of the Prophet. Walter Brueggemann has defined preaching as a prophetic act.[9] The prophetic act is a vulnerable act. The 8th Century prophets were especially vulnerable: socio-culturally (Amos comes from "the farm" to declare God's message to the "city folk"), personally (Hosea discloses the intimacies of his broken marriage) and politically (Jeremiah speaks against the government and ends up imprisoned). Yet it is the vulnerability of these ancient preachers that gives their message power, authenticity and enduring significance.

The Pattern of the Incarnation. The incarnation of Christ is characterised by presence, proximity and the surrender of divine privilege (Phil 2:7); these are possible only through vulnerability. "In the incarnation, the triune God has not simply helped the world, but has disclosed Himself in what is most deeply His own."[10] The *kenosis* which accompanies the incarnation "is the movement not into powerlessness or masochistic self-sacrifice but into a new paradigm of mutuality and relationality, of non-coercive power and vulnerability."[11]

One of the defining characteristics of Jesus was his servanthood and its accompanying humility. John 13:1-17 records Jesus' humiliating actions – "he poured water into a basin and began to wash his disciples' feet" – and his purpose in doing so – "I have set you an example that you should do as I have done for you." Servanthood and humility are postures of vulnerability that Jesus modelled and mandated for his followers.

The Pattern of Paul. The apostle Paul demonstrated vulnerability. He cried in front of people (Acts 20:37), expressed his affection for people (2 Cor.

2:4; Phil. 1:8), referred to himself as a nursing mother and a faithful father (1 Thess. 2:7,11), publicly acknowledged himself as a sinner (1 Tim. 1:12-17, Rom. 7:24) and told of his unanswered prayers (2 Cor. 12:8-9). He shared not only the gospel but his very life as well (1 Thess. 2:8).

The *koinonia* that Paul advocated is also a posture of vulnerability. In Galatians 6:2 he says: "Bear one another's burdens, and so fulfil the law of Christ." To share one's burdens means we must share our personal details with others, which is an act of vulnerability. We do not know how others will respond to what we share with them, but we are called to do it nonetheless.

These divinely inspired patterns of vulnerability provide an impetus and a warrant for the preacher to be vulnerable. There is also a homiletical imperative for this daring practice.

The Homiletical Imperative for Vulnerability

As a speech communication endeavour homiletics learns from rhetoric and psychology as well as theology. These domains of inquiry add further weight to our claim that healthy vulnerability has significant merit in the pulpit.

Vulnerability establishes connection and influence. Vulnerability builds relationship between preachers and listeners. It makes an "appeal to the heart,"[12] contributes to credibility and establishes what rhetoricians call "ethos."[13] Vulnerability expresses openness and "by sharing our stories, we find authentic connections with others. People want to follow leaders who embrace that humanity, who acknowledge the power of pain and the greater power of God's grace."[14] People are more likely to listen to, and be influenced by, those with whom they feel connection.

Research reveals that one of the key factors, which motivate people to follow a leader, is their perceived trustworthiness.[15] There are two paths to leadership authority – which can be defined as the ability to influence: positional authority (which is weak) and the authority that comes from personal trust (which is strong). Personal trust is built through vulnerability and since vulnerability casts aside the concern of duplicity, it is a powerful leadership and teaching tool for the preacher. In the words of Brené Brown: "Trust is a product of vulnerability that grows over time and requires work, attention, and full engagement. Trust isn't a grand gesture but a growing marble collection."[16]

Vulnerability creates interest. The most obvious expression of this vulnerability in preaching is the use of personal stories.[17] It is easy to access "canned" illustrations for sermons, but these lack the quality of "fresh" that emerges from the lives of preachers themselves. The power of a great story lies not in its universal appeal but in its personal significance. As Matthew Kim writes, "What makes us effective preachers and communicators is not reproducing the content and delivery style of eminent preachers, but rather to share from

our hearts the lessons God has taught us that week through his word."[18] Such personal, vulnerable, story illustrations are especially gripping.

Stories that highlight our personal struggles or uncertainty can be used to build tension at the beginning and engage listeners throughout the sermon. Stories of how a theological concept "lands" in our personal life can provide powerful and illustrative explanations of what a theological concept means.[19] Stories of how we have tried to apply a theological concept in our personal life can generate highly practical and understandable applications. At this practical level, the preacher is impelled towards vulnerability.

Vulnerability inspires emulation. Listener response studies highlight the significant value of speaking from personal experience as a means of helping listeners put into action what is being preached.[20] Such healthy vulnerability enhances the role of the preacher as witness and exemplar, and listeners say to themselves: "The preacher is like me. I too can be like the preacher." An invulnerable preacher, though worthy of admiration, is a less accessible model and an unconvincing guide. As the preacher, and teacher of preachers, C. H. Spurgeon said:

> We must testify. We must bear witness to the effect, which the gospel has had upon our heart and life. The telling out of our personal experience is a means of grace to our hearers … There is much force in such personal testimony. Oh, that you and I, after having explained the gospel, may always be able to tell out something from our own experience, which will prove it![21]

Preachers need to recognize and balance three types of personal experience stories[22] and their accompanying challenges:

1. Stories of success – encourage the listeners but may reduce connection if the successes are overstated or the speaker is lionised.

2. Stories of failure – produce connection with listeners but may damage trust if the issues are still unresolved or the topic is too raw.

3. Stories of the journey – both encourage and build connection with listeners but may become predictable or trite if underdeveloped.

Preachers may choose to employ all three types of stories, but the third type has obvious advantages. Stories of "journey" highlight the struggle but also the way God is working through it. In doing so they demonstrate the "humanness" of the preacher and the potential of God to bring transformation. The best stories of vulnerability highlight the process of sanctification and inspire emulation.

Vulnerability in preaching takes more forms than just the use of

stories. A freedom to express uncertainty about theological interpretations or conclusions can help listeners develop a more proactive attitude to the study of the Scripture. A phrase like, "this verse had me puzzled, and as I explored it more fully I realised …", is empowering for listeners because it encourages them to ask questions of Scripture and seek answers for themselves. However, this requires vulnerability on the part of the preacher.

The very tone of the speaker can express vulnerability or invulnerability. There is a place for a preacher to be confident and passionate. But there is also a place for a preacher to step from behind the pulpit, open up before the congregation and quietly acknowledge failure and uncertainty. Open arms and tears should characterize the posture of the pastor over time just as much as passionate conviction and confidence.[23]

In summary, the exercise of vulnerability in our preaching is warranted – and even mandated – on theological and homiletical grounds. An intentional embrace of the "uncertainty, risk and emotional exposure" that vulnerability brings to our preaching has much to commend it. But, as we have already noted, things can go seriously wrong and a few cautions are in order.

SECTION 2—BUT

A Short Catalogue of Cautions

Unreserved self-disclosure was easy in Eden (at first!), it is completely natural for the Trinity, and it will become commonplace for believers in God's new creation. But presently, it is very hard. Because we preach in a broken world where we have learned to hide ourselves in shame, withhold intimacy from each other and find fault too quickly, the exercise of vulnerability is high risk. Preachers and hearers can become seriously hurt. While we cannot eliminate every danger we preachers can practice self-care and mitigate many of the risks by exercising wisdom in six areas: timing, intensity, accumulation, intentionality, safety and demographics.

Timing. Jesus humbled himself and gave his life away; he modelled vulnerability, as noted above. Yet in doing so he was attentive to timing, often choosing to "hide" aspects of his messianic identity for a period of time, in service to God's mission (Mark 3:12, 5:43, 8:30; Luke 8:56, 9:21).[24] Undisciplined self-disclosure can harm our work as ministers of God's good news.

Godly preachers will wrestle to discover God's timing in the practice of vulnerability and be attentive to the seasons of a local ministry. When the church is in pain or in need of strong leadership it is often good to increase vulnerability in your preaching. But when you are in pain and feeling the weakness of your leadership, it is good to take counsel with others before you disclose too freely. Vulnerability in preaching must always be accountable to our calling and God's mission.

Intensity. Significant self-disclosure usually involves emotion and it is important to understand, as much as possible, the dimensions of that emotion. A preacher, who underestimates how deeply his or her emotions actually run, may misjudge the outcome of an episode of vulnerability. Similarly, elevated listener responses may be triggered by strong emotions in the preacher's personal story, and wherever possible this should be anticipated and catered for pastorally. The amount of information shared, the way it is framed and the follow-up opportunities that are offered by the speaker, all contribute to healthy management of the uncertainties of emotional intensity.

Accumulation. Preachers must think about the body of their preaching as well as individual sermons. Episodes of vulnerability have a significant cumulative effect and preachers do not easily see this without feedback from trusted listeners. We may repeat some things about ourselves and omit other things without realising the impact on our congregations. When our ten most recent sermons are considered together, an objective bystander might discover that our vulnerability journey is becoming "thin and trite" or "raw and angry" or "dismissive and patronising." Such a judgement might be unfair of any one sermon, but taken together a disconcerting (but repairable!) pattern emerges.

Over time we project an image of self that needs to be critiqued and redressed. Doing this work is itself an act of vulnerability, and done well it greatly increases our credibility as leaders.

Intentionality. We preachers should interrogate our intentions frequently. Sharing personal stories can be like taking "selfies" and putting them out for other people to admire. Personal stories are gripping and when a preacher takes exaggerated delight in centre stage, vulnerability can mutate into a self-deceiving act of prideful attention seeking.

Brené Brown calls this "a smash-and-grab job." She compares this ego driven dysfunction to the work of a thief who would kick down a door or break a window in order to grab a few valuables and then run. This sort of back alley crime is reprehensible. But ego driven vulnerability – "smashing through people's social boundaries with intimate information, then grabbing whatever attention and energy you can get your hands on"[25] – is arguably worse. Preachers need to assess carefully whether their vulnerability is genuinely edifying or merely self-adulating.

Safety. Vulnerability impacts those close to the preacher – such as family, ministry colleagues and those seeking personal counsel – in significant and elevated ways. Preachers are responsible for the wellbeing of all listeners and should always speak with a spirit of generosity and hospitality. We must respect, and wherever possible, honour those whom we name in our preaching. We should always seek permission when our vulnerability will disclose the private experiences of other people as well. And, we should

preach in such a way that all who listen would experience, through our vulnerability, the wide welcome of the gospel.

Demographics. The extent to which an episode of vulnerability will prove helpful and appropriate is a highly contextual matter. A local preacher speaking to a congregation of mature believers with whom they have a long-term relationship is in a very different context to an overseas guest speaker at an inter-church youth convention. We preachers need to assess carefully the dynamics and demographics of each audience and each situation, as we prepare and deliver our sermons. An awareness of the congregation's make up – gender, age, ethnicity, religious background and group membership – will help the preacher understand the way vulnerability may function in the preaching experience.

The broadcasting of sermons across the Internet, whether in print, audio or video form is an increasingly complicating factor for preachers. It brings great opportunity and new challenges. What may be helpful in a local context can be dangerous when broadcast to an anonymous audience. Preachers with an Internet ministry should remember that a second congregation, of mostly unknown listeners, sits in the digital front row.

Paying attention to these six areas will help preachers manage the risks of vulnerability, but establishing vulnerability warnings is like mapping the wind – we can achieve some large-scale generalisations, but locally "the wind blows wherever it pleases" (Jn. 3:8). Rather than hemming our preaching with safety fences and no trespassing signs, we must become "vulnerability experts" who are able to read the environment and respond wisely. These skills grow with experience, local knowledge and the help of God's Holy Spirit.

SECTION 3—HOW?

The Role of the Holy Spirit in Preaching with Vulnerability

A key to the consistently effective use of homiletic vulnerability is our spirituality[26] – by which we mean every preacher's growing understanding of, and complete surrender to, the operations of the Holy Spirit. The Bible uses many word pictures to describe this maturing reality in Christ-followers. We are to "receive," "walk in step with," "live by," "be baptized in," "be filled with," and in every way possible "be led by" the person of the Holy Spirit. No one reaches full potential as a preacher of Jesus' good news without fostering a passionate spirituality. In fact, Jesus explicitly opposes non-spiritual preaching (Acts 1:4).

The Holy Spirit is our homiletic advocate. He involves himself directly in all aspects of our preaching and can empower our practice of vulnerability in at least four ways: character formation in you as a preacher, practical discernment in your local ministry, sermon construction and

delivery, and listener response during and after your sermon. Taken together these operations of the Spirit elevate the fruitfulness of vulnerability in preaching and assist us to mitigate its dangers.

Character formation and self-disclosure. It is the Spirit's work to grow preachers from the inside out, producing within them extraordinary fruit, and it is the preacher's responsibility to cooperate (Gal. 5:22-25). Preachers who are yielded in this way will dare, with humility, to speak of the struggles of maturing. They will put their weaknesses and learnings forward as fodder for possible sermons and will expect the Spirit's enabling to sift their thoughts and intentions. They will reflect and pray and with the Spirit's guidance they will discover "wisdom" that can be spoken "in season" with "prophetic" power when the time is right. Healthy self-disclosure is the fruit of faithful discipleship and it is hard spiritual work.

Some months ago, I (Allan) preached a sermon in which I spoke about the Spirit's work in my life on a matter of personal character. I felt emotionally exposed and very uncertain as I recounted the gradual but certain change I have experienced over the past several years. I described the practical steps taken and the spiritual practices I embraced that have precipitated this positive change. The content was specific, respectful and biblical and the disclosure proved to be powerful and decidedly effective. It has resulted in numerous significant pastoral conversations and much positive feedback.

Vulnerability through self-disclosure achieves its communication advantage by disrupting the established power dynamics. When a preacher makes a significant disclosure he or she gives away a little of their advantage putting the listeners in a slightly more powerful position, and giving room for the Spirit to work. This results in a sense of healthy empowerment for most congregants who read the situation as an opportunity to learn from the raw realities of another human story. Listeners are presented with the disassembled building blocks of a human experience and given permission to make of it what they will. For most people this is a wonderfully enabling experience.

But for some listeners the shift in power dynamics may set other subtleties in motion, tapping into pre-existing dysfunctions, anxieties and hurts of every kind. Listeners may assume unexpected roles – such as the knowing-counsellor, the angry-judge or the parental-carer – in response to their private brokenness and not the preacher's message. [27] While the preacher will work hard to avoid such land mines, this is a dark and unavoidable part of being vulnerable and the preacher needs strategies for boundary-setting and personal recovery. The key issue to explore is ownership.

Whose issue is this, the preacher, the listener, both or neither? When this is sorted, as best it can be, and responsibility is embraced where it ought to be, then light can shine even in these dark places. This is the messy but potentially healing work of pastoral ministry. Preachers can choose to avoid

all of this by rejecting vulnerability, but the costs for the kingdom are high. Wise preachers grow their skills and improve.

None of this is to say that preachers must always talk about themselves. How dull that would be! We will draw wisdom from many people and point to any number of models whose walk of faith instructs and inspires. But if we are to exercise our homiletic calling with obedience, we also need to say, with Paul: "imitate me" and "what you have seen in me, put it into practice." This is the untidy, but fruitful work of pastoral preaching. (1 Cor. 4:16, 11:1; Phil. 4:9; 1 Thess. 1:6).

Practical discernment and application. One of the most significant ways in which we preachers "dare greatly" is our effort to apply the scriptures practically and locally as we serve our hearers. Murray Capill describes this facet of preaching as "something pressed against their lives today – the "here and now" message from God"[28] and he notes that if we are to do this well, we must welcome greater vulnerability.

Faithful preachers bring more than "human wisdom" to sermons (1 Cor. 2:5). Speaking from the scriptures and empowered by the Spirit, we "know" God in a way that involves intimacy and participation.[29] Our knowledge is performative, that is to say, it has the character of experience, and like Paul we preach creedal truth that is both physically embodied and divinely animated – we preach the cross (1 Cor.1:23) and the resurrection (Acts 17:18) "with a demonstration of the Spirit's power" (1 Cor. 2:1-5). We dare to speak a "here and now" message from the living God, our Father.

This is possible because of our distinct Judaeo-Christian view of reality. The Hebrew and Christian Scriptures insist that where God is at work in the world, his Spirit and the material creation are inextricably bound together giving rise to new reality. We see this defining element of orthodox spirituality in the very first biblical narrative when "breath" (Spirit) and "clay" (matter) are fused to form a unique living being (*nephesh*) (Gen. 2:7). And we see it again with pronounced clarity when Paul celebrates the "Spirit" at work in our "mortal bodies" achieving resurrection (new creation), a glorious unfolding reality that is both present as we live and promised when we die (Gen. 2; Rom. 8; Eph. 2; 2 Cor. 5:17). This biblical approach to reality permeates the Scriptures, and we are obliged to hold this tension as we pastor, lead and preach the "here and now" good news.

One way to reduce our vulnerability (and our obedience) is to unwind this tension in favour of the material world, as most western secular academia tends to do. By relying on measurements and observations, generalisations and statistical assertions – in a word, science – we can gain a sense of respectability, but lose the very thing we are commissioned to speak, namely "a word from the Lord." For all the good science has done and will yet do, this diminished vision of humanity that celebrates clay and knows nothing of Spirit, offers a very limited gospel.

Preachers "know more" than scientists (and daring to think so

makes us exceedingly vulnerable) because we lay claim to the Spirit and dare to believe that he is at work in creation serving the mystery and majesty of the creator's will. This is not arrogance, it is a claim to alternate wisdom divinely revealed throughout history and held accountable by the breath of God (Heb. 1:1-3, 2 Tim. 3:15, 16).

Another way to diminish our vulnerability (and our orthodoxy) is to claim that our knowledge as preachers is "special", completely detached from accountability in the world and only accessible to our properly initiated "spiritual" devotees. This is what Gnosticism in its many forms tends to do, resolving the Spirit-matter tension by elevating spirit and denigrating the material universe, the opposite of what we have explored above. But on this path we become preachers of another gospel; one rooted in mysticism and mystery, not incarnation, crucifixion and resurrection (1 Tim. 6:20-21).

The Christian gospel is embodied, it is a history of birth, blood and bodily resurrection. Its preachers call people to follow an historical person, Jesus, not a collection of black-letter laws and gnostic sayings.[30] Nor is Jesus a mystic guide who points us to "spirit" and then fades from view, he is God – self-disclosed to us in flesh and Spirit and ever present as our Lord. It is this fusion of Spirit and matter that makes the Christian story so compelling, the Trinity so attractive, and the preacher's work unavoidably vulnerable (2 Peter 1).

In practice this means we will preach a gospel that is more expansive than science and more accountable than mysticism. We will speak of what God has done this past week in our neighbourhood, alongside what he has done several millennia ago in distant places. Our sermons will exposit biblical content and expose the *Missio Dei* among us. And we will do this with a steady confidence that our scholarly exegesis and our life in the Spirit are firmly and beautifully yoked together. As sleuths for God, we must notice the winds of his Spirit, discern the contours of resurrection promise in everyday life, and shout out what we see and hear with all the accompanying risks and vulnerabilities.

It is true that we will sometimes get it wrong. We may say, "that was God" only to discover that it was "me." But the risks of naming God at work in the world are no greater or less than the risks of failed exegesis. Only with the Spirit's help can we faithfully declare the wisdom of scripture and expose the fingerprints of God around us.

What is said of ancient prophets must surely become the testimony of faithful and vulnerable preachers today: for preaching never has its origin in the human will, but we preachers, though human, speak from God as we are "carried along by the Holy Spirit." We discern things – local, practical, "here and now" wisdom from God – and that is why we preach (2 Peter 1:21).

Message Construction and delivery. God loves to preach through unlikely mouthpieces, individuals who need encouragement and a lot of help. Moses was reluctant and God says: "I will help you speak and teach you what to

say" (Ex. 4:12). Jeremiah felt he was too young so God declared: "I have put my words in your mouth" (Jer. 1:9, and again to Israel Isa. 51:16). And to a band of nervous Galileans, Jesus says: "do not worry about how you will defend yourselves or what you will say, for the Holy Spirit will teach you" (Lk 12:11-12, 21:12-15). The Bible tells us that when Stephen preached his enemies "could not stand up against the wisdom the Spirit gave him as he spoke" (Acts 6:10). And when Paul was confronted by Jesus and filled with the Holy Spirit, "he began to preach" immediately, growing "more and more powerful … proving that Jesus is the Messiah" (Acts 9:17-22).

This is very good news for vulnerable preachers and we should seek the Spirit's help at every stage of preparation and presentation. God, who knows the mind of every person, wants to give us his words, his wisdom and his power as we speak. He understands we are "emotionally exposed, at risk and uncertain" when we are engaged in his mission, so he promises to mentor us and give us a voice through the ministry of his Holy Spirit.

We need not limit the promise to mere verbiage. Often the Spirit will give us images, impressions, Scripture fragments, memories, faces, sounds and even smells from which to fashion "what we will say." The Spirit is at work through the preacher's imagination.[31]

Great preachers trust this promise from start to finish. Labouring in prayer they edit sermons knowing that even the words they choose are potential gifts from God. And the only preachers who would ever imagine this to be a license for laziness are those who are playing it far too safe. All the white-water preachers, those who embrace vulnerability, lean heavily upon this promise and find it to be wonderfully true.

Public speaking is known to be one of people's greatest fears, some even list it ahead of death. Preachers, particularly those who are just starting out, must battle these fears like everyone else and the Spirit promises to help us. He will quiet our nerves and anoint our sermons as we welcome his comfort and counsel.

Listener response and feedback. Every preacher knows what it is like to preach weak sermons and to fear robust criticism. But neither of these confronting vulnerabilities – displaying our shortcomings or exposing ourselves to the opinions of others – should frighten us. The Holy Spirit, our homiletic advocate, indwells hearers as well as preachers, and much good comes from knowing and celebrating this fact.

For one thing, the Spirit opens up listeners to God's message. This was Paul's experience when he preached in Thessalonica and he reminds the congregation about it in a letter: "Our gospel came to you … with power, with the Holy Spirit and deep conviction … you welcomed the message in the midst of severe suffering with the joy given by the Holy Spirit" (1 Thess. 1:5, 6). "Conviction" and "joy" are dynamic listener responses and Paul, who was a capable orator, credits the work of the Holy Spirit not his speaking skills for these outcomes. The Holy Spirit will do the same for us.

What is more, because the Holy Spirit is at work in our listeners, the things they feedback hold potential value for us as preachers. Words of encouragement and critique often contain information to help us grow. But to receive these responses we need to make ourselves vulnerable; it takes humility to probe a complement or unpack a criticism in search of new insights. This work can be formalised by asking a few spiritually mature listeners to speak honestly about ways in which our preaching could improve. We never outgrow the usefulness of such feedback.

CONCLUSION: HOW FAR IS NOT FAR ENOUGH?

The theological and homiletical imperatives compel preachers to push the boundaries of vulnerability in their preaching and to take greater risks – to "dare greatly" for the sake of God's mission in the world. There are dangers that we must recognise and mitigate wherever possible, but the gains of doing so are enormous. The Holy Spirit, Jesus' gift to all his witnesses, empowers healthy vulnerability in preaching by: shaping the character of preachers, helping them discern God's movement in the world, empowering their words, and engaging with their listeners.

Preachers who embrace vulnerability do two important things consistently: they speak-local and they self-disclose. They put the neighbourhood and themselves in the biblical spotlight and then welcome all their listeners to come and stand there too. This is a messy business. It would be much easier, and more comfortable, to find universal principles that can be explained with stereotypical exemplars and stories from distance congregations – people and places that are more or less invisible and unverifiable. Do this and most of the vulnerability ebbs away. But if you say things like: "Look here, this is the Spirit of God among us," or "Follow me as I follow Christ", you will unleash a rush of vulnerability with all its inherent risks and rewards.

How far is too far? This is the usual question we ask as we attempt to prescribe a safe place for a dangerous activity. But we have argued that gospel witness, with its cross-bearing invitation, is simply not safe in the way our culture thinks of safety. A bold witness will require significant risk and preaching that transforms lives will need to take the journey into vulnerability. Obedience to God's mission invites preachers to ask themselves some different questions: "Have I gone far enough?" "Have I been open and helpful?" "Have I been a transparent witness?" "Have I applied the Scriptures boldly?"

Perhaps we can engage a metaphor to help change our thinking. Is your homiletic world "flat" or "spherical"? In ancient times nautical travellers feared dropping off the edge of the disk-shaped earth. The critical question was always, "How far is too far?" Many ships were lost at sea, because these great waters were (and still are) dangerous! But no ships were ever lost at "the edge" of the earth; they all perished in the same waters

that others eventually sailed through undaunted. And when better ships were built and old Captains grew wise with experience, new worlds were discovered. Perhaps we should explore vulnerability in our preaching as we have learned to explore the oceans, not fearing "the edge" but trusting the Spirit more and more as we grow in grace and knowledge.

After all, one day soon "we shall see face to face" and "I shall know fully, even as I am fully known" (1 Cor. 15:12). This "new creation" will be like life in Eden before the fall. Or, to use Jesus' bold picture, it will be like an embrace into the Trinity itself (Jn. 17:20-21). This is the destination towards which we preach and only the Holy Spirit can lead us, sermon by sermon, all the way home!

NOTES

1. Dennis Hollinger, "Preaching to the Head, Heart and Hands: A Holistic Paradigm for Proclaiming and Hearing the Word," *The Journal of the Evangelical Homiletics Society* 7:1 (March 2007): 36.
2. For example, in sport James Kerr discusses authenticity and "safe vulnerability": James Kerr, *Legacy: What the All Blacks Can Teach Us About the Business of Life* (London: Constable, 2013), 125. In business, Ray Dalio celebrates the value of "radical transparency": Ray Dalio, *Principles: Life and Work* (New York: Simon & Schuster, 2017), 438ff. And in psychotherapy Larry Crabb asserts the healing potential of "an engaging exposure": Larry Crabb, *Connecting: Healing for Ourselves and Our Relationships* (Nashville: Thomas Nelson, 1997), 18ff.
3. Brené Brown, *Daring Greatly: How the Courage to Be Vulnerable Transforms the Way We Live, Love, Parent, and Lead* (London: Penguin, 2012), 7.
4. Brown borrows this phrase from the speech "Citizenship in a Republic", delivered by Theodore Roosevelt in Paris, April 1910. "The credit belongs to the man (sic.) who is actually in the arena, whose face is marred by dust and sweat and blood … and who at the worst, if he fails, at least fails while daring greatly … ."
5. *Merriam-Webster Dictionary*, "Vulnerable," (2017), https://www.merriam-webster.com/dictionary/vulnerable.
6. Hans Urs von Balthasar, *Mysterium Paschale: The Mystery of Easter* (Edinburgh: T&T Clark, 1990), 28.
7. Timothy Keller, *King's Cross: The Story of the World in the Life of Jesus* (London: Hodder & Stoughton, 2011), 10.
8. Miroslav Volf offers a helpful description "of the ecclesial community as an icon of the trinitarian community." *After Our Likeness: The Church as the Image of the Trinity* (Grand Rapids: Eerdmans, 1998), 25.
9. Walter Brueggemann, *The Prophetic Imagination* (Minneapolis: Fortress Press, 2001).
10. Balthasar, *Mysterium Paschale: The Mystery of Easter*, 29.
11. Mark L. Yenson, "Battered Hearts and the Trinity of Compassion," *Way*

45 (2006): 62.

12. Hollinger, "Preaching to the Head, Heart and Hands: A Holistic Paradigm for Proclaiming and Hearing the Word," 36.

13. Lucy Lind Hogan and Robert Reid, *Connecting with the Congregation: Rhetoric and the Art of Preaching* (Nashville Abingdon, 1999), 47-67. See especially their discussion of creating a preaching "persona."

14. Sabrena Klausman, "The Leadership Strength of Vulnerability," *CT Pastors* (2016), http://www.christianitytoday.com/pastors/2016/october-web-exclusives/leadership-strength-of-vulnerability.html.

15. James M. Kouzes and Barry Z. Posner, *The Leadership Challenge*, 4th ed. (San Francisco: Jossey-Bass, 2007).

16. Brown, *Daring Greatly: How the Courage to Be Vulnerable Transforms the Way We Live, Love, Parent, and Lead*, 45-46.

17. Some homileticians caution against the use of personal stories. David Buttrick, for example, argues that personal stories "always split consciousness" and he asserts: "there are virtually no good reasons to talk about ourselves from the pulpit" David Buttrick, *Homiletic: Moves and Structures* (Philadelphia: Fortress, 1987), 142. And William Willimon declares: "I see little need for us intentionally to share ourselves, expose ourselves, strip down, open up, or let it all hang out in the name of 'authenticity'." William Willimon, "Naked Preachers Are Distracting," *Christianity Today* 42:6 (1998): 62. These authors seem to overreach in order to achieve a hearing for their valid cautions. Haddon Robinson puts his homiletical weight on the opposite foot when he describes effective illustrations as: "more like a handshake than an email message … the strongest examples flow out of our lives into our listeners lives." He then goes on to discuss wise constraints for their use. Haddon Robinson, *Biblical Preaching: The Development and Delivery of Expository Messages* (Grand Rapids: Baker, 2001), 155.

18. Matthew D. Kim, "Three Homiletical Challenges for the 21st Century," *The Journal of the Evangelical Theological Society* 9:2 (September 2009): 14.

19. Simon Moetara illustrates how vulnerability can confront toxic culture and redress misguided theology. Simon Moetara, "Preaching with Vulnerability: Self Disclosure in the Pulpit," in *Text Messages: Preaching God's Word in a Smart Phone World*, ed. John Tucker (Eugene: Wipf & Stock, 2017). The essay contains an excellent bibliography on the topic of preaching with vulnerability.

20. Mary Alice Mulligan and Ronald J. Allen, *Make the Word Come Alive: Lessons from Laity* (Chalice: St. Louis, 2006), 25-33.

21. Charles H. Spurgeon, "Loving Persuasion," in *The Complete Works of Charles Spurgeon*, Volume 12: Sermons (Newington: Delmarva, 2013), 12:668-727.

22. Joe Stowell, "Self-Disclosure That Glorifies Christ," in *The Art & Craft of Biblical Preaching*, ed. Haddon Robinson and Craig Brian Larson (Grand Rapids: Zondervan, 2005), 143-44.

23. See the excellent discussion of "Sincerity and Earnestness" in chapter 7 of John R. W. Stott, *Between Two Worlds: The Art of Preaching in the Twentieth Century* (Grand Rapids: Eerdmans, 1982), 262-98.

24. Clearly Jesus' choice to "hide" his identity was unencumbered by personal sin (2 Cor. 5:21; Heb. 4:12; 1 John 3:5). We preachers however, must interrogate our motives and navigate our blind spots. The popular "Johari window" is a useful cognitive psychology tool for framing such personal inquiry. J. Luft and H. Ingham, "The Johari Window, a Graphic Model of Interpersonal Awareness," in *Proceedings of the Western Training Laboratory in Group Development* (Los Angeles: UCLA, 1955).

25. Brown, Daring Greatly: *How the Courage to Be Vulnerable Transforms the Way We Live, Love, Parent, and Lead*, 163.

26. The term is frequently used in social and cultural commentary to describe a much larger field of meaning, so for example Phyllis Tickle writes, "spirituality means to name those experiences and values that are internal to the individual or to the individuals who compose a society," Phyllis Tickle, *The Great Emergence: How Christianity Is Changing and Why* (Grand Rapids: Baker, 2008), 36. We are using a narrower biblical understanding of spirituality as expressed for example by Gordon Fee, *Listening to the Spirit in the Text* (Grand Rapids: Eerdmans, 2008), 5.

27. Zack Eswine gives a good example of this in a sermon he preached on temptation. He shared an innocuous personal experience from the pulpit—"I stopped at a gas station to fuel up. Inside, on the shelves, sexually explicit magazines peeked out from behind brown paper. Temptation smiled. I ran out of there and drove on." – and was confronted by a parishioner who declared: "No one who is a pastor should be tempted the way you seem to be. You have a real problem." Zack Eswine, "Redemptive Vulnerability," *CT Pastors* (2013), http://www.christianitytoday.com/pastors/2013/november/redemptive-vulnerability.html.

28. Murray Capill, *The Heart Is the Target* (Phillipsburg: P & R, 2014), 49, 81-95.

29. Stuart C. Devenish offers a helpful discussion of "how the faithful know what they know" in *Stuart C. Devenish, Seeing & Believing: The Eye of Faith in a Visual Culture* (Eugene Wipf & Stock, 2012), 38-50.

30. A robust critique of modern "Gnosticism" can be found in *Michael Raiter, Stirrings of the Soul: Evangelicals and the New Spirituality* (Kingsford, NSW, Australia: Matthias Media, 2003).

31. See the insightful research of Geoff *New, Imaginative Preaching: Praying the Scriptures So God Can Speak through You* (Carlisle, Cumbria UK: Langham Global Library, 2015).

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THE PENTATHLON PREACHING PRINCIPLE APPLIED

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ABSTRACT: This article seeks to elucidate several of the concepts on which the Pentathlon Preaching Principle operates. The relationship between the internal dynamics of a discourse and generic illocution are explored. The problem of illocutionary distance is revisited, and ways of achieving generic equilibrium between text and sermon are suggested. Finally, the homiletical utility of the Pentathlon Preaching Principle is demonstrated by applying it to the parable of the Pharisee and the tax collector in Luke 18:9-14.

INTRODUCTION

In a previous article I suggested a method by which a preacher may take stock of the generic elements in a biblical passage and then imagine how to use related generic elements in the oral sermon in order to produce a similar illocution in the latter as found in the former.[1] Building on the work of Peter Low in translation studies, I identified five elements which are integral to generic illocution and set forth a strategy preachers might use to balance the elements together in an oral sermon in order to achieve a particular illocution.[2]

In the present article I wish to further explicate the concepts of generic illocution, illocutionary distance, and generic equilibrium, which form the basis of this framework. Once these concepts are more fully explained I will demonstrate the homiletical utility of this matrix by applying it to the parable of the Pharisee and the tax collector in Luke 18:9-14.

GENERIC ILLOCUTION

Every literary act plays a specific language-game governed by certain rules or conventions. The literary form of a text determines which elements may coexist in a particular literary act and in what configuration. As Abraham

Kuruvilla notes "A text, then, is an instance of a generic language-game, played in accordance with, and while abiding by, the rules of that game."[3]

The Pentathlon Preaching Principle operates on the assumption that literary acts possess illocutionary force at the generic level.[4] This concept of generic illocution takes seriously the idea that literary texts not only possess meaning, but also perform actions. J.L. Austin introduced this pragmatic approach to language with his three-fold distinction of locution, illocution, and perlocution.[5] Utilizing this approach to language with regard to inscripturated literary acts encourages one to explore what a Scriptural passage *means* as well as what it *does*. By taking note of the generic elements in a text and how they work together to produce both locution and illocution, one may begin to discern the full rhetorical impact of an inscripturated literary act.[6]

At this point it will be helpful to clarify a concept which is vital to both literary and rhetorical discourse, the internal dynamic of a composition. Writing at the level of meta-discourse, Karlyn Campbell and Kathleen Jamieson discuss the difficulties inherent in categorizing and grouping rhetorical acts together based on similarities in genre.[7] However, they posit that there are strategies one might use to identify and group individual discourses into a generic classification, based on the recurrence of shared rhetorical elements in a particular configuration that produce a unique internal dynamic.[8] Although they focus on the relationship of rhetorical acts to one another at the level of genre, their insight into the internal dynamics of rhetorical compositions can help further our understanding of generic illocution in both literary and rhetorical acts.

Campbell and Jamieson claim that the "substantive, stylistic, and situational characteristics" of an individual discourse fuse together to create the composition's internal dynamic.[9] Moreover, "If an element is generically significant, it is so fused to the other elements that its absence would alter the character of the address."[10] This fusion of elements within a discourse is the key to discovering how a text's internal dynamic, that is to say, how it produces illocutionary force.[11] Only by analyzing the various literary or rhetorical elements of a discourse may one discover how they coalesce synergistically to create illocutionary force.[12]

ILLOCUTIONARY DISTANCE

Illocutionary distance describes the difficulty inherent in trying to produce a similar illocution in a homiletical speech utterance as found in the inscripturated literary act on which the sermon is based.[13] There are several issues which must be addressed when moving from text to sermon. One must take into account the textuality of an inscripturated literary act when trying to identify its illocution and produce a similar illocution via oral means in a homiletical speech utterance.[14] Furthermore, the speech genres

in one's homiletical repertoire may be quite different from the literary form of the biblical passage, making it difficult to determine which speech type to employ for the sermon. Traversing this distance between text and sermon is hard work and requires a preacher to become competent in both literary and rhetorical criticism.[15]

Commenting on this relationship between literary and rhetorical criticism, Northrop Frye observes "That if the direct union of grammar and logic is characteristic of non-literary verbal structures, literature may be described as the rhetorical organization of grammar and logic. Most of the features characteristic of literary form, such as rhyme, alliteration, metre, antithetical balance, the use of example, are also rhetorical schemata."[16]

In order to cross the illocutionary divide, a preacher must be able to analyze the literary features of the biblical text and ascertain how they fuse together to produce illocutionary force. He or she must then take stock of the rhetorical elements available to them (which vary depending on the speech genre chosen for the sermon), and arrange them so that their fusion produces a similar illocution to that found in the inscripturated literary act. This process results in generic equilibrium between text and sermon.

GENERIC EQUALIBRIUM

The goal of form-sensitive preaching is to "extend a portion of the text's impact into a new communicational situation, that of contemporary hearers listening to the sermon."[17] This is accomplished by achieving *generic equilibrium* between the biblical passage and the sermon. By generic equilibrium I mean a strategic arrangement of rhetorical (generic) elements in the homiletical speech utterance whose fusion produces a similar illocution as found in the biblical text. Although the internal dynamics of the inscriptrated literary act and the homiletical speech utterance are unique (as a result of illocutionary distance), their individual illocutions will share some point of similarity.

The Pentathlon Preaching Principle encourages one to first evaluate the literary elements in the preaching passage in order to understand its internal dynamic (that is, how those elements fuse together to produce illocutionary force). Next, one is invited to imagine how the rhetorical counterparts to the passage's literary elements may be formed in the sermon, creating a unique internal dynamic in order to produce a similar illocution.[18] The generic elements which this matrix takes into account are content, style, structure, rhetorical devices, and orality. By carefully going through the process of evaluation and generation with each one of these elements, a preacher may achieve generic equilibrium and successfully cross the illocutionary divide between text and sermon.[19]

THE PENTATHLON PREACHING PRINCIPLE APPLIED: LUKE 18:9-14

Having briefly clarified how generic illocution, illocutionary distance, and generic equilibrium operate within the Pentathlon Preaching Principle, I will now apply this framework to the parable of the Pharisee and the tax collector in Luke 18:9-14.

Content

Evaluation of the text discloses that Jesus is comparing a Pharisee with a tax collector, the verdict of which is a truly shocking reversal of expectations. Also at play here is the notion of whom God accepts, outward appearances notwithstanding.[20] The passage contains narrative features such as characters, plot, and dialogue, but economic language and lack of detailed scenery is used to focus attention on the prayers of the two characters.

      The insights gleaned from evaluating the text may now generate ideas for shaping content in the sermon. By inhabiting "the world in front of the text," one begins to think through how this text may apply to his or her listeners, and the best way to present this to them. The sermon will need to present the two characters as opposites, while initially painting the Pharisee in a positive light (given many Christian's pre-understanding of what it means to be a Pharisee).[21] The sermonic form might possess a sort of narrative quality, which also suggests that a speech genre be chosen which lends itself to that type of discourse.

Style

The narrative focuses on the prayers of the Pharisee and the tax collector, since these petitions serve as windows into the hearts of the characters offering them.[22] The Pharisee's enumeration of his righteous works and his use of the first person pronoun five times in two verses give one a lot of information, but evaluation is withheld until v. 14. Only after Jesus' pronouncement does one discern that the Pharisee is not as righteous as he claims to be. In contrast, the tax collector comes off as genuinely humble at that point. But at first glance, the reader is meant to take a dim view of the tax collector and his plea for mercy.

      Analysis of these features may generate several possibilities for adapting similar stylistic features to the sermon. When describing and explaining the Pharisee's prayer, it can be used to show what a wonderful Christian the Pharisee is (to put it in contemporary terms). This furthers a goal mentioned in the content criterion, namely, painting the Pharisee in a positive light early on in the sermon.[23] This also prepares for the reversal of expectations later in the sermon. The words one uses here, along with

phraseology, will go a long way in determining how each character is viewed during the sermon.

Structure

The flow and structure of this passage integrates seamlessly with the content. As a "single indirect narrative parable" its structure facilitates the reversal that gives meaning to the text.[24] The Pharisee is contrasted with the tax collector, and initially it is thought that the former will be accepted by God and the latter rejected. However, these expectations are reversed by Jesus in the concluding lines of the parable.

These observations might generate ideas for a preacher to use in molding sermonic content. One obvious structural plan is to include some sort of reversal moment in the text, whereby the congregation has their ideas of whom God accepts turned upside down and challenged. Moreover, it might be necessary to take the congregation through the parable twice; once to help them experience it as Jesus' initial hearers would have, and then again after the reversal in order to explain why the tax collector's attitude is acceptable to God.

Rhetorical Devices

Although Luke states the main point of the parable in v. 9 before it is given, the parable itself operates inductively. By developing the story in this way Jesus is able to employ indirection and identification to draw his hearers into the parabolic world. As they identify with the Pharisee and despise the tax collector, they are set up for the coming reversal and subsequent self-indictment.

These devices suggest ways in which a preacher might draw his or her listeners into the world of the parable. The challenge in applying these devices, of course, is that many parishioners have read this parable already and identify immediately with the tax collector.[25] Nevertheless, fleshing out the implicit details of the text and re-telling the story in a biblically faithful way can draw one's hearers in enough so that they forget about the text's "punch-line." Inviting the congregation to identify with the Pharisee as he is initially cast in a positive light, can also draw the listeners in and prepare them to feel the full weight of Jesus' pronouncement.[26]

Orality

The observations from the previous criteria can be helpful at this point. We know the text sets the Pharisee and tax collector in juxtaposition, with the former initially viewed favorably, and the latter unfavorably. Attention

is paid to the content of their respective petitions, while indirection and identification lead those listening to Jesus to cheer for the Pharisee and jeer at the tax collector. The reversal of human expectation regarding those God accepts leaves listeners examining their hearts to see if they are haughty or humble before the Lord.

In an oral sermon therefore, a preacher might use a lighter tone, colored with admiration when first speaking about the Pharisee; yet after the reversal, one might use a more sober tone consonant with a warning. These tones could be reversed, with some adaptation, when speaking about the tax collector pre and post-reversal. Pitch, inflection, volume, and rate would need be adjusted to match the preacher's natural speaking voice as is appropriate to each part of the sermon.

CONCLUSION

It is my hope that this homiletical framework will aid preachers in traversing the illocutionary distance between the inscripturated literary act and the homiletical speech utterance. By paying attention to concepts of generic illocution, illocutionary distance, and generic equilibrium one will be better equipped to think through the process of moving from text to sermon. Moreover, utilizing the paradigm's functions of evaluation and generation with each generic element will aid one in creating a similar illocution in his or her sermon as found in the preaching passage. In this way one can craft a sermon that is faithful to the preaching passage not only in terms of content, but also in terms of illocution.

NOTES

1. Daniel Gregory, "The Pentathlon Preaching Principle: A Proposed Method for Bridging the Gap Between Text and Sermon," *Journal of the Evangelical Homiletics Society* 17:2 (September 2017): 19-34.
2. Peter Low, "Singable Translations of Songs," *Perspectives: Studies in Translatology* 11 no. 2 (2003): 87-103.
3. Abraham Kuruvilla, *Text to Praxis: Hermeneutics and Homiletics in Dialogue* (Library of New Testament Studies. London: T&T Clark, 2009), 35.
4. Kevin J. Vanhoozer, *Is There A Meaning in This Text? The Bible, The Reader, and the Morality of Literary Knowledge* (Grand Rapids: Zondervan, 1998), 340-342.
5. J. L. Austin, *How to do Things with Words*, 2nd ed. eds. J. O. Urmson and Marina Sbisa (Cambridge, Mass.: Harvard University Press, 1975). He explains "We first distinguished a group of things we do in saying something, which together we summed up by saying we perform a *locutionary act*, which is roughly equivalent to uttering a certain sentence with a

certain sense and reference, which again is roughly equivalent to 'meaning' in the traditional sense. Second, we said that we also perform *illocutionary acts* such as informing, ordering, warning, undertaking, &c., i.e. utterances which have a certain (conventional) force. Thirdly, we may also perform *perlocutionary acts*: what we bring about or achieve *by* saying something, such as convincing, persuading, deterring, and even, say, surprising or misleading (*Words*, 109).

6. Vanhoozer, *Meaning*, 227. See also Thomas Long, *The Witness of Preaching* (2nd ed. Louisville: Westminster John Knox, 2005), 106.

7. Karlyn Kohrs Campbell and Kathleen Hall Jamieson, "Form and Genre in Rhetorical Criticism: An Introduction" in *Form and Genre: Shaping Rhetorical Action*, eds. Karlyn Kohrs Campbell and Kathleen Hall Jamieson (Falls Church, Va.: Speech Communication Association, 1978), 9-18.

8. Campbell and Jamieson, *Form and Genre*, 21.

9. Campbell and Jamieson, *Form and Genre*, 21.

10. Campbell and Jamieson, *Form and Genre*, 24.

11. Kathleen Hall Jamieson and Karlyn Kohrs Campbell, "Rhetorical Hybrids: Fusions of Generic Elements," *Quarterly Journal of Speech* 68 (1982): 146-57. They note "Genres are not only dynamic responses to circumstances; each is a *dynamis*- a potential fusion of elements that may be energized or actualized as a strategic response to a situation" (*Rhetorical Hybrids*, 146).

12. In *Preaching with Variety: How to Re-Create the Dynamics of Biblical Genres* (Grand Rapids: Kregel, 2007), 24, 27-28, Jeffrey Arthurs advocates that preachers become conversant with the dynamics present in the various genres of Scripture in order to learn how to "replicate the impact of the text…" in their sermons.

13. Long, *Literary Forms*, 33.

14. In *From Text to Action: Essays in Hermeneutics, II* (trans. Kathleen Blamey and John B. Thompson [Northwestern University Studies in Phenomenology and Existential Philosophy. Evanston, Ill.: Northwestern University Press, 1991]) Paul Ricoeur observes that "… in spoken discourse, the illocutionary force leans upon mimicry and gestural elements and upon the nonarticulated aspects of discourse, what we call prosody. In this sense, the illocutionary force is less completely inscribed in grammar than is the propositional meaning. In every case, its inscription in a syntactic articulation is itself gathered up in specific paradigms that in principle make possible fixation by writing (*Text to Action*, 145).

15. Long, *Literary Forms*, 34-38. Lamenting the fact that many preachers ignore the tools of literary analysis when preparing their sermons, Leland Ryken ("The Bible as Literature and Expository Preaching," in *Preach the Word: Essays on Expository Preaching: In Honor of R. Kent Hughs*, eds. Leland Ryken and Todd Wilson [Wheaton: Crossway Books, 2007], 52-

53), notes "… forms like story, poetry, proverb, and vision (to name just a few) are the forms *through which* biblical content is mediated. If the writing of the Bible is the product of divine inspiration-if it represents what the Holy Spirit prompted the authors to write as they were carried along (2 Pet. 1:21)- then the only possible conclusion is that the literary forms of the Bible have been inspired by God and need to be granted an importance congruent with that inspiration." On the necessity of applying literary analysis to the study of the Hebrew Bible see Robert Alter, *The Art of Biblical Narrative* (New York, N.Y.: Basic Books, 1981), 12.

16. Northrop Frye, *Anatomy of Criticism: Four Essays* (Princeton, N.J.: Princeton University Press, 1957), 245.

17. Long, *Literary Forms*, 33. See also Mike Graves, *The Sermon As Symphony* (Valley Forge, Pa.: Judson Press, 1997), 18; Michael J. Quicke, *360 Degree Preaching: Hearing, Speaking, and Living the Word* (Grand Rapids: Baker Academic, 2003), 149; Tim McBride, *Preaching the New Testament as Rhetoric: The Promise of Rhetorical Criticism for Expository Preaching* (Australian College of Theology Monograph Series. Eugene, Ore.: Wipf and Stock, 2014), 3-4.

18. Imagination is crucial when discerning which rhetorical element to use in an oral sermon so that may produce a similar illocution as found in the preaching passage. For a helpful discussion on the use of imagination in the preaching process see Frank Thomas, *They Like to Never Quit Praisin' God: The Role of Celebration in Preaching* (Cleaveland, Ohio: The Pilgrim Press, 1997), 65-67; Cleophus LaRue, *I Believe I'll Testify: The Art of African American Preaching* (Louisville, Kentucky: Westminster John Knox, 2011), 71-80.

19. However, it must be remembered that bridging the gap between text and sermon is not simply a matter of moving between the biblical passage and the contemporary world. Instead, the preacher stands in the middle of this interpretive process engaging the text in order to bring a word from God to his or her hearers (Long, *Literary Forms*, 34). Concerning this interpretive process Grant Osborne (*The Hermeneutical Spiral: A Comprehensive Introduction to Biblical Interpretation* [Downers Grove: IVP Academic, 2006], 410), notes "As we move from the world of the text to its significance, we must wed those two aspects. We cannot finally separate exegesis from application, meaning from significance, because they are two aspects of the same hermeneutical act. To derive the meaning of a text is already to arrive at its significance, because the horizon of your preunderstanding has united with the horizon of the text, and exposition has become the beginning of significance."

20. Arland J. Hultgren, *The Parables of Jesus: A Commentary* (Grand Rapids: Eerdmans, 2000), 126.

21. Craig L. Blomberg, *Interpreting the Parables*, 2nd ed. (Downers Grove:

IVP Academic, 2012), 341-42.

22. Joel B. Green, *The Gospel of Luke*, New International Commentary Series (Grand Rapids: Eerdmans, 1997), 644.

23. Brian C. Stiller, *Preaching Parables to Postmoderns* (Minneapolis: Fortress Press, 2005), 145.

24. Klyne Snodgrass, *Stories with Intent: A Comprehensive Guide to the Parables of Jesus* (Grand Rapids: Eerdmans, 2008), 462.

25. Frederick Houk Borsch, *Many Things in Parables: Extravagant Stories of New Community* (Eugene, Ore.: Wipf and Stock Publishers, 2002), 26. See also John D. Crossan, *The Dark Interval: Towards A Theology of Story* (Sonoma, Calif.: Polebridge Press, 1988), 82.

26. Stiller, *Preaching Parables*, 145.

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"WHO IS JESUS TO YOU?" CHRISTOLOGICAL PREACHING IN TWO BAPTIST CONGREGATIONS

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"Christology proper is the interpretation of Jesus and the significance and meaning of Jesus for the faith and life of the believer."[1]

ABSTRACT: Jesus Christ is central to Christianity, a fact reflected in Christian worship and proclamation. He informs the Christian believer's experience and understanding of God. About which Jesus are we talking? Multiple Varieties exist in the contemporary church. What factors contribute to the formation of these Christologies? Haddon Robinson argues that four worlds or contexts influence a preacher and the message he proclaims: the ancient world of the Bible, the modern world, the world of the preacher's listeners, and the preacher's personal world. This paper examines the Christologies communicated in the preaching at two Baptist congregations in Boston, Massachusetts, each with a different theological orientation, through the interpretative lenses of Robinson's four worlds of the preacher. Reflecting upon the Christologies of others can help us to identify and evaluate our own Christologies in the light of the New Testament.

INTRODUCTION

Over a period of fourteen years as an evangelist, youth worker, and pastor in London, England,[2] my experience precipitated increasing curiosity in the theological convictions[3] I encountered in individuals and congregations. I made three observations. First, a range of different theologies[4] is commonly present within a single denomination.[5] Second, the theologies that 'people in the pews' articulate are frequently at variance with the theology the pulpit proclaims.[6] Third, academic theology is often not adept at preparing ministerial students for the theology located in the everyday worlds of evangelistic witness, youth work, and pastoral ministry.[7] I was especially intrigued, in view of the central importance of Jesus Christ to Christian worship and mission, by the spectrum of convictions about the person and work of Jesus Christ evident in individual Christian lives and congregational practices. The opportunity to pursue doctoral studies in practical theology

and systematic theology at Boston University School of Theology enabled me to investigate individual and corporate theologies within local congregations.

My doctoral research centred on an ethnographic[8] study of personal and corporate convictions about Jesus Christ in two Christian faith communities.[9] I selected two congregations affiliated to American Baptist Churches (USA)[10] in Boston, Massachusetts: First Baptist Church in Jamaica Plain (FBCJP), South West Boston, and Ruggles Baptist Church (RBC), on the edge of Central Boston.[11]

The sermons preached in 2006 at FBCJP and RBC, when I attended public worship, form the basis of this paper.[12] Two Christological questions interrogate the sermons preached. How were Jesus and his significance for listeners presented to each congregation? What factors informed the understandings of the person and work of Jesus Christ communicated in sermons to each congregation?[13]

This paper utilises a set of hermeneutic perspectives developed by Haddon Robinson to analyse sermons in the two congregations.[14] In his influential lecture, "The Four Worlds of the Preacher"[15] Robinson resonates with the metaphor, advanced by John Stott in *Between Two Worlds: The Challenge of Preaching Today*,[16] of preaching as bridge building between the past world of the Bible and the present world of the listeners.[17] Robinson agrees with Stott that preaching is about connecting the Bible to listeners.[18] However, he goes beyond Stott and suggests four worlds or contexts impinge upon the preparation and delivery of a sermon: the ancient world of the Bible, the modern world, the world of the preacher's listeners, and the personal world of the preacher.[19] These worlds serve as interpretative lenses through which to view the Christological preaching directed to each of the congregations profiled. The findings can also help us reflect upon our own preaching of Jesus Christ.

THE ANCIENT WORLD OF THE BIBLE

The Bible formed the basis of preaching at both FBCJP and RBC.[20] The accounts of the person and work of Jesus preached to each congregation took Scripture as the starting point.[21] They exhibited similarities but also striking differences. The Jesus proclaimed at FBCJP by the Pastor, Ashlee Wiest-Laird, signifies a Prophetic Christology.[22] Jesus is a prophet in the sense he speaks truth to power. He announces the in breaking of the Kingdom of God, which transforms individual lives and challenges oppressive religious and political structures. The Jesus proclaimed at RBC by the pastor, Larry Showalter, indicates an Evangelical Christology. Jesus is a saviour for the person that puts his or her faith in him. Jesus alone restores relations between God and individual human beings through the forgiveness of sins. He enables his followers to trust and obey God. These two types of Christology are analysed in relation to five categories: Jesus' message, the cross, the resurrection, Jesus' identity, and Jesus' relation to the church today.

Prophetic Christology

Jesus proclaimed the kingdom of God, which is God's presence and activity to disturb the status quo in the world and usher in a new order of justice, peaceful relations, and an inclusive community. The sermon preached on Palm Sunday from Mark 11:1-10 depicted the entrance of Jesus into Jerusalem as a dramatized parable to proclaim the Kingdom of God in contrast to the Roman Empire with its violence and oppression. The title of this sermon "Location, Location, Location" hints at the choice a follower of Jesus must make. Where are they going to stand? Whom do they identify with? The Kingdom of God or Imperial Rome?[23]

The death of Jesus on the cross is the consequence of his commitment to the Kingdom of God. The betrayal, trial, and execution of Jesus illustrate what happens when a human life is completely faithful and obedient to God.[24] The sermon "A Grain of Wheat" based on a saying of Jesus recorded in John 12:24 interpreted Jesus' death as an example to inspire others to work for the poor and so adopt a similar pattern of life.[25]

The resurrection of Jesus is God's act to vindicate Jesus, the basis for Christian hope, and a source of inspiration for Christians to work for a better world. It signifies that God's purposes for the world will ultimately prevail. The sermon "Christ is Risen!" preached on Easter Day affirmed the risen presence of Jesus who changes lives and empowers his followers to seek the kingdom of God. Wiest-Laird declared, "Sisters and brothers, on this Easter morning let me tell you that no matter the state we're in, our lives can be transformed. The living God longs for us to be liberated from fear, loneliness, and pain … Surely, Christ is rising up in the First Baptist Church of Jamaica Plain and all things are possible!"[26]

The sermons preached at FBCJP presume Jesus stands in a unique relation to God. God's presence in and with Jesus is acknowledged. Jesus shows us the love of God more clearly than any other human being does. No sermon explicitly identified Jesus as God incarnate. A certain ambiguity is present. It is possible to infer that Jesus is truly God and truly human or, perhaps, simply a human life uniquely inspired by God.[27] However, the preaching makes a consistent claim that it is possible to experience God in and through Jesus here and now to transform individual lives, relationships, communities, and social structures.

Preaching at FBCJP insists that people can encounter Jesus in worship, mission and everyday life. It does not explore the nature of the resurrection, but routinely confesses that Jesus is a living presence accompanying the believer on the journey of faith.[28] A disciple is required to discern the spirit of Jesus in signs of the Kingdom breaking in around him or her and work for justice and peace.

Evangelical Christology

A series entitled "Pursuit of Spiritual Authenticity" claimed that God repeatedly sought after the rebellious people of Israel in the Old Testament. "Elijah: Holding Steady in a Roller Coaster World"[29] explored the story of the prophet Elijah (1 Kings 15:25-19:18) to show God does not abandon the people of Israel despite their persistent rebellion. God's determination to bring Israel, indeed all the peoples of the world, into fellowship comes to fruition in the life, ministry, message, death, and resurrection of Jesus Christ. Jesus announced that God seeks intimate relationship with individual human beings and taught his followers to love God and love neighbor. The ministry of Jesus stands in continuity with God's purpose and action in the Old Testament.

"Hosea: A living Illustration of God's Love" (29 October) and "Isaiah the Prophet: A Child Who is God, Born to Die" (3 December), "Immanuel: A Name for Fearful Times" (10 December), and "Unpredictable" (17 December) stressed the importance of the death of Jesus for the forgiveness of sins. God is a God of love and *justice*. Hence, God cannot ignore the fact of human sin. Human sins accrue a "debt" that incurs a "penalty" which must be paid. Satisfying the price of sin is beyond the ability of human beings. God chose to pay the price of sin in Jesus Christ. The death of Jesus is decisive in effecting reconciliation between God and human beings thus creating a new relationship.

The resurrection is bodily and verifies that Jesus is divine. The preaching presupposed the resurrection, although it rarely mentioned it explicitly. Sermons at RBC explained the cross more than the resurrection during the period of observation.

Jesus is the pre-existent Son of God incarnate.[30] He is truly human and truly divine. His identity and what he has done to effect atonement, mean he is of universal significance. Jesus is truth in an absolute sense and the only way to God. Religious pluralism is potentially misleading. The follower of Jesus is to be wary of idols or false substitutes for God.

Jesus is someone that his followers relate to through the Holy Spirit. Listeners were encouraged to put their trust in Jesus. Spiritual wellbeing is dependent upon the individual responding with a "Yes" to Jesus, accepting Jesus' call to discipleship and confessing him as Savior and Lord. "Jesus is our ultimate example" based on Hebrews 12:1-3, preached by a visiting speaker, reiterated a common theme in Showalter's sermons. Namely, Jesus is the supreme example of how to live before God.

THE MODERN WORLD

The preaching at FBCJP and RBC occurred in the shadow of 9/11 (2001) and subsequent military action in Afghanistan and Iraq. Violence and conflict loomed large on the national scene and the landscape of international af-

fairs. The New Atheism constituted an intellectual movement that gained increasing public attention in the media[31] and elicited a response from Christian thinkers.[32] Two developments in Massachusetts dominated the public context in which FBCJP and RBC worshipped and witnessed. The Boston Globe's Spotlight investigation into priest abuse of children in the Roman Catholic Archdiocese of Boston broke in January 2002 and exposed a culture of secrecy and cover-up in the Church's hierarchy that permitted abuse to continue and perpetuated the suffering of victims.[33] In 2003, the State of Massachusetts legalized same-sex marriage, a decision that divided Christians across the United States.[34] For some, the legal judgement in Massachusetts corrected a self-evident injustice. To others, the decision illustrated how far the nation had slipped from Judaeo-Christian values. Hurricane Katrina battered the Gulf Coast in August 2005. The belated response of the Federal Government to a disaster that devastated African-American communities precipitated a national outcry.[35] Sport provided a feel-good factor. The Boston Red Sox won the World Series in 2004 and the New England Patriots won the Super Bowl in 2001, 2003, and 2004.

THE WORLD OF THE PREACHER'S LISTENERS

First Baptist Church in Jamaica Plain and Ruggles Baptist Church belong to the same denomination, American Baptist Churches (USA), and, in their origins, share a common evangelical theology and ethos.[36] However, each pursued a different path in the last quarter of the twentieth century. FBCJP identified theologically as liberal and progressive, RBC as conservative and evangelical. FBCJP practised a traditional Protestant mainline pattern of worship led by organ and choir. A music group led public worship at RBC. Public worship consisted mostly of contemporary songs associated with charismatic renewal. FBCJP met on a site it had occupied almost from its inception. RBC is geographically distant from the location where it was founded in the nineteenth century. FBCJP explicitly owned a Baptist identity.[37] RBC identified primarily as an evangelical congregation. FBCJP perceived the social, economic, and political systems in the United States to be historically and intrinsically flawed and unjust. RBC viewed the social, economic, and political landscape of America at the beginning of the twenty-first century differently; it was the product of departing from Judaeo-Christian principles.

First Baptist Church Jamaica Plain

Three factors in the congregational life of FBCJP were particularly significant in relation to the preaching. First, the church was in the process of recovering from an extended period of numerical decline. When FBCJP called its new pastor, Ashlee Wiest-Laird (AWL), in September 2003, the congregation consisted of 15-20 people. This small (mainly white) membership had

decided to invest a significant portion of the church's resources in appointing AWL with a brief to spend fifty per cent of her time focused on inward looking responsibilities (e.g., leading worship, preaching, and pastoral care) and fifty per cent of her time on outward looking and missional activity in the local community.[38] The congregation began to grow over the next twelve months. The congregation had increased to 60-70 people by the end of 2004. It also started to become more ethnically diverse. Second, a fire devastated the FBCJP building on the evening of 18 January 2005. The shell of the FBCJP building remained standing, but the fire destroyed the roof and interior. A doublewide trailer served as a temporary meeting place. The trailer stood on the church lawn adjacent to the sidewalk. The fire posed a new challenge to a congregation in the early stages of recovery from decline and inertia. Should it persevere in seeking a new lease of life in the face of such a devastating blow? What did following Jesus mean in these new circumstances? Third, AWL endeavored to persuade the church to become a 'Welcoming and Affirming'[39] congregation through the preaching at FBCJP. AWL proclaimed a message of comprehensive inclusivity in relation to age, class, race, gender, and sexual orientation predicated on the message and lived example of Jesus Christ. FBCJP offered a refuge or safe space for "Christians [and others] that feel theologically and spiritually displaced."[40] In the context of Jamaica Plain, a Boston neighborhood with an established Gay and Lesbian community,[41] AWL began to challenge FBCJP in 2004 to determine if it would welcome gay and lesbian residents from the local Jamaica Plain community.[42] AWL initiated a study and discussion process within the congregation through 2005.[43] Three sermons considered the radical inclusivity of Jesus's ministry in the run-up to the church's annual meeting in June 2006.[44] The preaching contended Jesus kept company with people rejected by the mainstream of society and living on its margins. These outsiders became his friends. He sowed the seeds of a new kind of inclusive society. The church's annual meeting considered a formal motion to become a "Welcoming and Affirming" congregation on 18 June 2006. It assented and joined the Association of Welcoming and Affirming Baptists.[45]

Ruggles Baptist Church

Ruggles Baptist Church is close to the Charles River Campus of Boston University, Fenway Park, home to the Boston Red Sox, and the affluent residential neighbourhood of the Back Bay. RBC spent much of the two decades from 1980 – 2000[46] negotiating its public culture of worship (e.g., adopting a new contemporary style of worship, organising prayer concerts, and interacting with the Toronto Blessing)[47] and mobilising members to engage in evangelistic witness (e.g., planting a new congregation, participating in the March for Jesus, and using the Alpha Course).[48] Two themes appear repeatedly in all this activity: a quest for authentic spirituality or encounter with God and a desire to witness to Jesus Christ to people who

are not Christians. Twenty years of experimentation stretched the resources of the church to the limit. Conflict over the direction of the church resulted in a parting of ways for some. RBC embarked upon a process of discernment (1999 – 2002) to plot a pathway forwards into the future. It identified four priorities: Worship, the Ministry of the Holy Spirit, Evangelism/Discipleship, and Unity for the Church.[49] In 2006, on my arrival as a researcher at RBC, I sensed a congregation, emerging from a difficult season in its history, starting to look to the future with some, albeit fragile, confidence and hope. However, a lack of energy was also evident. People resources were unstable and limited. The congregation attracted students at Boston University resident on its doorstep,[50] but this population was transient and constantly changing. Most long-term members did not live in the immediate neighborhood where the congregation gathered. They commuted from across Metropolitan Boston. The time availability of these groups for church activities was limited. RBC's building, a former Unitarian place of worship, commands the neighborhood's skyline with its towering spire. This impressive edifice needed attention to maintain it in good order and make it fit for worship and mission in the twenty-first century. A dearth of financial resources made such a prospect challenging.

THE PERSONAL WORLD OF THE PREACHER

Ashlee Wiest-Laird

Ashlee Wiest-Laird's Christology reflects continuity and discontinuity with her earliest perception of Jesus Christ. She grew up in a Southern Baptist environment that declared the love of Jesus for all people. Indeed, Jesus for AWL demonstrates and points to the love of God for all people everywhere. The appropriate response to the love of Jesus, expressed in his death upon the cross for the forgiveness of sins, in her youth, took the form of accepting him as Lord and Savior in one's heart. Discipleship entailed participating in a local church, going on mission trips, and maintaining a life of personal devotions through daily prayer and Bible study. Wiest-Laird's studies at Wake Forest University introduced her to historical, contextual, and literary readings of the Bible. Jesus became a person located in a specific time and place. She also discovered alternative traditions of Christian spirituality.[51] Her understanding of God's love expanded to incorporate a commitment to social justice. She came to see the Kingdom of God as a divine reality that transforms human relations. Wiest-Laird did not dispense with the category of personal sin, but fitted it into a broader picture of systemic injustice.[52] Encounters with Christians and people from different faiths alerted Wiest-Laird to injustices in church and society.[53] Her observation of conflict between what have been called the Fundamentalists and Moderates in the Southern Baptist Convention, personal experience of the misuse of authority and power in a local congregation, and the struggle to be recognised and valued

as a female pastor in the Southern Baptist Convention, also contributed to a keen sense of the reality of injustice. For Wiest-Laird, Jesus challenges both individual and congregation to choose between the Kingdom of God and those realities opposed to God manifested in individual lives and systems of society. Jesus' announcement of the in breaking of the Kingdom of God requires individual Christians and congregations to seek justice, work for peace, and remake society's structures where they oppress and ruin human lives.

It is apparent that in Wiest-Laird's preaching the story of Jesus takes precedence over doctrinal preciseness and formulations. What really counts is the difference Jesus makes to how a person or community lives. However, such a perspective does not mean doctrine is irrelevant. The preaching depicted the cross principally as the outcome of the life Jesus lived in obedience to God as the agent of the Kingdom of God. It is a salutary reminder that obedience to God is risky. Following Jesus Christ can cost everything. The cross also inspires a similar self-giving attitude in disciples. She is concerned that "transactional" theories of atonement, which conceive the cross as an occasion where God objectively changes relations between God and human beings, are frequently adhered to cognitively with no amendment of attitude or lived practice. The resurrection and the living presence of the risen Jesus are critical to Wiest-Laird's personal faith and the message she proclaims in her preaching. These convictions arise from her personal experience and reading of the Bible. She is adamant the resurrection occurred and the risen Jesus is a living presence to encounter here and now. Nevertheless, Wiest-Laird is content to admit an element of mystery. She does not feel obliged to define precisely the nature of the resurrection event or Jesus' risen presence. It is sufficient to recognise Jesus is alive. The resurrection is God's vindication of Jesus and means God's purposes will ultimately prevail.

Larry Showalter

Larry Showalter grew up on a dairy farm in rural Pennsylvania. His family attended a Church of the Brethren congregation. Although curious about God and Christianity, he did not find satisfactory answers in his hometown church. He eventually made an intentional decision to become a Christian in response to the witness of a Youth for Christ worker in the break between his sophomore and junior years at college. Returning to college, he came across Campus Crusade for Christ. This evangelistic organisation helped Showalter make sense of his conversion experience; it supplied an interpretative framework that defined his understanding of the Gospel and, hence, the content of the message to preach.

Bill Bright, who established Campus Crusade for Christ, formulated Four Spiritual Laws as a summary of the Gospel to assist with communicating it in a clear and coherent manner to students on college campuses:[54]
1. God loves you and offers a wonderful plan for your life.

2.   Man is sinful and separated from God. Therefore, he cannot know and experience God's love and plan for his life.

3.   Jesus Christ is God's only provision for man's sin. Through Him you can know and experience God's love and plan for your life.

4.   We must individually receive Jesus Christ as Savior and Lord; then we can know and experience God's love and plan for our lives.[55]

On completing his college programme in Dairy Science Showalter joined the staff of Campus Crusade for Christ at the University of Massachusetts (where he met his wife). Sensing a call to pastoral ministry Showalter earned a Master of Divinity degree at Gordon-Conwell Theological Seminary. He accepted a call to the pastorate at Ruggles Baptist Church in 1981. Showalter's search for God/conversion experience and Campus Crusade for Christ's framework for understanding the Gospel constitute the critical formative influences on his Christology. Showalter's sermons consistently promote the vital importance for the individual of encountering God in Jesus Christ and subsequently witnessing to the Gospel of Jesus Christ. A member at Ruggles Baptist Church observed in an interview:

> Well, I don't know if you've noticed recently … all he's preaching about is your relationship with God. Which I think is, basically, what he's preached about for the last twenty years in some shape or other.

Sermons at RBC constantly assumed that the human heart longs for a sense of meaning and security made possible only through an experience of God's love and forgiveness.[56] The preaching reflected a profound personal impulse on Showalter's part that God unconditionally loved and accepted him. He is classically Baptist and Evangelical in his orientation to conversion.[57] Baptist theology and piety, historically, stress the fundamental importance of conversion to Jesus Christ.[58] Although acknowledging the reality of hell, Showalter prefers to accent the love and determination of God through history, most clearly in Jesus Christ, to enter in to an intimate relationship with every human being.

CONCLUSION

My purpose in presenting these findings through the lenses of Robinson's "The Four Worlds of the Preacher" is to stimulate all who preach the Good News to use the concrete examples from FBCJP and RBC as sounding boards to help identify, analyse and evaluate our personal Christological convictions, the factors that influence them, and our preaching of Jesus Christ. Such a

comparative approach can enable us to see our personal convictions more clearly, recognise the elements that shape them, and modify personal convictions, where appropriate, in the light of Scripture. What shapes your Christology? Who is Jesus to you?

NOTES

1. Tyrone L. Inbody, *The Many Faces of Christology* (Nashville: Abingdon Press, 2002), 41.
2. Voluntary Evangelist: 1987-1988 (London City Mission, West Croydon); Assistant to the Minister and Youth Worker: 1988-1991 (Brixton Baptist Church, South London); Minister: 1991-2001 (Battersea Chapel, South London).
3. "Convictions are … heartfelt beliefs about the way the world is, about the significance of Jesus Christ, about the reality of God." Nigel G. Wright, *Vital Truth: The Convictions of the Christian Community* (Eugene, OR: Cascade Books, 2015), 3. The study that emerged out of my interest in peoples' beliefs about Jesus Christ ultimately adopted James McClendon's formal definition of a conviction. "A conviction is a persistent belief such that if X (a person or a community) has a conviction, it will not be easily abandoned, and it cannot be abandoned without making X a significantly different person or community than before." James Wm. McClendon, Jr., *Ethics: Systematic Theology Vol. I* Second Edition (Nashville: Abingdon Press, 2002), 22-23.
4. The term 'theology' is derived from two Greek words *theos* (God) and *logos* (word). It literally means "talk about God," In this paper, 'theology' is deployed in the sense defined by James McClendon. See above: note 3.
5. I am thinking here of my encounters with Anglican, Baptist, Methodist, and United Reformed Church denominations in the United Kingdom. Diverse theological perspectives also existed in the London City Mission, an interdenominational urban mission agency.
6. Jeff Astley coined a term for such theology. "Ordinary theology is … the theological beliefs and processes of believing that find expression in the God-talk of those believers who have received no scholarly theological education." Jeff Astley, *Ordinary Theology: Looking, Listening and Learning in Theology* (Aldershot: Ashgate, 2002), 1.
7. I read theology as a non-ministerial student at Regent's Park College, a Baptist seminary and Permanent Private Hall within the University of Oxford, England (1984-1987). Subsequently, I returned as a ministerial student and prepared for ordained ministry on the church-based Regent's In-Pastorate Programme, which coincided with my role as Youth Worker and Assistant to the Minister at Brixton Baptist Church (1988-1991). Revd Bruce Keeble and Revd Malcolm Goodspeed, my tutors in Pastoral theology and Mission at Regent's Park College, created

a programme at the forefront of contextual formation for ministry in the United Kingdom. They challenged students to step back and think about the factors that shaped identities, images of God, and theological understandings in ourselves and others as individuals but, also, in the corporate lives of faith communities. They alerted students to the importance of understanding social identities and social contexts. We were constantly encouraged to think carefully about our images of God. What do these indicate about us? They insisted that we scrutinise our images in the light of Scripture and Christian doctrine.

8. "Ethnography is a form of social research used by sociologists, anthropologists, historians, and other scholars to study living human beings in their social and cultural contexts. Participant observation is the hallmark of this kind of social research. Ethnographers go to the places where people live, work, or pray in order to take in firsthand the experience of group life and social interactions." Mary Clark Moschella, *Ethnography as a Pastoral Practice: An Introduction* (Cleveland: The Pilgrim Press, 2008), 25.

9. Julian R. Gotobed, "Living with Jesus: Practical Christologies in Two Boston American Baptist Churches" (PhD diss., Boston University, 2010).

10. ABC (USA) is probably the closest approximation in an American context to my native denomination, The Baptist Union of Great Britain. See: http://www.abc-usa.org.
    My family and I belonged to Lincoln Park Baptist Church, West Newton, also affiliated to ABC (USA), from 2001 to 2007. See: http://www.lpb-church.org.

11. Ruggles Baptist Church is close to Kenmore Square, a major transport hub serving the Boston University Charles River Campus on Commonwealth Avenue, and Fenway Park, home to the Boston Red Sox baseball franchise.

12. The project gathered data from three main sources: church documents, one-to-one semi-structured interviews with members, and participant observation of congregational activities. In 2006, I spent four months at FBCJP in the late Spring and early Summer (April – July) and four months at RBC in the Fall and Winter (September – December) attending church activities, including public worship on Sunday mornings, as a participant observer.

13. I am grateful for the welcome, hospitality, and assistance extended to me by the pastors of FBCJP and RBC, Ashlee Wiest-Laird and Larry Showalter, and the members of both congregations.

14. Baylor University's list of the Twelve Most Effective Preachers in the English Language twice recognised Haddon Robinson in 1996 and 2018. See: https://www.baylor.edu/mediacommunications/news.php?action=story&story=198528 [accessed 10 July 2018]. Robinson served as the Harold John Ockenga Distinguished Professor of Preaching at Gordon-Conwell Theological Seminary, MA (1991 – 2012).

15. Haddon W. Robinson, "The Worlds of the Preacher" in Scott M. Gibson (ed.) *The Worlds of the Preacher: Navigating Biblical, Cultural, and Personal Contexts* (Grand Rapids: Baker Academic, 2018), 1-14. I heard Haddon Robinson present a version of this lecture as a part of the introductory module "Preaching: Principles and Practice" in the autumn semester at Gordon-Conwell Theological Seminary, 1998.

16. John R. W. Stott, *Between Two Worlds: The Challenge of Preaching Today* (Grand Rapids: Eerdmans, 1982).

17. Stott, *Between Two Worlds*, 135-179.

18. Robinson, *The Four Worlds*, 1-2.

19. Robinson, *The Four Worlds*, 1-14.

20. Preaching based on the Bible is normative in Christianity. Peter K. Stevenson, *Preaching: SMC Studyguide* (London: SCM, 2017), 25-28. Text selection at FBCJP was determined by following the Revised Common Lectionary. At RBC, the pastor selected the Biblical texts to fit a series and its themes.

21. Both congregations, the pastors, and guest preachers presupposed that the Bible is the normative basis for Christian preaching.

22. The Pastor at FBCJP, Ashlee Wiest-Laird, preached most of the sermons in the four months of my participant observation. Other preachers included students on placement from Andover-Newton Theological School (ANTS), a church member studying for a Master of Divinity part-time at ANTS, and an officer of the Massachusetts Bible Society. The Pastor at RBC, Larry Showalter, preached most of the sermons in the four months of my participant observation. Visiting preachers included a former assistant pastor at RBC.

23. Easter Day, 2006. Other sermons also invited listeners to choose Jesus' pattern of life. "For the love of God" based on John 7:53-8:11 reiterated the notion that to encounter Jesus is to be compelled to evaluate the basis of one's life. What is the wellspring of our faith? Is it hate, shame, and guilt or love, grace, and forgiveness? Jesus makes clear that God is essentially about love.

24. AWL liked to refer to the kingdom of God as the "kin-dom" of God.

25. "A Grain of Wheat" (John 12:20-33), 2 April 2006.

26. "Christ is Risen!" (Mark 16:1-8), 16 April 2006.

27. Public worship at FBCJP included traditional hymns that articulate an orthodox Christology. The liturgical context thus might dispose worshippers to assume an unambiguously orthodox Christology in the preaching even though sermons did not necessarily affirm it explicitly and unambiguously.

28. AWL "Complete Joy" (1 John 1:1-2:2) reminded the congregation that although the first disciples witnessed the death of Jesus on the cross they encountered him alive again after the resurrection, 23 April 2006. BG "Movement from fear to faith" (Mark 4:35-41) based on the story of Jesus stilling the storm encouraged the congregation to acknowledge their

fears but to embrace Jesus in faith as the one to call upon to still the storms faced in life today, 25 June 2006.

29. 17 and 24 September 2006.
30. The sermons at RBC reflected the congregation's acknowledgement of Advent and Christmas. The liturgical year influenced the selection of texts and doctrinal themes or convictions preached at this point in the calendar year.
31. http://www.pbs.org/now/science/dawkins.html [Accessed 17 September 2018]. Richard Dawkins, *The God Delusion* (London: Bantam, 2006).
32. Keith Ward, *Why There Almost Certainly is a God: Doubting Dawkins* (Oxford: Lion, 2008).
33. http://archive.boston.com/globe/spotlight/abuse/betrayal/foreword.htm [Accessed 17 September 2018].
34. Massachusetts case legalizing marriage. https://www.mass.gov/info-details/massachusetts-law-about-same-sex-marriage [Accessed 15 September 2018].
35. http://www.disastersrus.org/katrina/ [Accessed 17 September 2018].
36. The prominent nineteenth century Evangelical A. J. Gordon pastored FBCJP. Scott M. Gibson, *A. J. Gordon: American Premillenialist* (Lanham: University of America, 2001).
37. Strong congruity existed between the views expressed in the preaching from the pulpit and the views expressed from people in the pews at RBC. The preaching at FBCJP conveyed a Prophetic Christology. However, three varieties of Christology existed in the membership: Prophetic, Evangelical, and Exemplarist (i.e., Jesus was primarily an example to follow).
38. The demographic profile of Jamaica Plain was becoming increasingly diverse.
39. The phrase 'Welcoming and Affirming' signals that an ABC (USA) congregation is hospitable and affirming towards people that identify as Lesbian, Gay, Bisexual, or Transgender (LGBT). All people are welcome and included whatever their gender identity or sexual orientation.
40. Wesley J. Wildman and Stephen Chapin Garner, *Lost in the Middle? Claiming an Inclusive Faith for Christians Who Are Both Liberal and Evangelical* (Herndon, VA: The Alban Institute, 2009), xi.
41. Massachusetts LGBT Aging Commission, "Special Legislative Commission on Lesbian, Gay, Bisexual and Transgender Aging: Report to the Commonwealth of Massachusetts" (December 2015), 37. https://fenwayhealth.org/wp-content/uploads/2016/01/MA-LGBT-Aging-Commission-Report-2015-FINAL-1.pdf [Accessed 13 September 2018].
42. Ashlee Wiest-Laird, "Reflections from Pastor Ashlee…" *The First Baptist Church in Jamaica Plain* 2:10 (October 2004): 2.
43. Lance Laird, AWL's spouse, led a four-week Bible Study on the topic.
44. "That Steady Beat" (Matthew 9:9-13) 7 May 2006; "Friends of Jesus"

(John 15:12-17) 21 May 2006; "Faith and Pride" (Matthew 11:16-19, 25-30) 11 June 2006.

45. See: http://www.awab.org/member-congregations.html.

46. Larry Showalter served as pastor in this period.

47. The "Toronto Blessing" refers to an alleged manifestation of charismatic renewal associated with the Toronto Airport Vineyard Church in the 1990s. The phenomenon generated excitement and scepticism. See: Stanley E. Porter and Philip J. Richter (eds.) *The Toronto Blessing – Or Is It?* (London: Darton, Longman & Todd, 1995).

48. RBC mirrors wider trends across evangelicalism in North America and the United Kingdom in the same period.

49. Larry Showalter, "Ruggles: The Local Positioning of the Church (Get out your GPS)" *The Beacon Light* (January 2007): 5-6.

50. A banner adorned the building exterior with a public invitation: "Students and Internationals Welcome!"

51. For example, a chaplain at Wake Forest introduced AWL to the work of Dietrich Bonhoeffer.

52. Wiest-Laird's political reading of Jesus and his ministry is reflected in a study guide to the Gospel according to Mark used in the Adult Sunday School. Ched Myers, Marie Dennis, Joseph Nangle, OFM, Cynthia Moe-Lobeda, and Stuart Taylor, "*Say to this Mountain": Mark's Story of Discipleship* (Maryknoll: Orbis Books, 1996).

53. Wiest-Laird and her husband Lance lived in Israel for twelve months. AWL worked with the Sabeel Liberation Theology Centre and Middle East Council of Churches in Jerusalem. See: https://sabeel.org and https://mecc.org.

54. For an official account of the early history of Campus Crusade for Christ, see: https://www.cru.org/us/en/about.html [Accessed 13 September 2018].

55. Campus Crusade for Christ International now operates under the name 'Cru' in the United States. See: https://www.cru.org/us/en/about.html [Accessed 13 September 2018]. For a copy of the original form of the Four Spiritual Laws see: https://crustore.org/downloads/4laws.pdf [Accessed 13 September 2018]. The current version and an explanation of the Four Spiritual Laws is posted on the Campus Crusade for Christ website. See: https://www.cru.org/us/en/how-to-know-god/would-you-like-to-know-god-personally.html [Accessed 13 September 2018].

56. The notion of restlessness within human experience that seeks God appears in the Early Church. Augustine famously observed, "Our hearts find no peace until they rest in you." Augustine, *Confessions 1:1* trans. R. S. Pine-Coffin (London: Penguin, 1961), 21.

57. B. J. Leonard, "Getting Saved in America: Conversion Event in a Plural-

ist Culture" *Review and Expositor* 82:1 (1985): 111-127.

58. Mark S. Medley, "A Good Work Spoiled? Revisiting Baptist Soteriology," in *Recycling the Past or Researching History? Studies in Baptist Historiography and Myths*, ed. Philip E. Thomson and Anthony R. Cross (Bletchley, Milton Keynes: Paternoster, 2005), 84-105.

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MOVING SERMONS:
A FIELD EXPERIMENT ON THE PERSUASIVE EFFECTS
OF PREACHING

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ABSTRACT: In the present article, we report the findings of a field experiment on the effects of the use of direct appeal, invitation and ritual in sermons. In a church in the Netherlands that organizes two identical services on a regular Sunday, we exposed the hearers in one of those services to typical motivational elements that were absent in the other service: direct appeal, ritual, and invitation. Panel members of both services rated the sermons they had heard, both for appreciation of the sermon and their intention to change behavior. We found support for main and interaction effects for preacher and strategy on both evaluation and behavioral intention on the use of invitation. For the use of direct appeal we did not find any results since the manipulation failed. For the use of ritual, no significant effects have been found. We conclude by discussing implications for future research, and provide evidence-based, practical suggestions to preachers about the use of available rhetorical tools for reaching the high goals of religious services.

Keywords: sermon effectiveness, rhetoric, motivation, field experiment, church

INTRODUCTION

Persuasion is seen as a central feature of a sermon.[1] A wide range of rhetorical techniques are used in sermons to engage, persuade, and challenge listeners.[2] Hearers are invited to see things in a particular way and act in accordance with that view. In short, according to Lunceford, sermons are rhetorical playing fields,[3] but the outcome is uncertain. Carrell explored in a US-based study the aims and impacts of church sermons, asking both preachers and hearers about their experience of sermons.[4] The majority of preachers said that their main goal was to change the hearers' beliefs, values or actions. Strikingly, the hearers said that most preaching was completely irrelevant to their real lives. There is agreement among preachers and listeners that the aims of sermons are to challenge, to grow and take next steps.[5] Yet, everyone involved knows that this aim is not easily achieved. While this situation is

common knowledge, there is a lack of insight into the impact of rhetorical strategies in sermons. What makes a moving sermon?

In this research, we study the effects of three rhetorical strategies that preachers use to engage churchgoers, i.e. direct appeal, rituals, and invitations. As a context, we conducted a field experiment in a church that organizes two identical services on a regular Sunday. We exposed the hearers in one of those services to typical motivational elements that were absent in the other service. Comparing the evaluations of the services provides insight into the impact of the strategies. Since this type of manipulation are rare in sermons, this is a unique research opportunity to evaluate the impact of particular rhetoric strategies. Through this field experiment, we can learn about the dynamics of religious messages and provide evidence-based, practical suggestions to preachers about the use of available rhetorical tools for reaching the goals of religious services.

THEORY AND HYPOTHESES

When it comes to the impact sermons can have, the general impression from research is that attitude changes through sermons are not to be expected.[6] Sermons rather follow changes in occurring beliefs and attitudes than leading to them.[7] While these findings alone make one wonder why preachers are so stubborn to keep trying to influence their audiences, anecdotal evidence indicates that sermons can move, encourage, challenge, and convince people. Sermons can have life changing effects on hearers. Further, there are contexts abound where people are profoundly influenced through certain messages, including in health communication[8], governmental communication[9] and behavioral change.[10]

In this study, we put three rhetorical tools to the test to see how they influence hearers attitudes and behavioral intentions. We based the selection of tools on three selection criteria. First, we chose tools that regularly occur in sermons. We did not mean to come up with something entirely new, but wanted to test the impact of readily available and practiced tools in the context of sermons. Second, in this study we focused on the 'movere' part within the rhetorical realm. According to classic rhetoric the three main goals of communication are *docere* (to teach, inform and instruct), delectare (to please) and movere (to move, or 'bend').[11] Traditionally, speech is seen as designed to persuade and the ultimate goal of rhetoric is to move people in a certain direction, to persuade them to do what is right.[12] Third, the manipulation of the rhetorical tool should be a relatively small adaptation. To be practically useful, the rhetorical move needed to be a minimal intervention, an add-on to a sermon without which the sermon would also make sense for the group attending the service without the rhetorical tool. Based on these three considerations, we chose to include the following three rhetoric tools: direct appeal, ritual and invitation.

Direct appeal. A direct appeal addresses the audience with a clear and concrete conclusion with unambiguous suggestions for the course of action that should follow from the message.[13] In a classic study, Lindskold et al.[14] showed how the directness of appeals influenced the effectiveness of fundraising activities. The direct personal appeal ("Excuse me, would you like to contribute to the crippled people, please?") was more effective in raising money than open appeals ("Give to the crippled children"). The least effective was the silent indirect appeal, where only a canister was placed and the passerby had to interpret this as a call for collecting money.

Given that all people involved are aware that the goal of any sermon is the appeal made on the listener,[15] it seems reasonable to assume that to make the appeal explicit and direct is appreciated and granted. Applying the content of a sermon to the listeners' individual lives, addressing them personally by frequently using "you" is an easy way to make an appeal on the audience. For example, in a sermon on rage and anger a preacher could remain impersonal and leave the interpretation of the appropriate behavioral response to the hearer: "Sometimes, people can be very angry. It is better not to hang around with a bull of rage." The direct appeal translates the issue in a clear confrontation with the audience: 'Some of us here walk around very angry. You entered this service with your bull of rage and you need to get rid of it."

To our knowledge, the impact of direct appeal in sermons has not been a topic of research, even though it is used often in churches. We expect that sermons with direct appeals are more valued both in evaluation and in behavioral intentions.

> *Hypothesis 1A: Sermons using direct appeal will be evaluated more positive than sermons without direct appeal.*
> *Hypothesis 1B: Sermons using direct appeal will create more intentions to change behavior than sermons without direct appeal.*

Ritual. In religious contexts, rituals are established ceremonial acts.[16] Following a clear structure, rituals are attention-directing culturally embedded sequences of action. Rituals help to funnel the different thoughts, anchoring feelings and appropriate behaviors of those who take part in the ritual,[17] especially because it facilitates the practice of thought scripts.[18] Through the alignment of thought and action, rituals can be important means to make a sermon persuasive. The application of a ritual may facilitate internalizing the message and transmission of values and beliefs. Apart from the embodied expression of collectivity within a cultural realm,[19] rituals provide the audience with a multi-sensory experience: people feel, smell and taste the message of the sermon, which will probably positively influence the impact of the sermon.[20] It can thus be assumed that rituals will facilitate the translation of a sermon into practice.

> *Hypothesis 2A: Sermons using a ritual will be evaluated more positive than sermons without a ritual.*
> *Hypothesis 2B: Sermons using a ritual will create more intentions to change behavior than sermons without a ritual.*

Invitation. As a response to a sermon, an invitation serves as opportunity to explicitly respond to a call made in that sermon. Making one's response to a call salient is a statement that strengthens the transformational power present in the service. An invitation is also more open than direct appeals or a ritual. Where a direct appeal prescribes the appropriate action, an invitation is a call to respond. Rituals submit all participants to its structure, while an invitation is more open for the type of response someone wants to give. An invitation is a way in which a preacher can make his message concrete, by asking for a specific, public action to signify an inner decision or need. An invitation thus functions as a vehicle that helps people to make the leap.[21] While invitations occur regularly in (Pentecostal) churches and altar calls are generally appreciated by congregants,[22] little research has been done to the effects of an invitation at the end of a sermon. Still, the expectation is that the use of an invitation will have positive effects on the evaluation of and intention of behavior alteration after a sermon, as listeners are invited personally to make a choice or a commitment.

> *Hypothesis 3A: Sermons using an invitation will be evaluated more positive than sermons not using an invitation.*
> *Hypothesis 3B: Sermons using an invitation will create more intentions to change behavior than sermons without an invitation.*

METHOD

Context

The Vrije Evangelisatie Zwolle (VEZ) is an evangelical congregation in the Netherlands. Each Sunday, they hold two identical services for an audience of 1250 attendants each. These services are generally identical: they have the same liturgy, the same announcements, the same worship band, the same songs and the same preacher, preaching the same sermon.

Design

For the purpose of this study, we created a particular difference between these two services on a given Sunday. Two pastors of the VEZ, for whom we will use the pseudonyms "Bob" and "Frank," agreed to participate in a research where within a period of one year the experiment would take

place. During this year pastor Bob and pastor Frank meticulously worked on their sermons, creating two identical sermons for the two services—apart from one variation in the communicative realm. For example, one sermon would make use of direct appeal whereas the other sermon would omit these elements. At the beginning of the season, church attendants were invited to participate in a research project "concerning the effectiveness of sermons." These participants were unaware of the fact that the two services would not be identical. This invitation led to two panels of comparable size per service. On eight Sundays during the season, these participants received an online evaluative questionnaire right after the service. The two pastors Bob and Frank would preach the same message in both services, but would include movere elements in one of the two sermons, i.e. direct appeals, a ritual or an invitation. According to the hypotheses, we expected that people who attended the service with direct appeal, ritual or invitation, would evaluate the service more positively and report more behavioral intentions after the sermon than people in the service with the sermon missing these elements. This research is part of a larger study conducted in this church, investigating the effects of rhetorical instruments on the retention and intention of behavioral change in sermons. This research focuses on movere elements of rhetoric in a quantitative manner.

Participants and procedure

All 220 respondents in the two panels were members of the same congregation: 106 males (48%) and 114 females (52%). The age of the participants ranged from 15 through 69 (M=42). Educational level varied from primary school (1%), through secondary school (11%), intermediate vocational education (29%), higher vocational education (48%) and university (11%). Respondents have been church members for one through 50 years (M=15). Each respondent was asked to attend the same service (first or second) for the duration of the research in order to create fixed groups of respondents. Because not every panel member attended all services, the number of respondents in each separate survey varied (see Table 1). The online questionnaire consisted of one baseline measure per preacher and six surveys after the services. Answers were scored on a seven-point scale, ranging from 'not at all (1) to 'completely' (7).

Manipulation

The two pastors met before each Sunday and discussed the research goal of the sermon at hand. Both pastors would draft two versions of their sermons, one including the movere element due that Sunday.

Table 1: Variations between the manipulated and non-manipulated sermons.

	Non-manipulated service	Addition in manipulation	Manipulation t-test
Service 1 Baseline (Bob)	Identical		n/a
Service 2 Baseline (Frank)	Identical		n/a
Service 3 Direct appeal (Bob)	Speaking to people in general: Some people have hearts of stone and long for a new heart.	Speaking to people directly: Is your heart made of stone? Do you want a new heart?	n.s. (.24)
Service 4 Direct appeal (Frank)	Speaking to people in general: Some people may have a problem with anger. Let us consider this subject today.	Being very bold and blunt to people on the subject of anger: You entered this service with your bull of rage and you need to let him loose.	n.s. (.08)
Service 5 Ritual (Bob)	No ritual, but traditional ending of the sermon with a prayer (while congregation was seated) and a song.	People could walk up front, to the stage, standing there with their hands held open.	p=.00
Service 6 Ritual (Frank)	No ritual, but traditional ending of the sermon with a prayer (while congregation was seated) and a song.	At the end of the first sermon the children entered the auditorium and the fathers/men were asked to make a circle around the women and children and sing a song of blessing over them.	p=.00
Service 7 Invitation (Bob)	No invitation, but traditional ending of the sermon with a prayer (while congregation was seated) and a song.	Inviting people to stand at their place and receive prayer, while congregants around them stretched out their arms in prayer towards them.	p=.00
Service 8 Invitation (Frank)	No invitation, but traditional ending of the sermon with a prayer (while congregation was seated) and a song.	Inviting people to stand at their place to signify that they want to surrender all to find the treasure of the Kingdom of God.	p=.00

Manipulation check

In order to check the manipulation, control questions were added to the surveys. Each manipulation was checked by an additional question in the survey. For direct appeal, the question was: I thought the pastor addressed me directly. For ritual, the question was: The pastor included a ritual in his sermon. For invitation, the question was: The pastor used an invitation after his sermon. The manipulation on direct appeal failed for both pastor Bob (p =.24) and pastor Frank (p =.08). In the discussion section some possible explanations for this failure will be given. The manipulation on ritual succeeded for both pastor Bob (p = .00) and pastor Frank (p = .00). The manipulation on invitation succeeded for both pastor Bob (p = .00) and pastor Frank (p = .00).

Table 2. Descriptives of reported evaluations and behavioral intentions.

	Pastor	Dependent variable	1st service			2nd service		
			N	mean	sd	N	mean	sd
Baseline	Bob	Evaluation	80	5.96	.73	76	5.78	.96
		Beh. Int.		4.96	.89		4.89	1.11
	Frank	Evaluation	70	5.46	.96	73	5.59	.96
		Beh. Int.		4.58	1.19		4.70	1.18
Movere theme	**Pastor**	**Dependent variable**	**Non-manipulated**			**Manipulated**		
			N	mean	sd	N	mean	sd
Direct appeal	Bob	Evaluation	43	5.75	0.73	47	5.76	.81
		Beh. Int.		4.84	1.05		5.09	.90
	Frank	Evaluation	59	6.19	0.64	56	6.18	.66
		Beh. Int.		5.37	0.98		5.31	1.08
Ritual	Bob	Evaluation	34	5.61	.78	37	5.78	.95
		Beh. Int.		4.80	.95		5.15	1.11
	Frank	Evaluation	37	5.79	.83	39	5.95	.89
		Beh. Int.		5.05	1.05		5.08	1.34
Invitation	Bob	Evaluation	67	5.38	1.21	59	5.99	.73
		Beh. Int.		4.60	1.24		5.15	.94
	Frank	Evaluation	58	5.99	.78	45	6.11	.64
		Beh. Int.		5.30	.97		5.32	.75

Data analysis

The hypotheses are tested using a two-way ANOVA. This test examines the influence of different independent categorical variables on one dependent variable. The two-way ANOVA not only determines the main effects of the independent variables, but is also able to discover significant interaction effects between the independent variables. The independent variables in this research are the preachers, Bob and Frank and the manipulations of the sermons.

RESULTS

In this paragraph the results of the two-way ANOVA are presented and interpreted. First the results of the research on direct appeal are presented, followed by the results on ritual and concluded by the results of invitation. Table 3 summarizes the results of the manipulations of direct appeal, ritual and invitation.

Table 3. Evaluation and intention to behavioral alteration after the sermon for sermons containing and not containing Direct appeal, Ritual, and Invitation.

			df	F	η^2	p
Direct appeal						
	Evaluation of the sermon					
		Preacher	1	18.82	0.09	**0.00**
		Manipulation	1	0.00	0.00	0.97
		Preacher x manipulation	1	0.01	0.00	0.92
	Behavioral intention					
		Preacher	1	7.26	0.04	**0.01**
		Manipulation	1	0.49	0.02	0.48
		Preacher x manipulation	1	1.17	0.01	0.28
Ritual						
	Evaluation of the sermon					
		Preacher	1	1.61	0.01	0.21
		Manipulation	1	1,29	0.01	0.26
		Preacher x manipulation	1	0.00	0.00	0.98
	Behavioral intention					

		Preacher	1	0,24	0.00	0.63
		Manipulation	1	0.99	0.01	0.63
		Preacher x manipulation	1	0.79	0.01	0.32
Invitation						
	Evaluation of the sermon					
		Preacher	1	9.30	0.04	**0.00**
		Manipulation	1	9.49	0.04	**0.00**
		Preacher x manipulation	1	4.13	0.02	**0.04**
	Behavioral intention					
		Preacher	1	10.58	0.05	**0.00**
		Manipulation	1	4.57	0.02	**0.03**
		Preacher x manipulation	1	3.83	0.02	**0.05**

Direct appeal

Hypothesis 1A predicted a better evaluation of the sermon by pastor Bob and Frank when direct appeal was used. A two-way (Preacher x Manipulation) ANOVA was calculated to test for the difference between the evaluation for sermons with and without direct appeal. A significant main effect for the evaluation of the sermon was found for the preacher, but not for the manipulation. Also, there was no significant interaction between preacher and manipulation with regard to the evaluation of the sermon. Since the manipulation did not work, hypothesis 1A is rejected.

Hypothesis 1B predicted a higher intention to change behavior of the sermon by pastor Bob and Frank when direct appeal was used. A two-way (Preacher x Manipulation) ANOVA was calculated to test for the difference between the intention to change behavior for sermons with and without ritual. A significant main effect for the intention to change behavior as a result of the sermon was found for the preacher but not for the manipulation. Also, there was no significant interaction between preacher and manipulation with regard to the intention to change behavior as a result of the sermon. Since the manipulation did not work, hypothesis 1B is rejected.

Ritual

Hypothesis 2A predicted a better evaluation of the sermon by pastor Bob and Frank when ritual was used. A two-way (Preacher x Manipulation) ANOVA was calculated to test for the difference between the evaluation for sermons with and without ritual. No significant main effect for the evaluation of the sermon was found for the preacher, nor for the manipulation. Also, there was no significant interaction between preacher and manipulation with regard

to the evaluation of the sermon. Since no significant results have been found hypothesis 2A is rejected.

Hypothesis 2B predicted a higher intention to change behavior of the sermon by pastor Bob and Frank when ritual was used. A two-way (Preacher x Manipulation) ANOVA was calculated to test for the difference between the intention to change behavior for sermons with and without ritual. No significant main effect for the evaluation of the sermon was found for the preacher, nor for the manipulation. Also, there was no significant interaction between preacher and manipulation with regard to the intention to change behavior as a result of the sermon. Since no significant effects have been found, hypothesis 2B is rejected.

Invitation

Hypothesis 3A predicted a better evaluation of the sermon by pastor Bob and Frank when invitation was used. A two-way (Preacher x Manipulation) ANOVA was calculated to test for the difference between the evaluation for sermons with and without direct invitation. A significant main effect for the evaluation of the sermon was found for the preacher, and for the manipulation. Also, there was a significant interaction between preacher and manipulation with regard to the evaluation of the sermon. For both preachers the sermon with invitation was evaluated better than the sermon without invitation. Hypothesis 3A is thus confirmed.

Hypothesis 3B predicted a higher intention to change behavior of the sermon by pastor Bob and Frank when invitation was used. A two-way (Preacher x Manipulation) ANOVA was calculated to test for the difference between the intention to change behavior for sermons with and without invitation. A significant main effect for the intention to change behavior as a result of the sermon was found for the preacher and for the manipulation. Also, there was a significant interaction between preacher and manipulation with regard to the intention to change behavior as a result of the sermon. For both preachers the sermon with invitation resulted in a higher intention to change behavior among the participants. Hypothesis 3B is thus confirmed.

DISCUSSION

The aim of this project was to study the effects of direct appeal, ritual and invitation in sermons in order to gain more insight in this particular type of persuasive communication. With a unique approach of applying manipulations in sermons, we created the opportunity to investigate what influence the presence or absence of certain sermon characteristics has.

For direct appeal, we did not find any significant results, due to a failure of the manipulation. Possibly, the difference between the two sermons was too subtle to be noticed by the hearers. This outcome does not mean that direct appeals cannot influence the hearers, since other research has given proof for the influence of direct appeal[23] Since literature suggests direct

appeal is important in order to affect change,[24] we propose this subject to be investigated further, both in quantitative and qualitative ways. A focus group study could help filter nuances and gain a better understanding of the function of direct appeal in persuasive communication.

For ritual, the manipulation worked well, but there were no significant effects for evaluation or behavioral intention. A possible explanation can be that the ritual was not connected well enough to the content of the sermon or that the ritual was oriented towards someone else (in the case of the children and women being blessed by the men). Since the use of ritual may serve to turn the sermon into an event instead of a lecture[25] by providing the audience a multi-sensory experience this area deserves more research. It is possible that the multi-sensory aspect of ritual could influence retention of the sermon, since a memorable experience is created. Further qualitative research could give more insight into the function of ritual in persuasive communication.

For invitation, both hypotheses were confirmed. For both pastors both evaluation and intention for behavioral change were rated higher for sermons with invitation. The openness of the invitation (compared to the pre-structured direct appeals or rituals) could be one of the reasons for this strong effect, because hearers can frame the call as they want and respond in the way that suits them. This finding indicates the value of an embodied response to a rather passively received message in a sermon.

One contribution this research offers is that despite earlier findings[26] sermons can generate impact. However, the questionnaires were filled out the same day the sermon was delivered. It is unclear if the intention to change behavior resulted in concrete and long term action. It takes further research to investigate the influence of sermons in general and rhetoric devices in particular on retention and change.

LIMITATIONS

A factor to be taken into consideration is the fact that this research was conducted in an evangelical church. This church has affinity with the Pentecostal churches, as well as the Mainline churches. The results of this research may not be applicable to some Mainline churches, as the people there are not used to the use of ritual or invitation. Also, since the use of ritual has a different place in Catholic liturgy, the findings on ritual can differ widely in that context. At the same time this research gives ample reason for pastors from Mainline churches and Catholic parishes to experiment with the use of ritual and invitation. Also, the outcomes of this study are limited as we conducted the research in one church only, asking people to report personally on the intention to change behavior.

This research begs for further investigation on the persuasive power of sermons in specific and oral communication in general. Though this research has resulted in a number of conclusions it has also made clear that this is but the beginning. There is little literature on the use of direct

appeal, invitations or rituals in church settings, though these communicative strategies are frequently used all over the world.

Practical implications for preachers

A sermon is not finished when the text is explained theologically correctly. Communication science has wisdom to offer to the field of homiletics. The use of direct appeal, ritual and invitation may help the audience to deepen their experience of the sermon, even to the extent of concrete change in behavior, attitude or thinking. A preacher therefore would do well to ask the question in what ways the persuasive power of the sermon could be enhanced by conscious applying direct appeal, ritual or invitation. This requires sensitivity, creativity and boldness of the preacher. Sensitivity because the preacher has to draft a ritual or invitation that is suitable to the congregation and appropriate in the church calendar, to avoid an overkill or overdose of ritual and invitation. Creativity because a good ritual is appealing to people and breathes a natural connection to the central message of the sermon. And boldness because a direct appeal, invitation or ritual requires courage of the preacher. A direct connection has to be made, a call has to be uttered and an invitation has to be extended. Always a preacher may feel the fear: "What if nobody responds? What if I've crossed a line?" This feeling of vulnerability is an emotion the preacher has to deal with. But we encourage the preacher to move through these challenges and start experimenting with the use of direct appeal, ritual and invitation because the effects on congregants could be remarkable.

CONCLUSION

The use of direct appeal could not be measured because the manipulation failed. The use of ritual in sermons did not show any effect on evaluation of and intention to change behavior through the sermon. The use of invitation resulted in positive effects on the evaluation of the sermon and the intention to change behavior. All three communicative elements deserve further research, in both quantitative and qualitative ways.

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The Haddon W. Robinson Preaching Award

SPONSORED BY THE EVANGELICAL HOMILETICS SOCIETY

The Haddon W. Robinson Preaching Award is an annual preaching scholarship established in honor of Dr. Haddon W. Robinson, one of the leading evangelical homiliticians of the later 20th and early 21st centuries. Robinson's teaching career in homiletics spanned decades, instructing students at three different seminaries. Dr. Robinson's classic textbook, *Biblical Preaching*, helped shape the place and force of evangelical homiletics. Robinson's legacy for preaching is captured in this significant award.

Sermons for this year's award are to be based on
NEW TESTAMENT PARABLES

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SCHOLARSHIP DETAILS ARE AS FOLLOWS:

- This scholarship is open to all Associate Members of EHS
- Sermons are to be 15-20 minutes in length
- Sermons are to focus on the theme and/or Bible text announced for the Haddon W. Robinson Preaching Award
- The target listeners are members of a local evangelical church
- The sermons are to be videotaped, posted to the student's YouTube channel, and the YouTube link provided to RobinsonSermons@ehomiletics.com by the stated deadline
- A task force of EHS members will view the submission, evaluate it on the basis of adherence to basic principles of biblical preaching (as discussed in Robinson's Biblical Preaching) and the EHS confessional statement, and determine first, second and third prize awardees
- The Board will notify the students of the decisions at least 90 days prior to the EHS annual conference
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PREACHING AS COVENANT RENEWAL: AN APPROACH TO CHRIST-CENTERED OLD TESTAMENT PREACHING THAT EMPHASIZES BOTH THE CHURCH'S REDEMPTIVE NARRATIVE AND CHRIST'S CALL TO OBEDIENCE

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ABSTRACT: The "Christ-Centered" movement in homiletics has brought many good arguments in present scholarship. Emphases on preaching Christ in all of Scripture and preaching the elements of God's grace and redemption in the sermon event have been beneficial. Understandably, many do not want to preach empty moralism that has no connection to Christ and His Church. However, with this shift, as in so many movements, the pendulum may have swung too far. A common error in this approach is a de-emphasis on the ethical demands of the individual pericope for a focus on redemption. While the Old Testament's commands for Israel are built upon God's salvation narrative of the Exodus, the Church's imperatives are founded upon the narrative of Christ's shed blood and resurrection on her behalf. Each Sabbath the covenant was continually renewed when God's redemption was rehearsed and Israel's ethical responsibility in light of that redemption was expounded from the text. It was a reminder of who they were and what it meant to live as God's people. Israel's covenant renewal rehearsed God's redemptive and their responsibility as God's people. Likewise, Christ' people remember His death and resurrection each week and are to remember their responsibility as a people to obey their Lord's commands. Taking the cue from the Decalogue preface, this paper will argue that Christ-Centered Old Testament preaching and teaching should both rehearse the Gospel narrative and address the ethical implications that the particular text demands of its hearers, i.e. Covenant Renewal.

INTRODUCTION

Maybe you have heard a statement like this in many evangelical sermons: "This text demonstrates the redemptive character of God and that is ultimately seen in Christ's redemption of us on the cross." Yes! Praise God! Maybe these sermons are followed by vague exhortations to "believe",

"trust", be a verbal "witness". These are great things, but probably none of these are the author of the text's intended call to respond. What does this text say about my responsibility as one of Christ's disciples? If God has redeemed His Church in Christ He has also called her to obedience to Him. Christ does say that all of the Law and the Prophets are fulfilled in Him. He also says that if you call Him Lord you are to do what He says. All of Scripture is His word. Christ is the author and interpreter of His word. God has redeemed His people in Christ that they may represent Christ here on this earth.

In Deuteronomy 5 the Lord prefaces the Decalogue with his redemptive narrative. He has redeemed them from their bondage. However, He does not stop there. He goes on to establish what Israel's responsibility would be as His redeemed community. The order goes like this: redemptive narrative, then ethical demands. The Church has a new narrative of identity, but she follows the same model. Christ died, was buried, rose again, ascended to the Father, and will come again for a bride that was created to image Him. Christ's covenant is inaugurated by his death and resurrection and then realized when His Church aligns itself with His will in Christ.[1] Christ-followers can rejoice in Christ's redemption, but they are also to remember their responsibility in obeying His commandments as their Lord.

The "Christ-Centered" movement in homiletics has brought many good arguments in present scholarship. Emphases on preaching Christ in all of Scripture and preaching the elements of God's grace and redemption in the sermon event have been beneficial. Understandably, many do not want to preach empty moralism that has no connection to Christ and His Church. However, with this shift, as in so many movements, the pendulum may have swung too far. Common errors in this approach are both a de-emphasis on the ethical demands of the individual pericope for a focus on redemption.[2] Can there be another way? Is there a way that presents Christ as the redeemer and the Lord that demands our obedience? Taking the cue from the Decalogue preface (Ex. 20:2; Deut. 5:6), this paper will argue that Christ-Centered Old Testament preaching and teaching should both rehearse the Gospel narrative (Christ's redemption of His people by His death and resurrection) and address the ethical implications that the particular text demands of its hearers, i.e. Covenant Renewal.

CONTEMPORARY CHRISTOLOGICAL HOMILETICS

This section will compare the contemporary Christocentric views of Bryan Chapell and Sidney Greidanus, the Christocentric redemptive-historical view of Graeme Goldsworthy, and the Christiconic view of Abraham Kuruvilla. The writer will evaluate the strengths and tendencies of each approach.

Bryan Chapell

In his book *Christ Centered Preaching*, Bryan Chapell argues that each sermon should be redemptive by revealing the text's Fallen Condition Focus and how

Christ meets that need.[3] The preaching of the text should show two things: humanity's failure and Christ's answer to that failure. Because of the cross of Christ, believers can find help and comfort in applying the text's message. In this way, the sermon edifies believers and glorifies God. Chapell's two unique points are: the Fallen Condition Focus and Redemptive approach to preaching. If the preacher demonstrates these two points in the sermon, then the congregation can fully experience God's glory. Man's failure in a specific area in the text and Christ's provision for that failure in the text are the thematic aims of the sermon.

Chapell's emphasis on redemptive sermons can be a great resource for many texts, especially ones that do address man's failure and Christ's provision. However, in his approach, Christ is seen as the helper of the believer to fulfill the command, not so much the foundation for the command. He advocates looking for redemptive signals rather than what the text is actually saying. If the text does not show redemptive signals you just punt to biblical theology. You find it within the greater redemptive narrative.[4] Finding the Fallen Condition Focus becomes the priority rather than the author's intent in the text.

Sidney Greidanus

Sidney Greidanus's works *Preaching Christ from the Old Testament* and *The Modern Preacher and the Ancient Text* have been highly influential books since the late 1980's. Greidanus's approach seeks to capture the particular text's relationship to the person of Jesus Christ. Greidanus has argued that every sermon should preach Christ and that the preacher should regularly preach from the Old Testament. His definition of Christ-Centered preaching is "to proclaim some facet of the person, work, or teaching of Jesus of Nazareth so that people may believe him, trust him, love him, and obey him."[5] His books have been a helpful resource for preachers learning how to preach Christ and the Gospel from the Old Testament. His "Christocentric" method has gained much popularity due to its evangelistic emphasis combined with the expository preaching method; both emphases are highly viewed in evangelical homiletics.

Greidanus's approaches can be valid ways of connecting a text to the person of Jesus Christ. However, what seems to be missing is the point or intention of the original author. The Ways to Christ seem to make the Old Testament a merely historical account that describes the coming Messiah. This Christocentric interpretation belittles the individual pericope's theology and thrust to make preaching from the Old Testament of little use. If preaching the Old Testament is only about revealing Christ, then the preacher would do well to only preach from the New Testament. The fact is, the Old Testament has theology and life-situational stories that the New Testament does not have.

Graeme Goldsworthy

Graeme Goldsworthy, like Greidanus, has contributed much to evangelicals in hermeneutics for homiletics. His scholarly emphasis on biblical theology has been a needed reminder that each text fits within a grander biblical scheme. While Greidanus's work focuses on connecting the particular text to the person of Christ, Goldsworthy's work focuses on placing the particular text within salvation history. Goldsworthy wants the preacher to preach a text within the scope of salvation history. Goldsworthy's approach argues that every sermon must preach the Gospel: the death, burial, and resurrection of Jesus Christ. Goldsworthy explains,

> Closely related to the fact that the gospel is the hermeneutical key is the recognition of the gospel as the theological center of the whole Bible. Biblical theology uncovers this in no uncertain way. It does this by showing us the specific details in the process that leads through the whole progressive revelation and comes to focus on Christ as the fulfiller.[6]

Therefore, the aim in each sermon is to point people to the ultimate fulfiller, Jesus Christ. Not only must the sermon point to Jesus, according to Goldsworthy, but each sermon must proclaim the Gospel no matter what the text is. Without the Gospel, all exhortations are "legalistic."[7] Each sermon should be informed by biblical theology and fit within one of the epochs in biblical history. In sum, the whole of Scripture determines the aim of the sermon.

Goldsworthy's redemptive-historical approach is effective for understanding a text's greater context within salvation history. However, if the main point of the sermon is connecting the text to a larger context, then it is simply an informative lecture. The text is saying something to the hearer, but the particular message tends to be marginalized for the sake of the larger context. If the aim of the sermon is to explain the text's role in the grander theme then the explanation of the particular text is truncated in order to show its relation to the epoch. If preaching is simply an exposition of the Gospel and its implications, then there is little point of preaching the Old Testament. Although it is important to know how a text fits in the greater scheme of the Bible, the preacher cannot neglect the particular text's exposition and theology. Each text serves a greater purpose than being incidental in an epoch.

Abraham Kuruvilla

Abraham Kuruvilla's approach of Christiconic homiletics is somewhat corrective to the previous approaches. While the Christocentric camp wants to set the text in light of the overall picture of Scriptures, individual pericope's

thrust or aim was lost. Kuruvilla offers another approach to Christological preaching from the Old Testament. He writes concerning the Christiconic homiletic:

> The plenary world in front of the text (the synthesis of all the world segments projected by individual pericopes) or the integration of the theologies of the various pericopes of Scripture is, in effect, a composite image of Christ. Each pericope, then, portrays an aspect of that image, a facet of Christlikeness. Thus, in fulfilling the divine demand, text by text, a believer becomes progressively more Christlike as the divine demands of pericopes are sequentially met.[8]

The Christiconic preacher preaches the text not merely to show the person of Christ in the text but to show how the Christian can become more like Christ. Each text instructs the Christian how to live like his Savior. The Christiconic approach determines the pericopal theology, determines the divine demand in the text, and aims at congregational conformity to Christ. Kuruvilla's approach forces the preacher to show the text's relevance because the author of the text wrote it to all of God's people throughout all times. By finding this thrust, the preacher can then draw on that theme to make the sermon practical to today's Christian. The text is brought to bear on the contemporary Christian.

However, this approach does not go without critique. While using the phrase "Covenant renewal"[9] briefly to describe the preaching event, the explanation leaned heavily on the duty side of the covenant. Little emphasis was placed on the identity of the One and ones that are covenanting together.[10] A part of covenant renewal would have to suggest a reminder to the people of means by which they have the covenant—the gospel narrative. The next section will seek to treat both parts of the covenant evenly in order to present a clear picture of Christ-centered covenant renewal preaching.

PREACHING AS COVENANT RENEWAL

In his book *Preaching Like Paul*, James Thompson writes,

> The fact that all of his (Paul) letters employ theological argument in support of exhortation provides an important model for preaching that is often overlooked in contemporary discussions on preaching. Christian preaching not only forms the communal identity of the people but also gives specific instructions that indicate concretely how one lives the life that is "worthy of the gospel."[11]

Paul's letters indicate that narrative and ethical norms must be interwoven. You cannot have one or the other. Just like the Jewish tradition is sustained by the stories and the commandments of the Torah, the Church is sustained

by her narrative and ethical norms.[12] Thompson goes on to write, "The constant feature of the letters of Paul is the movement from theology to the morality that grows out of the gospel."[13] With Paul being the model of pastoral preaching it should lead preachers to embrace the ethical demands of the Old Testament text while reminding contemporary Christian audience of its new narrative. Union with Christ carries great privileges, sufferings, and responsibilities. Preaching as covenant renewal does not see God and His people as separated entities, but as eternally joined parties.

Preaching as covenant renewal brings to light the dual responsibility of God and His people. God has and will keep his covenant with His people. The Gospel narrative is the reminder to God's people to His work in their lives. The explanations of their covenantal responsibilities (applications) shows them what is demanded of them. This is not a means to justification— the gospel reminder should make this clear. Their covenantal applications are the means by which they sanctify themselves, or grow in Christlikeness. It should be the heart's desire of every Christian to walk in a way that is pleasing in the Father's sight and gives neighbor a glimpse of what Christ is like. Covenant renewal preaching is not to be misunderstood as advocating faith plus works. On the contrary, it seeks to establish the faith in Christ's atonement alone. However, it also takes into consideration Christ's call to obedience from His followers. As believers gather together as a church and celebrate the Lord's Supper they are reminded of Christ's covenant in His blood. They are also reminded of their union with Christ and with each other. A part of that union with Christ means walking as He walked.[14] So, preaching as covenant renewal seeks to teach an Old Testament text by means of the new narrative. The sermon should be thoroughly text-centered for the edification of the Christian audience.

How does one proclaim a text in light of Christ's redemption without losing focus on the particular text's response demands? How does one preach the text's ethical demands without the reminder of the congregation's position in light of Christ's redemption? How should preachers expound both the privileges the Church has in Christ and the responsibilities they have as His people? Preachers who desire to preach expositionally want to both honor the particular theological thrust of the text while also grounding it in the Christian faith. The writer's proposed answer to these questions is found in the bridge from the homiletical idea to the application. The homiletical idea is usually construed as the bridge from the text to the audience. After the homiletical main idea of the text[15] is clearly communicated it should be followed by the reminder of the gospel narrative. This reminder serves as one side of the covenant renewal. The reminder should then be followed by the various applications of the homiletical idea. The applications serve as the other side of the covenant renewal. The covenantal narrative is not an interpretation of the text but serves as the foundation for the application. The gospel serves as the preface to the command just as the Deuteronomy 5 model of the Exodus narrative precedes Israel's commands.

There is certainly continuity in the covenant, although they are not identical. Christopher Wright states, "Although we speak of old and new covenants, in both cases we are dealing with covenant relationship, and in both cases it is the prior action of the same God in redemptive grace that calls for our response of love and ethical obedience."[16] The preaching event should include both reminding and exhorting that is firmly rooted in both the particular text's theology and the Church's gospel narrative.

APPLICATION OF PREACHING COVENANT RENEWAL

The following sections are brief examples of how this model can be applied to Old Testament texts. Examples are taken from various genres of the Old Testament. Notice the particular text will be seen through the light of the church's gospel narrative and the ethical demands of the text will be appropriated. The model of the process looks like this:

Text---→ Homiletical idea (Theological thrust)--→Covenantal Narrative (Gospel)--→Covenantal Responsibility (applications)

Preaching Examples

Genesis 18:16-33

In this text Abraham and the Lord dialogue concerning God's judgment on Sodom and Gomorrah. The Lord tells Abraham what He will do to these cities, but Abraham intervenes. He reminds the Lord of His just character, "Shall not the judge of all the earth deal justly?" He then makes persistent and humble requests that the Lord would withhold his judgment for the sake of the righteous ones living in the cities. The Lord had already promised Abraham great things, but Abraham had compassion on the people. God is a God full of compassion. He is also a God who desires our prayers.

Theological thrust: God's people have the responsibility, with humility and persistence, to call on God to show compassion on others.

Covenantal Narrative: Let us remember God's compassion on us in that Christ died on our behalf and rose that we may have eternal life with the Him. We have received the grace to be His people by faith in Christ. He has redeemed us in Christ to be his people, to be in relationship with Him.

As God's redeemed people we should.....

Applications:[17]

1)   Like Abraham, think of others beside yourself

2)   Pray with persistence and humility
3)   Pray for God's mercy on others (those whom we love, friends, neighbors)

Leviticus 19:9-18

In this text Moses explains the laws of how the Israelites were to live in their new God-given land. They were to be a just society. They were to show the surrounding nations what the true God is like. Their behavior was to reflect the God of Israel. Moses lists several laws that deal with neighborly relations. They were to not hoard their crops for themselves but were to allow for the poor to have some. They were to give people their due. They were to not show partiality to the rich or the poor. They were not to take vengeance. These various laws however are peppered with the repeated phrase: I am the LORD. He reminds them of their allegiance.

Theological Thrust: The people of God are to show what God is like by behaving justly, caring for those who are less materially fortunate, and honor the life of their neighbor.

Covenantal Narrative: As Christ's redeemed people we remember His death and resurrection for our justification. He has brought us from our former evil ways and brought us into His kingdom were justice and mercy are its characteristics.

As God's redeemed people we should…

Applications:

1) We are called to uplift our neighbor
2) We are commanded to take care of those among us in need
3) We must be honest in all our dealings with each other, thereby honoring the name of the Lord.

Psalm 1

In this text the Psalmist describes the way of the righteous and the way of the wicked. The way of the righteous is characterized by loving, meditating, and walking in the Word of the Lord. His way prospers. The wicked do the opposite and their destination does not lead to prosperity. The righteous prosper in good deeds that glorify the Father in heaven.
Theological Thrust: The people of God must be characterized by their love for the Word and their living by the Word.

Covenantal Narrative: The Lord has bought us by the blood of Christ and has

declared us to be positionally righteous in his sight. He has transferred us from domain of the wicked in order to present us before the Father without blemish.

As those who are declared righteous let's…

Applications:

1) Study, memorize, sing His word

2) Let's obey his commands daily

3) In the midst of trials, remember His promises and His presence from His Word

Jeremiah 29:1-24

This text is part of Jeremiah's prophetic letter to the exiles in Babylon. They were hearing prophecies from their "prophets" that they would soon return so they should not get comfortable were they are. Jeremiah prophesies the opposite. They would be in exile for a while. What were they to do while in an unclean, pagan land? God instructs them to have houses, families, and land. He commands them to seek the land's prosperity and to pray for the government. He also promises that they would come back eventually, but until then they had a commission.

Theological thrust: As strangers in a land that is currently not our own, God's people should seek to bring prosperity to their current community economically and spiritually.

Covenantal Narrative: As those who have been redeemed by faith in Christ's death and resurrection we rejoice in God's what God has done and will do for us in the future.

In light of this we must be a living testimony of who God is by…

Applications:

1) Seeking to grow our community economically (start businesses, provide services, be active in local governments)

2) Praying continually for those in the community to know the Lord Jesus and that the people of the community would flourish

3) Remembering that our hope for the future should motivate us to be active servants in the present

CONCLUSION

Covenantal preaching seeks to honor the authorial intent and the ethical demand of the text while engaging a new community whose foundational narrative is found in blood and resurrection of Christ. It differs from the popular view of contemporary Christ-Centered preaching in that it is not seeking to bend a text to fit a greater narrative, to find Christ/redemption themes in the text, or to show man's failure and Christ's provision. It seeks to expound the theological intent of the text. It is similar to these contemporary approaches in that it seeks to be Christ-Centered. It differs from Christoconic preaching in that it seeks to firmly establish the covenantal narrative at each preaching event in order to reestablish the covenantal community. However, the similarity is in honoring the theological thrust, i.e. covenantal responsibility.

When preaching with a covenant renewal outlook the hope is that each week the congregation will know the text, remember their identity in Christ, remember their responsibility as the redeemed community, and walk about in the their daily lives as Christ-imitators. The hope is that each congregation will fulfill Colossians 2:6-7 (NASB), "Therefore as you have received Christ Jesus as Lord, so walk in Him, having been firmly rooted and now being built up in Him and established in your faith, just as you were instructed, and overflowing with gratitude." May this be the motivation for every preacher for his congregation.

NOTES

1.	Abraham Kuruvilla, *Privilege the Text! A Theological Hermeneutic for Preaching* (Chicago: Moody, 2013), 99.
2.	Kuruvilla, 239–41.
3.	Bryan Chapell, *Christ-Centered Preaching*, 14. According to Chapell, "the reason all Scripture has a fallen condition focus (FCF) is so that it can expose God's redemptive purposes for his people in order to magnify his glory."
4.	Chapell, 275.
5.	Sidney Greidanus, *Preaching Christ from The Old Testament: A Contemporary Hermeneutical Method* (Grand Rapids: Eerdmans, 2000), 8; See also Sidney Greidanus, *The Modern Preacher and the Ancient Text: Interpreting and Preaching Biblical Literature* (Grand Rapids: Eerdmans, 1988) 119. Greidanus defines Christocentric preaching as "preaching God's acts from the perspective of the New Testament."
6.	Graeme Goldsworthy, *Preaching the Whole Bible as Christian Scripture* (Grand Rapids: Eerdmans, 2000), 86; See also Graeme Goldsworthy, *Gospel and Kingdom: A Christian Interpretation of the Old Testament* (Exeter: Paternoster, 1981), and *According to Plan: The Unfolding Revelation of God in the Bible* (Liecester: InterVarsity Press, 1991).
7.	Goldsworthy, *Preaching the Whole Bible as Christian Scripture*, 20.

8.   Kuruvilla, *Privilege the Text!*, 260.
9.   Kuruvilla, 148-49. Kuruvilla writes, "Covenantal renewal is thus accomplished in the church as she submits to divine demand."
10. Kuruvilla, 100. Kuruvilla describes covenant renewal as "a summons to God's people to return to and renew a Scripture –centered relationship with the one who is truly their sovereign."
11. James Thompson, *Preaching Like Paul: Homiletical Wisdom for Today* (Louisville: Westminster John Knox, 2001), 83.
12. Thompson, 102.
13. Thompson, 104.
14. I John 2:6; Colossians 2:6.
15. This writer believes the homiletical idea should include what the text says to the contemporary audience (subject and complement) and the author's intended audience response.
16. Christopher J.H. Wright, *Old Testament Ethics for the People of God* (Downers Grove: IVP, 2004), 317.
17. The specific applications would be determined by the congregational context. The applications listed can be seen as a general guideline.

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FINISHING OUR WORK

A.B. SIMPSON
(1843-1919)
Founder of the Christian and Missionary Alliance

Acts 20:24

It is this thought of finishing things that I think God wants to speak to us about today. We are finishing, this morning, our ministry in this place; at least, we are gathering this Sabbath morning within these walls for the last time. For two years and one month the Lord has permitted us to labor in this place that was built for the worship of God, afterwards given to secular business, and finally, desecrated in the devil's employ. It has pleased Him by a miracle of providence to give us, just at the time we needed it, this place for His work; and for twenty-five months He has permitted us here to do as much work, perhaps as many churches do in five or six years a good deal more than I ever did in six or seven years before, even counting by the number of services. We have had about 1,100 religious services in this place within the time I have mentioned. Many of them were for the comfort of Christians and the building up of God's Church and people, and therefore have not had the same visible results in the way of salvation; but almost every evangelistic service that has ever been held here has been followed by the conversion of souls.

I have made no attempt to keep record of these names, but I should judge that at least as many as a thousand souls every year of our work here—which is only about twenty a week—have been awaked and talked with on the subject of their salvation sometimes a great many more and very recently, in connection with our mission work, this number has been more than doubled. The Lord has permitted us, during these two years, to bring perhaps many souls to the feet of Jesus, whom we have not been able to follow afterward. God only knows; and I am sure that tens of thousands have come in here once or twice and passed on, having heard the word of eternal life.

I shall never cease to thank God for the wonderful providence that opened this place, and the still more wonderful grace that made it a perfect delight to minister and serve Him here. I thank Him also for the dear people that have gathered, for the laborers that have been always willing to lead souls to Christ, for the way in which He has raised, I think, at least $25,000 in these two years and met the needs of the work without our going to man. I don't speak at all of the money given for the new tabernacle; I don't speak

of the money given to establish a home and sustain a training college; I don't speak at all of the work done in connection with the work for which the Lord has made me personally responsible, but for the work of this church God has put in into the hands of you simple people to sustain. I thank Him the more because there has been nothing on our part to cause it; there has been nothing of human ability, but simple dependence in Christ. You know very well the truth given here has been very simple, and wholly designed to lead sinners to Christ and to lead Christians closer to His side. You know there has been no great business capacity in the management of things, no ecclesiastical experience; we have been simply humble instruments of Christ, and He has seen fit to lead us on and to bless us; and we do this morning give Him all the praise and glory, place ourselves at His feet in great humility, and ask Him to use us. still.

Now, this is a most serious thought, this thought of finishing our work, finishing even this stage of our work. How much it means for this work, and how much it suggests for our whole Christian life and work. There is nothing, I think, in Christian life so sad as unfinished work. There is no memorial in the cemetery that brings the tears to our eyes more quickly than the broken column which tells of a life broken in the midst; and as I look around me, I see so many broken columns in human life. Someone said to Napoleon, in one of his pageants in Africa under the shadow of the Pyramids, as his veterans were marching in review: "Emperor, what is lacking here?" "Nothing, nothing," said he, "but continuance." He knew that in a little while these squadrons would dissolve and life itself be perhaps a bitter disappointment. And so, in the work of God we have seen so much that was incomplete. I have seen so much in my own work that I have cried to God, that, even if He gave me a very little work it would all be clear work that it would be all finished work.

I remember that when, five years ago, this work began, how delightful it was that there were only a dozen or twenty members, and to feel that we were all on a Scriptural foundation; and the desire has never left me that whatever we do may last until the Master comes, even if it be humble work. As I look over the work of God, I see this curse incomplete, workstrewing the way all along with miserable wrecks. I find the book of Judges telling us of five hundred years of declension because God's people did not complete their work when they were in possession of Canaan. They conquered Jericho; they conquered thirty-one kingdoms; they divided the land among twelve victorious tribes; but they left here and there little strongholds that were not subdued, little tribes that could not or would not be driven out; and it was not long until they brought Israel under subjection, and neutralized all the work of Joshua's conquest. I look again at the life of poor Saul, and I see that the one turning point in his life was where he stopped short of finishing God's work, where he let his own fleshly heart control him, and left God's work unfinished, and the curse of God's rejection fell upon him.

I look at the ministry of Elijah, and never has the world seen anything

more sublime than his victory on Carmel; but, O, who has not wept at the reaction of the morrow, when at the shaking of a woman's finger he fled into the desert and left the field in possession of God's enemies; from which Israel never again recovered, but went down and down, until it passed away, not in captivity, but in extinction.

And so, it is not enough to go on for a while. It is the last step that wins. O, may God put on our hearts, as we leave here, this great thought, "that I may finish my course with joy and the ministry that I have received of the Lord Jesus to testify the Gospel of the grace of God." How this has often been brought to my own heart, until it seemed to me that I could see nothing but just the closing days of life, the thought when it would all be finished and handed over to His hands and there were the two pictures; the one the thought of much accomplished, but much lost; something done, but something undone; and the sad bitterness of the thought: O, it is almost better not to have lived than to have failed to complete my one life, and yet to know that I can never live it again, and that something is left out forevermore. And then came the other picture; the soldier pressing on until the last hour unflinching, unweary, afraid even of the thought of weariness; and, at last, looking back and saying; By the grace of God there is nothing left out that the Lord had in His heart to give me to do; I have fought a good fight, I have finished my course; henceforth it is all victory. And, as you go forth in this spirit, you will find that while you keep your eye on the end, it will give impulse and power to every step of the way.

Then, as we look at finished work, how much of it do we find in the work and Word of God.

We find, in the first chapter of Genesis when God began the work of creation, He left nothing undone. So, God finished, as we are told, the heavens and the earth, and God saw everything that He had made, that it was good, and then He sat down and rested on His own Sabbath day. There was nothing left undone. Take the most finished work of art and compare it with God's smallest creations, and you find the sting of the bee is superior to the most perfectly wrought needle that ever came from the factories or the tools of man. You find that the most perfect polished surface under the magnifying glass seems like a great mass of hills and valleys compared with the surface of your hand. The wing of the smallest insect is all spangled and shining with burnished, radiant splendor, and no matter how carefully you inspect it, there is no flaw, is all perfect. You find the little blade of grass is made as carefully as the immense pine tree. All God's work is well done, and myriads of things seem to be made that produce no adequate return. On every side of us there are things that we do not seem to understand the use of. Everything is done with a prodigal bountifulness, and yet all are perfect.

We read again about Moses, that he finished his work. In the last chapter of Exodus, we have this description, "So Moses finished the work as the Lord commanded. So did he." His work was all done, and then God came in and took possession, and made it His dwelling place.

God does not want to come in and dwell in unfinished things. If you build a house and put no roof on it, it will fall to pieces, and so unfinished work will fail.

Again, we find that Joshua finished his work, and that was the secret of his power. "So, Joshua took the whole land, according to all that the Lord said unto Moses. There was not a city that he did not take and there failed not one word of any good thing which the Lord had spoken unto the house of Israel." He finished his work through and through, and all his life God's blessing was on that work and on the people; and it was when Joshua passed away that they began slighting the work and then came the declension and ruin of the period of the Judges.

Again we read of Nehemiah, that he finished his work. The prophet Haggai had said about this restoration, "The hands of Zerubbabel have laid the foundation of His house; his hands also shall finish it, and ye shall know that the Lord hath sent me unto you." So, we read about Nehemiah, "So the wall was finished on the four and twentieth day of the month." There was no gate left out, no hinge broken, no breach in the walls that was not completed, no unfinished work; but every little thing, every bar, every hinge, every river, was all secure; then God blessed and established the work.

We read about the dear Lord Jesus, He finished His work. "I must be about My Father's business; I must work while it is day;" or, as it is in the original: "I must work all the day long, every hour of the day, for the night is coming; My meat and drink are to finish the work, which My Father has given Me to do." And the hour came at last when He could say, "I have glorified Thee on earth; I have finished the work Thou gavest Me to do, and now I come to Thee." His last word on the cross was just one little word, "finished." And when He rose from the grave there was such a wonderful quietness and deliberateness about Him, such an evidence of everything being orderly and completely done, that even the napkin was found wrapped together in a place by itself, and His grave clothes were all folded up in order; there was not a trifle left undone. The Lord did everything perfectly, easily and well. We read about Paul that his one mission was to finish his course; and the time came when, within the sight of the Ostian gate where he died, he could say, "I have fought a good fight, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord shall give to me in that day and not to me only, but to all them who love His appearing." He finished his work, and, had he His life to live over again, perhaps there is nothing more he could add to it.

And now, dear friends, how about your work and mine? Let us look into it today. You are standing within a few steps of a border line, when this period of your life will close up forever. Have you accomplished that which you set out to do? Have you finished that which you began? How is it about your Christian character—is it entire, or is it incomplete? "I pray God to sanctify you, wholly, entirely, and that your whole spirit, and soul and body may be preserved blameless unto the coming of the Lord Jesus."

Is that fulfilled, or are you only saved in spots, only cleansed here and there, and great blotches of sin are upon you like a moth-eaten garment? That is not God's plan. God's idea for you is entire wholeness of character—your spirit, your soul, your body all sanctified unto Him. Why not? It is because you have not taken God's Word. It is because you have not been willing to enter into God's blessing and God's will. If you have not entered into here, it is not going to be any easier to enter into it anywhere else. O, before this day shall close, just go to Him to give you that complete transformation. It is not a thing that you grow into; it is a thing that you take from Him as the free gift of His grace. May God help you today not to seek human perfection, not to say there is no room for progress, but to take and have the perfect Christ reaching every part of your life and going ever in your complete being, a perfect child, perhaps, but just as perfect as a perfect man. You know what it is to be a perfect babe. It is a poor, weak little thing, but it is perfect. Now, God wants you to be a perfect child to be complete, to be finished in all your parts, although with room for boundless expansion in the growth of your future life. The dear Saviour has it for you, and you are slighting His costly purchase if you do not receive it.

Again, have you entered into the complete plan and purpose of God for your life. Paul prays for the Thessalonians that they may know all the good pleasure of His goodness, and that the Lord will fulfill in them His perfect will. Are you reaching out to that for which you were apprehended by Christ, or is God all the time having to drive you forward and press you on. God calls you to a complete conformity to His will that you may be holy and please God, and He will give you the grace to do it.

How about your work; have you finished that? Have you started, and then got tired and dropped it? Have you been sent to some service, and at some little discouragement put it aside? Have you brought some soul to Christ and then left it again—never prayed for it, never sought to finish the trust that God gave to you? Have you promised anything and never fulfilled it? God calls us today, before we leave this place to balance all our accounts with Him, and to go away with the blessed thought that we have nothing more to do that could have been done; and He does not call us to anything unreasonable, extreme or impossible.

And then, as a church, have we finished that for which God sent us to this place? When we have passed away from Twenty-third Street to return, perhaps, in this sense, no more, shall we be able to say, "I am pure from the blood of all men. I have not shunned to declare the whole counsel of God; I have held up Christ before His coming to all I could reach; I have done all that I could do in these meetings to bring souls to Christ; I have finished the work that Thou gavest me to do."

Even Sampson, in the last moment of his life, accomplished a life's work in an hour. May God help you to accomplish the trust that has been committed to your hands, to leave nothing at least, undone.

So, in this special enterprise as a church, let us finish our work. We

have started to secure our new church home let us finish it. We have given our honor before God and man that we will independently, even at great sacrifice, purchase a house for God. Have you finished your part? Have you done what God has called you to do? Is it finished? Shall we go there with no raveled ends, with no loose, unfinished work, but with that promptness and that obedience which God loves, and on which He pours out His perfect blessing, even in financial matters, for He blesses His Church for generosity quite as much as He does for faith and prayer and Christian work, and I am sure that the blessing has come to this people, because we have been liberally meeting the claims of Christ in these past months.

 And then our life work, dear friends, O, is that going to be a completed scroll, or is it going to be a torn parchment, unfinished? I don't believe God wants it to be so for you or for me. O, what a precious life yours and mine is. Only once can it be lived; never again can we traverse this ground. O, remember as you go forth: "I shall never pass this way again;" and so let every earnest fiber of your being be laid at His feet, and do it as you would wish it done in that day when you shall look back upon the life that shall come no more. I say this for myself I say it for you, dear friends. Someone has said,

> For at my back I always hear
> Time's swift-winged chariot hurrying near;
> And onward, all before, I see
> Deserts of vast eternity.

> And Dr. Bonar reminds us:

> Not many lives have we but one.
> One, only one!
> How precious should that one life be
> That narrow span!
> Day after day filled up with faithful toil;
> Year after year still bringing in new spoil.

I heard, somewhere, of a poor fellow dying on the railroad track; and, as they picked him up all mangled, his face pale and blood flowing from every wound, he just had strength to say one sentence; "O, if I only had." Nobody knew that terrible regret that came surging up in his memory; something he had meant to do and just put off that day; something he had promised God to do but he did not, and never could it be done again. "O, if I only had." O, it speaks to me as the signal of an unfinished life saved, perhaps, but not what God saved it for; coming in, but coming in to lose the crown God would have given. Happy, I hope. O, yes, in heaven you will have happiness even in the lower place, but the one that could be content to take the lower place has got a mean soul and cannot be very happy anywhere.

It is said that one of the old translators of the Bible, as he was finishing

his work, felt the cold damp of death coming over him, calling his scribe, he said; "All is done but just one-half a chapter." And, as his pulses grew colder, he summoned up his faith and courage, and called his amanuensis, and said; "Write quickly." And he began to dictate, and words poured from his lips as fast as the hand could write. "Be quick," he said, "be quick, the sands are running out." And the words poured out as the last drops of the stream of life; and when he had finished it, he clasped his hands, and said "Now, glory be to the Father, and to the Son, and to the Holy Ghost." And his lips were cold and his work was done. There was nothing lacking. The last line had been added, and the English Bible was put in the hands of man. That was finished work. God has something for you to do until it is all done, and then when it comes to the end, O, it will be sweet to say like Lady Huntingdon: "My work is finished, and I have nothing to do but die."

So, may the dear Lord bless our living and then l am sure He will glorify our dying.

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BOOK REVIEWS

Old Testament Law for Christians: Original Context and Enduring Application. By Roy E. Gane. Grand Rapids: Baker Academic, 2017. 978-0801049040, 464 pp., $19.74.

Reviewer: *S. Jonathan Murphy, Dallas Theological Seminary, Dallas, Texas.*

Roy Gane is professor of Hebrew Bible and ancient Near Eastern languages at Seventh-day Adventist Theological Seminary (Andrews University) where he is also Director of the Ph.D./Th.D. and M.Th. programs. He is the author of several books, including numerous scholarly works on biblical law, and a *Leviticus, Numbers* commentary (NIV Application Commentary series, Zondervan). All to say, Gane is no amateur who dabbles in Old Testament studies; he is a leading authority in the field. And this work lives up to his credentials. So, here is the recommendation before the review even gets going: this book is well worth the read!

The tome packs a lot in; it is dense in content but clear in communication. Gane sets out to show "Christians how Old Testament laws are relevant, interesting, accessible, and useful; how to navigate around them; how to uncover their wise values … and how to arrive at answers to questions regarding their interpretation and application to modern life" (xiv). This book concerns much-needed wisdom for today; it argues for an interpretive method that draws out the relevance of God's enduring and loving wisdom contained in Old Testament law.

The work unfolds as sixteen chapters, an introduction and conclusion, and some valuable indices. These chapters are organized around four main parts: Part 1: *Getting into Old Testament Law*; Part 2: *Literature and Background of Old Testament Law*; Part 3: *Applying Old Testament Laws*; and Part 4: *Values in Old Testament Law*.

As expected, given the title of the book, its core emerges in Parts 3 and 4 where Gane suggests, explains, and illustrates thoroughly (taking up half the book) the hermeneutical method he advances: he calls this *Progressive Moral Wisdom* (PMW), a model built on a high view of Scripture arising from 2 Timothy 3:15-17. Gane emphasizes, among other things, the *wisdom* unto salvation of the Scriptures and *profitability* for *training in righteousness.* The method he advances can be applied to any Scriptural passage, though in this work it is applied to law texts. It involves five steps with leading questions suggested to guide each stage: 1. Analyze the Law by Itself; 2. Analyze the Law within the System of Old Testament Laws; 3. Further Analyze the Law within the Context of Its Ancient Life Situation; 4. Analyze the Law within the Process of Redemption; and 5. Relate Findings regarding the Function of

the Law to Modern Life.

Generally, this is a book on hermeneutical method; a field that preachers have to plough weekly. And the textual insights offered with the many illustrative passages in that pursuit are exceptional; the crumbs that fall off that table are delicious, and will add value to any sermon. This will not be a quick read but it will certainly be a formative one. While one will not agree with the author in everything or with his proposed method, even those with a developed hermeneutic will find their own interpretive convictions sharpened by interacting with this work. Simply put, Gane places a complex discussion on an accessible shelf. If this high recommendation is not enough, perhaps the endorsement on the back cover will settle the matter. Daniel I. Block states "Of books that offer guidance for Western Christians on how to make sense of the Old Testament law, this is the finest I have read." And so, in conclusion (and once again): this book is well worth the read!

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Preaching with Cultural Intelligence: Understanding the People Who Hear Our Sermons. By Matthew D. Kim. Grand Rapids: Baker, 2017. 978-0801049620, 288 pp., $22.99.

Reviewer: *Sam Chan, City Bible Forum, Sydney, Australia.*

Matthew Kim, associate professor of preaching and ministry at Gordon-Conwell Theological Seminary, identifies himself as an "ethnic Korean, born and raised in the United States." He has "never felt completely comfortable in white America," nor is he "at ease among Korean nationals" (xiii).

As an Asian-Australian, myself, I resonate with much of what Kim writes in this book. And, probably not coincidentally, we have written similar books within one year of each other, mine on contextualized *evangelism* (*Evangelism in a Skeptical World*), his on contextualized *preaching* (the reviewed volume here).

For too long, preachers have produced sermons high in *IQ*—the transfer of information. But Kim argues that we need to go further than this. We also need *CQ* (cultural intelligence), so that we connect culturally. And this is what this book seeks to address: How to produce sermons that are also high in *CQ.* To do this, we need to recognize that none of us is devoid of a culture. All three "players" are deeply enculturated—the preacher, the biblical text, and the hearer. Thus we have to *culturally* exegete all three.

I wholeheartedly applaud this move, especially Kim's chapter devoted to "exegeting the preacher." As someone who used to teach theology, it bothered me that theology books from Asia were called "Asian Theology," and books from Africa were called "African Theology." But theology books from the United States were simply called "Theology" as if they were culturally neutral. The rest of the world was judged by the neutral

(and normative?) theology from the USA. Likewise with books on preaching, as if they were acultural and devoid of any inherent flavor.

Preachers must at least recognize the cultural baggage and interpretive lenses, that they bring both to the text and to their audiences. Then they need to *culturally* exegete the text. And, finally, they need to culturally exegete their audiences if they are to connect with them. Only this way, can a sermon be tailored to "fit" our audiences. Kim's over-arching metaphor is a giraffe designing a house specifically for his elephant friend, rather than getting its big buddy to fit into a house designed for its own tall self.

Kim supplies the "science," with helpful algorithms and templates, to assist us in preaching with cultural intelligence. We, the preachers, will have to learn the "art" through trial and error, humility, and experience.

The book is thorough. But if there could have been more pages, I would love to have seen an extended exploration of how much our forms of preaching are culturally determined. And, even more so, I believe the book could have pushed preachers further on how enculturated they are, and how much this affects their interpretation and application of the text, and their preferred method of sermon delivery.

Overall, this book and its thesis should be compulsory reading in all preaching schools so that students may see how enculturated they are. This book will inform us that no preaching method is culturally neutral or culturally normative, lest we confuse form over content, method over message, pedagogy over theology, and orthopraxy over orthodoxy. Our differences are more cultural, and less theological than we think they are.

❧

Integrative Preaching: A Comprehensive Model for Transformational Proclamation. By Kenton C. Anderson. Grand Rapids: Baker Academic, 2017. 978-0801098871, 208 pp., $16.75.

Reviewer: *Timothy S. Warren, Dallas Theological Seminary, Dallas, Texas.*

Kenton Anderson, president of Northwest Baptist Seminary and professor of preaching at ACTS (Associated Canadian Theological Schools) Seminaries, believes that "A sermon is a powerful vehicle, with greater capacity than we give it credit for. A great sermon can transform us" (144). In a day when the validity of preaching continues to be challenged, that statement is worthy of affirmation.

In Part 1, he presents a model that seeks to integrate head and heart horizontally, as well as heavenly and human aspects vertically, thus converging into what he calls a cross-centered approach that addresses the whole person: intellect/thinking, emotion/feeling, objective/revelation, and subjective/experiential. Readers familiar with David A. Kolb's work on how

individuals learn will note similarities in Anderson's model.

In Part 2, readers are advised that sermons "uncoil" around the cross center when the preacher, as pastor, first, *engages* the listeners with an account of some struggle that plagues them. Next, the preacher, as theologian, *instructs* the congregation with some truth from Scripture. Then, acting as a worship leader, the preacher *convicts* the congregation, urging them to commit themselves to living out the instruction they have heard. Finally, as prophet, the preacher *inspires* his people with a vision of how this truth is to be actualized in the experience of each hearer. Thus, the preacher "uncoils" the incremental power of engagement, instruction, conviction, and inspiration as one proceeds through each quadrant of the cross-centered model resulting in an integrative message. However, readers may wonder if every sermon must have four, and only four, movements.

In Part 3, Anderson views the sermon's substance in terms of building materials which the preacher draws from one of four "bins." Statements of *problems* seek to make present, and felt, those dilemmas that keep listeners from realizing their best spiritual selves. *Points*, or big idea statements, come from the biblical text and set forth heavenly truth relevant to the stated problem. *Prayers* take the form of statements calling the congregation to dedicate themselves passionately to God's mission once the biblical truth has been expounded. *Pictures* show what has already been said, visualizing with specificity what future obedience might look like.

In Part 4, the author overviews the four stages of sermon preparation and presentation. The preacher must first *discover* the message that will be preached by searching for points/propositions that "distill the message." Readers are told what to do, i.e., find the text's message, but not how to do the work of theological exegesis, the hermeneutics that undergirds homiletics. Next, the preacher will *assemble* the various components into a sermon, assuring that each quadrant of the integrated model is sufficiently developed. In anticipation of the presentation, the preacher will then *master* the sermon material with the goal of making the greatest impact. This will happen only when the preacher owns the message personally. Finally, the preacher will *deliver* the message through the effective use of voice and body.

The cross-centered model comes across as complex and formulaic, representing a rather mechanical approach to sermon construction when compared to the more organic models of, for example, H. Grady Davis and Eugene L. Lowry. The main thrust of the model, the integration of the whole person as one encounters the sermon, though not a new concept, is worthy of every preacher's consideration. However, the many and dense details making up the model and the overly systematic approach to its construction will likely overwhelm readers.

The author's passion for preaching is to be commended. Several of his insights are helpful and encourage preachers to fulfill the purpose of preaching. As a whole, however, the model lacks originality, simplicity, and at times, clarity. Some of the physical, mathematical, and scientific analogies

feel contrived. Instead of freeing me as a preacher, I sense restraints that require me to get everything—all four things—into the right box. This is a text that tries too hard to repackage an old product.

❧

Preaching as Reminding: Stirring Memory in an Age of Forgetfulness. By Jeffrey D. Arthurs. Downers Grove: IVP Academic, 2017. 978-0830851904, 166 pp., $18.00.

Reviewer: *Timothy S. Warren, Dallas Theological Seminary, Dallas, Texas.*

Arthurs, professor of preaching and communication at Gordon-Conwell Theological Seminary, challenges biblical preachers to become remembrancers, prompting their listeners to thankfulness, repentance, and mercy, raising hope, fostering humility and wisdom, exhorting belief and obedience, and encouraging community (7–8). Too often, in our desire to provide novel insights, we preachers forget our simple role of making what was once so vividly present, present again. Of that, we must be reminded, again and again.

"Without memory, we are lost souls" (3). Therefore, preachers "remind God's subjects of their covenant with the king of heaven" (4). Preaching, among its other benefits, corrects our drift and realigns us with what we already knew. Most of the time our congregations do not need a new vision. They need to go back to where their faith was alive and active, where God was present in the past.

In sum, Arthurs establishes a theology of remembrance in the first three chapters before offering practical applications for remembrancing in the final four chapters.

In Chapter One, "God Remembers (And Forgets)," readers learn that "memory is a whole-person activity" (16), making it a powerful tool for action. God's remembering causes him to act in blessing and in judgment. Mercifully, God also forgets, not punishing his repentant people for their sins. Although this reviewer sometimes struggled to distinguish between God's remembering/forgetting and ours, the thrust of the chapter was clear and grounded in Scripture.

Chapter Two, "We Forget (And Remember)," delves into human neuroscience providing an accessible overview of how our brains function in both remembering and forgetting. The prophets claimed that, "Forgetting God is tantamount to forsaking him to worship idols, and we are prone to do just that" (40). Fortunately, God has made himself known through what has been written and through sacraments, symbols, and rituals that aid his peoples' memories. Of course, there is a kind of "proper forgetting" (42), including forgiven sins, so-called accomplishments, and even the world.

In Chapter Three, "The Lord's Remembrancers," Arthurs states his

major claims: "The preacher awakens believers who then remember their identity" and, "when the church reenacts the story of redemption through preaching, Scripture reading, and sacrament, the assembly experiences 'sacred time travel' as they are re-membered to the cross, resurrection, and ascension" (48, 49). In the act of remembering, listeners' emotions surface in such a way as to experience anew the original experience of seeing, believing, and participating in what God is doing. Examples of this phenomenon from Moses, the prophets, and the apostles demonstrate the noble history of God's remembrancers.

Turning from theology to method, the last four chapters address the several strategies and benefits of language, story, delivery, and ceremony in enhancing the congregation's ability to remember. Style makes present what has been latent/forgotten, "a trumpet to awaken hibernating faith" (84). Story is "depropositionalized argument" (87) that brings home truth on a slant, evokes emotion, clarifies reality, creates community, and sneaks truth through the back door. Delivery incarnates the message, turning ink into blood. "Communication scholars estimate that 65 percent of social meaning and 93 percent of emotional meaning come through the speakers' appearance, tone of voice, and behavior" (110). This, because one's voice and body generate emotion and prompt a similar response from the listener, provided the speaker genuinely feels emotion. Ceremony "[reconnects] feeling and meaning to the core tenets of our faith" (126). Sacred space (sanctuary, altar), time (Sabbath, Advent), ritual (baptism, Lord's Supper), symbol (cross, stained glass), music (lyric and melody), and Scripture reading all contribute to liturgical worship engagement.

The last four chapters on method provide supporting theory, practical guidelines and exercises, and actual examples from sermons by the author, Haddon Robinson, Tony Evans, Bryan Carter, Tim Keller, and John MacArthur. A wide-ranging bibliography and multiple indexes add value to this insightful and practical volume. Novice preachers and veterans will certainly benefit from this well-researched and exceptionally useful text. This reviewer plans to make it required reading in upcoming courses.

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Power in the Pulpit: How to Prepare and Deliver Expository Sermons. By Jerry Vines and Jim Shaddix. Revised Edition. Chicago: Moody, (1999) 2017. 978-0802415578, 439 pp., $29.99.

Progress in the Pulpit: How to Grow in Your Preaching. By Jerry Vines and Jim Shaddix. Chicago: Moody, 2017. 978-0802415301, 240 pp., $29.99, hardcover.

Reviewer: *Kenton C. Anderson, Northwest Baptist Seminary, Langley, British Columbia.*

Any book that gets revised and reprinted almost twenty years after its initial publication must have made a mark. Not only has *Power in the Pulpit* had that kind of influence, but it is now supported by a companion volume, *Progress in the Pulpit.*

The new version of *Power in the Pulpit* sustains the original book's strong emphasis on biblically-based, expository preaching in a classical sense. The authors are quick to emphasize that biblical preaching is less a form for the sermon, than it is a set of commitments to the biblical text and to the authority of the God who speaks by his Spirit through that text. The approach of the authors to preaching is christocentric and Spirit-filled, and as such, has much to offer. The work is detailed, offering a step-by-step process to sermon development that students and newcomers to the task of preaching will find enormously helpful. Part 3 of the book, emphasizing presentation and delivery will be useful to preachers at any experience level.

The writing of *Progress in the Pulpit* must have been a delight to the authors. Rarely do authors have the opportunity to revisit an earlier work, filling in the gaps, and going deeper on a variety of issues not possible originally. In *Progress,* the authors are able to dig into their vast experience, speaking to a number of more nuanced concerns like sermon planning, evaluation, the use of the imagination, and the teaching of preaching. Those who cut their teeth on *Power* will be delighted to refresh their thinking and their skills by a reading of this new offering.

A strength of both books is the many sidebar "personal testimonies" sprinkled throughout. By this, the authors are able to speak personally and anecdotally about their years of practicing their craft. These are like illustrations that the authors would encourage a preacher to include in sermons alongside exegetical work.

Foundational to this work is the author's commitment to a principle-based, propositional approach to Scripture, arguing for a movement from theological implications to timeless truths to practical application. While the general soundness of this approach is evident, it also limits the authors from effectively dealing with things like narrative and with the more refined approaches to pulpit hermeneutics offered by people like Abe Kuruvilla. Eugene Lowry's plot-based approach, for example, is described as an alternative way of "outlining" a sermon (*Power,* 201–202). Readers are encouraged to apply propositional, point-based outlines to poetic biblical texts (*Progress*, 90). But Haddon Robinson's "ladder of abstraction" is misunderstood, and abstraction is offered as a value to be pursued instead of a danger to be mitigated (*Power,* 177). The authors' discussion of postmodernity is also underdeveloped, almost to the point of caricature (*Power,* 131).

But none of these concerns seriously undermines the value of the these pair of books, particularly in the context that they have been offered. Preaching always has a home. How we preach and how our congregations are able to hear what we preach is determined to a degree by where we preach.

With an extensive combined pastoral, professorial, and presidential history within the Southern Baptist Convention, Vines and Shaddix effectively represent the best of preaching that is at home within this movement. But the rest of us will benefit greatly by listening in.

<p style="text-align:center">❧</p>

Theologies of the Gospel in Context: The Crux of Homiletical Theology. Edited by David Schnasa Jacobsen. Eugene, OR: Cascade Books, 2017. 978-1498299250, 165 pp., $22.95.

Reviewer: *Gregory K. Hollifield, Lancaster Bible College at Memphis Center for Urban Theological Studies, Memphis, Tennessee.*

This book, the third volume in the ongoing series *The Promise of Homiletical Theology*, is a collection of essays penned in response to the research question "How should we understand the relationship of gospel and context in homiletical theology?" (1) and presented at the third Consultation on Homiletical Theology at the Academy of Homiletics in Nashville, Tennessee, in December 2015.

What is (the) gospel? Is it a fixed entity whose *subject is* Christ, hence, "the gospel"? Or is it a contextually shaped entity *subject to* Christ, hence, "gospel"? Should (the) gospel be viewed as a message of liberation (15–41, André Resner); prosperity (42–64, Debra J. Mumford); reconciliation (65–83, Sarah A. N. Travis; and 84–112, Yohan Go); the life, death, and resurrection of Jesus (113–137, Joni S. Sancken); hope (138–155, David Schnasa Jacobsen)— all of these, or something more? How does the proclamation of (the) gospel relate to the exposition of a given pericope in a particular congregational context? To what extent does and/or should the hearers' context influence the theology of that proclamation? Are gospel and context finally separable? Might it be helpful for us as preachers to distinguish between (capital "G") Gospel as "God's action in Jesus Christ crucified and risen, revealed in Scripture and through the Holy Spirit" from (small "g") gospel as "the human experience of God's grace, that is, how we name and interpret what God has done and is doing in the world" (66)? These are some of the questions that readers of *Theologies of the Gospel in Context* will be challenged to ponder.

Contributing essayists, influenced heavily by theologian Edward Farley, assume that the gospel is not fixed; it is only presumably related to, if not rooted in, the events of Christ's life, death, and resurrection (the essayists are not univocally clear on this point), and is naturally, if not always consciously, interpreted, shaped, and proclaimed contextually. The editor explains Farley's influence and the consensus of his book's contributors thus: "The fact that Farley uses the term *gospel* without a definite article is not insignificant. Gospel, or the world of gospel, is something that must be named anew: not the transferring of a content across a bridge but an act of

discerning theologically the mystery of salvation in this time and place" (3).

Readers will find in the book no reference to repentance towards God or to personal faith in our Lord Jesus Christ, which are central to an evangelical understanding of the personal salvation offered through the gospel. Instead, the volume's contributors focus on the horizontal and communal dimensions and benefits of "gospel," most prominently, reconciliation.

Theologies of the Gospel in Context does a far better job of provoking questions than providing answers, at least answers that demonstrate any sort of deep seated respect for the authority of Scripture, authorial intent (Resner being an exception [35]), and the perspicuity of the faith once delivered to the saints—a faith succinctly summarized by Paul in 1 Cor 15:3–4, for example. To use an analogy, the gospel is like an apple. That distinctive piece of fruit consists of an outer skin, inner flesh, and center core. The skin of the gospel is the good news that God has not abandoned mankind on this side of the Fall. Because of his ongoing presence, the flesh of the gospel is the faith that creation's future (immediate and distant) is not controlled by its past. This faith and its fulfillment are made possible by the redemption secured by Christ through his death, burial, and resurrection. This is the core of the gospel, whose seeds of hope produce a harvest of liberation, reconciliation, and all good things. Though the contributors to *Theologies of the Gospel in Context* seem to have lost sight of the place and priority of the gospel's core, they are to be commended for at least challenging readers to consider once again what "gospel" means and how it may be heard.

❧

Deeper Waters: Sermons for a New Vision. By Nibs Stroupe. Edited by Collin Cornell. Eugene, OR: Wipf & Stock, 2017. 978-1532631382, xxi + 132 pp., $21.00.

Reviewer: *Keith Essex, The Master's Seminary, Sun Valley, California.*

Gibson "Nibs" Stroupe was, for nearly thirty-four years, pastor of the multiracial Oakhurst Presbyterian Church in Decatur, Georgia, a suburb of Atlanta. *Deeper Waters* is the first book released since his retirement in 2017 from full-time local church pastoring. The bulk of the book contains sixteen edited sermons preached by Stroupe from 1997 to 2015 at Oakhurst.

Deeper Waters seeks to address what the author and editor view as a glaring weakness in the contemporary American church: the failure of socalled evangelicals to address "the American social system that protects and profits white people at immense cost to their black and brown neighbors" (ix). At such a time as this, Cornell asserts, the messages of Stroupe need to be heard. Stroupe's sermons demonstrate his "own distinctive theological vision: one that is at once evangelical and emancipatory; unashamed of the good news about Christ's death and resurrection and resolute in resistance to

white supremacy, male domination, and redemptive violence" (xii).

Stroupe is a master of the art of preaching as the selected messages attest. First, he firmly anchors his sermons to the biblical text. Even the biographical sermons in this collection, originally prepared for Black History month on Diane Nash and Martin Luther King, are ultimately tied to biblical texts. Significantly, the two sermons selected from those delivered for Women's History month feature biblical characters, the Gentile woman of Matthew 15 and the Samaritan woman of John 4. Second, Stroupe is a master at employing a narrative preaching method. Since the biblical text was previously read in the church service (23), this allows him to retell the biblical story creatively, weaving interpretation and application as he proceeds through the sermon. Third, Stroupe's conclusions concisely restate his main idea(s) and call for a response from his hearers. Fourth, Stroupe gives testimony to the continued ability of the spoken word clearly presented to persuade and impact hearers.

However, *Deeper Waters* is not only a sermon collection, it is also a manifesto. As its subtitle indicates, these sermons were selected to propound a new vision (ix). It is at this level of content that Stroupe's sermons fall short of the complete biblical message. The collection begins with five sermons centered on Jesus Christ and his call to discipleship. But Jesus is viewed as merely the presence of God, fully human but not fully divine. To follow Jesus one must minister to and accept the marginalized as he did. The second section on God includes two sermons that present God as a loving being who desires people join him in loving others in the church and in the world. Three sermons on Self constitute the third section. Men and women are mired in a world of power, domination, and brutality. God in Jesus the Beloved has broken this power, and those who exercise faith in this good news can live lives not dominated by the power of evil but fearlessly by the grace of the Lord Jesus Christ. For Stroupe, this is the biblical message of salvation. In the fourth section on Community God's people are to have a passion for God's love and justice experienced in personal lives and in the life of the world. God has broken down human barriers and now all are to be accepted as his children. This is the essence of Stroupe's message.

Stroupe is to be commended for confronting the evil of racism in the church while seeking to remain true to his understanding of the biblical message. However, his denial of biblical inerrancy (32), his dismissal of God's anger (45, 48) and of Christ's resulting penal sacrifice (48), and his de-emphasis of the eternal in favor of the singular call for Christ followers to make a difference in the present by confronting social evils is too much of a jettisoning of historic Christianity to be labelled evangelical.

❧

Preaching Like the Prophets: The Hebrew Prophets as Examples for the Practice of Pastoral Preaching. By Robert A. Carlson. Eugene, OR: Wipf & Stock, 2017. 978-1532613340, 167 pp., $ 23.00.

Reviewer: *Greg R. Scharf, Trinity Evangelical Divinity School, Deerfield, Illinois.*

Robert A. Carlson, a former missionary, is lead pastor of Brush Prairie Baptist Church in Vancouver, WA. This volume carefully sets forth the Old Testament prophets as examples for today's preaching pastors. Carlson notes how the prophets' situations parallel the present and helps preachers read the prophets to learn from them. "The goal of this work is to identify the essential ministry, message, means, and rhetorical methods of the prophets, and discuss how these same essentials can and should strengthen a pastor's prophetic preaching today" (9). Part One clarifies definitions of prophecy and preaching, articulates the essential continuity between the two, and underscores the role of the Holy Spirit in both cases. Part Two explores the rhetoric of the prophets to see what contemporary preachers can learn from them. An epilogue, a bibliography, and a Scripture index complete the volume.

A few similar volumes occupy space nearby on this reviewer's bookshelf. Among them are Sandy's *Plowshares and Pruning Hooks,* Gibson's *Preaching the Old Testament*, and Smith's *Recapturing the Voice of God*. And, of course, there are many volumes offering insights on preaching Christ from the Old Testament. Yet none of these volumes renders Carlson's contribution redundant.

The strengths of this book are many, its weaknesses few. First, some strengths. Carlson makes Scripture his primary document without stinting on citation of contemporary sources. The Old Testament prophets are, as promised, set forth as examples in ways that isolate and showcase certain commonly unnoticed practices. Alongside these biblical instances are copious insights gleaned from contemporary homiletical giants including Chapell, Robinson, and Sunukjian, as well as from less well-known luminaries such as Yehoshua Gitay. While these insights were not innovative—usually a good thing in theology—they helped this reader see that New Testament maxims such as clarity and vividness have readily identifiable Old Testament expressions. These, when learned from, can expand the contemporary preacher's repertoire of strategies. Furthermore, lessons learned from the examples presented were almost always well nuanced, emphasizing similarities between the prophet's call and audience's situation and the contemporary preacher's ministry—all without offering a simplistic plug and play approach. Moreover, the author's emphasis on prayer and the

Holy Spirit effetively reminds the reader of the fundamental nature of the preacher's task, namely, speaking in the name of God to the people of God in the power of God.

Weaknesses? I was grateful for footnotes and bibliography but wish the Wipf and Stock house-style called for full names in the footnotes instead of merely surnames and that Carlson had been a bit more careful in at least one case not to elevate the status of one who wrote a foreword to that of co-author (3, 158). The author's care in repeating matters at multiple points is, I think, a strength, especially for those who like to put the book down and return to it later. For those devouring it whole at one sitting, these reaffirmations may feel redundant.

Seasoned preachers, students in advanced preaching courses, and homileticians looking for targeted bibliography for a course in preaching the prophets will all benefit from this volume. It is worth adding to your library.

<center>❧</center>

Women's Voices and the Practice of Preaching. By Nancy Lammers Gross. Grand Rapids: Eerdmans, 2017. 978-0802873224, 157 pp., $20.00.

Reviewer: *Ken Langley, Christ Community Church, Zion, Illinois.*

Princeton Seminary professor Nancy Gross has noticed that too many of her female preaching students have something to say but have trouble saying it, not because they have no "Voice" (capitalized in the book to indicate a woman's metaphorical authorization to speak), but because they suffer from a diminished "voice" (lower case to indicate the physical instrument of speech).

Some who sense God's call to preach and who are good at exegesis and crafting sermons nevertheless cannot be heard. They cannot, because they don't breathe properly or they've been socialized to be genteel. Their pitch range is too narrow. Their gestures are ineffectual, their posture coquettish. They "stand like a lady" or wear high heels, neither of which fosters a solid foundation for good sound production. Tone, vocal quality, facial expression, even content suffer when women sense deep down that they lack permission to preach. This is true even for some women in denominations and congregations that support their right to preach and lead worship.

Among Gross's examples is a seminarian whose sermon on Job was masterfully written but breathy, hard to hear, and inappropriately smiley throughout. The author analyzes the problems of this "Chatty Cathy" and those of other women who struggle to use their voices and, with her decades of teaching experience and eclectic research, Gross tries to help. Her diagnosis: many women are disconnected from their bodies. This is an issue in public speaking because the voice is a full-body instrument involving

everything from head to toe, not just the mouth and larynx. Reasons for this disconnect are as legion as women themselves, but Gross identifies three primary culprits: cultural messages that make women dissatisfied with their bodies, abuse that make women feel unsafe in their bodies, and internalized gender roles that render women mute.

Gross remains hopeful that students who possess passion and drive can recover their God-given call to preach. She offers counsel, exercises, and probing questions, along with a sustained affirmation of gender equality to help women reclaim their bodies and free their voices.

There is much to commend here. Gross clearly knows a lot about the vocal apparatus. She has listened to and learned from women's experiences. Her critique of body-shaming is spot on. Her exercises are practical (and would benefit men, too). Her last chapter creatively coaches readers through a sample sermon on John 11, encouraging experimentation with delivery of key lines so as to connect emotively with the story of Mary and Martha and Jesus. If I had a female student who struggled with getting the goods across to listeners, I might—*might*—recommend this book, but with some serious caveats.

For one thing, Gross does not distinguish between a complementarian theology of women in ministry and misogynistic denials of women's worth. For another, she denies binary maleness and femaleness in favor of gender constructs that are on a continuum and in flux. She privileges women's experiential truth at the expense of biblical authority.

And her exposition of Scripture is strained. For example, in "The Symphony of Miriam," Gross's opening and foundational chapter, she reflects on four brief narratives about how Moses's sister used her voice. According to Gross, Miriam's voice was "central" in the lives of God's people, a fact that gives women permission to be full partners in ministry. But Gross's imaginative treatment of the meager Miriam material exaggerates that woman's importance: Miriam's offer to find a nurse for her baby brother was really "speaking truth to power"; Miriam's indignation against Moses in Numbers 12 was "righteous"; and God was tougher on her than on Aaron because she was the more important of the two. Really? And did Moses strike the rock because Miriam had recently died and was no longer there for her brother to draw strength from? There must be sounder arguments for an egalitarian stance on women in ministry and for women preachers finding their voices than speculation on a few snippets of scriptural text about a minor figure in biblical history.

I learned some things from this book that I think will enable me help students. But I had to sift chaff to get wheat.

❧

The Big Idea of Biblical Worship: The Development and Leadership of Expository Services. By David A. Currie. Peabody, MA: Hendrickson, 2017. 978-

1619707634, 162 pp., $14.95.

Reviewer: *Andrew Thompson, The Chapel, Brunswick, Georgia.*

In *The Big Idea of Biblical Worship*, Currie has done a valuable service for the church and the academy offering a theory of worship and a process for service planning.

In the Introduction Currie asks if one has to choose between biblical preaching and biblical worship. He replies in the negative: all preaching is worship, and all worship is preaching. Therefore there is enough common ground in Scripture for worship and preaching to work together.

The burden of the book is to show how worship teams can plan biblical *services* in alignment with a biblically based *sermon*. The process by which Currie accomplishes this aligns with Haddon Robinson's Big Idea homiletic. As such, this book approaches worship planning—an area where pastors often struggle—from an overtly scriptural and homiletical viewpoint. His approach will therefore find receptive readers among both preachers and worship leaders, all of whom must understand each other's ministry for successful worship planning.

Chapter 1 offers a theologically robust definition of worship: it is Trinitarian, scripturally informed, holistic in regard to the worshipper, and missional in goal. While Currie may overstate the case—he says we are in the *full* presence of the Father in the *full* power of the Spirit—his definition of worship helps crystallize the later discussion of service design. The author also proposes a four-act model of worship: God gathers us to himself; God speaks to us through his word; God moves us to respond; God sends us out to serve. He argues for the superiority of this approach over the more common twofold design of "preparation and proclamation" of Protestantism.

The next two chapters take the reader through five stages for worship service design, modeled on Robinson's stages for sermon preparation. For those familiar with Robinson's work, Currie covers those without excessive repetition, instead accentuating aspects of those stages that bear on worship planning. For instance, in Stage One (selecting the passage), he discusses at length *lectio continua* (moving through a book or biblical section) and *lectio selecta* (topical or lectionary preaching). He makes a persuasive case for a flexible use of lectionary preaching alongside other methods. Additionally, his discussion of exegesis commends the practice of *lectio divina* practiced both alone and as a planning team.

The heart of Currie's book comes in stage five, when worship planning departs from sermon planning by taking the sermon's exegetical idea and using it to form five *liturgical* ideas for a worship service. These ideas (detailing how the Big Idea of the text should lead worshippers to rejoice, to repent, to request, to sacrifice, and to serve) will generate service elements (prayers, sacraments, readings, songs, visual elements, etc.) that compose the four acts of the worship service.

Chapter 4 is an extended exploration of how teams can take Big Ideas from biblical passages, and develop liturgical ideas and design services from those ideas. Currie gives examples from multiple scriptural genres, from different seasons of the church calendar, and from topical, expository and lectionary series. The numerous real-life examples in this chapter are a major strength of the work.

Chapter 5 offers methods for planning services. Currie discusses the balance between reliance on the Spirit and careful planning, the development of a planning team, the management of planning meetings, and engagement in regular evaluation and training. After a conclusion, he includes appendices with worksheets, evaluation forms, case studies, and recommended reading.

Currie's pastoral experience (he served as a pastor in a liturgical PCUSA church with a mixture of musical styles) strengthens the book considerably, but input from other pastors, worship leaders and traditions would have broadened its appeal. In particular, multicultural practices and liturgies, as well as contributions from Low Church and seeker-sensitive approaches were absent.

The Big Idea of Biblical Worship will be a significant resource in a preaching class and a helpful guide for worship planning teams. I put it into practice in my local church context and found it immediately useful.

✍

TED Talks: The Official Guide to Public Speaking. By Chris Anderson. Boston: Houghton Mifflin Harcourt, 2016. 978-1328710284, 288 pp., $15.99, hardcover.

Reviewer: *Victor Anderson, Dallas Theological Seminary, Dallas, Texas.*

TED Talks does not focus directly on biblical exposition. Yet, as a preacher and teacher of preachers, I found it surprisingly informative and inspirational. Its orientation, scope, and clarity work together to produce an engaging experience for those seeking to sharpen their preaching skills.

Under the leadership of Chris Anderson, *TED* Talks (the acronym for Technology, Education, and Design) grew from a struggling concept in 2001 to the current, wildly popular means of spreading ideas around the globe through short, well-planned oral presentations. The book, compiled from lessons learned by coaching hundreds of presenters, connects with preaching because of its emphasis on the effective oral communication of ideas. The book's "purpose is to support any form of public speaking that seeks to explain, inspire, inform, or persuade; whether in business, education, or on the public stage" (xiv). Anderson sees his work as recasting ancient "rhetoric for the modern era" (xii).

Preachers will resonate with Anderson's passion for persuasive communication of ideas. That passion shines through the multiple illustrations of real-life accounts of TED presentations. In most of these

illustrations, we sense that Anderson is not just reporting what happened; rather, he is rejoicing in how the speaker was able to communicate an idea to the delight of the audience. This enthusiasm is also evident in the author's explicit promotion of oral communication (12). "*Your number-one mission as a speaker is to take something that matters deeply to you and to rebuild it inside the minds of your listeners.* We'll call that something an *idea*. A mental construct that they can hold on to, walk away with, value, and in some sense be changed by." While preachers derive their ideas from the Bible, the remainder of Anderson's statement fits well with our mission in preaching.

The primary guidance of the book is provided through four multi-chapter divisions: Foundation, Talk Tools, Preparation Process, and On Stage. A fifth division, Reflection, functions as an extended postscript providing philosophical justification for the oral dissemination of diverse ideas.

Chapters 1–4 (Foundation) seek to inspire readers to develop presentation literacy. They contend that anyone can learn to give an inspiring talk because speakers use their own diverse personal approaches—as long as they organize the entire talk with a "throughline." These chapters could be particularly helpful for preaching students who lack confidence and who struggle to grasp the concept of a Main Idea.

Chapters 5–9 (Talk Tools) deal with how speakers must connect on a personal level to gain trust from their audiences. Students of rhetoric will find links to the traditional category of ethos, though the book never uses that term. Anderson explores eye contact, vulnerability, stories, explanation, and revelation. Preachers may benefit particularly from Anderson's chapter on learning to explain well as they constantly seek to expound biblical data and theology to audiences who are not of the academy. His caution to "beware the curse of knowledge" (78) is apropos for many preachers, and the insights on a speaker moving from audience conceptions to new ideas would help many.

Chapters 10–13 (Preparation Process) advise readers in the nuts and bolts of preparing a presentation, covering such topics as visuals, crafting manuscripts, rehearsing, introductions and conclusions. With each of these topics, the book reinforces the importance of using audience perception as the basis of critique for every practice.

The final division, On Stage, deals with practicalities of wardrobe, controlling nervous energy, stage setup, and presence. While some of the specifics clearly are directed to speakers heading for the TED stage, the concepts are such that should be considered by every preacher.

TED Talks does not read like a speech textbook, nor does it come across as a rigid a step-by-step, one-size-fits-all manual. Nearly every concept is illustrated with accounts of actual TED presentations, and these presentations may be viewed over the internet, thereby enhancing the explanatory value of the book. In short, the book is highly recommended for all preachers, both for its inspiration and its instruction.

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Anderson, Kenton C. "Preaching Stinks," sermon on 2 Corinthians 2:14-17. *JEHS* 4:2, September 2004.

Anderson, Kenton C. "Homiletical Insights Gleaned from the ACTS 'Preaching Pastor Survey,'" *JEHS* 8:2, September 2008.
    Abstract: Every November the national and regional leadership of the six denominations affiliated with the Associated Canadian Theological Schools (ACTS Seminaries) come together to meet with the faculty and discuss some issue of current importance. In the fall of 2007, the subject was preaching. A comprehensive survey of 135 preaching pastors was undertaken. These are some of the implications that were discerned.

Anderson, Kenton C. "Three Significant Challenges for Homiletics Today," *JEHS* 10:1, March 2010.

Anderson, Kenton C. "The Homiletical School Bus," *JEHS* 10:2, September 2010.

Anderson, Kenton C. "Celebrating the Influence of Haddon W. Robinson," *JEHS* 11:2, September 2011.

Anderson, Kenton C. "Homiletics Forum: The Future of Evangelical Homiletics," part of "Homiletics Forum: The Future of Evangelical Homiletics," *JEHS* 14:2, September 2014.

Anderson, Leith. "Theology of Culture and Context of Community," part 1 of plenary lecture, *JEHS* 10:1, March 2010.

Anderson, Leith. "Promoting Community Through Preaching," part 2 of plenary lecture at 2009 EHS conference, *JEHS* 10:1, March 2010.

Anderson, Victor. "Improving Spiritual Formation in Expository Preaching by Using Cognitive Moral Development Theory," *JEHS* 1:1, December 2001.
    Abstract: In light of the realization that preaching has failed to be optimally effective in inducing Christian spiritual formation, this paper suggests how homileticians seeking to increase the transformative effectiveness of their expository sermons may utilize selected components of Lawrence Kohlberg's theory of Cognitive Moral Development (CMD). After briefly orienting readers to Kohlberg's construct, the paper seeks to show how CMD theory may be utilized effectively in three areas: (1) clarifying transformation as the goal of expository preaching; (2) improving audience analysis; and (3) designing sermons to induce transitions to higher stages of moral reasoning.

Anderson, Victor D. "Learning from African Preachers: Preaching as Worship

Experience," *JEHS* 10:2, September 2010.

> The goal of this paper is to challenge Western Evangelicals to foreground worship in their conception of preaching. The central argument begins with the contention that we unintentionally elevate the teaching and learning elements of preaching and devalue worship. This contention comes into focus as we contrast our own conceptions of preaching with those of others from different cultures, particularly evangelicals from Africa. The paper draws heavily on firsthand doctoral research from rural Ethiopia where preaching is conceived of primarily as a worship experience in which the preacher seeks to produce for the audience a direct encounter with God's presence. The essay concludes by proposing several suggestions that help homileticians re-position worship as a central feature of the preaching task.

Anderson, Victor D. "Nuts and Bolts of Culture-Sensitive Sermons," *JEHS* 13:1, March 2013.

> Abstract: Every preaching event is affected by the interplay of three distinct cultures: the culture of the preacher, diverse multiple cultures of the listeners, and the culture of the specific local church. Preachers seeking to be audience-focused must engage all three strata of culture and consciously adapt multiple elements of their sermons. These adaptations range from cultural accommodation to cultural confrontation. In this paper, the author draws from the fields of missiology, cultural anthropology, and socio-linguistics as well as from his extensive experience preaching at an international church attended by people from over 40 countries. The paper focuses on five specific areas of sermons where sensitivity to multiple cultures could impact sermon design and delivery.

Anderson, Victor D. "Preserving the Blessing of God's Powerful Presence," sermon on 1 Samuel 4:1-22, *JEHS* 16:1, March 2016.

Arthurs, Jeffrey D. "The Place of Pathos in Preaching," *JEHS* 1:1, December 2001.

> Abstract: Preaching that addresses the emotions along with the mind is more effective than preaching which speaks only to the mind. This truth seems self-evident, yet pathos receives little attention in homiletics texts. This paper explores why pathos is vital in preaching and suggests ways to upgrade our use of pathos.

Arthurs, Jeffrey D. "Survey of Honoraria of the Members of the Evangelical Homiletical Society," *JEHS* 2:2, December 2002.

Arthurs, Jeffrey. "Tribute to Keith Willhite: Friend, Partner, and Mentor," *JEHS* 3:1, June 2003.

Arthurs, Jeffrey D. "Short Sentences Long Remembered: Preaching Genre-Sensitive Sermons from Proverbs," *JEHS* 5:1, March 2005.

Arthurs, Jeffrey D. "Robert Schuller's Use of Scripture," *JEHS* 10:1, March 2010.
    Abstract: Robert Schuller interprets the Bible as a manual for the improvement of self-esteem. This essay demonstrates how Schuller's use of Scripture arises from his anthropocentric approach to theology, illustrates his use of Scripture, and offers an appraisal. Schuller's use of Scripture fails for two reasons: He undermines his argument for selfless living by using self-centered appeals; and he is selective which texts he quotes, ignoring those that contradict his theology of self-esteem.

Arthurs, Jeffrey D. and Jared E. Alcántara. "Perpetually Connected?: The Effects and Implications of Ambient Technology on Christian Worshippers," *JEHS* 11:1, March 2011.

Arthurs, Jeffery. "True Preaching is Biblical Preaching: A Tribute to Haddon Robinson," *JEHS* 11:2, September 2011 (reprinted 17:2, September 2017).

Arthurs, Jeffery. "The Lord's Remembrancers," *JEHS* 14:1, March 2014.
    A purpose of preaching which is emphasized in the Bible may be missing or minimized in standard evangelical homiletics texts: reminding. This paper develops a biblical theology of memory, then explores how that theology is practiced in the preaching of Moses in Deuteronomy, the prophets, and the epistles. I conclude that the reminding-function is legitimate and needed when preaching to believers. The paper concludes with some suggestions on how reminding can be done without monotony.

Arthurs, Jeffrey D. and Randal E. Pelton. "The Rewards and Challenges of Teaching Robinson's Big Idea Method," *JEHS* 17:1, March 2017.
    Abstract: The Big Idea (BI) method of biblical preaching yields many hermeneutical and homiletical benefits. They include the overarching attempt to proclaim authorial intention; unified communication which increases attention, comprehension, and retention in the listeners; and help for the preacher in remembering the flow of thought of the sermon. However, professors who teach the method encounter challenges. First, there is the challenge of teaching students where to start searching for the subject. This requires proficiency in exegesis, something that cannot be assumed of each student. Second, students' ability to grasp the method depends on the ability to think abstractly. Not all people are skilled at that. Third, is the perennial question of how the little ideas of the passage relate to the BI and how to handle those little ideas in the sermon. Finally, there is the challenge of teaching students how the BI contributes to the development of the sermon. This paper will highlight and expand upon

the benefits and challenges of teaching the BI method and also suggest ways to meet those challenges.

Bailey, Mark. "Keith Willhite Memorial: A Tribute Delivered at the Funeral, Saturday 19 April, 2003," *JEHS* 3:1, June 2003.

Barker, Joel, and Lee Beach. "Springing the Trap: The Rhetoric of Amos as a Strategy for Preaching Justice and Judgment," *JEHS* 12:2, September 2012.

Barlow, Jerry N. "Haddon W. Robinson: A Personal Tribute to Character, Contributions, and Christian Influence," *JEHS* 11:2, September 2011.

Barton, Casey C. "Building a Bridge or Widening the Divide? A Critique of the "Two-World" Paradigm in Mark Ellingsen and Charles Campbell," *JEHS* 5:2, September 2005.

Barton, Casey C. "Preaching in a Media-Narrated World: The "Christ-Figure" in Popular Film and Suggested Implications for Homiletics," *JEHS* 7:2, September 2007.

Batten, Patricia N. "Tinker Toys and Haddon Robinson," *JEHS* 11:2, September 2011.

Beach, Lee, and Joel Barker. "Springing the Trap: The Rhetoric of Amos as a Strategy for Preaching Justice and Judgment," *JEHS* 12:2, September 2012.

Bender, Kelly L. "What Is The New Homiletic?" *JEHS* 5:2, September 2005.

Boreham, F.W. "The Lost Chronicles of Suf-Abbas," *JEHS* 9:2, September 2009.

Borst, Troy M. "Homiletical Textbook Study: What are Seminaries Across Traditions Using to Teach the Next Generation of Preachers?" *JEHS* 15:2, September 2015.
    Abstract: Christendom is fractured among historical traditions (Catholic, Orthodox, and Protestant) and further divided among Protestant denominations. Preaching is a common practice among all Christian traditions and denominations. What are the major homiletical textbooks in use in seminaries across Christian traditions and denominations in the United States? What are the top textbooks for the homiletical student?

Buzzell, Sid. "Preaching's Bigger Idea," *JEHS* 11:2, September 2011.

Campbell, Jeffrey C. "Expository Preaching: A Cohesive Definition," *JEHS* 16:2, September 2016.

Cash, Brandon. "Toward a Lifetime of Fruitful Preaching: Equipping Preachers to Engage Regularly the Biblical Languages," *JEHS* 7:2, September 2007.

Abstract: Master of Divinity (hereafter MDiv) course requirements at evangelical seminaries (as opposed to course requirements at non-evangelical seminaries) reveal that evangelical pastors are trained to use the biblical languages. There is the recognition and commitment, and even eagerness on the part of students, to be trained in the use of the biblical languages so that they can handle the Word of God with accuracy and depth. But often when confronted with the demands of pastoral ministry, pastors neglect the use of their biblical languages. This paper will explore how homiletics departments can strategically prepare students for a lifetime practice of engaging the biblical languages so that the preacher is able to handle the Word of God with ever increasing accuracy, depth, humility and confidence.

Chapell, Bryan. "To Make God Come Down," sermon on Luke 17:1-17, *JEHS* 1:1 December 2001.

Chapell, Bryan. "Preaching His Story: Narrative Paths, Problems and Promise," plenary address at 2005 EHS conference, *JEHS* 6:1, March 2006.

Chapell, Bryan. "The Story of the Gospel Applied to Exposition," plenary address at 2005 EHS conference, *JEHS* 6:1, March 2006.

Chapell, Bryan. "Haddon Robinson: A Teacher of Preachers," *JEHS* 11:2, September 2011.

Choi, Woosung Calvin. "What Can We Learn from the Past: Has Preaching Contributed to Individualism in the Church?" *JEHS* 12:1, March 2012.

Abstract: Although the Christian church is communal by nature, Christians today are becoming more individualistic, and less community oriented. Many attribute this to the rise of individualism in modern thinking and life and the changes of lifestyle in the modern society. Without denying the significance of social change and cultural influence on the ecclesial community, this paper examines the recent history of preaching and considers how preaching may have potentially contributed to this drift. Two practical suggestions are also offered as to how preachers can mobilize their congregations to move beyond their individual mindset.

Compere, Robert L. III. "Revisions of John A. Broadus's Classic Work, A Treatise on the Preparation and Delivery of Sermons, Miss the Mark: Definitions for Preaching and Eloquence," *JEHS* 16:1, March 2016.

Abstract: Jesse B. Weatherspoon's and Vernon L. Stanfield's editions of John A. Broadus's work, A Treaty on the Preparation and Delivery of Sermons, do not fully represent Broadus's views of the definition of preaching and eloquence. Two key components of Broadus's definition of preaching are persuasion and biblical exposition; both Weatherspoon and Stanfield inadequately amend Broadus's definition. Furthermore, neither satisfactorily discusses eloquence; in fact, Weatherspoon deleted a significant portion of Broadus's discussion and Stanfield omitted the section entirely.

Conwell, Russell H. "'Go Forward'—A Rally Day Sermon," sermon on Exodus 14:15. *JEHS* 12:1, March 2012.

Currie, David A. and Susan P. Currie. "Preaching As Lectio Divina: An Evangelical and Expository Approach," *JEHS* 4:1, March 2004.
Abstract: Drawing from the perspectives of both a preacher and a spiritual director, this paper will argue that preaching should model multiple ways for people to hear God speak through Scripture, tapping the collective wisdom of the whole church, particularly the contemplative tradition. The authors will suggest three primary ways of incorporating lectio divina into expository preaching. Prospectively, as a means of allowing God to speak to the preacher more intuitively before employing the classic historical/grammatical interpretive method of sermon preparation, which can then test and reshape the intuitive insights for preaching. Introspectively, as a means of developing occasional first-person sermons that model a Loyolan approach to lectio divina, in which the imagination places one in a narrative and explores how a Biblical character experienced God at work, and retrospectively, as a means of applying exegetical insights from the sermon through post sermon reflection questions facilitating an ongoing listening/response to God.

Downie, Jonathan. "Towards a Homiletic of Sermon Interpreting," *JEHS* 14:2, September 2014.
Abstract: While interpreting sermons into other languages has long formed a vital part of Church practice, it has only recently been the subject of academic research and remains on the periphery of homiletical debate. This paper argues for homiletics to pay greater attention to sermon interpreting, not only in the interests of better informed practice, but also because of the vital role of sermon interpreting in multicultural preaching.

Duduit, Michael. "Preaching and Publishing: Reflecting on Two Decades," part of "Forum on Preaching and Publishing," *JEHS* 7:2, September 2007.

Duduit, Michael. "A Life Built on the Word: A Celebration of Haddon

Robinson," *JEHS* 11:2, September 2011.

Edwards, J. Kent. "Stories are for Adults: Equipping Preachers to Communicate Biblical Narratives to Adult Audiences," *JEHS* 7:1, March 2007 (reprinted 15:2, September 2015).
> Abstract: The use of narrative passages of scripture need not be limited to "Bible stories for children." This paper will argue that the unique learning characteristics of adult learners contained in D.A. Kolb's "experiential learning cycle," make biblical narratives especially valuable for preaching to adult audiences. This paper also suggests that students trained to employ this writer's "Story Shaping" homiletical methodology, will be equipped to proclaim effectively the stories of scripture to adults.

Edwards, J. Kent. "Deep Preaching: Creating Significant Sermons within Community," *JEHS* 10:1, March 2010.
> Abstract: This paper presents a methodology for creating exegetically sound and spiritually significant sermons. It asserts that in order to preach "deep" sermons, preachers must go beyond exegetical data. Deep preachers will encourage the involvement of the Holy Spirit during the sermon preparation process by leveraging the classic spiritual disciplines of meditation, prayer and fasting. The paper will provide concrete suggestions regarding how and when preachers should employ these classic spiritual disciplines and how this can be enhanced within community.

Edwards, J. Kent. "A Personal Tribute to Haddon W. Robinson," *JEHS* 11:2, September 2011.

Engle, Paul E. "Is It Worth Writing? A Publisher's Perspective," part of "Forum on Preaching and Publishing," *JEHS* 7:2, September 2007.

Espinoza, Benjamin D. "'Let Them Come, Forbid Them Not': Exploring Child-Conscious Preaching," *JEHS* 15:2, September 2015.
> Abstract: Every Sunday across the world, many pastors preach to an audience that includes children. This article develops the notion of "child-conscious preaching," which seeks to take the unique developmental and spiritual needs of children into account when crafting a sermon. The article first explores the child-consciousness of the Bible, demonstrating that children play a vital role in God's redemptive plan and deserve nurture and nourishment in the Christian community. The article will then explore the various characteristics of child-conscious preaching, and provide a critically reflective approach to child-conscious preaching that enables preachers to ensure that their sermon will be child-friendly and child-nurturing.

Fuller, Chuck. "Preaching as Democratic Dialogue: Revelation, Hermeneutics and Anthropology in the Homiletic of Fred B. Craddock," *JEHS* 9:2, September 2009.

Gibson, Scott M. "A Tribute: Keith Willhite," *JEHS* 3:1, June 2003.

Gibson, Scott M. "Defining the New Homiletic," *JEHS* 5:2, September 2005.

Gibson, Scott M. "Found: The Keys to Expository Preaching," *JEHS* 11:2, September 2011.
> Abstract: The article is Scott M. Gibson's convocation address delivered at Gordon-Conwell Theological Seminary, South Hamilton, MA, upon his induction as the Haddon W. Robinson Professor of Preaching and Ministry in October 2004. Minor editing updates have been added.

Gibson, Scott M. "Haddon Robinson's Legacy," *JEHS* 17:2, September 2017.

Giese, David. "Trusting God When Your Boat is Sinking," sermon on Mark 4:35-41. *JEHS* 16:2, September 2016.

Gordon, Vic. "Preaching and Pastoring," part of forum on "Preaching and Pastoral Ministry," *JEHS* 8:2, September 2008.

Grounds, Vernon. "Some Reflections on Pulpit Rhetoric," *JEHS* 1:1 December 2001.

Green, Daniel D. "Robert Alter and the Apostle Luke: Finding the Big Idea of Lucan Narratives by Examining Direct Discourse," *JEHS* 14:1, March 2014.
> Abstract: Robert Alter's ground-breaking work, The Art of Biblical Narrative, has provided the church and synagogue with new eyes for reading narrative literature. Says J.R. Cameron, "He takes the texts of the Jewish bible and subjects them to the kind of critical analysis one might apply to Shakespeare or Faust."1 While Alter's work concentrates on the Hebrew text, the principles proposed in his work may be applied to New Testament narrative as well. This article will seek to demonstrate the usefulness of studying direct discourse, that is, first-person speech, as it applies to finding the Big Idea of selected Lucan narratives. This will be done within the context of broader exegesis of these texts. The author has been applying, for several years, the material which will be presented, in helping Moody Seminary students preach through the narrative portions of Luke.

Gregory, Daniel. "The Pentathlon Preaching Principle: A Proposed Method for Bridging the Gap Between Text and Sermon," *JEHS* 17:2, September 2017.

Abstract: This article considers the difficulty inherent in sermon preparation as a preacher seeks to create a similar illocution in the oral sermon as is found in the biblical text. This difficulty is identified as illocutionary distance. The problem of illocutionary distance, it is proposed, may be solved by achieving generic equilibrium between the inscripturated literary act and the speech genre adopted for the sermon. The author proposes a conceptual matrix, the pentathlon preaching principle, which suggests steps a preacher might take in order to attain generic equilibrium between text and sermon.

Gregory, Joel C. "The Future of Evangelical Homiletics," part of "Homiletics Forum: The Future of Evangelical Homiletics," *JEHS* 14:2, September 2014.

Hall, Kenley D. "The Great Awakening—Calvinism, Arminianism and Revivalistic Preaching: Homiletical Lessons for Today," *JEHS* 12:2, September 2012.

Hartley, Brian T. "Worship and Preaching in a Technological Society: A History of the Word through an "Ongian" Lens," *JEHS* 5:1, March 2005.
Abstract: Using a model articulated by Walter Ong, this essay suggests that technology has shaped worship and preaching through three stages of history—oral, typographic, and, now, an electronic culture. Each perceives "the word" differently, and reminds us, in the words of Marshall McLuhan, that "the medium is the message."

Heacock, Clint. "Rhetorical Influences Upon the Preaching of Jonathan Edwards," *JEHS* 12:2, September 2012.

Hollifield, Gregory K. "Preaching Matters: The Matters That Matter," *JEHS* 8:2, September 2008.
Abstract: Select Pauline texts written during a premodern era populated with skeptics, cynics, and sophists indicated that preaching mattered as to its message, medium, and methods. These same texts speak to the importance and place of preaching in our postmodern era characterized by growing skepticism, cynicism, and sophism. A survey of these texts, mindsets, and the state of preaching in twenty-first century America should serve to clarify what about preaching still matters and to whom.

Hollifield, Gregory K. "Danger Ahead: Preaching the Warning Passages of Hebrews, or When Your Text's Plain Meaning Calls Your Personal Theology Into Question," *JEHS* 15:2, September 2015.

Hollifield, Gregory K. "Preaching to Fear: A Biblical and Practical Reconsideration of Fear, Fear of God, and the Rhetoric of Fear in Preaching," *JEHS* 17:1, March 2017.

Abstract: "This is the season of fear—for experiencing it, exploiting it and pooh-poohing it." So wrote Jeff Greenfield for Politico Magazine, describing the state of America and its political climate in the fall of 2015. His assessment applies just as well when describing what we find in today's church. Fear is common to the experience of those who occupy her pews, has been exploited historically by those who stand in her pulpits, and is now roundly pooh-poohed by a growing chorus of theologians and preachers as an inappropriate response to God. Whether "fear is the source of religion" or not, it's undeniably common enough to human and religious experience alike that it deserves serious consideration. What does the Bible say about fear? Does it clearly distinguish, as commonly believed, fear of God from other forms of fear? Should fear be used as a persuasive tool today when so many hearers are already deeply afraid? If so, how? The following addresses each of these questions in turn as part of a reconsideration of fear and its place in contemporary preaching.

Hollinger, Dennis. "Preaching to the Head, Heart and Hands: A Holistic Paradigm for Proclaiming and Hearing the Word," *JEHS* 7:1, March 2007.

Hollinger, Dennis. "The World in Which We Preach: The Shifting Context of Homiletics," *JEHS* 7:1, March 2007.

Hosack, Robert N. "Preaching for Publication: On Dressing for Success," part of "Forum on Preaching and Publishing," *JEHS* 7:2, September 2007.

Izguirre, Jose G. III. "Preaching to a 'Culture Within a Culture': Shaping Rhetorical Strategies Targeting Generations of Mexican-Americans in the United States," *JEHS* 13:2, September 2013.

Abstract: Traditional understandings of assimilation render latter generations (3rd generation and following) of immigrant groups almost completely liberated from the cultural praxis of their country of origin. As a result, these persons are generally regarded as "Americanized." However, among Mexican American immigrants, contemporary research suggests that assimilation no longer completely severs ties between latter generations and their mother country. Rather, complete assimilation is delayed, producing individuals with hybrid or "hyphenated" cultural identities. While appropriating "American" ideals and practices, assimilated Mexican Americans often maintain distinctly Mexican values and traditions. Consequently, the liminal identity of latter generations produces a unique preaching audience with its own communicational needs. The following paper proposes multicultural preaching as multi-generational preaching in that preaching to latter generations of Mexican Americans still requires a multicultural approach. When shaping their rhetorical preaching strategies, contemporary preachers should consider the cultural liminality of these latter generations of Mexican Americans.

Kaiser, Walter C., Jr. "The Modern Aversion from Authorial Intentionality and from 'Making Points' in a Sermon," *JEHS* 4:2, September 2004 (reprinted 13:2, September 2013).
Abstract: The meaning of the text is obscured when preachers do not take into consideration the meaning the author intended. This article explores the homiletical implications of experience over authorial intent.

Kaiser, Walter C., Jr. "Preaching and Teaching from the Song of Solomon: 'God's Gift of Romantic Love,' Song of Solomon 1:1-2:18," *JEHS* 14:1, March 2014.

Keller, Dale. "If the Medium is the Message: How is the Preacher to Preach the Sermon?" *JEHS* 5:1, March 2005.
Abstract: Oftentimes in homiletic endeavors, techniques of the message construction and delivery take precedence. While not denying that importance, this paper considers another aspect by probing the relationship of preacher to God. The author contends the God-human relationship must take precedence.

Kim, Duck Hyun. "Reframing the Hermeneutical Question as Part of Its Homiletical Responsibility: Making Extensive Use of the Speech Act Theory," *JEHS* 16:1, March 2016.
Abstract: This article proposes an alternative hermeneutical approach that uses speech act theory as on exegetical method. It is shown that the preacher does not merely aim to reflect the same ideas or the same form as the biblical text, but also aims at being faithful to the same purpose of God's words in the text and at eliciting the same response, seeking the totality of God's speech act in Scripture.

Kim, Matthew D. "A Bi-Cultural Homiletic: Korean American Preaching in Transition," *JEHS* 6:2, September 2006.

Kim, Matthew D. "Three Homiletical Challenges for the 21st Century," part of forum, "The Challenges to Preaching Today," *JEHS* 9:2, September 2009.

Kim, Matthew D. "A Blind Spot in Homiletics: Preaching that Exegetes Ethnicity," *JEHS* 11:1 March 2011.
Abstract: The composition of many churches today is changing from monoracial/monoethnic congregations to increasingly multiracial/multiethnic ones. In light of this shifting church culture, this article directs our attention to a common blind spot in congregational exegesis (i.e., ethnicity) that, if integrated, may begin to increase preachers' reach to engage non-majority listeners who often remain invisible in the homiletical enterprise.

Kim, Matthew D. "Beauty and Simplicity in the Big Idea: An Essay in Honor of Haddon W. Robinson," *JEHS* 11:2, September 2011.

Kim, Matthew D. "No Other Gospel," sermon on Galatians 1:6-10, *JEHS* 13:1, March 2013.

Kim, Matthew D. "Preaching with Fidelity, Purity, and Sensitivity: The Future of Evangelical Homiletics," part of "Homiletics Forum: The Future of Evangelical Homiletics," *JEHS* 14:2, September 2014.

Koessler, John. "The Gift of Truth: An Appreciation of Haddon Robinson," *JEHS* 11:2, September 2011.

Kuruvilla, Abraham. "Preaching as Translation via Theology," *JEHS* 9:1, March 2009.
    Abstract: The homiletical understanding is strikingly parallel to the transaction of translation. Both endeavors seek to render a text into a valid product—a new linguistic text in one, sermonic application in the other—that, while demonstrating relevance for a fresh setting, maintains authority of the source text. It will be proposed that the key hermeneutical entity governing the validity of application in the homiletical translation from text to praxis is the theology of the pericope being considered. This entity, pericopal theology, will be defined and its significant role in preaching delineated.

Kuruvilla, Abraham. "Application as Improvisation," *JEHS* 9:2, September 2009.
    Abstract: Christian ethics is an exercise in applying biblical texts, an activity that is at the core of preaching. This paper proposes that application of Scripture is akin to improvisation, both musical and dramatic: an endeavor characterized by fidelity (sustaining theological identity with, and bearing the authority of, the pericope it is derived from), and by novelty (respecting the specific situation of, and thus being relevant to, a particular audience). It is by the faithful offering of such "improvised" applications, integrally related both to the text and to the circumstances of listeners, that the homiletician enables the people of God to meet the ethical demands of God.

Kuruvilla, Abraham. "The Next Thirty-four Years? The Making of the Future," part of "Homiletics Forum: The Future of Evangelical Homiletics," *JEHS* 14:2, September 2014.

Kuruvilla, Abraham. "Re-visioning Homiletics: Issues," plenary address at EHS 2014 conference, *JEHS* 15:1, March 2015.

Kuruvilla, Abraham. "Re-visioning Homiletics: Implications," plenary address at EHS 2014 conference, *JEHS* 15:1, March 2015.

Lane, Adrian. "Training for the Sound of the Sermon: Orality and the use of an Oral Text in Oral Format," *JEHS* 6:2, September 2006.

Lane, Adrian. "Training the Trainers of Tomorrow's Preachers: Towards a Transferable Homiletical Pedagogy," *JEHS* 9:2, September 2009
Abstract: This paper urges preachers to train others, multiplicatively. A training framework based on the homiletical quadrilateral of Word, preacher, sermon and congregation is provided. Requisite competencies are then identified for trainers, whether serving in seminary, congregational or parachurch contexts. These competencies include skills in self-understanding, gift recognition, character formation, theological reflection and the development of creativity, as well as technical skills for the production of the sermon. The paper argues for named intentionality in the training process so that students are likewise equipped to train others.

Lane, Adrian. "The God Who Illustrates: Developing Illustrative Homiletical Practice," *JEHS* 13:1, March 2013.
Abstract: God communicates through illustration. This paper, designed for preachers and preachers-in-training, seeks to explore the nature of that illustration and the implications for homiletics. It argues that illustration is far more than a means of supporting argument or concept, but is a means of inherently communicating truth through imagery and story. Rather than being reductionist, good illustration amplifies meaning through multivalence, as in typology. Principles and tools for developing illustrative homiletical practice consonant with the Scriptures are then explored, including the use of reversal and escalation.

Langley, Ken. "Bringing Good Tidings to Zion," sermon on Isaiah 40:9, *JEHS* 6:1, March 2006.

Langley, Ken. "Rehabilitating and Reclaiming the 'Herald' Image for Preaching," *JEHS* 8:1, March 2008.
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.

Langley, Kenneth. "When Christ Replaces God at the Center of Preaching," *JEHS* 9:1, March 2009.
> Abstract: Putting Christ, rather than God, at the center of preaching may lead to unintended consequences in theology, homiletics, and church life. It's enough—it's better—for biblical preachers to be theocentric. Making God central in preaching achieves the worthy aims of Christocentric preaching without the risks discussed in this essay.

Langley, Ken. "All Good Prophets are False Prophets," *JEHS* 14:2, September 2014.
> Abstract: The prophets of Israel sometimes spoke as if judgment was inevitable: no summons to repentance was issued, no offer of grace hinted at. This mode of speech can be understood theologically—all prophecy is conditional—and in terms of speech act theory—a speech strategy intended to undo the results predicted. Might this mode of speech be legitimately used by gospel preachers today?

Langley, Ken. "On Being Like Ezra When I Grow Up," sermon on Nehemiah 8:1-12, *JEHS* 15:1, March 2015.

Larsen, David L. "Does the History of Preaching Really Matter?" part of "Forum on the History of Preaching," *JEHS* 8:1, March 2008.

Larsen, David L. "The Pastor and Preaching Now!" part of forum on "Preaching and Pastoral Ministry," *JEHS* 8:2, September 2008.

Larson, Brian. "Happy Birthday, Haddon!" *JEHS* 11:2, September 2011.

Loritts, Bryan. "The Multi-ethnic Preacher," two-part plenary lecture at 2012 EHS conference, *JEHS* 13:1, March 2013.

Lovejoy, Grant. "But I Did Such a Great Exposition: Literate Preachers Confront Orality," *JEHS* 1:1, December 2001.
> Abstract: Exposition uses ways of knowing, thinking, and expression that are second nature to highly literate people. But exposition is difficult for oral communicators to understand, remember, and share with others. Oral communication preferences predominate in the world, yet homiletics gives that fact scant attention.

MacBride, Tim. "Preaching to Aliens and Strangers: Preaching the New Testament as Minority Group Rhetoric," *JEHS* 16:2, September 2016.

Mathews, Alice P. "The Privilege of Working with Haddon Robinson," *JEHS* 11:2, September 2011.

McClellan, Dave. "Recovering a Sense of Orality in Homiletics," *JEHS* 6:1, March 2006.

Abstract: The newer trend in homiletics toward spontaneity is actually very old, going back to the days of primary orality, before literacy had established dominance in the communicative arena. Resources from the pre-modern world of orality (including metaphor, grounding in struggle, repetition, narrative structuring, classical invention, and dialogue) can serve to make the sermon a truly oral event even informing a post-modern homiletic setting.

McClellan, Dave. "Mapping a Sermon: An Alternative Model of Homiletic Preparation," *JEHS* 8:1, March 2008.

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.

McClellan, Dave. "The Unfinished Sermon: Involving the Body In Preparation and Delivery," *JEHS* 10:1, March 2010.

Abstract: Sermons have long been the exclusive province of the trained professional; their formulation and documentation the very pedigree of a professional clergy class. But while bolstering authority and expertise, the private, finished sermon actually promotes individualism over community. How can we include others in the generation and delivery of a sermon without compromising legitimate Scriptural authority? How participatory does a sermon need to be?

McDill, Wayne. "Low-Tech Preaching in a High-Tech Age," *JEHS* 6:1, March 2006.

Abstract: The current trend toward the use of audio-visual aids and drama in preaching may reveal an underlying lack of confidence in preaching in its essential form. The premise of this paper is that there is no form of communication more dynamic and effective than direct oral communication by a passionate preacher.

Meeks, James T. "Why Do Evil Men Govern God's People?" two-part plenary address at the 2016 EHS conference, *JEHS* 17:1, March 2017.

Miller, Mike. "Preaching Textually Questionable Passages of Scripture," *JEHS* 14:1, March 2014.

Abstract: "The earliest and most reliable manuscripts do not have this passage." Modern Bibles all contain these and similar words. While the preaching of difficult texts has barely been addressed in homiletical

literature, the subject of preaching those passages I call textually questionable is completely untouched. This article is meant to begin the discussion by addressing implications for incorporating textually questionable passages into the preaching event.

Milton, Michael A. "Preaching from the Footnotes The Challenge of Textual Criticism in Expository Preaching," *JEHS* 9:2, September 2009.
Abstract: This paper seeks to explore the pastoral ramifications of textual criticism and canonical questions and their impact on the primary pastoral task of expository preaching of the Word of God on the Lord's Day in a local church. The thesis of this paper will be that rather than complicating the task of preaching, admitting textual variants and canonical questions and carefully crafting a sermon that acknowledges them, will bring a richer, fuller and more faithful message from God's Word to God's people. It is in this way that I shall advocate an appropriate "preaching from the footnotes." I do not mean by that phrase that the preacher should base a Biblical sermon on human words that are used to explain a textual variant, for instance, but that the insights or controversies raised by these modern scribal notes must not be ignored in the preparation of the sermon. Indeed, I will argue that there is a sound rationale for preaching from the footnotes for those notes, that is the textual variants that belie a struggle within the Church over time to arrive at what is and what is not in the canon. And thus the textual variants deserve a thoughtful homiletical response before the people of God. In order to explore this theme, the presenter will use two of the most well-known "problem texts" to see how to "preach from the footnotes:" Mark 16:9-20 and John 7:53-8:11 as sermon case studies. Following an admission of the challenges that must be addressed, and then a consideration of the possibilities involved September 2009 (9:2) | 55 with expository preaching and textual criticism, the presenter will then submit some preliminary issues involved with "preaching from the footnotes," and a response that might be employed, using the two famous texts, to exposit these critical texts faithfully (I intend) and humbly (I hope), with loyalty to the inerrancy and infallibility of God's Word, acknowledgement of the of textual variants, and concern for bringing Christ's message for Christ's flock.

Mohler, R. Albert, Jr. "Preaching in a Secular Age: Preaching as a Strategy for Survival," two-part plenary address at the 2015 EHS conference, *JEHS* 16:1, March 2016.

Moreland, J.P. "Speaking to the Mind of the Age," two-part plenary lecture at the 2007 EHS annual conference, *JEHS* 8:1, March 2008.
Morgan, G. Campbell. "The Word Became Flesh," sermon on John 1:14. *JEHS* 8:2, September 2008.

Morgan, G. Campbell. "The Power of the Gospel," sermon on Romans 1:16-17, *JEHS* 14:2, September 2014.

Neely, Winfred. "A Tribute to Haddon Robinson from a Homiletical Grandson," *JEHS* 11:2, September 2011.

Neely, Winfred Omar. "Seize the Moment," sermon on Ruth 3, *JEHS* 14:1, March 2014.

Neely, Winfred Omar. "The Future of Evangelical Homiletics in a Storied Culture," part of "Homiletics Forum: The Future of Evangelical Homiletics," *JEHS* 14:2, September 2014.

Old, Hughes Oliphant. "His Glory and our Delight," part of "Forum on the History of Preaching," *JEHS* 8:1, March 2008.

Overdorf, Daniel. "The Future of Evangelical Homiletics," part of "Homiletics Forum: The Future of Evangelical Homiletics," *JEHS* 14:2, September 2014.

Overstreet, Mark M. "John A. Broadus, the 'Lost' Yale Lectures, and his Enduring Legacy of Powerful Preaching." *JEHS* 8:1, March 2008.

Pearson, Calvin. "Rhetoric and Preaching: Friends or Foe?" *JEHS* 11:2, September 2011.

Pelton, Randall and Jeff Carroll. "If You Can't Spiritualize, Allegorize, or Moralize, What's a Preacher to Do? Preaching Christ From Gospel Narratives," *JEHS* 5:1, March 2005.
     Abstract: Of all the genres, preaching Christ should be the easiest in the Gospels. Unlike Old Testament narratives where Jesus is hard to find, the Gospels are sermonic history writing whose main character is Jesus. 1 The Gospel records are intended to make theological statements about Jesus, yet many sermons from the Gospels revolve around non-Christ-centered themes. What is a preacher to do?

Pelton, Randal E. "A Tribute to Haddon W. Robinson," *JEHS* 11:2, September 2011.

Pelton, Randal E. "Creatively Moving to the Cross: Adopting the Goal While Adjusting the Method of Early Christian Preaching," *JEHS* 12:1, March 2012.

Pelton, Randal E. and Jeffrey D Arthurs. "The Rewards and Challenges of Teaching Robinson's Big Idea Method," *JEHS* 17:1, March 2017.
     Abstract: The Big Idea (BI) method of biblical preaching yields many

hermeneutical and homiletical benefits. They include the overarching attempt to proclaim authorial intention; unified communication which increases attention, comprehension, and retention in the listeners; and help for the preacher in remembering the flow of thought of the sermon. However, professors who teach the method encounter challenges. First, there is the challenge of teaching students where to start searching for the subject. This requires proficiency in exegesis, something that cannot be assumed of each student. Second, students' ability to grasp the method depends on the ability to think abstractly. Not all people are skilled at that. Third, is the perennial question of how the little ideas of the passage relate to the BI and how to handle those little ideas in the sermon. Finally, there is the challenge of teaching students how the BI contributes to the development of the sermon. This paper will highlight and expand upon the benefits and challenges of teaching the BI method and also suggest ways to meet those challenges.

Phelps, Dennis. "An Evangelical Preacher Who Lost His 'Evangelicalness,'" sermon on Jonah 4:1-11, *JEHS* 17:1, March 2017.

Phillips, Benjamin B. "Fiat Lux: The Doctrine of Creation as the 'Origin' for a High Theology of Preaching," *JEHS* 9:1, March 2009.
    Abstract: Creation ex nihilo is the paradigmatic display of God's speech. This powerful word that created the universe is carried by Christian preaching. The creation/preaching connection provides content to the assertion of preaching's 'word of God' character. It raises critical issues such as transcendence, pride, and the apparent failure of preaching. This linkage also requires interaction with other systematic categories like revelation, pneumatology, hamartiology, soteriology, and eschatology. These considerations make the doctrine of creation well-suited to ground a systematic theology of preaching.

Phillips, Benjamin Blair. "Fellowship of the Triune God: The Divine Context for a Theology of Preaching," *JEHS* 16:2, September 2016.
    Abstract: The doctrine of the Trinity is essential to the theology of preaching. It requires us to conceive of God as a speaking Being by nature. It enables us to understand preaching as a Trinitarian act, an extension of God's own communication to the world in Christ and Scripture. Finally, the intersection of the doctrines of Trinity and preaching shows that preaching brings people, both preachers and hearers, into conversation with the Triune God.

Phillips, Jere L. "Preaching to Heal Conflicted Congregational Communities," *JEHS* 9:2, September 2009.
    Abstract: Preaching often creates conflict. It also can help heal conflict. Congregational communities experience mass conflict (disagreements

that affect the entire congregation), group conflict (between two or more interest groups), individual conflicts (between two or more individuals but not involving groups), and marital conflict. While conflict resolution must involve pastoral care, counseling, intervention and mediation, the pulpit can powerfully pull people together. This paper outlines specific ways preaching can help heal conflicted congregational communities.

Platinga, Cornelius, Jr. "Dancing the Edge of Mystery: The new homiletics celebrates pilgrimage, not propositions," *JEHS* 5:2, September 2005.

Quicke, Michael. "Connecting Preaching with Worship I: A Surprising Journey," first of two plenary lectures at EHS 2010 conference, *JEHS* 11:1, March 2011.

Quicke, Michael. "Connecting Preaching with Worship II: Towards a New Model for Preachers," second of two plenary lectures at EHS 2010 conference, *JEHS* 11:1, March 2011.

Quicke, Michael. "What is the Future of Evangelical Homiletics?" part of "Homiletics Forum: The Future of Evangelical Homiletics," *JEHS* 14:2, September 2014.

Radford, Shawn D. "The New Homiletic within Non-Christendom," *JEHS* 5:2, September 2005.
    Abstract: Fred B. Craddock elevated the roles of the listeners in the preaching event, giving birth to the New Homiletic. Nevertheless, Craddock's understanding of the roles of the listeners has inherent benefits and risks for preaching. As non-Christendom becomes a more prominent cultural milieu for listeners in the United States, the benefits of the New Homiletic decrease as the risks increase. Accordingly, Craddock's understanding of the roles of the listeners will need to be modified in non-Christendom so that the listeners are more likely to hear the voice of God and become mature Christ followers.

Ralston, Timothy J. "Back to the Future": Classical Categories of Exegesis, Application and Authority for Preaching and Spiritual Formation," *JEHS* 3:2, December 2003.
    Abstract: A recovery of the ancient categories of lectio continua (lectio semi-continua), lectio selecta and lectio divina provide a helpful taxonomy to understand (a) the hermeneutic approach to the Biblical text by the preacher, (b) the relative authority of the message preached and (c) the corresponding role of the application made within the sermon for the spiritual formation of individuals and Christian communities.

Ralston, Tim. "Haddon Robinson Tribute," *JEHS* 11:2, September 2011.

Rappazini, Chris. "Great People Build Great Preachers," *JEHS* 17:2, September 2017.

Reed, John W. "Reflections on a Life Well Lived (Keith Willhite tribute), *JEHS* 3:1, June 2003.

Robinson, Haddon W. "Keith Willhite: A Tribute," *JEHS* 3:1, June 2003.

Robinson, Haddon W. "The Future of Evangelical Preaching," part of "Homiletics Forum: The Future of Evangelical Homiletics," *JEHS* 14:2, September 2014.

Robinson, Haddon W. "Two Traits of Agape Love," sermon on 1 Corinthians 13:1-3, *JEHS* 15:2, September 2015.

Robinson, Torrey. "The Big Idea of Haddon Robinson," sermon on 1 Corinthians 15:9-11, *JEHS* 17:2, September 2017.

Robinson, Torrey. "Three Things My Dad Taught Me About Preaching," *JEHS* 17:2, September 2017.

Sackett, Chuck. "The Elusive Illustration: Letting the Text Win," *JEHS* 7:2, September 2007.
    Abstract: Teachers of preachers rightfully insist the text "wins" when the sermon says and does what the text says and does. In recent years, allowing the text to provide the structure has received needed emphasis. It's time homiletics took another step forward: letting the text win illustratively. Sermons are strengthened when the text provides, suggests, or stimulates the image that carries the message and/or the supporting material used to enhance, validate and illustrate that message.

Sackett, Chuck. "It's Harder to Do than It Is to Talk About," part of forum on "Preaching and Pastoral Ministry," *JEHS* 8:2, September 2008.

Sackett, Chuck. "Somebody Cares," sermon on 1 Corinthians 12:25, *JEHS* 9:1, March 2009.

Satta, Ronald. "Preaching Paul: Preparing Expository Messages from the Pauline Letters," *JEHS* 10:2, September 2010.

Scharf, Greg R. "The Spirituality of Jesus as Seen in John 14:10: An Example for Preachers," *JEHS* 4:1, March 2004.

Scharf, Greg. "Challenges to Preaching Today: What and Why," part of forum, "The Challenges to Preaching Today." *JEHS* 9:2, September 2009.

Scharf, Greg. "Lessons from Heinrich Bullinger: How Convictions about Preaching Can Shape The Work of Equipping Pastors," *JEHS* 12:1, March 2012.

Abstract: Heinrich Bullinger, the sixteenth-century Zurich reformer wrote fifty sermons to equip pastors to be better preachers. This essay explores how the high view of Scripture and preaching chronicled there works itself out in the example and counsel he sets before fellow pastors. Although half a millennium has elapsed since Bullinger's birth, and the challenges of his era are not identical to ours, his counsel is still worth heeding and his example worth following.

Scharf, Greg R. "The Future of Evangelical Homiletics," part of "Homiletics Forum: The Future of Evangelical Homiletics," *JEHS* 14:2, September 2014.

Scharf, Greg R. "The Pulpit Rebuke: What is It? When is It Appropriate? What Makes It Effective?" *JEHS* 15:1, March 2015.

Abstract: The injunction, "preach the word" in 2 Tim. 4:2 urges the preacher to reprove and rebuke as well as exhort. Despite this clear directive, pulpit rebukes are rare. This essay notes the words in the semantic domain "rebuke" and then surveys biblical rebukes to clarify who is authorized to rebuke, and under what circumstances. Next, by observing how rebukes function in the New Testament, this paper affirms some criteria for pulpit rebukes and concludes with practical guidelines for administering them.

Schultze, Quentin J. "Technique Over Virtue: The New Context For Communication In The Information Age," *JEHS* 2:1, June 2002.

Shaw, Karen L.H. "Wisdom Incarnate: Preaching Proverbs 31," *JEHS* 14:2, September 2014.

Abstract: Proverbs 31:10-31, a favorite Mother's Day sermon text, is often interpreted as an appendix to Proverbs which teaches the role of women and presents a model of godly femininity. This article challenges that interpretation by considering the passage carefully in light of its immediate context, its function in the book of Proverbs, and its place in the canon of Scripture. The author contends that this passage should be preached as an integral part of the Bible's wisdom literature, addressed to all who need to grow in competence, character and an appreciation of the practical wisdom of others.

Shaw, Wayne E. "Reflections on Homiletical Balance and Boundaries for Evangelicals," *JEHS* 2:1, June 2002 (reprinted 13:2, September 2013).

Sheard, Daniel. "Preaching in the Hear and Now: The Circumstantial Quality

of the Preaching Engagement," *JEHS* 4:2, September 2004.

Abstract: Looking at the oral nature of preaching, the author probes the ramifications of defining the sermon as a circumstantial meeting of the preacher, the hearers, and their God. When preaching is defined as an interpersonal engagement, delivery objectives turn toward the need to foster relational exchange. Preparatory energies become focused toward emotional capture in the immediate, and the message ultimately becomes a localized encounter in the hear and now.

Skipper, Collin. "Fight On! The Surprising Words of Jesus to His Suffering People," sermon on Revelation 2:8-17, *JEHS* 17:2, September 2017.

Smith, Kenneth W. "Preaching the Psalms with Respect for Their Inspired Design," *JEHS* 3:2, December 2003.

Abstract: Under the Holy Spirit's inspiration, the psalmists wrote with poetic power and artifice. The Psalms impact hearers more deeply in part because of the literary devices that the psalmists employ. This paper demonstrates the use of literary devices that may enhance a sermon's impact on its audience.

Smith, Steven. "The Second Shepherd—Jesus the Warrior Messiah and its implications on Preaching," sermon on Revelation 19:11-16. *JEHS* 10:2, September 2010.

Smith, Steven. "Haddon Robinson and Cathedral Thinking," *JEHS* 11:2, September 2011.

Smith, Steven W. "The Future of Evangelical Homiletics," part of "Homiletics Forum: The Future of Evangelical Homiletics," *JEHS* 14:2, September 2014.

Stutzman, Ervin. "The Perils of Persuasive Preaching," sermon on 1 Corinthians 1:18-2:5, *JEHS* 11:1, March 2011.

Sunukjian, Don. "Mustard Seeds and Moving Mulberries," sermon on Luke 17:5-10, *JEHS* 8:1, March 2008.

Sunukjian, Don. "A Tribute to Haddon Robinson," *JEHS* 11:2, September 2011.

Sweetman, John. "Towards a Foundational, Flexible, Sermon Structure," *JEHS* 8:2, September 2008.

Abstract: Since the emergence of the "new homiletic" in the late 1960s, there has been considerable rethinking of sermon structure. The traditional, declarative sermon form based on careful argument and organised by deductive points is now only one of many options. As well as the

classical deductive homiletical form, available options include inductive forms, narrative-plot forms and story forms. To these possibilities could be added numerous other sermon structures promoted by individual authors, including Buttrick's moves, Wilson's four pages, Stanley's one point structure, Webb's improvisational storyboard, and McClellan's sermon mapping. A multitude of sermon forms can produce complexity for a preacher. Could there be a flexible, foundational structure that can be used to outline a wide range of sermons? In this article, I will explore the variety of structural options, show that none of these structures can be seen as foundational, and then offer a possible foundational, flexible, sermon structure. I will then illustrate how flexible this structure is by restructuring a range of sermons in this form.

Swetland, Kenneth L. "The Intersection of Preaching and Pastoring," part of forum on "Preaching and Pastoral Ministry," *JEHS* 8:2, September 2008.

Thompson, Andrew. "Community Oracles: A Model for Applying and Preaching the Prophets," *JEHS* 10:1, March 2010.
Abstract: The prophets preached for community, but we rarely use their works that way. The common approach to preaching the prophets focuses on narrative biography (like Jonah or Hosea) or prayer (like Habakkuk). The usual application is individualistic ("Jeremiah prayed and so should you"). This paper will present a "covenant context" model for applying and preaching the prophetic oracles that is communal in approach. Prophets drew on a common past (the Mosaic tradition), preached from a shared identity (the people of God), and envisioned a corresponding future (judgment and salvation). By helping people to draw these same connections to their own place in redemptive history, preachers can follow the prophets' example in order to forge a community through preaching.

Tidball, Derek, "The Current State of Preaching: A View from Britain," part of "Preaching Forum," *JEHS* 6:2, September 2006.

Tidball, Derek. "Preaching an Unopened Book: Preaching from Leviticus," *JEHS* 10:2, September 2010.

Tidball, Derek. "Preaching and Personality," *JEHS* 14:2, September 2014.
Abstract: The topic of preaching and personality was addressed by Phillips Brooks in his Yale Lectures on Preaching in 1877. This article serves as an introduction to the area of preaching and personality and intends to raise the working preachers' awareness of the impact their personalities have on their preaching.

Tornfelt, John V. "Preaching the Psalms: Understanding Chiastic Structures

for Greater Clarity," *JEHS* 2:2, December 2002.

Abstract: Although in ancient Israel psalms were primarily intended to be heard in a linear fashion, a number of psalms also exhibit a secondary chiastic arrangement (a-b-c-b'-a'). This arrangement was not only aesthetically pleasing to the audience but it also provided the psalmist with an opportunity to treat themes twice in a psalm. For example, when a chiastic structure is followed, the unmatched center (a-b-c-b'-a') is normally the centerpiece of the psalm and where the central truth is found. Moreover, one unit from the first half of the psalm can be considered together with its matching unit in the psalm's second half in order to more fully understand the theme of the psalmist. By paying attention to chiastic structures, the expositor can preach from the psalms with greater clarity.

Tornfelt, John V. "Preaching with Authority When You Don't Have It," *JEHS* 4:2, September 2004 (reprinted 12:2, September 2012).

Abstract (2012): The authority which preachers were granted in previous generations has gradually disappeared. Pluralism, hermeneutical shifts, and the impact of visual communication has contributed to this demise, leaving them to wonder how much authority they have. Proclaiming God's Word with a new authority can be accomplished in the twenty-first century when pastoral responsiveness is demonstrated and appropriate communication skills are utilized.

Tornfelt, John V. "Pastor as Preacher," part of forum on "Preaching and Pastoral Ministry," *JEHS* 8:2, September 2008.

Tornfelt, John V. "Preaching and Learning Styles: Communicate So People Can Listen," *JEHS* 8:2, September 2008.

Abstract: To enhance preaching, homileticians have been concerned with communication theory with ample literature available on such issues as the process of communication, sermon structures, congregational awareness, and matters of delivery. One neglected factor has been learning styles which accounts for why people relate well to some sermons and struggle with other ones. Responses are not necessarily related to content but stem from the orientations of listeners. Educational research indicates numerous factors impact listeners. Models of learning can be grouped into four categories. Personality models are the most stable and form the core of learning styles. Information processing models examine how people tend take in and process information. Social interaction models consider how individual's ability to learn is impacted by various contexts. Instructional preference models deal with people's inclinations as far as teaching methods. For greater effectiveness, preachers should not only be aware of these styles but their own learning preferences.

Tu, Stephen J.H. "From Pulpit to iPod: Disconnecting Preaching from Worship," *JEHS* 11:1, March 2011
    Abstract: ABSTRACT. The benefits of making sermons widely accessible by disseminating them over the Internet are easily articulated. However, the consequences of separating the sermon from the context of gathered worship in the Sunday service have not been adequately explored. Drawing on the work of media ecologist Marshall McLuhan, this paper considers the consequences of disconnecting preaching from worship and concludes that the long-term effects of cyberpreaching pose a serious problem to the local church.

Tu, Stephen. "What Makes a Good Sermon Good?" *JEHS* 13:2, September 2013.
    Abstract: This paper argues that a good sermon must be both aesthetically good as a literary composition, and serve well the purpose of the sermon: to help hearers pursue holiness. Growth in holiness happens as people behold the glory of God, which is seen most brilliantly in redemption, and consummated fully in the Beatific Vision. The implications of this conclusion apply to sermon content, design, and language, and may be used to construct a heuristic for sermon assessment. The heuristic developed at the end of this paper may then be used to aid in the improvement of our sermon compositions.

Tucker, Austin B. "Why Study the History of Preaching?" part of "Forum on the History of Preaching," *JEHS* 8:1, March 2008.

Valentino, Timothy R. "The Homiletical Charge in Acts: Does Luke Reveal an Anti-Semitism?" *JEHS* 10:2, September 2010.

Warren, Timothy S. "Presence is Persuasive," *JEHS* 6:1, March 2006.
    Abstract: The mind functions as a vast filing system, storing thousands of images. Some are easily brought to consciousness. Others lie hidden from awareness. An effective preacher seeks to elevate latent images and emotions into the listener's consciousness. That is the essence of presence, and presence is persuasion. This paper explores how the preacher can create presence.

Warren, Timothy S. "A Tribute to Dr. Haddon W. Robinson," *JEHS* 11:2, September 2011.

Warren, Timothy S. "Exploring Precursors to and Benefits of Abe Kuruvilla's 'Pericopal Theology,'" *JEHS* 15:1, March 2015.
    Abstract: Abraham Kuruvilla defines pericopal theology as, "The theology specific to a particular pericope, representing a segment of the plenary world in front of the canonical text that portrays God and

his relationship to his people, and which, bearing a transhistorical intention, functions as the crucial intermediary in the homiletical move from text to praxis that respects both the authority of the text and the circumstances of the hearer."1 This paper attempts to explore the role of interdisciplinary theories in developing homiletical theory by reviewing my own implementation of communication theory into the homiletical process, by identifying some who have contributed to our understanding of the role of theology in that process, and finally, by examining how Kuruvilla's pericopal theology incorporates linguistic theory into the homiletic process in what I consider a step in the right direction.

Watson, Glenn. "The Sermon in Three Acts: The Rhetoric of Cinema and the Art of Narrative Biblical Exposition," *JEHS* 7:1, March 2007.
> Abstract: How to teach narrative communication to emerging preachers? If "story" is the prime vehicle for persuasion in the post-modern context, the master rhetoricians are screenwriters. This article applies the principles of movie scriptwriting to the structure, flow and persuasive logic of sermons, as a possible model for equipping young preachers to communicate the biblical message effectively to their generation.

Wells, David F. "The Theology of Preaching: The Biblical Word in the Contemporary World Part One: Biblical Word," *JEHS* 9:1, March 2009.

Wells, David F. "The Theology of Preaching: The Biblical Word in the Contemporary World Part Two: The Contemporary World," *JEHS* 9:1, March 2009.

Wenig, Scott. "A Different Exegetical and Homiletical Approach to a Prominent Biblical Narrative: Interpreting and Preaching 2 Samuel 11-12," *JEHS* 10:2, September 2010.

Wenig, Scott A. "Drawing Truth from the Text: The Biblical Foundation of Haddon Robinson's Homiletical Method," *JEHS* 11:2, September 2011.

Wenig, Scott. "Preaching to Power: Observations on the Sermons of Edwin Sandys During the Reign of Elizabeth I," *JEHS* 12:1, March 2012.

Willhite, Keith. "Audience Relevance in Expository Preaching," *JEHS* 3:1, June 2003.

Wilson, Paul Scott. "Why the History of Preaching Matters," part of "Forum on the History of Preaching." *JEHS* 8:1, March 2008.

York, Hershael W. "The Future of Evangelical Homiletics," part of "Homiletics Forum: The Future of Evangelical Homiletics," *JEHS* 14:2, September 2014.

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Gatzke, Nicholas G. "The Future of Preaching? An Initial Exploration of Preaching in the Emerging Church," *JEHS* 6:2, September 2006.

Izguirre, Jose G. III. "Preaching to a 'Culture Within a Culture': Shaping Rhetorical Strategies Targeting Generations of Mexican-Americans in the United States," *JEHS* 13:2, September 2013.

Kim, Matthew D. "A Bi-Cultural Homiletic: Korean American Preaching in Transition," *JEHS* 6:2, September 2006.

Kim, Matthew D. "A Blind Spot in Homiletics: Preaching that Exegetes Ethnicity," *JEHS* 11:1 March 2011.

Letsosa, Rantoa. "Preaching in the African Context," part of "Preaching Forum," *JEHS* 6:2, September 2006.

Loritts, Bryan. "The Multi-ethnic Preacher," two-part plenary lecture at 2012 EHS conference, *JEHS* 13:1, March 2013.

Meeks, James T. "Why Do Evil Men Govern God's People?" two-part plenary address at the 2016 EHS conference, *JEHS* 17:1, March 2017.

Mohler, R. Albert, Jr. "Preaching in a Secular Age: Preaching as a Strategy for Survival," two-part plenary address at the 2015 EHS conference, *JEHS* 16:1, March 2016.

Moreland, J.P. "Speaking to the Mind of the Age," two-part plenary lecture, *JEHS* 8:1, March 2008.

Schultze, Quentin J. "Technique Over Virtue: The New Context For Communication In The Information Age," *JEHS* 2:1, June 2002.

Wells, David F. "The Theology of Preaching: The Biblical Word in the Contemporary World Part One: Biblical Word," *JEHS* 9:1, March 2009.

Wells, David F. "The Theology of Preaching: The Biblical Word in the Contemporary World Part Two: The Contemporary World," *JEHS* 9:1, March 2009.

Hermeneutics *(see, too, theology and preaching)*
Arthurs, Jeffrey D. "Robert Schuller's Use of Scripture," *JEHS* 10:1, March 2010.

Fuller, Chuck. "Preaching as Democratic Dialogue: Revelation, Hermeneutics

and Anthropology in the Homiletic of Fred B. Craddock," *JEHS* 9:2, September 2009.

Green, Daniel D. "Robert Alter and the Apostle Luke: Finding the Big Idea of Lucan Narratives by Examining Direct Discourse." *JEHS* 14:1, March 2014.

Kaiser, Walter C., Jr. "The Modern Aversion from Authorial Intentionality and from 'Making Points' in a Sermon," *JEHS* 4:2, September 2004 (reprinted 13:2, September 2013).

Kim, Duck Hyun. "Reframing the Hermeneutical Question as Part of Its Homiletical Responsibility: Making Extensive Use of the Speech Act Theory," *JEHS* 16:1, March 2016.

Kuruvilla, Abraham. "Preaching as Translation via Theology," *JEHS* 9:1, March 2009.

Kuruvilla, Abraham. "Application as Improvisation," *JEHS* 9:2, September 2009.

Kuruvilla, Abraham. "Re-visioning Homiletics: Issues," plenary address at EHS 2014 conference, *JEHS* 15:1, March 2015.

Kuruvilla, Abraham. "Re-visioning Homiletics: Implications," plenary address at EHS 2014 conference, *JEHS* 15:1, March 2015.

Miller, Mike. "Preaching Textually Questionable Passages of Scripture," *JEHS* 14:1, March 2014.
    Abstract: "The earliest and most reliable manuscripts do not have this passage." Modern Bibles all contain these and similar words. While the preaching of difficult texts has barely been addressed in homiletical literature, the subject of preaching those passages I call textually questionable is completely untouched. This article is meant to begin the discussion by addressing implications for incorporating textually questionable passages into the preaching event.

Milton, Michael A. "Preaching from the Footnotes The Challenge of Textual Criticism in Expository Preaching," *JEHS* 9:2, September 2009.

Pelton, Randal E. "Creatively Moving to the Cross: Adopting the Goal While Adjusting the Method of Early Christian Preaching," *JEHS* 12:1, March 2012.
Warren, Timothy S. "Exploring Precursors to and Benefits of Abe Kuruvilla's 'Pericopal Theology,'" *JEHS* 15:1, March 2015.

Wenig, Scott. "A Different Exegetical and Homiletical Approach to a

Prominent Biblical Narrative: Interpreting and Preaching 2 Samuel 11-12," *JEHS* 10:2, September 2010.

History of preaching
Choi, Woosung Calvin. "What Can We Learn from the Past: Has Preaching Contributed to Individualism in the Church? *JEHS* 12:1, March 2012.

Compere, Robert L. III. "Revisions of John A. Broadus's Classic Work, A Treatise on the Preparation and Delivery of Sermons, Miss the Mark: Definitions for Preaching and Eloquence," *JEHS* 16:1, March 2016.

Hall, Kenley D. "The Great Awakening – Calvinism, Arminianism and Revivalistic Preaching: Homiletical Lessons for Today," *JEHS* 12:2, September 2012.

Heacock, Clint. "Rhetorical Influences Upon the Preaching of Jonathan Edwards," *JEHS* 12:2, September 2012.

Larsen, David L. "Does the History of Preaching Really Matter?," part of "Forum on the History of Preaching," *JEHS* 8:1, March 2008.

Old, Hughes Oliphant. "His Glory and our Delight," part of "Forum on the History of Preaching," *JEHS* 8:1, March 2008.

Overstreet, Mark M. "John A. Broadus, the 'Lost' Yale Lectures, and his Enduring Legacy of Powerful Preaching," *JEHS* 8:1, March 2008.

Pelton, Randal E. "Creatively Moving to the Cross: Adopting the Goal While Adjusting the Method of Early Christian Preaching," *JEHS* 12:1, March 2012.

Scharf, Greg. "Lessons from Heinrich Bullinger: How Convictions about Preaching Can Shape The Work of Equipping Pastors," *JEHS* 12:1, March 2012.

Tucker, Austin B. "Why Study the History of Preaching?" part of "Forum on the History of Preaching," *JEHS* 8:1, March 2008.

Wilson, Paul Scott. "Why the History of Preaching Matters," part of "Forum on the History of Preaching," *JEHS* 8:1, March 2008.

Wenig, Scott. "Preaching to Power: Observations on the Sermons of Edwin Sandys During the Reign of Elizabeth I," *JEHS* 12:1, March 2012.

Homiletics as a profession
Arthurs, Jeffrey D. "Survey of Honoraria of the Members of the Evangelical

Homiletical Society," *JEHS* 2:2, December 2002.

Borst, Troy M. Homiletical Textbook Study: What are Seminaries Across Traditions Using to Teach the Next Generation of Preachers?" *JEHS* 15:2, September 2015.

Duduit, Michael. "Preaching and Publishing: Reflecting on Two Decades," part of "Forum on Preaching and Publishing," *JEHS* 7:2, September 2007.

Engle, Paul E. "Is It Worth Writing? A Publisher's Perspective," part of "Forum on Preaching and Publishing," *JEHS* 7:2, September 2007.

Hosack, Robert N. "Preaching for Publication: On Dressing for Success," part of "Forum on Preaching and Publishing." *JEHS* 7:2, September 2007.

Lectio divina
Currie, David A. and Susan P. Currie. "Preaching As Lectio Divina: An Evangelical and Expository Approach," *JEHS* 4:1, March 2004.

Narrative preaching *(see, too, new homiletic; preaching the literary forms of the Bible)*
Chapell, Bryan. "Preaching His Story: Narrative Paths, Problems and Promise," plenary address at 2005 EHS conference, *JEHS* 6:1, March 2006.

Chapell, Bryan. "The Story of the Gospel Applied to Exposition," plenary address at 2005 EHS conference, *JEHS* 6:1, March 2006.

Edwards, J. Kent. "Stories are for Adults: Equipping Preachers to Communicate Biblical Narratives to Adult Audiences," *JEHS* 7:1, March 2007.

Watson, Glenn. "The Sermon in Three Acts: The Rhetoric of Cinema and the Art of Narrative Biblical Exposition," *JEHS* 7:1, March 2007.

New homiletic *(see, too, narrative preaching)*
Barton, Casey C. "Building a Bridge or Widening the Divide? A Critique of the "Two-World" Paradigm in Mark Ellingsen and Charles Campbell," *JEHS* 5:2, September 2005.

Bender, Kelly L. "What Is The New Homiletic?" *JEHS* 5:2, September 2005.

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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.

Book Review Editor:

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.

Managing Editor:

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.

1.	Manuscripts should be submitted in electronic form. All four margins should be at least one inch, and each should be consistent throughout. Please indicate the program in which the article is formatted, preferably, Microsoft Word (IBM or MAC).

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.

6.   Manuscripts will be between 1,500 and 3,000 words, unless
         otherwise determined by the editor.

Abbreviations

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."

Captalization

Capitalize personal, possessive, objective, and reflexive pronouns (but
not relative pronouns) when referring to God: "My, Me, Mine, You, He,
His, Him, Himself," but "who, whose, whom."

Direct Quotes

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.

Scripture quotations should be taken from the NIV. If the quotation is
from a different version, abbreviate the name in capital letters following
the reference. Place the abbreviation in parentheses: (Luke 1:1-5, NASB).

Headings

First-level Heading
These indicate large sections. They are to be flush left in upper case, and
separate from the paragraph that follows.

Second-level Heading
These headings are within the First-level section and are to be flush left,
in italic in upper and lower case, and also separate from the paragraph
that follows.

Notes

All notes should be endnotes, the same size as the main text with a hard return between each one.

Submission and Correspondence

Manuscripts should be sent to the attention of the General Editor. Send as an email attachment to the General. Send to: sgibson@gcts.edu

Address correspondence to Scott M. Gibson, General Editor, Journal of the Evangelical Homiletics Society, Baylor University's Truett Seminary, One Bear Place #97126, Waco, TX 76798-7126

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