

EXPOSITORY PREACHING

A HOMILETICAL STUDY IN THE LIGHT OF ACTS 2 and 17

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CHAPTER 1. INTRODUCTION

1.1 BACKGROUND AND PROBLEM STATEMENT

1.1.1 Background

Preachers today are neither prophets nor apostles. Preachers today do not receive their messages directly from God the way the prophets did. Nor can preachers today claim with the apostles that they were “eyewitnesses” (2 Pet 1:16, cf. Luke 1:2). And yet, provided their sermons are biblical, preachers today may claim to bring the word of God (Greidanus, 1988:7).

Biblical preaching has often been identified with expository preaching, especially in contrast to topical preaching (Greidanus, 1988:10). Discussions about preaching divide it into three types: topical, textual, and expository. The type of preaching that best carries the force of divine authority is expository preaching (Robinson, 1980:19). Lloyd-Jones (1981:71,72,75) says that a sermon should always be expository. Stitzinger (1992:11) also insists that all preaching must be expository preaching if it is to conform to the pattern of Scripture.

In this regard, a study of a selection of Paul’s preaching and Peter’s preaching may shed light on different issues of expository preaching.

In his article on ‘the history of expository preaching’ Stitzinger (1992:10) says, “The preaching of the apostles and other early church leaders contributes significantly to the history of expository preaching. The messages of Peter (Acts 2:14-36), Stephen (Acts 7:2-53), Paul (Acts 17:16-31), and James (Acts 15:14-21) have elements of both revelatory and explanatory preaching.” Kim (1996:6) insists that Acts is filled with sermons including speeches which constitute about half of the entire book. At least thirty percent of the text of Acts consists of apostolic preaching, either in fairly full form or in summary.

There are today some discussions on the issue whether these sermons in Acts are reported sermons, or newly devised sermons by Luke, the author. Dibelius and his followers (Haenchen, Conzelmann and Schweizer etc.) say that sermons in Acts are not intended as reports of what Peter or Paul or someone else may have said on such and such occasion, but are compositions and the creation of the author because of the *uniformity* of sermons (Gasque, 1974:232-234; Schweizer, 1966:208,214). On the other hand, Bruce (1984:53-57) states that the sermons in Acts are not mere rhetorical exercises, nor are they introductions simply as vehicles for the author’s own reflections or interpretation. In this regard, Gasque (1974: 247) mentions that in spite of all the *similarities* (uniformity) which exist among the sermons in Acts, the *differences* are greater. Thus it is acceptable that all the sermons in Acts are reported sermons (Kim, 1999:6).

Adams (1976:3) insists that Acts is the sole speech source and a remarkably accurate source for the sermons and speeches of Paul. In this regard, although all the sermons in Acts were abridged by Luke, it can be presumed that all the sermons in Acts have conserved original messages and have maintained the prototypes of apostolic preaching. Because of the above, Adam (1996:76) says that one of the purposes of New Testament writers is to provide us with a model for ministry of the word.

In the light of a definition of expository preaching (Robinson, 1980:20), Acts may therefore be applicable material in studying apostolic preaching. This research will focus on two sermons, Peter's sermon in Acts 2 and Paul's sermon in Acts 17, among the sermons of Acts.

Peter's sermon in Acts 2 is important to analyze for elements of apostolic preaching. Adam (1996:76-86) considers Peter's sermon in Acts 2 as an example of the ministry of the word with which Luke is so concerned. Adam (1996:78) insists that Peter's sermon includes an *exegesis* of the Old Testament, an *application* to his hearers, and also an *appeal* encouraging them to act in response to the Word of God which they have heard preached. Other sermons in Acts have almost the same elements.

Paul's sermon in Acts 17 is also important to analyze apostolic preaching because it is a sermon before gentiles. Although the sermon in Acts 14 is also a sermon before gentiles, it is very briefly reported and has largely a parallel structure with the sermon in Acts 17 (Schweizer, 1966:212-213; Adams, 1976:3).

The Sermons of Paul in Acts are classified according to audiences or addressed situations. Barclay (1970:165-175) categorizes the Sermons of Paul as missionary preaching, his preaching to the unconverted, or as preaching in the church, his preaching to the converted. The former is the sermon preached in the synagogue in Antioch in Pisidia (Acts 13: 16-41); the sermon preached in Athens (Acts 17: 22-31); the sermon preached in Lystra (Acts 14:15-17). The latter is in Paul's letters. Coleman (1981:269-283) classifies the sermons of Paul in three groups (1) to the Jews (2) to the gentiles (3) to the church.

Accordingly, Peter's sermon at Pentecost exemplifies the sermons for Jews because other sermons for Jews in Acts have almost the same elements. Paul's sermon at Athens in Acts 17 also exemplifies the sermons for gentiles. Coleman (1981:277) suggests that the apostle's preaching to the gentiles assumed quite a different approach from his preaching to the Jews.

According to the above facts, in order to preach expository preaching, it could be profitable for modern preachers to analyze apostolic preaching, especially Peter's (Acts 2) and Paul's (Acts 17) from the viewpoint of expository preaching.

Now then, what can postmodern preachers attain by the analysis of two apostolic sermons? If one gets something from the study of apostolic sermons, for example, elements or styles, to

Acts 2.

2. To have an understanding of basis-theoretical elements on expository preaching from Acts 17
3. To come to an understanding of metatheoretical elements on expository preaching.
4. To attain practice-theoretical perspectives on expository preaching.

1.3 CENTRAL THEORETICAL ARGUMENT

The central theoretical argument of this study is that investigation of Acts 2 and 17 together with relevant metatheoretical material may reveal elements conducive for the praxis of expository preaching.

1.4 METHOD OF THIS STUDY

This homiletical study is undertaken from within the Reformed tradition. It is a study in Practical Theology, utilizing practical theological research methods.

Concerning the design of basis-theories, the method will be exegetical in accordance with the grammatical-historical method (Coetzee, 1997:1-14). The method of basis-theory, meta-theory and practice theory will be done according to the model of Zerfass (1974:166ff.).

In the metatheoretical area, the method will be mainly eclectic according to the guidelines of Stoker (1961:56ff.). This method includes the selecting and ordering of relevant material by analysis and interpretation from especially homiletical literature and literature from the communication science to fit into the set-up of this research.

As for the practicetheoretical level, a hermeneutical interaction between basis-theory and meta-theory will be undertaken to establish guidelines for a new theory to apply in practice.

1.5 CHAPTER DIVISION

This study will be divided as follows:

- | | |
|-----------|--|
| Chapter 1 | will cover the background and problemstatement, aim and objective, central theoretical argument, and research method of this study. |
| Chapter 2 | will focus on basis-theoretical elements on expository preaching from Acts 2 |
| Chapter 3 | will focus on basis-theoretical elements on expository preaching from Acts 17 |
| Chapter 4 | will focus on meta-theoretical elements on expository preaching |
| Chapter 5 | will focus on practice-theoretical perspectives for expository preaching including some guidelines for the praxis of expository preaching. |
| Chapter 6 | will contain the final results of this study and offer consequences in a final conclusion. |

CHAPTER 2. BASIS-THEORETICAL ELEMENTS FROM ACTS 2 ON EXPOSITORY PREACHING

Although expository preaching has been attacked on its effectiveness in a postmodern world (Clements 1999: 175), it has often proved its effectiveness and is supposed to be the most biblical preaching. In the light of the history of expository preaching, expository preachers have their own method of preaching for their age. Nevertheless, the history of expository preaching shows that expository preaching is deeply rooted in the soil of Scripture (Stitzinger 1992:32). With regard to this, the contemporary expositor should align his preaching with biblical standards. Accordingly it is necessary to discover and develop elements for expository preaching for this age. Peter's sermon in Acts may be useful to analyze and develop expository preaching. It has elements of both revelatory and explanatory preaching which are two basic forms of expository preaching (see 1.3.1). According to Adam, Peter's sermon in Acts is considered as an example of expository preaching with which Luke is so concerned (1996:78). Therefore the question, "Which basis-theoretical elements on expository preaching may be discovered and developed from Acts 2?" will be the theme in this chapter. This chapter, therefore, will deal with the following.

1. General elements for preparing an expository preaching
2. Introduction as an element of homiletics for expository preaching in Acts 2
3. Application as an element of homiletics for expository preaching in Acts 2
4. Interpretation as an element of exegesis for expository preaching in Acts 2
5. Basis-theoretical conclusion

2.1 HOMILETICAL ELEMENTS IN PREPARING AN EXPOSITORY PREACHING

2.1.1 Perspectives on a selection of definitions for expository preaching

Whoever tries to examine what the definition for expository preaching is will meet many and various definitions. Some define expository preaching as making a few remarks based on a long passage of Bible. Others define expository preaching by the length of the passage, "longer than two or three consecutive verses" (Blackwood, 1941:38).

Expository preaching should be defined by the manner of the treatment of the passage (Vines, 1985:6). Robinson (1999:20) defines: "Expository preaching is the communication of a biblical concept, derived from and transmitted through a historical, grammatical, and literary study of a passage in its context, which the Holy Spirit first applied to the personality and experience of the preacher, then through him to his hearers." In continual explaining his definition (1999:20-29), he goes on to emphasize: the passage governs the sermon, the expositor communicates a concept, the concept comes from the text, the concept is applied to

the expositor, and the concept is applied to the hearers.

In summary of his research, Mayhue (1990:118) pointed to expository preaching. (1) The message finds its sole source in Scripture. (2) The message is extracted from Scripture through careful exegesis. (3) The message-preparation correctly interprets Scripture in its normal sense and its context. (4) The message clearly explains the original God-intended meaning of Scripture. (5) The message applies the Scriptural meaning for today.

Kaiser (1995:4) states that expository preaching is the method of proclaiming the Scriptures that takes as a minimum one paragraph of a Biblical text (in prose narrative or its equivalent in other literary genre) and derives from that text both the shape (i.e. the main points and sub-points of the sermon) and the content (i.e. the substance, ideas, and principles) of the message itself.

Choi (1996:88) defines: "Expository preaching is to explain and apply a preaching portion from Scripture by using various acknowledged methods of exegesis and elements of hermeneusis, i.e. God's revelation, indicative, imperative, and promise, and to construct these data in a sermon in a process of homileis, i.e., with a theme as formulation of the central kerygma of the text. The theme, introduction, body, application in the concrete situation of the congregation, and conclusion of the sermon in the process of homileis should be in congruence with the data derived from the exegesis."

Venter (2001:518), after examining some selected definitions, defines that expository preaching is taken to mean the preaching of a particular idea unit. The idea unit, whether smaller or bigger, is from the Scriptures (i.e. sermon text), has been practically experienced (experientially lived through) by the minister himself, and is as such directed at the congregation in their concrete situation.

Conclusively it is possible to say that expository preaching is that method of proclaiming the Biblical truth, derived from a selected text, by using acknowledged methods to expound and interpret, and organize it in relevant form, and to apply its message through the preacher to the hearers in their concrete situation.

2.1.2 Perspectives on methodological elements in the process of expository preaching

Expository preaching is not merely the transmission of biblical information, but further demands establishment of the biblical basis for action or a belief God requires of His people. This is the reason why most authors mention the methodology of expository preaching.

In this regard, Venter (2001:524-532) specified the methodology of expository preaching in his article. According to him (2001:524), Bugg uses three questions as an umbrella scheme in

the methodology of expository preaching. He states them as follows: What does the text say? What does the text say to me? What does the text say through me as the preacher to the congregation? (Bugg, 1993:418-420)

Chapell (1995:6) describes the methodology for expository preaching as: presentation of some aspect of the Word itself; explanation of what that portion of the Word means; and an exhortation to act on the basis of what the explanation reveals.

Venter (2001:524) insists that these facts are valuable as synoptic components for the process of compiling a sermon. According to him (2001:524), the practice of expository preaching necessitates more elaborate indications or guidelines, however; guidelines in which not only specific steps for the practice are proposed, but which also make provision for the person of the preacher and the situation of the congregation (vid. Buttrick, 1987:173-234).

These guidelines should not be interpreted as a rigid pattern, but rather as processes related closely to each other, and sometimes even overlapping. These processes can be summarized as the actions of exegesis, hermeneusis, and homileusis (Venter, 2001:525; Vines, 1985:3).

The process of exegesis comes before hermeneusis and certainly homileusis. "What is meant" and "how it functions" must be the first step before "what it means" (Sensing, 1996:207). According to Venter (2001:525), the process of exegesis refers to the work the preacher undertakes to determine what a Bible writer intended to say and communicate to the first readers in the past (then there); what his purpose was, and how he went about attaining it (vid. Chapell, 1995:4). In this process, preachers must not do "eisegesis", which is reading into the text what the interpreter would like to say (Vines, 1985:3).

Sensing (1996:209) contends that exegesis of the text will enable the preacher to place the sermon in its proper historical, literary, and theological context. Then, if the process of exegesis is not correct, expository preaching is impossible. Stott (1990:221) warned, "To search for its contemporary message without first wrestling with its original meaning is to attempt a forbidden short cut. It dishonors God, it misuses his Word, and it misleads his people." For this reason, Venter (2001:525) contends that the process of exegesis should not only include the so-called historical- critical method, but should also make use of other recognized exegetical methods to determine what lived in the mind of a specific author. Leading hermeneutical principles should be: no writer writes with the purpose of not being understood and the Bible itself is transparent.

The process of hermeneusis investigates to draw a connection between what the author meant originally and what the text communicates now (Choi, 1996:103). Venter (2001:525) insists that the second action in the process of compiling a sermon, that of hermeneusis, is in the heart and mind of a preacher contingent of the first, namely the process of exegesis. Today, hermeneutics focuses on the study of the action of understanding texts. He (2001:525)

continues hermeneusis, on the other hand, refers more to the (explanatory) bridging of the text from the past to the present, within the specific circumstances prevailing at the moment. "We do not interpret Scripture; we interpret Scripture *for someone somewhere*" (Craddock, 1991:136). Good preachers are exegetes not just of a text but also of their times (Bugg, 1993:421). Then a preacher today has to interpret listeners including their contexts or culture: personal, domestic, social, and economic (Craddock, 1991:85). The process of hermeneusis is a movement of the text from the past to and over a bridge to the present. On the bridge, the text from Scripture and the text from life meet one another. Here a hermeneutical interaction occurs between text and (current) reality and thus the century old message is translated to the present (vid. Venter, 1996:15; Holgate, 1993:232).

The process of homileusis entails formulating a sermon organically for effective communication from a central theme of the text (Choi, 1996:107). According to Kaiser (1981:193), "homiletics is the art and science of saying the same thing that the text of Scripture says." Venter (2001:525) contends the process of homileusis is the third action in the process of expository preaching. This means that the sermon is explained and given form in accordance with the structure and movement of the text, classifies and utilizes the main homiletical elements of theme, introduction, body and conclusion to construct an expository sermon to reach the congregation of today (Venter, 2001:525).

Conclusively, expository preaching is a creative process. Therefore, all the processes mentioned above for expository preaching are necessary. "Attempts to short-circuit the process will almost always produce poor preaching, preaching that does not mediate" (Buttrick, 1987:317).

2.2 INTRODUCTION AS AN ELEMENT OF HOMILEUSIS FOR EXPOSITORY PREACHING IN ACTS 2

Which basis-theoretical elements on expository preaching may be discovered and developed from Acts 2? This is the main question in this chapter. This section will discuss the element of 'Introduction' from Acts 2. In this regard the following questions will be dealt with: What part is specified as the 'Introduction' on Peter's sermon? What significance does the 'Introduction' have in Peter's sermon and Acts 2?

2.2.1 The introduction of Peter's sermon in Acts 2

To identify the introduction on Peter's sermon first needs analysis of Peter's sermon. According to Harrison (1975:49), Acts 2 is divided into three parts: the coming of the Holy Spirit (1-13), with powerful effects on the disciples, which in turn brought excitement and bewilderment to the inhabitants of Jerusalem; the sermon of Peter (14-40), which began with an explanation of the strange phenomena just witnessed by the people and continued with an

exposition of what God had done through Jesus of Nazareth, then concluded with an appeal for repentance and a promise of acceptance of God sealed by the reception of the Spirit; and a statement of the result of Pentecost in terms of the growth of the Church(41-47), its daily activities, and the effect upon the people who listened.

Peter's sermon is readily accepted vv14-36. However it has not been agreed upon by scholars on which verses are included in this part of Peter's sermon. Kistemaker (1990: 37), Haenchen (1971: 176), includes up to v.41, Ludemann (1989:44), Barclay (1979:58), and Ridderbos (1962:7) up to v.40. Bruce (1984:74), Perrin (1974:213) and Williams (1957:69) classified vv37-42 as results of Peter's sermon.

In short, though the climax of Peter's sermon is built up to v36, in the viewpoint of the narrative setting (Tannehill, 1991:404), calling to repentance and baptism in vv37-40 is regarded as application or appeal. It might be acceptable to choose vv14-40 as Peter's sermon at Pentecost.

In this regard, Jones' outline of Peter's sermon is useful for this research to analyze Peter's sermon in the light of expository preaching.

He (1966:72-73) outlined the sermon as follows:

- a) Address (adapted to his situation): 14a
- b) Appeal to the hearers: 14b
- c) Statement of a misunderstanding on the part of hearers (under-estimation of the apostles) and rejection of some: 15,16
- d) Scriptural quotation: 17-21
 - a') and b') new address and new appeal to the hearers: 22a
- e) Christological-kerygma (emphasizing the antithesis between God's and Jews' treatment of Jesus): 22b-24
- f) Scriptural proof (with Christological interpretation): 25-31
 - e') resumption of Christological-kerygma (emphasizing the exaltation of Jesus and the outpouring of the spirit): 32, 33
 - f) scriptural proof (similar to verses 25-31): 34,35
- g) Summary thesis of entire sermon: 36
- h) Call to repentance, Christian baptism and the reception of salvation and
- i) Explicit pointing of the message to the hearers: 38-40

In this regard it might be possible to specify that vv14-21 is part of the introduction of Peter's sermon at Pentecost. There are several reasons why vv14-21 might be specified as part of introduction of Peter's sermon at Pentecost. In the first place, Peter creates the attention of the crowds by calling them with standing (v14). The stance is that of a Greek orator and speakers (Haenchen, 1971:178). In the second place, Peter takes up the situation of misunderstanding,

the accusation of drunkenness in verse 13, and dismisses it with a reference to the early time of the day, when even drunkards and wassailers have not yet begun to imbibe. Peter's point about the time of day falls away as he refers to the prophet Joel. According to Marshall (1989:73), the preacher's first task is to correct a misapprehension by his audience. In the third place, Peter quickly introduces the main theme from a quotation of Joel. The first and main theme of the prophecy is that God is going to pour out his Spirit upon all people, *i.e.* upon all kinds of people and not just the prophets, kings, and priests, as had been the case in the Old Testament times (Marshall, 1989:73).

❖ Deductions

Verses 14-21 are identified as the introduction on Peter's sermon in Acts 2. In these verses, Peter creates the attention of the crowds, takes up the misunderstanding situation and explains it, and quickly introduces the main theme.

2.2.2 The significance of the introduction of Peter's sermon in Acts 2

2.2.2.1 Creating the attention of the crowd

On the day of Pentecost, when all crowds were bewildered by the speaking of the disciples, Peter, taking his stand with the eleven, creates the attention of crowds by calling them. The term "σταθείς" (to stand) was a favorite verb with Luke, used to express the grasping of a strategic moment for addressing others (Acts 17: 22; 27:21) (Harrison, 1975:57). The term "ἀποφθέγγομαι" (declare) can be used of inspired utterance or solemn fashion (Haenchen, 1971:178 n.3). The term "stand" portrays the manner of a speaker and the term "declare" suggests solemn utterance rather than a speech of trivialities (Harrison, 1975:57). Peter has to raise his voice because the large crowd and the confusion of tongues demanded loud speaking: "Fellow Jews and all of you who live in Jerusalem, let me explain this to you...." (v.14). With respect to these terms, Peter acts as the apostles' spokesman and draws his hearer's attention to his sermon

❖ Deductions

The terms σταθείς, "raise his voice" and ἀποφθέγγομαι show that Peter wants to draw the hearers' attention to his sermon. A preacher should draw his hearers' attention to his sermon from the first sentence.

2.2.2.2 Correcting the misapprehension of the crowd

Peter's first task was to correct a misapprehension by his audience. To refute the slanderous charge that the apostles were drunk, Peter appeals to the common sense of the audience. Peter points out the time: "it's only nine in the morning." The literal translation has "It is only the third hour of the day" (NKJV). It was not the time people became drunk. Jews did not ordinarily eat so early in the day, still less drink wine. Jews, especially on the Sabbath and on

the festive days, would not have their first meal earlier than about noon (Kistemaker, 1990:88). According to the custom of that day, the point is that the apostles were not drunk but filled with the Spirit. To prove this, Peter begins his sermon quoting from the Old Testament, Joel. In this regard, it could be said that Peter links his sermon with the situation and starts first negatively, and then positively.

❖ Deduction

The sermon can be started linking up the situation of the hearers

2.2.2.3 Introducing the main theme

Peter uses his introduction to lead to the "*kerygma* of Jesus." According to Haenchen (1971:185), Peter's sermon has three parts: The first part (vv16-21) is linked with the situation, the second part (vv22-36) introduces the *kerygma*, and the last part (from v 38 on) draws the practical moral exhortation to repentance and baptism. Peter regards Joel's prophecy as applying to the last days, and claims that God's final act of salvation has begun to take place (Marshall, 1989:73). After quoting Joel's prophecy, somewhat abruptly, Peter presents "Jesus the Nazarene". Then Peter proclaims the "*kerygma*", the main theme of his sermon. Mounce (1960:77) suggests that the *kerygma* is "a proclamation of the death, resurrection, and exaltation of Jesus that led to an evaluation of His person as both Lord and Christ, confronted man with the necessity of repentance, and promised the forgiveness of sins." Mounce's definition is more valid than that of Dodd. Dodd (1936:24) defined the *kerygma* as "a proclamation of the death and resurrection of Jesus, in an eschatological setting from which those facts derive their saving significance." According to Mounce's definition, it could be said that: Peter quotes Ps. 16 to proclaim the death and resurrection of Jesus; Ps. 110 is quoted to proclaim the exaltation of Jesus and to show the resultant evaluation of Jesus as both Lord and Christ; Peter again applies Joel's prophecy to the repentance and promise of the forgiveness of sins.

❖ Deduction

The introduction should suggest the main theme because it makes hearers understand the sermon easily.

2.2.2.4 Bringing the crowd to listen to Scripture

The introduction of Peter's sermon links the crowds with Scripture. Peter interprets an embarrassing event as the fulfillment of the prophecy of Joel. Peter understood his audience and knew them. The audience was made up of Jews and proselytes. Quoting Scripture, in order to establish the meaning of what had just happened, was useful. By this, Peter let the crowd listen to gospel.

2.2.2.5 Making hearers to expect the conclusion

Finally, the 'Introduction' of Peter's sermon suggests the conclusion of his sermon and then makes hearers expect the conclusion. This is the reason why, as it is mentioned above, Peter connects his introduction not to the miracle of the languages but to the mockery in verse 13. According to Ridderbos (1962:27), "the paraenetic application forms part of the fixed pattern of the speeches of Peter as well as of the others in the Acts of the Apostles. In every case it forms the conclusion." "Repent, and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins...the promise is for you and ...for all whom the Lord our God will call" are the closing words of Peter's Pentecost sermon. Peter applies Joel's promise (2:32) to hearers and to their children- all who are far off (Haenchen, 1971:184). In this regard, it could be said that Peter starts his sermon from the quotation of the prophecy of Joel to let hearers pay attention to "the days of the Lord" and closes it by a quotation of the prophecy of Joel in order to apply Joel's promise for all who are far off.

❖ Deductions

The introduction should suggest the conclusion of the sermon, because it makes hearers prepare to accept the application.

2.2.3 Basis-theoretical conclusion

The following basis-theoretical conclusions can be drawn from the introduction of Peter's sermon at Pentecost.

- * The introduction of the expository sermon should be designed for drawing hearers' attention to the sermon.
- * The introduction of the expository sermon could be started to link with the situation. It makes his hearers understand the situation by the light of Scripture.
- * If an introduction of the expository sermon succeeds in drawing the audience's attention to Scripture, it makes the audience accept the Word of God.
- * The introduction of the expository sermon should suggest the main theme, because it makes hearers understand the sermon easily.
- * The introduction of the expository sermon should suggest the conclusion of the sermon, because it makes hearers prepare to accept the application.

2.3 APPLICATION AS AN ELEMENT OF HOMILETIC OF EXPOSITORY PREACHING IN ACTS 2

Once Peter has presented his hearers with the fact of Jesus Christ and his Messiahship, and

once his words have moved their hearts, he goes on to offer paraenetic application. As mentioned above, the paraenetic application was a fixed pattern of the speeches of Peter. To discover and develop an application as an element of homiletics for expository preaching, at this stage, the application of Peter's sermon will be analyzed. In this regard, the character and contents of application should be discussed respectively.

2.3.1 The character of application in Peter's sermon on Pentecost

2.3.1.1 In accordance with the main theme

In Peter's sermon, application is designed to accord with the main theme-*kerygma*. Peter's sermon is summed up by the term *kerygma*: he refers first to the death of Jesus as the definite plan and foreknowledge of God (2:23) and to the resurrection (2:24-32) and then to Jesus' exaltation to the right hand of God (2:33-35). After that Peter suggests those as fulfillment of Scripture (2:36). At that time Peter asks his hearers to repent (2:38).

Peter preached this sermon on the day of Pentecost (Acts 2: 1,14). On the day of Pentecost the Holy Spirit came down with powerful effects on the disciples. This event brought excitement and bewilderment to the inhabitants of Jerusalem. At that time Peter preached this sermon, which began with an explanation of the strange phenomena just witnessed by the people, and continued with an exposition of what God had done through Jesus of Nazareth, then concluded with an appeal for repentance and a promise of acceptance by God, sealed by the reception of the Spirit.

According to Tannehill (1990:39), "Peter's statement in 2:36 makes clear that something new and important has happened through these events. Jesus has been enthroned as Lord and Messiah for Israel, to fulfill all the promises made to them. This newly enthroned ruler will also offer salvation to the world, having been granted universal power to rule and judge." For this reason, Peter's plea for repentance is indispensable in order to receive salvation. In this regard it may be stated that the events of Pentecost reveal the fulfillment of the promise of the divine plan of salvation.

On the other hand, Tannehill (1990:41) is sure that Peter's speech is carefully shaped as a persuasive appeal to the audience. Peter designed his sermon to move the Jerusalem Jews to repentance. (1) Peter repeatedly uses the term "Jesus" to accuse hearers. It is in emphatic position at the beginning of a clause (in the Greek text): "Jesus ..." (2:22), "this one..." (2:23), "this Jesus..."(2:32), "him both Lord and Messiah..., this Jesus..." (2:36). Through this emphasis Jesus is vividly presented to hearers as Lord and Messiah. Peter boldly declares that hearers are involved in the guilt of killing Jesus. (2) Peter offers the way to escape the inevitable result of their guilt. Repentance is the only way. A call to repentance and an offer of release of sins are integral parts of the speeches of Peter (Barclay, 1979:75).

❖ Deduction

Like Peter's application, in expository preaching, if any application has accordance with the main theme, it will help hearers accept the message.

2.3.1.2 Adaptation to hearers

Peter forms the application to adapt to his specific audience in order to move them to repentance (Tannehill, 1990:36). Peter's call to repentance and baptism requires irresistible and necessary action. This application is powerfully effective. Many accept Peter's call and are baptized (2:41).

According to Tannehill, the Pentecost sermon is the first part of a developing conflict in Jerusalem that climaxes with Stephen's death. At Pentecost Peter reveals what the people of Jerusalem have done, calling them to repentance. This situation justifies the strong note of accusation in the speech. Special emphasis on Jesus' resurrection is appropriate because this is the first public announcement of this event, and the scriptural argument that the risen Jesus is Lord and Messiah, therefore, highlights the crime of the audience in rejecting him (1991:400-402).

Peter preached this sermon not to Gentiles but to Jews. According to 2:5 the audience consisted of Jews. Luke uses two words for the audience: *katoikountes* (dwelling), (devout). The word for dwelling, *katoikountes*, probably relates to living regularly in a place. But Marshall (1989:70) insists that *katoikountes* (dwelling) need not necessarily imply permanent residence, although many Jews did return to Jerusalem from the Dispersion to end their days there. They were all Jews or proselytes and not pagans. He also contends (1977:357), in his article, that they included proselytes, 2:11, but the stress is on their being Jews. The presence of gentiles is not implied, and the description of Pentecost is meant to foreshadow the worldwide expansion of the church. Carter and Earle (1975:30) contend *eulabeis* (devout men) refers to Jews rather than to Gentle 'God-fearers'. The term *eulabeis* is used in the New Testament only by Luke, and it clearly describes Jews even in its other three occurrences (Luke 2:25; Acts 8:2; 22:12). According to Bruce (1984:61 n.19), this word is quite different from that used for Gentile God-fearers.

Therefore, it is possible to suggest that, as the hearers are not Gentiles but Jews, who have already known the Old Testament, Peter quotes and interprets the Old Testament and offers the events of Jesus as a fulfillment of the Old Testament to persuade them.

Finally, it could be said that the application formed to adapt to his specific hearers is one of the important keys to understand why hearers easily accept Peter's call to repentance and baptism.

❖ Deduction

When the application is formulated to adapt to the audience, it will make them react to the message

2.3.2 Contents of application in Peter's sermon at Pentecost

2.3.2.1 Repentance

Repentance is a central feature in Peter and the apostles' messages. It was requested explicitly or implicitly in the various speeches (2:38; 3:19; 5:31 [implicitly]; 14:15; 17:30; 20:21[implicitly]; 26:20[implicitly]; and compare 8:22) (Soards, 1994:37). As Ridderbos (1962:27) insists, "This is not only a matter of theological reflection, but demands a decision." The call to repent echoed the preaching of John the Baptist (Lk.3: 3) and of Jesus Christ (Mk.1:15; Lk 13:3,5; 24:47). The word 'μετανοέω' (to repent) signifies a change of direction in a person's life rather than simply a mental change of attitude or a feeling of remorse. It means a turning away from a sinful and godless way of life (Marshall, 1989:80) and an adhering to Jesus' teaching (Kistemaker, 1990:105).

2.3.2.2 Baptism

Peter's call "to repent and be baptized" sounds like a repetition of the summons of John the Baptist but something distinctively new was added: in the name of Jesus Christ (Harrison, 1975:62). According to Kistemaker (1990:105), the word 'repent' is in the plural but the word 'be baptized' is in singular. He also contends that Peter uses the singular word 'be baptized' to stress the individual nature of baptism (1990:105). Baptism was bestowed in response to repentance, which includes faith (2: 41,44). The baptism by water doesn't verify the promise of receiving the Holy Spirit (Acts 8:15-16). According to Marshall (1989: 81), the person being baptized makes a confession of allegiance to Jesus as Lord (Rom10: 9).

2.3.2.3 Forgiveness

Having made two demands, to repent and be baptized, Peter offers the promises. Forgiveness of sins is a central message in the apostolic speeches. "It is explicitly promised in four out of the five speeches (2:38, 3:19, 5:31, 10:43) and implied in the other (4:12)" (Mounce, 1960:84). The word 'forgiveness' signifies release from a debt which a man cannot pay, and from an obligation which he cannot fulfill (Barclay, 1979:74). Forgiveness of sins is bestowed on a man, who repents and is baptized in the name of Jesus, only through Jesus Christ as a consequence of his death and resurrection (see Rom. 6:1-4) (Kistemaker, 1990:105).

2.3.2.4 The Gift of the Holy Spirit

The gift of the Spirit must be distinguished from gifts of the Spirit. Peter uses the noun "gift" in the singular, not in the plural. "The gift of Spirit is the Holy Spirit Himself, bestowed by the

Father through the Messiah; the gifts of the Spirit are those spiritual faculties which the Spirit imparts, "dividing to each one separately even as he will" (1 Cor. 12:11)" (Bruce, 1984:77).

Peter did not say that the Spirit is automatically bestowed because people submitted to baptism. But Peter says, to the people who are present at Pentecost, that the baptized believer will receive the gift of the Holy Spirit. The term "gift" alludes to the indwelling power of the Holy Spirit. According to Kistemaker (1990:106), in the context of the Pentecost account the gift of the Spirit is not dependent on baptism. "The two clauses "be baptized" and "you will receive the gift of the Holy Spirit" are separate statements", "These two are related but do not necessarily follow each other"(Kistemaker, 1990:106).

Krodel *et al.* (1986:90) observes, "Repentance, baptism, forgiveness, and the gift of the Spirit form a unity rather than a series of three or four successive experiences, or stages of one's spiritual journey." In the Pentecost sermon, the application forms the conclusion (Ridderbos, 1962:27).

2.3.3 Basis-theoretical conclusions

The following basis-theoretical conclusions can be drawn from the application of Peter's sermon at Pentecost.

- * If application is in accord with the main theme, it will help hearers accept the message.
- * When the application is formulated to adapt to an audience, it will make them react to the message.
- * Application should clearly offer what the hearer should do, for example, to repent guilt, be baptized, etc.
- * If application includes both requests and promises, which are relevant to the main theme, it can be more effective.

2.4 INTERPRETATION AS AN ELEMENT OF EXEGESIS FOR EXPOSITORY PREACHING IN ACTS 2.

Peter quoted three parts from the Old Testament (Joel 2:28-32, Ps. 16:8-11, and Ps. 110: 1) in the Pentecost sermon. Why did Peter specially quote those verses from the Old Testament in his sermon? What methods did he use for those verses he quoted in his sermon? Are those same methods hermeneutically and theologically acceptable today?

In this study the term "Peter's interpretation" will be used instead of Luke's one, though most critical scholars use the term "Luke's interpretation". They insist that the speeches in Acts are

composed by the author attempting to typify, to give examples and models of Christian preaching, rather than to remember specific people and what was said by them on specific occasions. On the other hand, Marshall (1989:42) insists, "In the speeches Luke has done his best to report what was said by preachers in the early church." Therefore, the term "Peter's interpretation" can be used for understanding how to interpret the verses of the Old Testament at the Pentecost preaching.

2.4.1 Methods for interpreting the Old Testament in the apostolic era

2.4.1.1 Basic principles for interpreting the Old Testament in the apostolic period

The apostles, the first Christian interpreters, had basic principles to interpret the Old Testament. First, they interpreted the Old Testament Christologically (Klein, 1993:29). Klein insists that, "Jesus' literal fulfillment of the Old Testament prophecy was their fundamental hermeneutical principle. In this they followed the example of Jesus himself." It means that they treated the Old Testament as a record of revelation- as a historical narrative of God's dealings with his people- to be fulfilled in Jesus (Aune, 1969:90). The Old Testament, then, became "... a book transformed in its meaning in the context of the gospel and interpreted in a totally new way" (Smart, 1961: 81). Secondly, the apostles interpreted the Old Testament under the immediate guidance of the Holy Spirit. The apostles thought that the ministry of the Spirit gave them understanding to include advances in the interpretation of Scripture (Longenecker, 1975:78). That, according to Longenecker, is suggested at least in three places in John's Gospel (John 2:17; 2:22; 12:16). "In each case there is a kind of delayed-action response to Jesus and the understanding of Scripture, which ultimately found their source in Jesus himself but immediately resulted from the ministry of the Holy Spirit" (1975:78).

2.4.1.2 Methods for interpreting the Old Testament in the apostles' time

While the apostles kept on the same principles as other Jewish religious groups, they interpreted the Old Testament from a radical new perspective-in the light of the Messiahship of Jesus and the new age inaugurated by his coming (Klein, 1993:29). It means that they continued Jesus' own interpretation of selected Old Testament passages as a paradigm for their continued methods of interpretation (Longenecker, 1975: 78).

Klein (1993:29-30) insists on four methods of interpretation for the Old Testament. These are:

1. The Apostles followed Jesus' literal fulfillment of the Old Testament prophecies. Jesus claimed that he personally fulfilled Isa 61:1-2 (Lk 4:18-21). Along the same lines, the apostles found the prophetic fulfillment of the Old Testament in Jesus and his teaching about the kingdom of God.
2. They used the method of typological interpretation, which studied in the Old Testament historical and poetic sections to find predictions of the work of Christ and the church. They thought that the earlier event/ object/ idea repeats itself in the later

one. By this method the apostles wanted to indicate Christianity as the true culmination of the Old Testament worship of God.

3. They used a literal-contextual interpretation, which interpreted the Old Testament according to their normal/natural meaning.
4. They employed the method of principle/ application, which interpreted an the Old Testament passage, not taking it literally, but by applying its underlying principle to a situation different from, but comparable to, the one in the original context.

According to Klein, the Apostles did not limit themselves to Jesus' own interpretation but they took up at least three other interpretive approaches.

Kaiser, who devoted his work to the understanding the use of the Old Testament in the New Testament, gave summaries of the types of the Old Testament quotations that scholars employed (1993:6-10).

1. Joseph Fitzmyer examined forty -two passages as used at Qumran and chose these four classes (1961:297-333):

- a. The literal or historical class, in which the OT is quoted in the same sense it was intended by the original OT writers, for example, Mt. 4:4,6,7,10; Luke 4:4,8,10,12 quoting Deut. 8:3; Ps. 91:11; Deut. 6:16; 6:16 also, John6:31 quotes Ps 78:24;
- b. The modernization class in which the OT text originally had reference to an event contemporaneous with that OT text, but which was nevertheless vague enough to be applied to some new event, for example Mt. 4:15-16 from Isa. 8:23-9:1; Luke 4:16-21 from Isa. 61:1-2; and Isa. 49:8 is used in 2Corinthians 6:1-2;
- c. The accommodation class, which modified or deliberately changed the OT context to adapt it to a new situation or purpose, for instance, that Christ substantiates the messages in Exodus 3:6 to the resurrectability of the dead in Matthew 22:32 is a clear case of accommodating a NT text, for there is no reference at all to resurrection in the statement; Isa. 52:5 is used in Rom. 2:23-24; Ps. 68:19 is used in Ephesians 4:8;
- d. The eschatological class, which promised or threatened about something that will be done in the eschaton, for example, Romans 9:26-27 quoted Isaiah 59:20-21 to explain why only a partial blindness has come to Israel, which lasts until all the heathen have come in, and then all Israel will be saved; Mt. 7:23 quoted Ps. 6:9; and Deut.32:35 is quoted in Romans 12:19 (Kaiser, 1993:7-8).

2. Jack Weir made lists of five New Testament methods for interpreting the Old Testament (1982:67-70):

- a. The literal historical method in which the OT quotations have the same meaning in the New as they had in their original context;

- b. The pesher method applied OT texts directly to contemporary events of the NT writer apart from any consideration of their original historical setting, often modifying those OT texts in the process to fit the new theological and historical needs of the community;
- c. The typological method focuses on six kinds of divinely ordained and pre-established similarities between the OT "type" and the NT "antitype," namely, persons (Adam), institutions (sacrifices), offices (priesthood), events (the Exodus), actions (lifting up the brazen serpent), and things (Tabernacle);
- d. The allegorical method, such as the Hagar and Ishmael treatment in Galatians 4:21-31 and the Melchizedek episode in Hebrews 7:1-10, focuses on the theological content while regarding the historical setting of the OT text and the truth-intention of its author as only imagery and drapery through which that theological idea may be presented; and
- e. The theological method establishes NT theological motifs not in any mechanical or legalistic manner but within broad, general traditions, such as the purpose of God, the covenant, salvation-history, or Christology against the OT background. This method must not be restricted to a single motif nor must the horizon of one Testament be chosen over the other, for the two Testaments dialectically create a new context that results in more than the sum of the parts of both (Kaiser, 1993:9).

Kaiser (1993:17-235) states his opinion that there are five classes of the uses of the Old Testament in the New Testament. They are:

1. The apologetic use, which quoted the Old Testament as it anticipated the appearance, saving work, and ministry of Jesus, for example, Ps. 16 is quoted in Acts 2:29-33, Matthew's use of Hosea 11:1 and Jeremiaiah 31:15 (1993:17).
2. The prophetic use, which quoted the Old Testament prophecy as generic prophecy that envisages an event as occurring in a series of parts, often separated by intervals of time, yet, expressed in such a way that the language of the OT may legitimately apply either to the nearest, remoter or climactic event. Thus, the same word, with the same sense or meaning of the OT author, may apply at once to the whole era without destroying what the author had in mind when he first gave that word (1993:230): Malachi 4:4-5; Joel 2:28-32.
3. The typological use, which interpreted the Old Testament events in a sense that God-ordained persons, institutions, and things often tended to come in clusters and repeat themselves over and over in the progress of revelation (1993:106). Especially five NT passages here are helpful: 1 Corinthians 10:1-13; Romans 5:12-21; 1Peter 3:18-21; Hebrews 8:5; and Hebrews 9:24 (1993:233).
4. The theological use, which quoted the Old Testament in view of the continuity between the Old Testament and New Testament in the themes, concepts, issues, and the divine program and beneficiaries of that everlasting plan (1993:151). "Rest" in Hebrews 3:7-4:13 and including the Gentiles in the plan of God in Acts 15:13-18 show the theological use of the Old Testament in the New.

5. The practical use, which regarded the wisdom and legal portions of the Old Testament as a rich source of extremely practical advice for a believer's life-style and system of values. New Testament writers esteemed that these sections of the Old Testament tended to be more illustrative, proverbial, and concrete (1993:233).

❖ Deduction

The apostles interpreted the Old Testament Christologically and had regarded Jesus' own interpretation as a paradigm for their methodologies to interpret the Old Testament. Besides, they took up other interpretive approaches under the immediate guidance of the Holy Spirit.

2.4.2 Analysis of three Quotations from the Old Testament in Acts 2

2.4.2.1 Joel 2:28-32 in Acts 2:16-21

What method of interpretation did Peter use when he quoted Joel's prophecy? Most commentators reckoned that Peter used the *peshar* formula of "this is that" in the quotation of Joel's prophecy. Evans (1983:150) suggested "Luke has extracted from the prophetic tradition, in a fashion possibly analogous to *peshar* exegesis, not only additional relevant content and vocabulary, but clues as to how the narrative should develop." But, Kaiser insisted that Peter quoted Joel's prophecy by the "prophetic use" (1993:89-100).

It is obvious that Peter interpreted Joel's prophecy because he didn't quote it literally in his sermon. There are some changes that Peter made to fit the text to the context (Johnson, 1992:49). For example, to make clear the eschatological bearing of the passage Peter replaced the phrase "after these days" with the phrase "in the last days" which are not found in the OT text of Joel 2:28, either MT or LXX at Joel's prophecy (Bruce, 1984: 68 n.47). Did Peter edit Joel's prophecy for his purpose or did Peter only extract meaning from what Joel's prophecy implied?

To understand Peter's use of Joel's prophecy some problems should be solved from Joel 2:28-32 and its context. Were the words "in the last day" included in Joel's prophecy and did Peter insist that Pentecost fulfilled Joel's prophecy? Did "all flesh" in Joel's prophecy include Gentiles as well as Jews? What would the results of the outpouring of the Spirit be? Were all the events in Joel 2:28-32 to be literally fulfilled?

The phrase "after this" or "afterwards" in verse 28 shows that the promises of verses 28-32 would come after those immediate and material blessings promised in verses 19-27 (Kaiser, 1993:92). Also, this term "afterwards" would explain that there is a chronological sequence between two stages of blessing (Hubbard, 1996:68).

Hubbard (1996:68) insisted that, "the second blessing is the inauguration of a new era in God's dealings with his people." It is possible to say that the second blessing (vv.28-32) was

more intimately tied to God's distant future work, because Joel used the phrases "in those days" in verse 29 and "the Day of the Lord" in verse 31 connecting with eschatological events of the last chapter of Joel (Kaiser, 1993:93). But he contends (1993:93) "However, even while making this strong tie with the events of the second coming we must not refuse on basic principles, to allow any fulfillments of this word in the Christian era any more than we have for a prophecy like Jeremiah's new covenant with the house of Israel and the house of Judah" (see Kaiser, 1993:90 on Jeremiah's new covenant).

When, therefore, Peter experienced the events of Pentecost, he interpreted it that the events inaugurated in the last days were itself part and parcel of Joel's prophecy (Kaiser, 1993:94). Peter and the apostles thought "the last days began with Christ's first advent and will end with His second advent; they are the days during which the age to come overlaps the present age" (Bruce, 1984:68; see Hebrew 1:2). Therefore, with assurance, Peter could quote the prophecy of Joel and declare, "This is that."

There are two special emphases in these promises: "the fullness of the Spirit ("pour out") and the democratization of the Spirit ("all flesh")" (Stuart, 1987:260). According to Kaiser (1993:95), among the five verbs for "pouring out" in Hebrew, Joel had carefully selected the one of five verbs meaning "pour out." This verb links up with the baptism of the Holy Spirit in the New Testament (Mt. 3:11; Mark 1:8; Luke 3:16-17; Acts 1:5; 8:15-17; 11:16). Then, Kaiser insisted (1993:96) that, "the ultimate and final downpour will still take place in the land in connection with the future restoration of Israel to the land in that complex of events belonging to the second coming of our Lord—a downpour of the Holy Spirit indeed."

Who will receive this downpour of Holy Spirit? Joel prophesied the outpouring of the Holy Spirit will fall on "all flesh." According to Kaiser (1993: 96), the term "all flesh" appears thirty-two times in the OT outside of Joel. After investigating all of those expressions outside and inside of Joel, he (1993:97) concluded that "all flesh" in Joel 2:28 refers to "all mankind" without distinction of race, sex, or age. Peter, therefore, invited the Gentiles to receive the gift of the Holy Spirit (Acts 2:38) because the promise was for Israel and for all who are far off. Thus, the gift of Holy Spirit would pour out on both the Gentile and the Jews without regard to age, sex, social rank, or race (Kaiser, 1993:98).

Were some other phenomenal events prophesied, in Joel 2:30-31, fulfilled at Pentecost? Though some interpreters have asserted that God did fulfill his promise to put "wonders in heavens and on the earth" in his advent (Kaiser, 1993:98), the odd phenomenal events are probably still regarded as the future precursors of the day of the Lord. According to Kaiser (1993:99), Peter had deliberately connected Acts 2:19-20 (Joel 2: 30-31) with the invitation to accept the Messiah (Acts 2:40) in order to let his hearers respect God as the deliverer from the threatened judgements to come.

Peter, therefore, quoting Joel's prophecy in accordance with the prophet's view which Joel

prophesied in his day, declared that (1) the days of fulfillment- in the last days- have arrived, (2) the outpouring of God's spirit upon all mankind, even upon Gentiles, has happened, (3) and God refers to the salvation from sin for every one, not only to the Jews but also to Gentiles, who call on the name of Jesus.

❖ Deduction

Although, Peter seems to use "pesher exegesis" when he quotes Joel's prophecy because he referred to "this is that," he rather interpreted in accordance with the prophet Joel's view to fit into his context. He quoted Joel's prophecy as the same concept that Joel prophesied in his day. In fact, he did not add or edit any concept, which is not in Joel's prophecy, in his message.

2.4.2.2 Psalms 16:8-11

Peter quoted this Psalms to proclaim that God raised Jesus from the dead and thus fulfilled David's prophecy concerning Christ and his resurrection (Kistemaker, 1990:95).

Regarding this quotation it is important to find an answer to this question: "Did Peter apparently misunderstand the original meaning or did he deliberately add a new meaning when he quotes this portion?"

Conclusively, Peter did not misunderstand the original meaning or deliberately add a new meaning. According to Kaiser (1993:41),

David, as the man of promise and as God's *hāsîd* ("favored one"), was in his person, office, and function one of the distinctive historical fulfillments of that word he received about his seed, dynasty, and throne. Therefore, he rested secure in the confident hope that even death itself would not prevent him from enjoying the face-to-face fellowship with his lord even beyond death, because that ultimate *hāsîd* would triumph over death. For David, this was all one word: God's ancient but ever-new promise.

Kilgallen (2001:48-49) also insisted that David believed the resurrection from the dead would happen because it had to happen. Therefore Peter proclaims that Resurrection is the result of the logical effect, as the only possible outcome, of the love of God for His holy one.

❖ Deduction

Peter used this portion of the Psalms with the assurance that his interpretation is the same as David revealed. He used it apologetically.

2.4.2.3 Psalms 110: 1

Peter quoted this verse to show that the Jesus whom they crucified was not dead; on the

contrary, by his resurrection he has been enthroned in God's presence as Lord and as Messiah. Is this interpretation, in which Peter applied this verse to Jesus as Lord and Messiah, acceptable in the original text?

Ps. 110 is composed basically of two divine oracles, which are citations in vv1, 4. According to Craigie (1983: 86), "the first oracle is an invitation from Yahweh for the king to take up a seat of honor beside Him." It seems that Yahweh makes a promise to the human king, David or his offspring, that is a promise of dominion over his national foes. On the contrary, the Jews and Jesus believed that David himself was the speaker, and spoke to the Messiah (Marshall, 1989:79). In fact, it is clear that Ps. 110: 1 speaks not of an earthly, but of a heavenly enthronement at the "right hand of God" (Johnson, 1992:55). Traditionally, Jews believed that the Messiah would "sit on my right hand," while Abraham would sit on the left (Edersheim, 1901: II.721). Jesus indicated that this verse is applied to the Messiah in the discussion with the Pharisees (Mt. 22:41-46). Harrison (1975:61) gave a clue to understand this problem. "There is an obvious distinction between the persons called "Lord," for one speaks to the other. The two words for Lord are different in the Hebrew, the first pointing to the Lord God, the second to God's Anointed, the One who is called His Son in Ps. 2:7."

For this reason, Peter, with assurance, can state that in the tradition nowhere is stated that David has ascended to God's presence. Therefore, Peter who is an eyewitness of Jesus' resurrection can speak that Jesus is the Lord and Messiah.

❖ Deduction

Peter used the verse Ps. 110:1 to prove that Jesus is the Messiah and Lord God anointed. He understood what Ps. 110:1 meant. He did not add or edit the meaning from the Old Testament.

2.4.3 Basis-theoretical conclusions

The following basis-theoretical conclusions can be drawn from Peter's interpretation of the Old Testament.

- * Peter interpreted the Old Testament Christologically and had regarded Jesus' own interpretation as a paradigm of his methods for interpreting the Old Testament.
- * Peter interpreted the Old Testament as having the same meaning as the verse or verses has in the text.
- * When Peter quoted Joel 2: 28-32 he interpreted it prophetically. He interpreted Joel's prophecy to fit in his context in accordance with the prophet's view. He quoted Joel's prophecy as the same concept that Joel prophesied in his day.
- * Peter quoted Ps. 16:8-11 apologetically. He interpreted this portion as having the

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same meaning as David revealed.

* Peter quoted Ps. 110:1 apologetically as well. He did not add or edit the meaning from the Old Testament at all.

2.5. FINAL BASIS-THEORETICAL CONCLUSION ON THE ELEMENTS OF EXPOSITORY PREACHING IN ACTS 2

Elements of expository preaching discovered and to be developed from Peter's sermon in Acts 2 can finally be summarized as follows:

- Expository preaching is the method of proclaiming the truths, derived from a selected text by using methods to expound interpret and organize it in a relevant form, and to apply its message through the preacher to the hearers in their concrete situation.
- Expository preaching requires the processes of exegesis, hermeneusis, and homileis. The process of exegesis finds what a Bible writer wanted to say and communicate to the first readers in the past: what his purpose was, and how he went about attaining it. The process of hermeneusis investigates a connection between what the author meant originally and what the text communicates now. The process of homileis forms a sermon for effective communication.
- Regarding the elements of exegesis for expository preaching
 - * The Preacher should interpret Scripture Christologically to attain the same meaning as the text originally had.
 - * When Peter quoted Joel 2: 28-32, he interpreted it prophetically. He interpreted Joel's prophecy to fit in with his context in accordance with the prophet's view. He quoted Ps. 16:8-11 apologetically. He interpreted this portion as having the same meaning as David revealed. He quoted Ps. 110:1 apologetically as well. He did not add or edit the meaning from the Old Testament at all.
- Regarding the elements of hermeneusis for expository preaching
 - * Although the elements of hermeneusis for expository preaching are not accentuated in the investigated passages in Acts 2, it is possible to say that Peter interpreted both the Old Testament text and his audience when he quotes some texts from the Old Testament because he knew his audience: who they are and why they stay here.
- Regarding the elements of homileis for expository preaching

- * Peter has an important introduction in his sermon (vv 14-21). In his sermon the introduction worked as follows: he succeeded to draw the hearers' attention to his sermon and made his hearers link their situation with Scripture, it suggests the main theme so that the hearer can understand the sermon easily, and it implies the conclusion of the sermon so that his hearers can be prepared to utilize the application.
- * Regarding the application of the sermon, Peter's application is congruent with the main theme. It was inductive so that it helped hearers accept message.
- * When the application is formulated to adapt to the audience, it will make them react to the message.
- * Application should be clear on what the hearer should do, for example, to repent guilt, be baptized, etc.
- * If the application includes both requests and promises, which are in line with the main theme, it is more effective.

CHAPTER 3. BASIS-THEORETICAL ELEMENTS FROM ACTS 17 ON EXPOSITORY PREACHING

Homiletically spoken Paul's Areopagus speech does not have a formal conclusion to the body of the message. The reason is that Paul was interrupted after verse 31. Additionally some scholars have negative views to Paul's ministry in Athens as an unsuccessful paradigm or an unrealistic experiment. Nevertheless, this speech is regarded as the greatest missionary sermon to gentiles. Zweck (1989:103), in line with the thought of Dibelius, contends that this message is how the gospel is preached and this is how one ought to preach. Marshall (1991:281) states that this preaching presents confrontation between Christianity and pagan philosophy. Charles (1995: 48) insists that this speech is assumed to be exemplary of first-century apostolic preaching. For these reasons, it could be useful for modern preachers to study this sermon with a view on expository preaching. In this chapter, therefore, basis-theoretical elements on expository preaching that may be discovered and developed from Acts 17, are going to be studied. Consequently this chapter will deal with the following.

1. Introduction as an element of homiletics for expository preaching in Acts 17
2. Main theme as an element of homiletics for expository preaching in Acts 17
3. Quotation as an element of homiletics for expository preaching in Acts 17
4. Application as an element of homiletics for expository preaching in Acts 17
5. Basis-theoretical conclusion

3.1 INTRODUCTION AS AN ELEMENT OF HOMILETICS FOR EXPOSITORY PREACHING IN ACTS 17

3.1.1 The outline of Paul's Areopagus sermon in Acts 17:22-31

Paul's sermon on the Areopagus can be divided in various ways. Dibelius divided it in three parts. According to him (1939: 27), the following can be distinguished: an introduction (vv.22, 23); an exposition (vv.24-29) with three main themes: (a) God, the Creator and Lord needs no temples (vv.24, 25), (b) God created humanity to seek after him (vv.26, 27), (c) The relationship of humanity with God (vv.28, 29); and a conclusion (vv.30, 31). In the light of Dibelius's work, Zweck argued that verses 22 and 23 of Acts 17 are an *exordium* for a Hellenistic deliberation on the topic of religion. He (1989:97) analyzed this speech also in three major parts: *exordium* (concluding with a *propositio*), *probatio* and *peroratio*. His analysis is:

22-23 *EXORDIUM*

- 22b (1) address
ἄνδρες Ἀθηναῖοι

- 22c-23a (2) *captatio benevolentiae*
 a. 'you are very religious'
 b. an altar to ἀγνώστος θεός
- 23b (3) *propositio*
 Paul proposes to proclaim what is worshipped as unknown,
 i.e., the true God

24-29 *PROBATIO*

God, the World, and the Religion

- 24-25 (1) The identification of God: Creator and beneficent Lord
 24ab a. he alone is Creator and Lord
 24c b. refutation: he does not dwell in man-made shrines
 25a c. further refutation: he does not need human ministrations
 25b d. he alone gives and sustains life
- 26-27b (2) God and the World: the one human race in its diversity should seek the true God
 26a a. the unity of the human race
 26b b. and its providential diversity
 27ab c. humanity's destiny is to seek
- 27c-29 (3) God and Religion: he is really present
 27c a. God is not far away
 28a b. human existence in him
 28b c. humanity is his offspring
 29 d. refutation: the Deity cannot be like a man-made representation

30-31 *PERORATIO*

Repentance is required of all in view of the natural knowledge of God possible in the world and in view of his new revelation

- 30a (1) recapitulation: the times of ignorance are overlooked
 30b (2) appeal: God commands all to repent
 31 (3) amplification:
 31a a. repentance is urgent in view of the coming judgement through an appointed 'man'
 31b b. proof / assurance: God has raised the 'man'

Zweck, through his analysis, proved that the Areopagus speech is a deliberative speech though it is the bare bones of a speech and that verse 22 and 23 of Acts 17 are the exordium to announce Paul's intention of proclaiming the true God whom his hearers have worshipped as unknown.

In view of the fact mentioned above, verses 22 and 23 are classified as an introduction of the

Areopagus sermon though scholars do not agree that this speech is either Luke's composition or what Paul said to his audience.

❖ Deduction

Verse 22 and 23 are classified as an introduction of the Areopagus sermon. As exordium concluding with a *propositio* it announces the speaker's intention to hearers.

3.1.2. Functions of the introduction on Areopagus sermon in Acts 17

3.1.2.1 Exordium

According to Zweck's analysis the Areopagus speech comprises three parts in the *exordium*, *captatio benevolentiae*, and *propositio*. These three parts respectively have a distinctive role to understand what functions of exordium are in this speech.

3.1.2.1.1 ἄνδρες Ἰσθναῖοι (address)

Using the term ἄνδρες Ἰσθναῖοι Paul would like to make his audience feel friendly and remove the prejudice or suspicion of the audience. According to verses 16-18 some of the Athenians regarded Paul as a charlatan and others as a herald of foreign deities (Winter, 1996: 80). The Athenians' polytheistic and idolatrous religiosity had them misunderstand Paul's preaching of Jesus and the resurrection (Given, 1995: 359). The Athenians take hold of Paul and escort him to the Areopagus for a more careful hearing. At this stage, whether Paul stood before the Court of the Areopagus in the Agora or was led to the top of Mars' hill is not important. It simply could be said that, in the light of interpretation of verse 19, Paul was not accused but stood to be asked more of what he proclaimed at the Areopagus. In either case Paul has to advocate his proclamation by starting his sermon to his audience. According to Kistemaker (1990: 630) "Paul addresses his audience with the same formula that had been used by the famous orator Demosthenes." He (1990:630) also asserted that Paul, with this address, touches the hearts of his audiences. Moreover, Charles (1995:54) insisted that Paul's mode of addressing his audience with ἄνδρες followed by Ἰσθναῖοι made the audience immediately feel at home.

● Deduction

Paul as a preacher makes his audience feel at home and tries to remove the prejudice or suspicion of audiences in the way in which he addresses them.

3.1.2.1.2 Captatio benevolentiae

3.1.2.1.2.1 δεῖσιδαίμονόστερουσ

After Paul touched the hearts of his audience with his calling “ἄνδρες Ἀθηναῖοι”, he warmly speaks to their religiosity. With it he tries to remove the prejudice or suspicion of his audience and introduces his intention. For that reason, Paul tells his audience “δεισιδαιμονέστερο.” This term δεισιδαιμονέστερο could be used either in a positive sense (“religious”) or in a derogatory sense (“superstitious”). According to Johnson (1992:314) the precise meaning of this term depends on the attitude of the writer. In the context of the speech, the translation “religious” is here appropriate because he uses this term to gain the attention of his audience and he even adds the words *in every respect* to complete his commendation. It is said that Paul is willing to accommodate his speech to the level of his audience for the sake of the gospel (Kistemaker, 1990:631).

Sandnes (1993:15) contends that Paul uses a rhetorical strategy to draw his audience’s attention, so called “insinuatio.” According to him (1993:15), when a speaker is facing a well-disposed audience, another approach is recommended. The rhetorical strategy to be used then is defined as insinuatio, subtle approach. The insinuatio will in an indirect way attract the attention of this audience and may influence the entire speech.

❖ Deduction

Paul uses a rhetorical strategy to draw his audience’s attention so called “insinuatio.” The “insinuatio” will in an indirect way attract the attention of his audience and may influence the entire speech.

3.1.2.1.2.2 ἄγνωστος θεός

After praising the Athenians for being ‘very religious’ Paul tries to clear himself of the suspicion of attempting to introduce new deities to Athens. He uses, as a starting point, the altar inscription “ἄγνωστος θεός. The Greek words ἄγνωστος θεός can be translated either “unknown god” or “unknowable god.” According to Kistemaker (1990: 631) “unknown god” is preferable because in the context of this sermon Paul’s purpose is to teach that God, who created heaven and earth, is knowable. Actually there was no real link between an unknown god and the true God. In this regard Winter (1996: 84) explains that Paul was declaring the nature of the divinity whom the Athenians had already honoured or worshipped. What Paul wants to do is to draw his audience’s attention to the true God who was ultimately responsible for the phenomena, which they attributed to an unknown god (Marshall, 1991:286).

According to Zweck (1989:102) captatio achieves two ends, one apologetic and the other propaedeutic. “It frees the speaker of the suspicion of introduction of alien deities to Athens, and furnishes a point of contact for the proclamation of one God (1989:102).”

❖ Deduction

Paul uses a rhetorical strategy, so called “captatio benevolentiae,” which has a threefold

function: it gains an audience's amity; it removes dangerous suspicion; it introduces the motif of ἀγνωστος θεός.

3.1.2.1.3 Propositio

In verse 23b Paul announces his intentions of proclaiming the true God whom his hearers have worshipped as unknown (Zweck, 1989:100). That he proclaimed, "What therefore you worship in ignorance, this I proclaim to you" shows that Paul introduces no "new gods (Haenchen, 1971: 521)." On the contrary Paul is stating that he will enlighten them with regard to that concerning which they acknowledge as ignorance. It is right that Stonehouse (1957:19) comments, "The ignorance rather than the worship is thus underscored." Then "Paul calls attention only to their lack of knowledge and thus takes the opportunity to introduce God as Creator and Judge of the universe. Paul intimates that the Athenians' ignorance of God is blameworthy and this ignorance demands swift emendation (Kistemaker, 1990:632)." Paul proclaims the nature of the true God whom they had already honoured or worshipped (Winter, 1996:84).

Paul according to Witherington (1998: 524) uses the participle "ἀγνοοῦντες"(in ignorance) as one of the key threads that binds the whole together in the various forms to refer to the audience's ignorance in his sermon (v.23a, "unknown"; v.23b, "in ignorance", v.30, "times of ignorance").

Through this declaration of intentions according to Soards (1994: 97) Paul leads to a series of statements about God, about both God's character (vv.24-25) and God's dealings with humanity (vv.26-27).

❖ Deduction

Through the declaration of intentions of his sermon Paul expands on themes he wants to proclaim to his hearers.

3.1.3. Basis- theoretical conclusion

The following basis-theoretical conclusions can be drawn from the introduction of Paul's sermon at the Areopagus.

- * A preacher has to make his audience feel amity and try to remove the prejudice or suspicion of audiences.
- * A preacher sometimes uses rhetorical strategy, so called "captatio benevolentiae," to get his audience's attention.

- * Manifesting his intentions with his sermon in the introduction, leads a preacher to expand on applicable themes in the sermon. Then a sermon is developed in the light of his intentions.
- * Ambiguity is sometimes more effective than clearance to draw his audience's attention and it may influence the entire speech.

3.2 THE MAIN THEME AS AN ELEMENT OF HOMILETICS FOR EXPOSITORY PREACHING IN ACTS 17

3.2.1 Intentions of speech

Paul intentionally touches core philosophical assumptions of both Stoics and Epicureans and compares them to the character of the true God. At the end of the speech Paul at last calls people everywhere to repent. In this regard Marshall (1991:284) sums core philosophical assumptions of both Stoics and Epicureans up in his commentary of Acts. According to his work "The Stoics stressed the importance of Reason as the principle which was inherent in the structuring of the universe and by which men ought to live. They had a pantheistic conception of God as the world-soul, and their ethics stressed individual self-sufficiency and obedience to their dictates. The Epicureans tended to be materialistic in outlook. For them either the gods did not exist, or they were so far removed from the world as to exercise no influence on its affairs."

Sandnes (1993:19) suggests that the primary aim of this speech is to evoke curiosity by speaking in a subtle way; this implies that the request for further information from his audience (v. 32) is exactly what Paul was aiming at. According to him (1993:19) vv. 30-31 should not be regarded as a call to repentance but be considered as an indirect summon to conversation.

Although the suggestion of Sandnes that vv.30-31 should be considered as an indirect summon to conversation has to be discussed deeper, it is clear that one of the aims of this speech is to communicate the gospel to his audience.

Charles (1995: 53) summed up the intentions of Paul's speech at the Areopagus in line with Flender in this way: (1) to communicate the Christian message to his readers in the language of the audience, utilizing pagan categories to express the reality of divine revelation; (2) to adjust pagan assumptions in the light of biblical revelation (viz., via creation, transcendence, and self-disclosure); (3) to give evidence of God's self-disclosure (through the resurrection); and (4) to move toward the goal of repentance on the part of the reader through rhetorical persuasion.

❖ Deduction

A preacher has to consider who his audience is and how he will preach when he prepares his sermon.

3.2.2 Movements of speech

Zweck, as mentioned above (3.1.1), in line with Dupont, divides the sermon into three parts: vv.22-23, 24-29, and 30-31. These parts spontaneously demonstrate movements of speech.

In the first movement Paul uses “human ignorance” as a starting point of his intention though he started his speech with the term “ἄνδρες Ἀθηναῖοι.” He refers to an altar, inscribed “to the unknown god,” Athenian made. Owing to his specific audience, expressing contempt for him or misunderstanding his teaching, Paul uses a rhetorical strategy demonstrating an acquaintance with and understanding of Athenian culture. That gives him a chance to get his audience’s attention. In this regard Kennedy’s emphasis on the key significance of the “rhetorical problem” gives an idea to understand Paul’s response to this situation. Kennedy (1984: 36) insists “sometimes a speaker is best advised to lay a foundation for understanding on the part of the audience before bringing up the central problem.”

Paul then in the second movement goes ahead to make his audience know God by his proclamation in three parts: (1) God, the Creator, needs nothing (24,25), (2) God created humanity to seek him (26, 27), (3) God’s relationship with humanity (28, 29) (Zweck, 1989:97-98). To make the audience pay attention to his speech Paul refers to “three prominent negative statements that expose misunderstandings of God (Tannehill, 1990:215).” According to Tannehill (1990:215), “In all three cases there is confusion between God and a location or an image that humans create, or with the mutual meeting of needs that characterizes human life.”

In the third movement Paul proclaims that God now requires repentance of all human beings. This calling for repentance is not only focused specifically on that audience but also pointed to all everywhere. Paul according to Zweck (1989:100) has alluded to the need for this repentance both in the *exordium* and the *probatio* because the Athenians have practised the idolatry despite what could have been known about God. In Paul’s mind the “ignorance is culpable.”(Zweck, 1989:101). In this regard human ignorance is one of the keywords repeated to develop his movements in this speech. It is possible that “human ignorance” is one of prominent themes of this speech (Charles, 1995:54).

Paul’s calling for repentance is urgent in the light of a day for judgement of the world with justice by God’s appointed man. With this Paul returns to the themes of his earlier preaching in Athens: Jesus and his resurrection. The attention of the whole audience then is concentrated at last upon Jesus Christ, though His name is not mentioned in the whole speech. In this regard it is possible to insist that Paul skillfully proclaims the gospel to his audience (Gangel,

1970:312).

❖ Deduction

A preacher has to logically organize his sermon to make his audience realize how the sermon is proceeding and to emphasize the main theme. It helps his audience to pay attention to his sermon and to understand it clearly.

3.2.3 The main theme

It is possible to state that “God’s plan and work in Jesus Christ” is the main theme of this speech at the Areopagus. In fact, the narrative frame of this speech is used to focus on the character of God against idolatry. Gangel (1970:308) insists that the dominant theme of the speech in Acts 17 is “the nature of the true God versus idolatry.” Lüdemann (1989:192), in line with Nauck, insists that there are three different groups of motives in the Areopagus speech: creation (vv.24-26a, 27-28), preservation (v. 26b) and redemption (v.31). Zweck (1989: 103) in line with the point of Dupont (1979: 530-546) contends, “The structure serves the argument of the speech against idolatry (Soards, 1994: 96.n.258).” Charles (1995:53) contends Paul’s Areopagus speech includes three central apologetic components: natural revelation, conception and character of God, and Christian exclusivity as against pagan inclusivity.

However, according to Soards (1994:186), that God’s will and work for salvation are brought to realization in Jesus Christ, is distinctive, repeated, and debated within the speeches in Acts. He specifies this element, which occurs in the speeches in a variety of ways as follows (1984:186-192).

- (1). From the speeches that explicitly declare “the plan of God” in Acts the plan of God moves by divine necessity toward realization in Jesus Christ.
- (2). This plan of God operating by divine necessity is a continuing operation. The plan of God was not merely fulfilled in Jesus Christ. God’s plan existed and was working both prior to Jesus and after his ascension. Moreover, the speeches suggest a vital anticipation of the last day, that is a day of final judgment, appointed by God through Jesus Christ.
- (3). The former time of ignorance, which God permitted, is no longer tolerable, as it is recognized by the overt statements already examined and by the many additional explicit and implicit calls to repentance in the speeches. Now ignorance is brought to an end by the work of God in Jesus Christ.

It is possible to say that Paul strategically postpones the central and problematic subjects to the end of his speech. It is obvious that Paul’s problem relates especially to his strange

teaching about Jesus and his resurrection. In the light of Kennedy's emphasis mentioned above Paul intentionally returns to the theme of knowledge and ignorance, describing the past as "the times of ignorance" from which people have to repent now if they get knowledge of the true God's plan and work in Jesus Christ.

❖ Deduction

The kerygma of the apostle, i.e., Jesus and his resurrection, should be preached in a way, which is culturally relevant.

3.2.4. Basis-theoretical conclusion

The following basis-theoretical conclusions can be drawn from the main theme of the speech at the Areopagus:

- * A preacher has to consider both who his audience is and how he preaches when he plans his sermon.
- * A preacher has to logically organize his sermon text to make his audience realize how the sermon is proceeding and to emphasize the main theme. It helps his audience pay attention to his sermon and understand clearly.
- * The kerygma, i.e., Jesus and his resurrection, should be preached to people who do not have any idea of the true God. It should be preached by means of a way, i.e. contextualization, which relates it to the audience's culture.

3.3 QUOTATION AS AN ELEMENT OF HOMILETIC FOR EXPOSITORY PREACHING IN ACTS 17

3.3.1 Introduction

Paul uses quotations from both Greek culture and the Old Testament. This point will focus on the following questions in the light of the element of homiletics: What functions do the quotations have in the sermon? Did Paul add his intentions to the verses of the Old Testament to apply them to his situation?

3.3.2 Quotations from Greek culture

3.3.2.1 From the inscription

In his sermon Paul quotes the inscription, ἀγνωστος θεός, which can be translated as

unknown god. He uses this terms as a point of contact with the Athenians, who worshiped an unknown god. Paul does not mean that the Athenians were unconscious worshipers of the true God. Rather, he is drawing their attention to the true God.

3.3.2.2 From the Greek poets

In the ways Paul uses the quotation, Kistemaker (1990:636) insists that Paul quotes verbatim from two Greek poets praising the virtues of the god Zeus to establish rapport with the Athenian audience. According to Kistemaker (1990:636) the first one is the Cretan poet Epimenides: “in him we live and move and are.” In the light of rhetorical strategy the reason why Paul uses this verse is that God is the source of life and the power for activities, and so humans are radically dependent on this one God for their very being and all that they do (Witherington, 1998:529).

The second quotation according to Kistemaker’s commentary (1990:636) is from the poet Aratus (315-240 B.C), who was a native of Cilicia in Asia Minor. Aratus wrote a poem honoring Zeus in a composition called “Phainomena.” The fourth and fifth lines of the poem have the words: “In every way we have all to do with Zeus, for we are truly his offspring.” Paul, as Wilson (1973:208) rightly emphasizes, did not use this quotation to affirm Aratus’s notions on the kinship of God and human beings, but rather to attack idolatry and the false conception of God, which underlies it (Witherington, 1998:530). It, then, is acceptable to say that Paul did a process of demythologization that, to the Stoics, Zeus was not the supreme god in the Greek polytheism but the Logos (Marshall, 1991:289). In this regard Stonehouse (1957:28) insists that Paul uses it as “Christianizing” in incorporating the poems into his proclamation.

According to Sandnes (1993:17) “the quotation in v.28 is not only a rhetorical decoration; in fact, Paul develops his deliberative rhetorical strategy on the basis of this particular verse.” It means that Paul uses this quotation to introduce his deliberative aim.

The function of the quotation or quotations here is, as Witherington (1998:530) rightly contends, to get “an authority recognized by one’s audience to support one’s point.” It is possible to say that Paul would not have got attention from his audience if he had simply quoted the Scriptures, a book the audience did not know and one that had no authority in the minds of these hearers. Otherwise, as Kistemaker (1990:637) insists, “from the Old Testament it is able to draw the evidence that man derives his life, activity, and being from God (Job 12:10; Dan. 5:23).” It is then right for Witherington (1998:530) to assert that arguments are only persuasive if they work within the plausibility structure existing in the minds of the hearers.

❖ Deduction

* When a preacher uses a quotation or quotations he has to use them in relation to the

context of his sermon.

- * If a quotation or quotations have an authority recognized by his audience, they could be more persuasive and a preacher is effectively able to get attention from his audience.

3.3.3. Quotations from the Old Testament

3.3.3.1 Twofold theme

On the subject of Paul's use of the Old Testament to the gentiles, Bruce (1987:74) asserts that Paul's message has a twofold theme. According to him (1987:74), "The first lesson they had to learn concerned 'the living and true God'; only when they had come to know about him could they be told about 'his Son from heaven, whom he raised from the dead.'" This twofold theme is developed in Paul's speech at Athens.

After finding his point of contact with his audience through the quotation "To the unknown God", Paul begins to teach them with his exposition about the living and true God; God is Creator and Lord, He then does not dwell in man-made shrines, He does not need human ministrations, He alone gives and sustains life, God makes one human race in its diversity to seek the true God, God is really present. Having spoken this instruction about the living and true God Paul moves his address to the "man who has been appointed."

3.3.3.2 Paul's use of the Old Testament in his sermon on the Areopagus

In this process Paul quotes or echoes Old Testament statements. It is difficult to find out which verses Paul exactly quoted from Old Testament. However, it is said that "Paul's thought moves along Old Testament lines, even if the wording and the presentation are Hellenistic (Bruce, 1987:75)."

Scholars examine Paul's use of the Old Testament and write verses they understand in their books. According to these books some verse can be extracted as follows: (1) God the Creator and Lord: Isaiah 42:5, (2) God does not dwell in man-made shrines: Isaiah 66:1,2; 1King 8:27, (3) God does not need human ministrations: Psalms 50:8-13, (4) God made one human race in its providential diversity: Psalms 74:17; Deuteronomy 32:8, (5) God wants humans to seek him: Isaiah 55:6, Amos5:4, (6) God is not far away: Psalms 139:5-12; 145:18; Jeremiah 23:23, (7) In God humans live and move and exist: Genesis 2:7; Psalms 104:29,30.

The verses mentioned above show that Paul freely quotes verses from the Old Testament for his purpose. Nevertheless, in using quotations from the Old Testament he does not add his intentions to those verses to apply them to his situation.

❖ Deduction

- * For the gentiles Paul uses the Old Testament with a twofold theme: first, make them come to know the living and true God and then know the gospel, that is, His Son from heaven, whom He raised from the dead.
- * In using the Old Testament Paul freely quotes but does not add his intentions to the verses in order to apply them to his situation.

3.3.4 Basis-theoretical conclusion

The following basis-theoretical conclusions can be drawn from the quotations of Paul's sermon at the Areopagus.

- * When a preacher uses a quotation or quotations he has to use them in relation to the context of his sermon.
- * If a quotation or quotations have authority recognized by his audience they could be more persuasive. Then, a preacher is effectively able to get attention from his audience.
- * A preacher should be able to understand the background of his audience and let them know and accept the gospel as Paul did at Athens. For the gentiles Paul uses the Old Testament with a twofold theme: first, to let them know the living and true God and then know the gospel: His Son from heaven, whom He raised from the dead.
- * In using quotations from the Old Testament a preacher is freely able to quote for his purpose but should not add his intentions to the verses in order to apply them to his situation.

3.4. APPLICATION AS AN ELEMENT OF HOMILETIC FOR EXPOSITORY PREACHING IN ACTS 17

3.4.1 Contextualization

Paul understood the background of his audience so that he gives them his message in ways they can understand and accept in their eyes. It simply means that Paul interprets the Old Testament in view of his audience's culture and applies it to the culture of his audience. These following facts show the evidence of contextualization that Paul applies:

(1) After finding the point of contact Paul appeals to natural revelation in order to make an apologetic bridge to the pagan mind. In his address Natural theology has the function of pointing to human accountability (Charles, 1995:56). In the light of revelation in nature, pagans are not able to make excuse for their ignorance. Paul's intention is, as Charles (1995:56) insists, "to stress that all people are morally accountable."

(2) Paul demonstrates an apprehension of Athenian culture and thus is able to accommodate theological truth to the prevailing cultural Zeitgeist. Using quotations from Athenian culture and Old Testament Paul touches Stoic assumptions, which the Athenians recognize (creation and maintenance of the cosmos, history and the nation's boundaries, and human dependence on God) and bridges the chasm between Stoic and Christian thought. Observing this process shows that Paul has an assertion that the use of reason can lead to the knowledge of the true God because he appeals to appropriating common philosophical ground (Charles, 1995:57).

(3) Paul proclaims the gospel, Jesus and His resurrection, though Jesus is not mentioned in the whole speech. The bodily resurrection of Jesus Christ is specially mentioned to prove God's divine truth: God appointed both a day and the man who will judge the world in righteousness. Paul's speech does not mention Christ's death or his return. Nevertheless, the speech delineates some of the basic elements of the gospel: sin, repentance, judgement, and the resurrection (Kistemaker, 1990:640).

❖ Deduction

Paul definitely accommodates the gospel to the Athenian but he never compromises the truth to satisfy educated Athenian philosophers.

3.4.2 Application to repent

This sermon focuses, as mentioned above, on God's plan and work for salvation in Jesus Christ. Though Paul does not mention the name of Jesus Christ he says that God has appointed a certain day as the Day of Judgement through a man who has been appointed. Paul's saying of divine judgement is a warning to the people to repent and thus avoid a day that leads to condemnation and destruction.

At this point it should be considered that Paul requests repentance from his audience. Paul tells the Athenian philosophers that God commands "all men everywhere to repent." Paul applies the command of repentance to both Jews and Gentiles. Both Jews and Gentiles are in the same position, in need of repenting and being reconciled to God through Christ. Gentiles, especially, including Athenian philosophers are called to repent because they make God dependent on human temples, rites and images.

❖ Deduction

Paul is calling his audience to repent from what they have done. This request of repentance is extracted as a logical conclusion. Moreover, that they should repent from what they have done is obvious as a result of the argument in his sermon.

3.4.3 Basis-theoretical conclusion

The following basis-theoretical conclusions can be drawn from the application Paul does for his audience:

- * A preacher has to have the ability to communicate the gospel to his audience without compromising the truth to satisfy his audience. Therefore a postmodern preacher has to have knowledge of postmodern culture.
- * A preacher has to let his audience obviously know what they should do according to God's command, as a result of listening to the sermon. Therefore he has to precisely apply the gospel in accordance with logic and in the light of the hearers' culture.

3.5 FINAL BASIS-THEORETICAL CONCLUSIONS ON ELEMENTS OF EXPOSITORY PREACHING IN ACTS 17

The elements of expository preaching, discovered and to be developed according to Paul's sermon at the Areopagus, can finally be summarized as follows:

- Regarding elements of exegesis for expository preaching
 - * In using quotations from the Old Testament a preacher can freely quote for his purpose but should not add his intentions to the verses in order to apply them to his situation.
- Regarding elements of hermeneusis for expository preaching
 - * A preacher should understand the background of his audience and let them know and accept the gospel as Paul did at Athens. For the gentiles Paul uses the Old Testament with a twofold theme: first, to let them come to know the living and true God and then come to know the gospel: His Son from heaven, whom He raised from the dead.
 - * A preacher has to let his audience obviously know what they should do according to God's command as a result of listening to the sermon. Therefore he has to precisely apply the gospel in accordance with logic and in the light of hearers' culture.

- * A preacher must have the ability to adapt the Gospel to his audience without compromising the truth to satisfy them. Therefore, a postmodern preacher has to have knowledge of postmodern culture.
 - * The kerygma, i.e., Jesus and His resurrection, should be preached to people, who even do not have any idea of the true God, in a way, i.e. contextualization, which relates it to his audience's culture.
- Regarding elements of homiletics for expository preaching
 - * A preacher has to make his audience feel amity and try to remove the prejudice or suspicion of audiences.
 - * A preacher should sometimes use a rhetorical strategy, so called "captatio benevolentiae," to get his audience's attention.
 - * Manifesting the purposes of a sermon in the introduction leads a preacher to expand on themes in the body of the sermon. Then a sermon will be developed in the light of the purposes in the introduction.
 - * Ambiguity is sometimes more effective than clarity in order to draw his audience's attention and it may influence the entire speech.
 - * A preacher has to consider both who his audience is and what he has to preach when he states the purposes of his sermon.
 - * A preacher has to logically organize his sermon to make his audience realize how the sermon is proceeding and to emphasize the main theme. It helps his audience pay attention to his sermon and understand clearly.
 - * When a preacher uses a quotation or quotations he has to use them in relation to the context of his sermon.
 - * If a quotation or quotations have an authority recognized by his audience it could be more persuasive. Then a preacher is effectively able to get attention from his audience.

CHAPTER 4. METATHEORETICAL ELEMENTS ON EXPOSITORY PREACHING

To prepare an expository sermon, a preacher has to understand today's culture of his audience. As we mentioned previously, a preacher who wants to preach effectively has also to interpret his audience, whose thoughts and emotions are affected by today's culture.

This world has started a new millennium. A new generation is called post-Christian, post-Enlightenment, and postmodern. As postmodernism has brought a new way of viewing the world, the church is faced with new challenge. The challenge that the church has to respond is not "Is there a God?" but "Which God?"(Dockery, 2001:9)

A preacher, as a communicator, who wants to bring biblical communication to a postmodern culture, should approach it in the same way that a businessman goes to the customers and persuades them. There are those who suggest, "Just preach the Word, and that's all you need." They believe only the divine empowering work of the Spirit to effect to the hearers. However, Johnston (2001:12) insists that good communication skills complement the preaching of God's truth.

Therefore this chapter is going to study two subjects: postmodern culture as hearers' environment of today and how to communicate the truth of the Bible in the light of communication science today. Accordingly this chapter will deal with the following main features:

1. Postmodern culture as hearers' environment today
2. Aspects from communication science on communicating Gospel in expository preaching
3. Meta-theoretical conclusions

4.1. POSTMODERN CULTURE AS HEARERS' ENVIRONMENT TODAY

The preacher is called to preach not to the people in the past but to the people in the contemporary context, influenced by postmodern ideas. Then he should understand postmodern ideas, which are the most dominant environment of his audience in this age.

This study will focus, starting from defining postmodernism, on the impact of postmodern culture and the reaction of the church, which has to preach the truth of the Bible in postmodern time.

4.1.1 The term 'postmodernism'

In his article, Carl Henry (2001:35) explains that John Cobb apparently first used the term "Postmodernism" in an essay in 1964 as a cultural descriptive. It becomes according to Sampson (1997:30) common coinage in the 1980s. It extends its use to embrace the French poststructuralist debates (Foucault, Derrida, Guattari) and some North American pragmatist philosophers such as Rorty.

Postmodernism currently represents a vast movement of ideas. According to Mohler (2001:54), The term postmodernism is an umbrella concept covering styles, movements, shifts, and approaches in the fields of art, history, architecture, literature, political science, economics, and philosophy- not to mention theology.

What is postmodernism? Since postmodernism has various accents within the movement itself (Jacques Derrida, Richard Rorty, Michael Foucault, Stanley Fish, David Tracy, George Lindbeck, David Ray Griffin, and others) it is difficult to expound what postmodernism is.

Dockery (2001:15-16) summarizes postmodernism in four approaches.

(1) Deconstructive postmodernism, sometimes referred to as ultramodernism, maintains that an attempt to take an objective approach to the facts of experience, leads to the paradoxical conclusion that such an objective approach is not possible. It represents a radical denial of the objectivity involved in foundationalism, according to which there are certain basic or foundational facts to which thought can appeal, and the aim of thought is to base reasoning on such foundational truths. Language does not refer to objective objects as its referents: words refer only to other words. Thus the aim of interpretation is to deconstruct additional objects of thought and the traditional methods of the discipline. Criteria of internal consistency and coherence are devalued and believed to be inapplicable.

(2) Liberationist postmodernism focuses more on the social and political form of the contemporary worldview rather than on the philosophical foundation. It reacts against social structures and seeks to transform them. This approach often needs an adjective such as feminist, gay, black, third world, or political to define what kind of liberation motif is at work. Although it does not reject the search for normative truth as emphatically as the deconstructive approach, liberationist postmodernism does not value consistency, coherence, or normative truth in the same way that modernism did.

(3) Constructive postmodernism attempts to revise or reconstruct the modern worldview. It rejects metaphysics as a valid building block while maintaining that the construction of a worldview is possible. Process thought often forms the building blocks for this constructive postmodern approach.

(4) Conservative or restorationist postmodernism suggests that there is much in both the premodern and modern perspectives worth retaining. It often seeks to reconstruct theology by

going beyond modernism, building on those elements while transcending others. It is often accused of being merely a return to premodernism, but this is not really the case. This view maintains that modernism reflects certain basic changes in the world that cannot be ignored or disregarded.

Historically, the epoch of postmodernism comes next after the modern era. The term "Post" simply means after, following upon, later than. Thomas Oden (2001: 25) defines that postmodernity is whatever it is that comes next, after the death of modernity.

4.1.2. From modernism to postmodernism

The term "death of modernity" insinuates that postmodernity is different from modernity. In this regard the first thing we have to do in this section is to look at modernity. Then, we are going to survey postmodernity briefly and find the difference between modernity and postmodernity.

Modernity is, according to Thomas Oden (2001:23-25), identified in three aspects: a time span, an ideological spell, and moral spinout. By a time span, modernity is identified as the 200-year period between 1789 and 1989, between the French Revolution and the collapse of Communism. By an ideological spell, modernity is characterized not merely as a period or temporal duration but more so as a mesmerizing, spellbinding vision of the human possibility that has held the human imagination in its grip. By a moral spinout, modernity is regarded as an outcast. Modernity is considered as a disabling social malaise, a clash of the moral immune system, a collapse of virtue.

Dockery (2001:14) insists, "The modern and premodern worldviews agreed that knowledge is certain, objective, and obtainable. The modern world was characterized by scientific thinking and Common sense philosophy. The premodern and modern periods agreed that objective reality existed independently of any personal apprehension of it."

On the other hand, Dockery (2001:12) explains the character of postmodernism as two hallmarks: a disbelief in objective truth and a deep sense that morality is relative. Postmodernism affects society in a twofold way. According to Dockery (2001:12) "The first is an eclectic approach to life where individuals decide what is true according to personal taste. The second is tolerance. Claims to truth, proclamation of that truth, and sharing one's faith are viewed as improper behavior or bad manners."

Johnston (2001:27-28) suggests the contrasts between modernity and postmodernity, which Harvey (1987:43) referred to in his book, "The condition of postmodernity":

Modernity**Postmodernity**

romantic view of life	absurd view of life
purpose	play
design	chance
hierarchy	anarchy
word	silence
a completed work	process
analysis from a distance	analysis through participation
creation /synthesis	deconstruction / antithesis
presence	absence
centering	dispersal
semantics / words	rhetoric / presentation
depth	surface
narrative / <i>grande histoire</i>	antinarrative / <i>petite histoire</i>
metaphysics	irony
transcendence	immanence

4.1.3 Postmodern culture

Rossouw (1993:894) states, "Culture is the interpretative and coping mechanism of society. It is the way in which people understand themselves, their world, and the appropriate interaction with one another and with the world they live in." By this definition, the shift from modernity to postmodernity results in the shift from modern culture to postmodern culture. This cultural shift brings a new understanding of self and the world with it.

Dockery sums (2001:12) up James Sire's assertion in the five aspects of postmodernism: (1) Things and events do not have intrinsic meaning. There is only continuous interpretation of the world. (2) Continuous examination of the world requires a contextual examination. We ourselves are a part of the context. (3) Interpretation depends not on the external text or its author but on the relative viewpoint and particular values of the interpreter. (4) Language is not neutral but relative and value-laden. (5) Language conveys ideology.

Johnston (2001:26) distinguishes postmodernism from modernism. He insists that "where modernity was cocky, postmodernity is anxious. Where modernity had all the answers, postmodernity is full of questions; where modernity clung to certainty and truth, postmodernity views the world as relative and subjective. Postmodern people have not only abandoned ideology and truth but are likewise suspicious of those who claim to say, "I know."

Since postmodernism has affected the world and people, postmodern people have distinctive aspects from modern people. Johnston (2001:26) suggests ten distinctions as the hallmarks of

postmodern people:

1. They are reacting to modernity and all its tenets.
2. They reject objective truth.
3. They are skeptical and suspicious of authority.
4. They are like missing persons in search of a self and identity.
5. They've blurred morality and are into whatever is expedient.
6. They continue to search for the transcendent.
7. They are living in a media world unlike any other.
8. They'll engage in the knowing smirk.
9. They are on a quest for community.
10. They live in a very materialistic world.

In brief, postmodern people have a worldview that is a backlash against that of modern people. Postmodern people simply live in the dilemma of not knowing and of potential meaninglessness.

4.1.4 Postmodernism and culture

As Rossouw defines (see 4.1.3), the aspects of postmodern culture could be clearly explained in these words, "There is no meaning, no purpose"

Culture directly influences, as Neuliep (2000:14) says, the physical, relational, and perceptual environment of the world. According to William Brown (2001:162) there is no feature of postmodern culture without television that dominates the postmodern life and thought. Culturally, television is the great equalizer. The socially high and mighty watch the same programs as the socially low and powerless. Most TV programs or films that demonstrate postmodernism, show life's unsolved mystery and supernatural elements without a scientific or rational explanation. It seems to shout, "The truth is out there" Moreover, television makes everything a triviality.

Then, postmodernism culture treats "the truth" as a relative concept. As Johnston (2001:29) contends, "Our Christian conviction rests on the notion that "God is, and He is not silent." To this, postmodernity shrugs, "perhaps." Postmodernity refers its slogan, "The truth is out there."

4.1.5. Challenges of postmodernism for expository preaching

Günther (1997:428) refers to the fact that postmodernism contains opportunities and dangers that should be taken into account in the future of the church. Postmodernism, in fact, has brought new challenges for expository preaching. It might effect preaching positively as well as negatively.

The negative influence is that to postmodern people the Bible is no longer accepted as the authoritative Word of God and Jesus appears fascinating but not the unique Savior and most people today no longer believe in future judgment.

According to James White (2001:169), "Postmodernity is the removal of all foundations. Truth, morality, interpretive frameworks, all are removed in a postmodern context." In this regard postmodernism has issued that there is not an authoritative text at all. The issue is according to Johnston (2001:88) no longer about what is in the text or what the original author intended but about what is in the interpretation of the text as understood by the present-day reader. This mistrust of words and text puts new pressure on the field of hermeneutics. If a preacher succumbs to this hermeneutic he will relinquish speaking for God. It is significant what Johnston insists (2001: 88), "When he loses divine revelation, all that remains is human speculation and uncertainty."

One of the key issues postmodernism makes is, according to Johnston (2001:102), the tension between objective truth and subjective truth. It means that to postmodern people all truth is subjective and all truth relative. Then, Christianity becomes legitimate only as an individual, personal preference, "it works for me." It is clear that without the conviction of any objective knowing, the entire nature of divine revelation is cast into meaninglessness and preaching becomes another religious exercise of humanity reaching out to God.

Therefore, preaching the Word of God to postmodern people must help them feel that the Word of God is meaningful. For modern people, preaching was the age of the logos, the word. For postmodern people, preaching must value the ethos, the motive of the speaker, and pathos, the emotional appeal to the audience, as well as the message's perception and feeling. By analyzing who the audience is and what they need, a preacher can make his message effective to postmodern people. The audience as postmodern people becomes involved in the preacher's message when they sense the preacher's ethos and pathos in their lives. Michael Hostetler (1986:68) insists, "If a sermon fails to engage the listeners in their need and to relate to their sins and failures, their fears and hopes, it is both a homiletical and a pastoral failure." Then biblical preaching needs to recognize the current needs and issues from the listener's perspective in order to move them to God's perspective.

Conclusively, to make an effective expository sermon for postmodern people, connecting through a human need as the starting point of a preacher's sermon, is very useful to get the audience's attention and let them listen to the Word of God.

In regard to the positive influence, Foshaugen (1998:121-122) insists that: firstly, postmodernism reminds the Christian theologian that theology is not complete, but a developing and maturing science. Secondly, it reveals the futility of self-dependence and forces the Christian to depend on Christ for everything. Thirdly it points out to the Christian church and individuals that we all have presuppositions, and that no one is impartial and

without presuppositions. We all bring our tentative assumptions and conjectures to our experience: each fact about the world is theory-laden.

Therefore, a preacher should know how to preach theology biblically to postmodern people. When a preacher wants to preach theological discourse, he has to avoid straight lectures, where God can be seen to be boring if presented as an abstract object as opposed to a living God. Postmodern people need to see the connection between theology and people's real lives. In his days the apostle Paul did this job to the audience at the Areopagus. Sproul (1992:320) comments concerning Areopagus: "Paul did not compromise the message in order to gain this access. His message was considered relevant precisely because it was not like anything they had heard before."

According to Johnston (2001:146), "Who is God?" is the paramount issue for postmodern people. A preacher has to preach God who reveals himself in the Bible and the wonder of His grace to postmodern people. The church has to turn back to a Christian message rich in the mystery of God and the wonder of His grace. Johnston (2001: 147) contends, "As the world moves out of the modern worldview, preaching can return to the theme of the transcendence of God, not just because it appeals to twenty-first century listeners but because it is biblical."

Kim (1999:141-143) in line with Vaatstra (1997:40-50) sums up some biblical principles, which the preacher should consider in order to manage the challenges of postmodernism.

1. The preacher must continue to affirm the Bible's singular metanarratives as the essential framework for understanding the world.
2. The preacher must confess that Christ is our cosmic King.
3. The preacher must remember that our deliverance and preservation is a gift of grace. This teaching stands against the postmodern over-emphasis on human decision.
4. The preacher must confess that Christ becomes our redeemer only by the way of faith. Postmodern relativism will be nullified when postmodern people confess their faith in Christ fully and clearly.
5. The preacher should show in his actions that he is prompted by an unselfish love, which has its origin in the self-giving love of Jesus Christ.
6. The preacher must equip his congregation to be a witness of Jesus Christ in the postmodern society.

Indeed, Jesus Christ is our hope and the good news to the postmodern people. The preacher has to effectively proclaim the truth of God's word, the validity of God's law, and the sufficiency of the truth of the Bible of Jesus Christ to postmodern people. According to Vaatstra (1997:51), the preacher's strong expository preaching will be the main vehicle for changing the postmodern mind.

4.1.6 Meta-theoretical conclusions on postmodernism

The following meta-theoretical conclusions can be drawn on understanding postmodern culture as a listener's environment of our days in order to preach the truth of the Bible effectively.

- * Postmodernism currently represents a vast movement of ideas covering styles, movements, shifts, and approaches in the field of art, history, architecture, literature, political science, economics, and philosophy. We can define postmodernism as whatever it is that comes next after the death of modernism.
- * Postmodernism is a worldview, which is different from modernism. It is, in short, expressed as two hallmarks: a disbelief in objective truth and a deep sense that morality is relative. Then, it is possible to say that postmodern people simply live in the dilemma of not knowing and of potential meaninglessness.
- * As a hearer's environment today, for the view of expository preaching, postmodernism affects the life of postmodern people. A preacher has to preach to the postmodernism people. How can he do this work?
- * For postmodern people, preaching must value the ethos, the motive of the speaker, and pathos, the emotional appeal to the audience, as well as the message's perception and feeling. Then expository preaching needs to recognize the current needs and issues from the listener's perspective in order to move them to God's perspective. Connecting the introduction of the sermon with human needs is very useful to get the audience's attention and enable them to listen to the Word of God.
- * When a preacher wants to preach theological discourse, he has to avoid straight lectures, which are apt to see God to be boring because it presents God as an abstract object as opposed to a living God.
- * A preacher has to preach God who reveals himself in the Bible and the wonder of His grace to postmodern people. The church has to turn back to a Christian message rich in the mystery of God and the wonder of His grace.
- * There are some principles that a preacher has to keep in mind to preach to the postmodern age:
 1. The preacher must continue to affirm the Bible's singular metanarratives as the essential framework for understanding the world.
 2. The preacher must confess that Christ is our cosmic King.
 3. The preacher must remember that our deliverance and preservation is a gift of grace. This teaching stands against the postmodern over-emphasis on human decision.

4. The preacher must accept that Christ becomes our redeemer only by the way of faith. Postmodern relativism will be nullified when postmodern people confess their faith in Christ fully and clearly.
5. The preacher should show in his actions that he is prompted by an unselfish love, which has its origin in the self-giving love of Jesus Christ.
6. The preacher must equip his congregation to be a witness of Jesus Christ in the postmodern society.

4.2. ASPECTS FROM COMMUNICATION SCIENCE ON COMMUNICATING IN EXPOSITORY PREACHING

A preacher is a communicator who wants to communicate the truth of the Bible to his audience. Actually, the one, who really wants to communicate the truth of the Bible to the audience effectively, is the Holy Spirit, the original Author of Bible. He appoints and calls the preacher as his instrument for his specific work, that is, the communication of His gospel to the audience. It is true that if a preacher attempts to preach without the ministry of the Holy Spirit, he will have no power and his preaching will not be effective. Therefore, a preacher as a communicator must rely upon the Holy Spirit in the process of communicating the truth of the Bible.

This study will focus on, “How can a preacher communicate the truth of the Bible to his audience in a postmodern age effectively?” To answer the question we will start by defining communication and the nature of communication basically and then proceed on how to communicate the truth of the Bible in expository preaching.

4.2.1 Definition of communication

Communication is ubiquitous. Everywhere, every day, people are communicating. Communication has a profound effect on the human beings. People perceive themselves by means of their communication with others. Neuliep (2000:6) insists, “Communication is the vehicle by which people initiate, maintain, and terminate their relationship with others.”

There have been numerous attempts to define communication. Frank Dance (1970:201-210) presented a list of 98 different definitions of communication. An understanding of communication must according to Infante *et al.* (1990:7) be vastly more complex. Although there are many definitions of communication, these definitions are important because the way people define “communication” influences how they think and theorize about communication.

Since these definitions come from a variety of scholars with diverse backgrounds in the communication field, we are going to select some definitions. Sweazey (1976: 46-51) defines,

“communication is not an act, it is a process.” In this regard, we can say that communication is a process of mutual influence in which participants’ motivations interact.

Infante *et al.* (1990:7) define communication as the stimulation of meaning through the exchange of shared symbols. Symbols are deliberately created to represent something. A person uses a symbol to cause another person to think of the thing represented by the symbol.

In addition, the great ancient Roman orator Cicero said, the basic purposes of a speech, as a method of human communication, are to entertain, to inform, and to persuade. In recent times the purpose to stimulate has been added. The distinction made between “persuading” and “stimulating” is that “persuading” involves changing a listener from pro to con or con to pro regarding the speaker’s proposal, while “stimulating” means moving a person who is pro, for example, to become even intensely pro.

Brian Jude (1998:36) defines communication as the sending of a message which is understood and leads to action or change. To him, the last part of his definition is critical because if there is no action or change at the end of that communication, he thinks real communication does not occur.

Conclusively, it is possible to say that communication is not an act; it is a process of sending a message to get some results which lead to action or change through mutual influence in which participants’ motivations interact. Its basic elements are a sender, message, and receiver.

4.2.2 The Nature of communication

There are various explanations to present the nature of communication. Each scholar explains the nature of communication in his or her words respectively. These come from a variety of scholars with diverse backgrounds in the communication field. We in this chapter would select some of those for the purpose of this study.

4.2.2.1 An interactive behavior planned

According to Goss, communication occurs when two or more people interact through the exchange of messages. Communication is interactive and transactive because it occurs between people. According to Motley (quoted by Neuliep, 2000:9), people are consciously directing their messages to someone else. Interaction between people is a fundamental dimension of communication.

When two or more people consciously engage in interaction with some purpose we can say that intentional communication occurs. Neuliep (2000:11) contends that intentional communication is more informative than unintentional communication. According to Infante *et al.* (1990:10), human communication requires at least two people who intend to send and

receive messages. In this regard it is clear that intentions are a necessary element of the communication process.

The process of communication needs a plan. A plan is a set of behaviors by which the person will accomplish a purpose. The plans we form are controlled by our beliefs, attitudes, and values. There are two types of communication plans: verbal plans and nonverbal plans. A verbal plan is what you plan to say in a specific or general communication situation. Nonverbal plans sometimes precede or follow execution of verbal plans, but usually they are formed along with our verbal plans (Infante *et al.*, 1990:10-11). Messages are expressed with verbal and nonverbal symbols

4.2.2.2 Communication as a process

According to Neuliep (2000: 7), the definition that communication is a process, is agreed on by all communication scholars. The meaning of process is anything that is ongoing, ever-changing, and continuous. A process is always moving. Then, Neuliep (2000:7) contends, "communication is always developing; it is never still or motionless. There is no exact beginning or ending point of a communication exchange."

Litfin surveys communication as speech from Christian viewpoint. He researches the nature of communication especially in relevant aspects of the process. He (2001:18) contends that human communication involves three steps: (1) a source encodes his or her meaning in a signal; (2) this signal is transmitted to a receiver; and (3) the receiver decodes it, attributing meaning to it. In the light of this process, it is possible to state that when the meaning, the receiver finds in the signal, is similar to the meaning the source intended, communication has occurred. Otherwise, if the two meanings do not match, communication has not occurred.

Generally speaking, the reason why communication has not occurred is that there is some misunderstanding of communication. Litfin (2001:19-20) suggests three common misunderstandings in the process of communication: (1) Each act of communication is separate and discrete, and can be studied as such. (2) Communication is linear in the sense that a message travels one way from a source to a receiver. (3) A speaker transfers thoughts to the listeners. Actually, human communication is a much more complicated process than it might seem on the surface. Communication cannot be fully appreciated apart from the context in which it occurs. Human communication is always circular not linear in nature. Moreover, when we communicate our thoughts are encoded in a signal, either verbal or nonverbal. The receiver decodes or interprets our signal and attributes meaning to it.

4.2.2.3 Communication is contextual

Communication is a process of mutual influence in which participants' motivations interact. A communication situation occurs with particular people, in particular physical and social

circumstances, and during a particular period of time. Then communication is contextual. In his book, Neuliep (2000:11) defines context as “the cultural, physical, relational, and perceptual environment in which communication occurs.” There are basic components of communication which are present regardless of the context: message creator, message, and message receiver. The idea of communication and context is that the nature of the source, message, and receiver is different according to the situation.

Scholars specify the different types of context. Infante *et al.* (1990:15) specify:

1. Interpersonal (communication between two people)
2. Small group (communication involving several people)
3. Organizational (communication within and between organizations)
4. Public (a speaker addressing a large audience)
5. Mass (communication which is mediated by electronic or printed media)
6. Intercultural (communication between people of different cultures)

There are some different kinds of context that influence the process of communication, which Neuliep (2000:11) mentions: (1) the cultural environment, (2) the microcultural environment, (3) the physical environment, (4) the sociorelational environment, and (5) the perceptual environment.

Conclusively, people spent about 75 percent of each day engaged in communication (Moss and Tubbs, 1987:4). In the process of communication, people are trying to get one or more of several possible outcomes: understanding, pleasure, attitude influence, improved relationships, and action.

4.2.3 Public communication

In public communication, generally, one person is designated as the speaker, and the rest are cast in the complementary role of listeners, or audience members. It is still a kind of face-to-face communication and there are still sending and receiving communication activities.

There are, according to William Brooks (quoted by Moss and Tubbs, 1987:290), three distinctive aspects of public communication. First, it occurs in public rather than private places. Second, public speaking is so relatively formal that it is usually planned in advance. Third, public communication involves behavioral norms that are relatively clear-cut.

Generally, public communication demands that the speaker should be much more deliberate and organized. Moss and Tubbs (1987:291) sum up ten requirements for public communication:

1. The message must be relevant to the group as a whole-not merely to one or a few individuals in the group. In public communication, the speaker must constantly search for the “common denominator”.

2. "Public" language is more restricted, that is, it is less flexible, uses a more familiar code, is less personal in phrasing, and is filled with fewer connotations than is "private" talk.
3. Feedback is more restricted since it is limited to subtle nonverbal responses in many instances.
4. There is greater audience diversity to deal with. In public communication we face the difficulty of entering many "perceptual worlds" simultaneously
5. As the size of the audience increases, there is a greater chance of misinterpreting feedback, since there's so much to look for.
6. The speaker must do a more complete job of speech preparation since there is so little direct moment-to-moment feedback by which he can guide his remarks..
7. The problem of adaptation becomes paramount since one message must suffice for many different people.
8. Audience analysis is more difficult and necessarily more inaccurate when many people are interacted with simultaneously.
9. It is sometimes difficult to focus attention on the message because of the great number of distractions a public situation can entail.
10. A greater amount of change is possible in a public communicative setting since the message reaches more people in a given unit of time.

In public speaking, a speaker, according to Litfin (2001:133), ordinarily has at least one of four purposes: to inform, to persuade, to actuate and to entertain.

When that purpose is to inform, the speaker focuses to clarify, explain, describe, define, report, or otherwise broaden the audience's knowledge about some concept, term, process, relationship, or other subject. The speaker's goal is simply to enable the audience to grasp and then retain the material. Litfin (2001:135-146) presents three obstacles a speaker has to handle.

The first is the difficulty of being clear. A speaker must work to keep the structure of a message simple by (1) limiting the number of major points in the structure of the outline; (2) keeping the transitions clear; (3) including abundant internal summaries; (4) using simple, nontechnical language; (5) defining any ambiguous terms; and (6) making the abstract concrete through the use of analogies, comparisons, contrasts, examples, and even visual aids. The second is the problem of gaining and holding the attention of the audience because, normally, factual material in itself is seldom very exciting. However, a speaker can handle it by employing (1) vivid language, (2) concrete and specific illustrations, (3) hypothetical examples, and (4) human-interest narrative. The third obstacle is the tendency of speakers to cover too much material too quickly.

When the speaker's purpose is to persuade, instead of seeking merely to engender comprehension in an audience, the speaker is seeking to induce his audience to believe, to accept, and to yield to some particular point of view. The speaker has a goal to win approval

or secure a favorable attitude toward some specific position, or, at the very least, to deepen or reinforce some belief the audience already holds. To get this goal a speaker can attempt to refute opposing views as well as to inculcate his or her own.

The speech to actuate has a goal to mobilize the audience; to impel them to action of some sort; to move them to begin, continue, or cease some behavior. As the speech to persuade represents a step beyond the speech to inform, so also the speech to actuate represents a step beyond simple persuasion.

The speech to entertain has a goal to achieve pleasure. In a broader sense, it is possible to say that every communication act ought to be entertaining. The term 'entertaining' can refer to anything that is interesting, vivid, alive, colorful, charming, and otherwise easy to listen to. Thus, although our goal is one or more of the purposes to inform, persuade, or actuate, in each case a speaker can and must attempt to make his or her speech broadly entertaining to his or her audience so that they are captivated.

Conclusively, one of the most formal modes of human communication we experience is public communication. In public communication, the speaker wants to get one or more of these □ understanding, pleasure, attitude influence, improved relationship, and action, by employing one of four types of speeches: the informative speech, the persuasive speech, the entertaining speech, and the speech to actuate.

4.2.3.1 A speaker

4.2.3.1.1 Speaker credibility

In public communication, the most important thing a speaker has to have is credibility. The term 'credibility' refers to our willingness to believe what a person says and does. Credibility is normally the most important element to judge a speaker. Then, it could be true to say that credibility is in the mind of the audience (Moss and Tubbs, 1987:293). Moreover, Emmanuel Mbennah and Paul Schutte (2000:55) insist, "The speaker credibility would be the composite perception that the audience comes to possess the speaker. This perception is what the audience thinks about the speaker at any given time. It would be formed by a variety of factors, chief of which is the context out of which the speech arises and into which it introduces itself; the speaker's prior reputation; the audience's needs, expectations, and priorities; the content and rhetorical characteristics of the speech itself; and the manner in which the speech is given."

4.2.3.1.2 Dimensions of speaker credibility

Speaker credibility is a stratified and multi-dimensional construct. Speaker credibility consists

of a hierarchically ordered stock of universal and context-specific factors of relational, content-related competence, performance and moral qualities (Emmanuel Mbennah and Paul Schutte, 2000:56).

First, the relational dimension, according to Emmanuel Mbennah and Paul Schutte, relates to the speaker's personal orientation with respect to the audience, and could be constituted first and foremost by the speaker's concern for the audience's welfare. But also, the relational dimension could be in terms of his perceived degree of sympathy, friendliness and sociability for one audience, or refer to the speaker's harmlessness to the audience.

Second, in content-related competence, competence might according to Emmanuel Mbennah and Paul Schutte refer to possessing the specific knowledge or relevant authority required to deliver a given content or to public speaking ability (Mbennah, 1997: 42). Competence might not only be one of several dimensions of speaker credibility, it would itself have multiple dimensions, emphasized differently across the context. Generally, speaker competence is corroborated as a factor of speaker credibility, especially in terms of the speaker's qualification which is defined by such aspects as age, maturity, training and sanity, as a dimension of speaker credibility. If a speaker, for example, has been seen as someone who knows what he is talking about, he can get speaker credibility.

Third, the performance dimension or the elements constituting the aesthetic dimension seem to be vitality in the presentation of the speech and the physical appearance of the speaker. Good-looking speakers would be likeable, friendly and interesting and physical attractiveness influences audiences, because they desire to identify themselves with an attractive speaker (Chaiken, 1979:1387-1397).

Lastly, the moral dimension is about trustworthiness and the speaker's reputation. The speaker's past actions, not only those associated with the specific issue being discussed, might contribute to the audience's impressions of the speaker's qualities such as sincerity, trustworthiness, judgment, ethical behavior, or whatever the audience might consider to be relevant or significant. The speaker's public life and, private life might be even more significant to the audience's considerations than the speaker's identifiable stand on the topic of his speech. Furthermore, it means that since the speaker is expected to possess some specific qualities, over and above any that the audience construes, he or she needs to strive to be righteous, incorruptible, honourable, honest, just and whatever constitutes or contributes to ethical nobility.

4.2.3.2 Analysis of an audience

As mentioned above, if communication is a process of mutual influence between sender and receiver(s), a sender must consider the levels of the receiver(s) because the levels of the receiver(s) are very important factors which determine "what to say" and "how to say." For

instance, the apostle Paul adapts his message to the particular audience before him. Sunukjian (1972:184), who studied in detail the messages of the apostle Paul in Acts 13, 17, 20, states that one of the most prominent features of these messages is Paul's total adaptation of his message to the particular audience before him. According to him (1972:194), "every choice Paul makes is guided by the nature of his immediate audience, and every aspect of his preaching is suited to their unique needs."

Indeed, it is right to say that understanding and adapting to listeners are very crucial to effective communication. Sylvia Moss and Stewart Tubbs (1987:304-306) refer, in line with Clevenger, to two traditional methods by which the speaker may determine how to adapt a message to a given audience: demographic analysis and purpose-oriented analysis.

In his book Litfin (2001:41) refers to an "audience-centered approach" to communication. "Maintaining an audience-centered approach to public speaking means that we take upon ourselves as speakers the responsibility to do everything we can to promote effective communication by adjusting to our audience."

4.2.3.2.1 The audience as listeners

Litfin (2001: 42) contends that to understand and to adapt to an audience, a sender must consider his or her audience as listeners. Listening is a very important issue. Research indicates that people are spending most of their time listening. As early as 1926 Rankin (1926:43) insisted that people spent 42 percent of their communicating time on listening; 32 percent on talking; 15 percent on reading; and 11 percent on writing. Barker *et al.* (1981:101-109) found that college students averaged 53 percent of their waking hours to listening.

There are three points Litfin (2001:42) suggests to keep in mind as a sender thinks about his or her audience as listeners:

- (1) Listening is difficult, at least when it is done well. Listening demands a great deal of concentration and self-discipline. Researchers tell us that we are able to hold our attention continuously on a single stimulus for only a few seconds; then we must break off attending to that stimulus and shift to another.
- (2) Most postmodern people (including Americans) are relatively poor listeners. Western society today is basically an eye-oriented rather than an ear-oriented culture. It makes listening difficult for people. Moreover, the busy culture today prevents people from listening.
- (3) People listen differently for different purposes. Sometime people listen for the fun of it, or for understanding or evaluation.

The viewing audience as listener(s) require from a sender to understand the action of listening. According to Moss and Tubbs (1987:181), listening is actually a complex process involving four elements: hearing, attention, understanding, and remembering. The important thing of listening is attention which must always be selective. There are two types of attention:

involuntary attention and voluntary attention (Litfin, 2001:46-48). It could be asserted that an understanding of how attention works can also be helpful in understanding our audience.

It is true that all communication begins with attention. Whether you are trying to change your listeners' minds, mobilize them to do something, or simply inform them of something, you must begin by gaining their attention. What is more, you must keep gaining their attention as you proceed and you must gain their attention when you finish. You must win the audience's attention again and again throughout the speech.

Conclusively, we can make sure of the fact that when a sender understands postmodern people in general, and his or her audience in particular, as listener(s) he or she is able to win the audience's attention repeatedly, regularly, in fact, constantly throughout his or her message.

4.2.3.2 2 Psychological understanding of an audience

Maslow, who is one of the most influential writers in the school of humanistic psychology, has theorized that all human being's behavior is motivated by their attempts to meet a hierarchy of needs. Maslow (1943:370-396) has five levels of classification for these needs:

1. Physiological needs
2. Safety needs
3. Love needs
4. Esteem needs
5. The need for self-actualization

According to Maslow, the need for self-actualization is the most complex of the five levels and seems dormant in most people at most times, because it comes to the fore only as the other needs are being reasonably satisfied. Maslow explains that within every human being there is the desire for something higher. Thus it is possible to say that postmodern people are all, at the core, need-fulfillers.

However, people not only attempt to fulfill their needs but also strive to maintain "cognitive consistency." This is the second major psychological assumption from a wide consensus of psychological theorists. According to Litfin's book, cognitive consistency is a technical term used to describe the tendency within almost all people to keep their attitude, behaviors, and perceptions consistent. As long as all is balanced, congruent, or symmetrical, people feel that they are psychologically comfortable.

Calvin Miller (1995:134) refers to six basic questions that every generation raises: "What is the purpose of life? What am I doing here? How did I come to be? Where will I end up? How can I be happy or happier, at least? What does it mean to be human?"

In addition, according to Clevenger (quoted by Moss and Tubbs, 1987:304-306), there are two

traditional methods to analyze the audience: demographic analysis and purpose-oriented analysis. In demographic analysis the speaker first considers some general characteristics of the audience members— age, sex, geographic background, occupation, socio-economic level, education, religion, and so on. In the purpose-oriented analysis the speaker begins by asking himself or herself what information about the audience is most important for the speaker's purposes.

The goal of audience analysis is to adjust a preacher's, as a sender, message to his or her listener(s) using this understanding of an audience to achieve effective communication, especially in his or her sermon. Attempts to adjust to an audience give important insight for a sender's message. Litfin (2001:71-74) suggests at least eight important insights: (1) A sender is able to choose his or her subject relevant to the needs, interests, expectations, and intellectual abilities of his or her audience. (2) A sender is able to make his or her statement of purpose with a clear sense for the purpose of the message. (3) A sender is able to organize his or her message and handle the content of the message with relevance to listeners (4) A sender is able to support material for the message, for example, a quotation or an illustration, can be selected to adjust to listeners. (5) Introduction and conclusion will be made to win the attention of listeners. (6) A sender can choose suitable language for listeners. (7) A sender can use various style of delivery to communicate to different listeners. (8) The time, how long to speak, can be decided by an analysis of the interests, abilities, and expectation of the listeners.

4.2.3.3 Message in public address

In public speech, the major divisions experts recommend to organize a speech are introduction, body, and conclusion.

The introduction provides an opportunity to establish a common ground, gain the audience's attention, establish the thesis of the speech, and relate the importance of the topic. By the end of the introduction, an audience should be attentive, familiar with the speaker, and with what is to come, and should want to hear the speech.

The body presents the information and /or arguments indicated in the introduction. In general, the body of a speech has a few points. The body of your speech will be composed of (1) the main points a speaker uses to develop his or her main idea, (2) the subpoints a speaker uses to develop his or her main points, (3) the supporting material a speaker uses to fill out his or her main and subpoints, and (4) the connectives a speaker uses to show the audience the progression of his or her ideas through the speech.

The conclusion needs the most attention to bring the audience to the knowledge of what was said. Generally, the conclusion of the speech reviews what was said and finishes the speech with some memorable remarks.

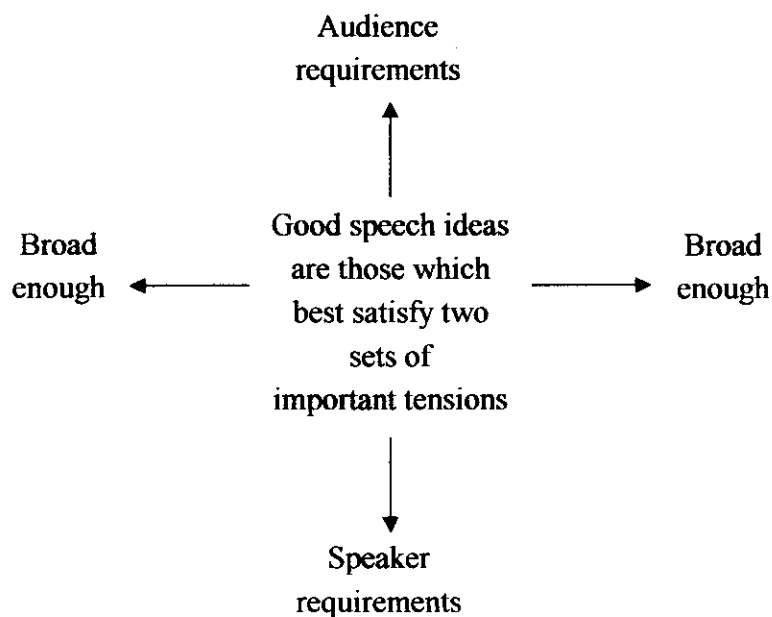
4.2.3.3.1 Body of the message

4.2.3.3.1.1 Unity, order, and progress

The most important thing that a sender has to consider when he (she) prepares his (her) message is unity, order, and progress. In other words, the speech has to be designed according to the logic of movement considering the following facts: (1) all of the parts support the whole, (2) the relationships among the parts are clear and balanced, and (3) the parts are set forth in some sequence that makes sense to the audience (Litfin, 2001:152). Then, an idea and its development compose a unit of thought which is defined as a body of discourse. The unit of thought will be made up of a series of subunits of thought. To make an effective speech each of the units of thought in the speech must be related to the main idea of the speech in some way because the main idea of the speech promotes not only unity, but order and progress as well. By a main idea, both sender and receiver know where we want to go and thus we can take the appropriate steps to arrive there.

4.2.3.3.1.2 A main idea

How can a sender make his or her main idea to adjust to the audience? Litfin (2001: 90) gives a suggestion: "first, the idea must meet the needs of both the speaker and audience; second, the idea must be broad enough to be significant, but narrow enough to be handled in a relevant way." He shows this in picture.



4.2.3.3.1.3 Decide on purpose

After a sender gets his main idea, then, he or she has to decide what the purpose of this

message is. By the purpose of the message, the message can be classified in three types: informative, persuasive, or actuating speech.

The primary difference, according to Litfin (2001:139), between the informative, persuasive, and actuating speeches is how far through the five-step process, which are attention, comprehension, yielding, retention, and action, the speaker attempts to carry the audience. In fact, a sender should consider all three types of speeches in order to persuade the audience to respond for the goal of each speech.

Conclusively, how can a sender build unity, order, and progress into his or her speech? A sender has already done well along the way to this goal since he or she has decided on a main idea for his or her speech. Furthermore, only the next step to develop the message is, according to Litfin (2001: 152), that (1) all of the parts support the whole, (2) the relationship among the parts is clear and balanced, and (3) the parts are set forth in some sequence that makes sense to the audience. The speaker who desires to communicate with an audience cannot afford to ignore the listeners' basic need to see relationships. If the listeners do not grasp how the parts of the speech relate to one another, if each part is not in some logical and appropriate place, then the effort to communicate will be hindered.

4.2.3.3.1.4. Organization

As mentioned above, the three things: unity, order, and progress are very important factors when a message is designed. At this point, we will discuss speech patterns.

First, there are two types of logical patterns: inductive or deductive patterns (Litfin, 2001:162-167). In an inductive speech pattern, the reasoning is always from the specific to the general. Regarding this pattern, there are two ways how to order the presentation in the speech. On the one hand, a speaker might present the specifics first, as the main points of the speech, and then draw the general conclusion only at the end of the speech. On the other hand, a speaker might begin with the general statement and then list as his or her main points the examples which led to this conclusion. Although the order of presentation in these two patterns is different, the type of reasoning involved is exactly the same. It is inductive in that it is reasoning from specific to general

However, deductive speech patterns draw conclusions about what is unknown on the basis of what is known-some general observation. Owing to the order of presentation, there are several forms in deductive patterns: (1) the most common deductive pattern of reasoning is that in which something is known to be true of an entire category of things. On the basis of this knowledge, inferences are deduced about individual members of the category. Usually this pattern employs the categorical syllogism, (2) a second form of deductive reasoning is represented by the hypothetical syllogism. In this case the major premise establishes what will happen under certain circumstances. The minor premise then establishes that the specified

circumstances do in fact pertain. Then the conclusion states the inevitable result, and (3) a third form of deductive reasoning is disjunctive syllogism. In this case an “either-or” situation is established in the major premise. Then in the minor premise one or the other of the options is denied, leaving only the remaining option for the conclusion.

In a deductive speech-pattern the conclusion of syllogism is the main idea. It means that a main idea is an assertion about particulars that a speaker will attempt to establish by deducing it from a major and minor premise to allow his or her audiences accept it as true.

Second, there are several divisional patterns: (1) a topical pattern is a most popular way of ordering speech material. In this case, a speaker moves from one topic to the next in a way that clearly demonstrates how they are related. The parts in a topical pattern should always be presented in some progressive order. It may be an ascending order or descending order; it may be from the simple to the more difficult; it may be from the least to the most important; but wherever possible there should be some clear progression in the presentation of the parts, (2) a chronological pattern is to move from a review of the past into a discussion of contemporary events, and to conclude with a projection into the future or discuss a current situation and trace its origins backward in time, and (3) a spatial pattern uses space or geographical position as an organizing principle. The progression through the points always represents some directional movement from near to far, front to back, outside to inside, center to periphery, left to right, top to bottom, north to south, base to the summit, this point in the circle around to that point, and so forth.

Third, there are three psychological patterns: (1) cause-effect patterns are one of the most common ways of ordering speech material in these parts. It works in two ways. Sometimes the speaker will focus on the effect(s) and then reason to the cause(s). In another case the speaker may focus on the cause(s) and then reason to the effect(s), (2) problem-solution patterns present what a speaker believes to be an existing problem and then offer a plan that will alleviate or resolve it, and (3) another well-known speech pattern is Alan H. Monroe’s motivated sequence (Litfin, 2001:175). According to him, since this pattern is flexible, a multistep process can be adapted to almost any type of speech. In a motivated sequence there are five steps: attention, need, satisfaction, visualization, and action; in the attention step, a speaker has to make his or her audience attend to the main point of the speech; in the second step the problem that needs to be solved has to be stated clearly, illustrated, and then explored to show its extent and its results and made relevant to the audience by showing how they are directly affected by it; in the third step a speaker has to present the material to satisfy the audience’s need; in the fourth step a speaker has to move his or her audience to accept the proposal and act upon it by showing both the positive effects of an appropriate response and the negative effects of failing to respond; in the final step a speaker has to make his or her audience do something by attempting to summarize and present the goal in one final, brief, graphic way.

As mentioned above, since the motivated sequence is a flexible pattern, it can be adapted to many different kinds of speeches. Litfin (2001:177) shows the relationship between the steps of the motivated sequence and the traditional divisions in following picture.

General Purpose	Introduction	Body	Conclusion
To inform	Attention step Need step	Satisfaction step 1. Preview 2. Discussion	Satisfaction step (cont.) 3. Summary
To persuade	Attention step Need step	Satisfaction step	Visualization step
To actuate	Attention step Need step	Satisfaction step Visualization step	Action step

4.2.3.3.2 Introduction and conclusion

Two questions, “How does the speech begin?” and “How will it end?” are very important when a sender makes a speech. In fact, normally there are three divisions in a speech: introduction, body, and conclusion.

In the introduction a sender has to start where the audience is and prepare them to be able to receive the message with maximum effectiveness. This is a sender’s first and most important task. In the book, *The quick and easy way to effective speaking*, Dale Carnegie (1962: 229) says the most important factor for a speaker is “To get an arresting opening, something that will seize favorable attention immediately”

Litfin (2001:236-253) classifies the tasks that an introduction should attempt to accomplish, into four categories:

1. Capturing the attention of the audience
2. Building rapport with the audience
3. Showing the audience why they should listen to the speech
4. Orienting the audience to the subject matter of the speech.

Moreover, a speaker must also help his audience at the end of the speech. A speaker has developed a more or less complex structure of thought in the body of the speech, which ideally has been clearly organized and well presented. A speaker has taken the whole apart and presented it to listeners piece by piece. Whereas in the body of the speech, a speaker has analyzed his or her idea, now he or she needs to synthesize the idea one final time so that the audience can see how all of the many parts fit together. This is the primary task of the conclusion.

Litfin (2001:255-256) suggests some general principles concerning conclusions:

1. Do not include new material in a conclusion. Keep the conclusion for merely reminding the audience of what you have said already.
2. Try to make your conclusion especially vivid. Perhaps you can find some story, illustration, analogy, or other concrete way of capturing your ideas in just the right light.
3. Work on clarity and conciseness. To get clarity some sort of summary is almost always useful, and often mandatory.
4. Return your audience to the introduction and to the need you pointed out there.
5. Do not use the words, "In conclusion...", to alert your audience that you are finishing your speech. Also, do not say, "Thank you," when you are finished unless you have genuine reason for gratitude.
6. Seek to make your conclusion long enough to accomplish its purpose, but not so long as to drag the speech out unnecessarily. As a general rule a conclusion should require no less than 5 percent and no more than 15 percent of the entire time of your speech.
7. Be careful for false conclusion.

4.2.4 Communication and expository preaching

This section will discuss "How can a preacher make an effective sermon to adjust to our audience in expository preaching?" To answer this question a further definition of expository preaching is needed.

Although we have already defined expository preaching (see 2.1), it is necessary, at this stage, to define expository preaching again in the light of communication. In his book on public speaking, Litfin defines expository preaching in the light of communication. According to him (2001:338) expository preaching is "the communication of a biblical truth (which is derived from and transmitted through a study of a passage of Scripture) in such a way that the audience is able to see its relevance for their lives." This definition is reasonable and is acceptable for this study.

Litfin (2001:338-340) explains three important things about this definition:

Firstly, the main ideas of an expository preaching message come from the bible not our own experience or generated independent thought. They are derived from a study of the passage a preacher has chosen as a text. Secondly, the ideas of the message are not only derived from a study of the text but also conveyed to the audience through a study of the text. It plugs the audience into the Word of God. In this way, the audience has had a direct experience with Scripture. Thirdly, note that application is always a part of good exposition. The question "Why does God want me and my audience to know this?" gives insight to make an application.

From the above definition, in regard to a speaker, it is possible to say that a preacher must have the same speaker credibility as a speaker in any public speech. The speaker credibility of

the preacher relates to a preacher's spirituality and personality especially. A preacher's effectiveness and power is directly connected to his spirituality (Hulse, 1986:62) because his spirituality and personality is reflected in his sermon (Killinger, 1985:188). According to Kim's research (1999), the preacher's spirituality and his personality cannot be separated from one another. Since the preacher is a spiritual leader of the congregation and the social community, he has to establish a model by means of his lifestyle. The primary task of the preacher is, in fact, to preach the truth of the Bible. According to Keller (1995:51), real preaching is more than the sermon. The preacher's spirituality is a more dominant factor than the words of the sermon in order to effectively communicate with his audience. It means that the preacher's spirituality communicates as well, or better, than the words of the sermon. Spirituality, then, is an important factor for the preacher while he prepares and delivers the sermon. From the viewpoint of communication, effective preaching is dependent on the preacher's spirituality because the preacher's spirituality is closely related to speaker-credibility.

To form an effective communicative message a preacher has to decide on the purpose and the speech pattern of his message by analyzing his audience.

According to Litfin (2001:336) there are two purposes for religious speech: evangelism and edification. In evangelism, when a preacher speaks to a group of non-Christians, he needs to confront his audience with the claims of Jesus Christ. In edification, a preacher has to help them see Jesus Christ more clearly and follow him more closely. Then, his audience can grow closer to and more like their Savior, Jesus Christ.

However, if the audience consists of Christians and non-Christians together, how can a preacher decide on the purpose of his message? There are two options: either (1) you can attempt to speak to one group or the other, or (2) you can try to bridge the gap and speak to both at once. The first option is easier than the second one, but it is unsatisfying. The second option is not easy but it can be done and is necessary. Generally you can handle it by making two separate applications, one for the Christians and the other for the non-Christians.

Moreover, the message has to be organized to have unity, order and progress in the light of the main idea.

4.2.5 Meta- theoretical conclusions on communicating in expository sermon

The following meta-theoretical conclusion can be drawn about aspects from communication science on communicating the truth of the Bible.

- * Communication is not an act; it is a process of sending a message to get some results, these lead to action or change, through mutual influence in which participant's motivations interact.

- * Its basic elements are a sender, message, and receiver.
- * There are two types of communication plans: verbal plans and nonverbal plans. A verbal plan is what you plan to say in a specific or general communication situation. Nonverbal plans sometimes precede or follow verbal plans, but usually they are formed along with our verbal plans.
- * To communicate effectively a sender has to understand his or her audience and adjust his or her message to the audience. In this regard a sender has to consider the audience as listeners who want to listen differently for different purposes, who may intend not to listen, and psychologically not only attempt to fulfill their needs but also strive to maintain cognitive consistency.
- * In public communication, the speaker wants to get one or more of these goals—understanding, pleasure, attitude influence, improved relationship, and action by employing one of four types of speeches: the informative speech, the persuasive speech, the entertaining speech, and the speech to actuate.
- * The term ‘credibility’ refers to our willingness to believe what a person says and does. Credibility is normally the most important element to judge a speaker. Then, it could be true to say that credibility is in the mind of the audience.
- * There are three audience analysis methods to determine how best to adapt a message to a given audience: demographic analysis, purpose-oriented analysis, and audience- centered approach.
- * There are at least eight important insights to adjust to an audience: (1) A sender is able to choose his or her subject relevant to the needs, interests, expectations, and intellectual abilities of his or her audience. (2) A sender is able to make his or her statement of purpose with a clear sense for the purpose of the message. (3) A sender is able to organize his or her message and handle the content of the message with relevance to listeners (4) A sender is able to support material for the message, for examples, a quotation or an illustration, can be selected to suit listeners. (5) Introduction and conclusion will be made to win the attention of listeners. (6) A sender can choose suitable language for listeners. (7) A sender can use various styles of delivery to communicate to different listeners. (8) The time how long to speak can be decided by an analysis of the interests, abilities, and expectations of the listeners.
- * In public speech, the major divisions in a speech are introduction, body, and conclusion.

- * The introduction provides an opportunity to establish a common ground, gain the audience's attention, establish the theme of the speech, and relate the importance of the topic to the audience. By the end of the introduction, the audience should be attentive, familiar with the speaker, and with what is to come, and should want to hear the speech.
- * The body presents the information and /or arguments indicated in the introduction. In general, the body of a speech has a few points. The body of your speech will be composed of (1) the main points a speaker uses to develop his or her main idea, (2) the subpoints a speaker uses to develop his or her main points, (3) the supporting material a speaker uses to fill out his or her main and subpoints, and (4) the connections a speaker uses to show the audience the progression of his or her ideas through the speech.
- * The conclusion needs the most attention to remind the audience of what was said. Generally, the conclusion of the speech reviews what was said and finishes the speech with some memorable remarks.
- * A message is structured with unity, order, and progress because human nature craves for that. A main idea within a message will promote these. By having a main idea, both the sender and the receiver are aware of the aim and can follow the steps clearly.
- * Expository preaching is defined as the communication of a biblical truth (which is derived from and transmitted through a study of a passage of Scripture) in such a way that the audience is able to see its relevance for their lives.
- * To make an effective communicative sermon a preacher has to decide on the purpose and speech pattern for his message by analyzing his audience.
- * From the viewpoint of communication, effective preaching is dependent on the preacher's spirituality because the preacher's spirituality is closely related to speaker credibility.

4.3. FINAL META-THEORETICAL CONCLUSIONS ON EXPOSITORY PREACHING

Finally the following matatheoretical conclusions can be drawn from metatheoretical elements on expository preaching.

- * Postmodernism currently represents a vast movement of ideas covering styles, movements, shifts, and approaches in the field of art, history, architecture, literature, political science,

economics, and philosophy. Postmodernism can be defined as whatever it is that comes next after the death of modernism.

- * Postmodernism has a worldview, which is different from modernism. It is, in short, expressed as two hallmarks: a disbelief in objective truth and a deep sense that morality is relative. Therefore it is possible to say that postmodern people simply live in the dilemma of not knowing and of potential meaninglessness.
- * As a hearer's environment, postmodernism affects the lives of postmodern people. A preacher then has to ask himself "What and how can I preach the truth of the Bible to postmodern people?" in expository preaching.
- * For effective expository preaching to postmodern people, connecting a human need as the starting point of a preacher's sermon is very useful to get the audience's attention and to get them to listen to the Word of God.
- * When a preacher wants to preach a theological discourse, he has to avoid straight lectures, which are apt to see God to be boring because it presents God as an abstract object as opposed to a living God.
- * A preacher has to preach God, who reveals himself in the Bible and the wonder of His grace to postmodern people. The church has to turn back to a Christian message, rich in the mystery of God and the wonder of His grace.
- * There are some principles that a preacher has to keep in mind in order to preach for the postmodern age:
 1. The preacher must continue to affirm the Bible's singular metanarratives as the essential framework for understanding the world.
 2. The preacher must confess that Christ is our cosmic King.
 3. The preacher must remember that our deliverance and preservation is a gift of grace. This teaching stands against the postmodern over-emphasis on human decision.
 4. The preacher must accept and preach that Christ becomes our redeemer only by the way of faith. Postmodern relativism will be nullified when postmodern people confess their faith in Christ fully and clearly.
 5. The preacher should show in his actions that he is prompted by an unselfish love, which has its origin in the self-giving love of Jesus Christ.
 6. The preacher must equip his congregation to be a witness of Jesus Christ in the postmodern society.
- * Communication is not an act; it is a process of sending of a message to get some results. These lead to action or change through mutual influence in which participant's

motivations interact.

- * The basic elements of communication are a sender, message, and receiver.
- * There are two types of communication plans: verbal plans and nonverbal plans. A verbal plan is what you plan to say in a specific or general communication situation. Nonverbal plans sometimes precede or follow the verbal plans, but usually they are formed along with our verbal plans.
- * To communicate effectively a sender has to understand his or her audience and adjust his or her message to the audience. In this regard a sender has to consider his or her audience as listeners, who want to listen differently for different purposes and psychologically not only attempt to fulfill their needs but also strive to maintain cognitive consistency.
- * In public communication, the speaker wants to get one or more of these goals— understanding, pleasure, attitude influence, improved relationship, and action by employing one of four types of speeches: the informative speech, the persuasive speech, the entertaining speech, and the speech to actuate.
- * The term ‘credibility’ refers to our willingness to believe what a person says and does. Credibility is normally the most important element in judging a speaker. Then, it could be true to say that credibility is in the mind of the audience.
- * There are three audience analyses methods to determine how best to adapt a message to a given audience: demographic analysis, purpose-oriented analysis, and audience- centered approach.
- * There are at least eight important insights so as to adjust to audience: (1) A sender is able to choose his or her subject relevant to the needs, interests, expectations, and intellectual abilities of his or her audience. (2) A sender is able to make his or her statement of purpose with a clear sense for the purpose of the message. (3) A sender is able to organize his or her message and handle the content of the message with relevance to listeners (4) A sender is able to support material for the message, for examples, a quotation or an illustration, can be selected to adjust to listeners. (5) Introduction and conclusion will be made to win the attention of listeners. (6) A sender can choose suitable language for listeners. (7) A sender can use various styles of delivery to communicate to different listeners. (8) The time, how long to speak, can be decided by an analysis of the interests, abilities, and expectation of the listeners.
- * In public speech, the major divisions are introduction, body, and conclusion.
- * The introduction provides the opportunity to establish a common ground, gain the

audience's attention, establish the thesis of the speech, and relate the importance of the topic. By the end of the introduction, the audience should be attentive, familiar with the speaker and with what is to come, and should want to hear the speech.

- * The body presents the information and /or arguments indicated in the introduction. In general, the body of a speech has a few points. The body of your speech will be composed of (1) the main points a speaker uses to develop his or her main idea, (2) the subpoints a speaker uses to develop his or her main points, (3) the supporting material a speaker uses to fill out his or her main and subpoints, and (4) the connections a speaker uses to show the audience the progression of his or her ideas through the speech.
- * The conclusion needs the most attention to come to get the audience to know what was said. Generally, the conclusion of the speech reviews what was said and finishes the speech with some memorable remarks.
- * A message is structured with unity, order, and progress because human nature craves for that. A main idea within the message will promote these. By having a main idea, both the sender and the receiver are aware of the aim and can follow the steps clearly.
- * Expository preaching is defined as the communication of a biblical truth (which is derived from and transmitted through study of a passage of Scripture) in such a way that the audience is able to see its relevance for their lives.
- * To make an effective communicative sermon, a preacher has to determine the purpose and speech pattern for his message by analyzing his audience.
- * From the viewpoint of communication, effective preaching is dependent on the preacher's spirituality because the preacher's spirituality is closely related to speaker credibility in his sermon.

CHAPTER 5. PRACTICE-THEORETICAL PERSPECTIVES ON EXPOSITORY PREACHING

In chapter 2 and 3, basis-theoretical elements on expository preaching, elements of exegesis, elements of hermeneusis, and elements of homileis, have been discussed from Acts 2, 17. In chapter 4, meta-theoretical elements on expository preaching have been discussed.

It is necessary to assess the results of chapter 2, 3, 4 and then suggest some guidelines for the praxis of expository preaching. Then, "How does the preacher prepare expository preaching?" This is the main point in this chapter (The subject of how to deliver the message designed for expository preaching will not be discussed in this study).

The goal of this chapter is thus to make clear the elements of expository preaching and suggest some guidelines for expository preaching in order to achieve more effective communication with the audience. Then in this chapter a hermeneutical interaction between basis-theoretical and meta-theoretical material will be undertaken to establish guidelines for a new theory to apply in practice. It means that relevant materials that are analyzed in chapter 2, 3, and 4 will be applied in the guidelines.

In addition, a critical analysis of some expository sermons published will be done in order to evaluate elements of expository preaching we deduced and the utility of the guidelines we suggested.

Accordingly this chapter will deal with the following.

1. Redefining expository preaching
2. Elements of expository preaching
3. Praxis guidelines for formulating an expository sermon
4. A critical analysis of a selection of expository sermons
5. Practice-theoretical conclusions

5.1 REDEFINING EXPOSITORY PREACHING

In chapter 2, we examined perspectives on a selection of definitions for expository preaching. It can be stated that there is still no generally accepted definition of expository preaching. In his book on expository preaching Bryson (1995:11-25) shows how these definitions have contradicted one another and how there has been disagreement as to a definitive definition of expository preaching in three categories: etymological, morphological, and substantive definition.

In short, some define expository preaching focusing on the usage of the adjective 'expository.' In this case, expository preaching means etymologically, a proclamation in which biblical

truth is disclosed by means of explanation or exposure. Others morphologically define expository preaching, concentrating on the form of the sermon. Some of them define expository preaching on the basis of the length of the text- longer than two verses. Others define expository preaching along the lines of a series of sermons from a book of the Bible. Others define it on the basis of the homiletical treatment of a text emphasizing that main points, subpoints, and even divisions need to come from the text which was usually designated as longer than two or three verses. Others define expository preaching as exposing and explaining a Bible truth on the basis of substantive meaning. In this case, according to John Stott (1982: 125-26) it refers to the content of the biblical truth rather than its style. Then expository preaching focuses on the message of the text and how to communicate that message (Robinson, 1980: 19).

After examining the definitions on expository preaching, Bryson (1995:39) gives a new definition of expository preaching as “the art of preaching a series of sermons, either consecutive or selective, from a Bible book.” However, Bryson’s definition is no more the definition of expository preaching than other definitions discussed in chapter 2.

Therefore, at this point, as Bryson’s argument that the term “expository” has taken on various meanings according to the context, expository preaching must be redefined in the relevant context.

This study focuses on the aspects of communicating the Word of God to postmodern people through the preacher by means of expository preaching. In this regard, both Litfin’s definition of expository preaching discussed in chapter 4 and other definitions of expository preaching discussed in chapter 2 will be applied to make a new definition to adjust to the audience. Also, Bryson’s eclectic emphases (1995: 33-39) will be considered when a new definition of expository preaching is made. Bryson’s eclectic emphases are: (1) Either the length of a text or the source for points, subpoints, or divisions do not make a sermon expository. Moreover, the definition of expository preaching allows for either a consecutive or selective series of sermons from a Bible book; (2) Instead of concentrating on the length of the text and the source for points and subpoints from the text, concern for each text and sermon should focus on the text’s original meaning and its meaning for today’s listeners of the text; (3) Not only the choice of the length of texts but also the choice of homiletical form is free in expository preaching.

According to Litfin (2001:338), expository preaching is “the communication of a biblical truth (which is derived from and transmitted through a study of a passage of Scripture).”

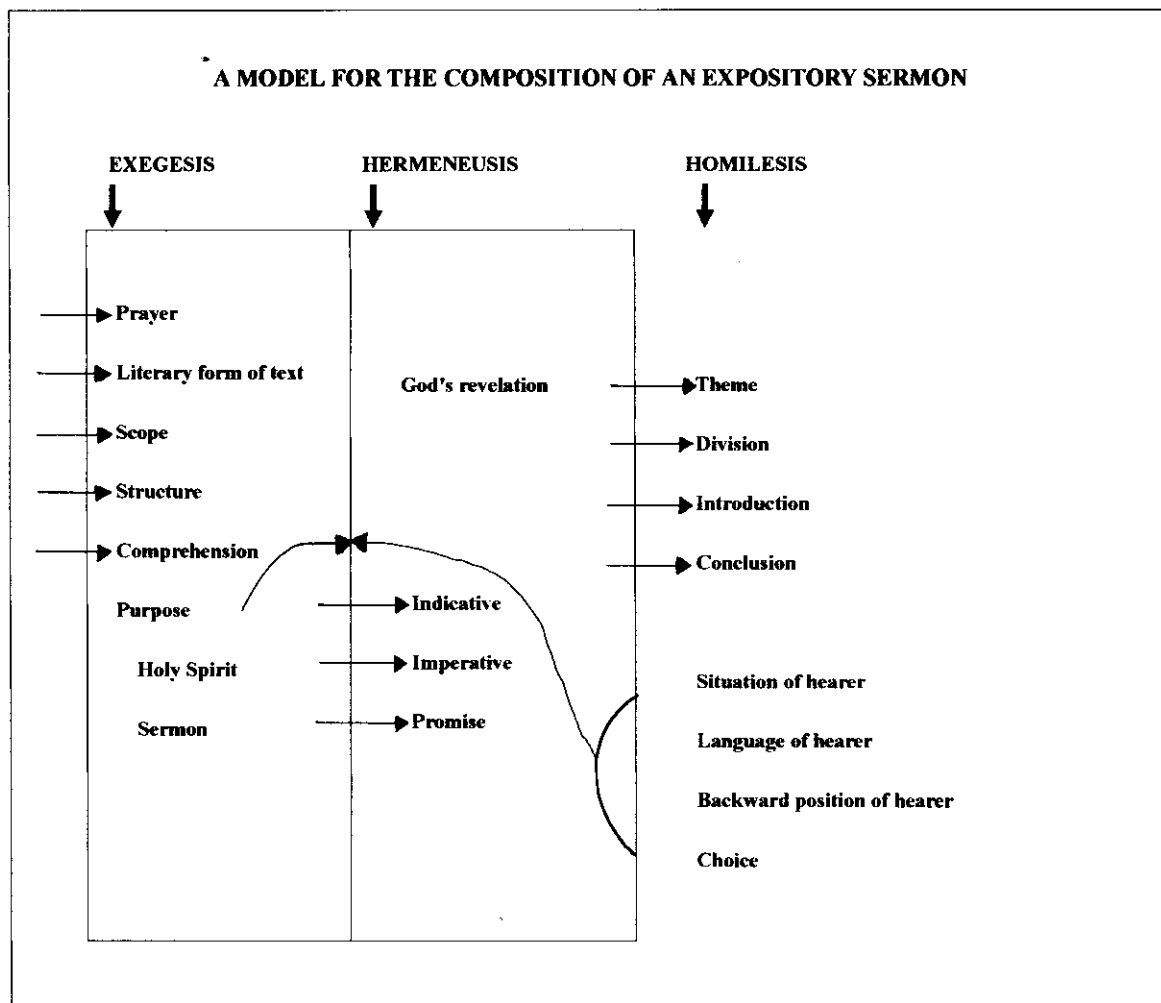
From the definitions in chapter 2, it can be deduced that expository preaching is the method of proclaiming a Biblical truth, derived from a selected text by using methods to expound, interpret, and organize it in a relevant form, and apply its message through the preacher to the hearers in their concrete situation.

Therefore, from those definitions, the final definition can be synthetically deduced. Expository preaching is the method of proclaiming a Biblical truth. It is derived from a selected text by using acknowledged methods to expound, interpret, and organize it in a relevant form, and to communicate its message through the preacher to the audience in such a way that the audience is able to see its relevance for their lives.

5.2. ELEMENTS IN THE PROCESSES OF FORMULATING EXPOSITORY PREACHING

As mentioned in chapter 2, formulating expository preaching needs elaborate work as sequential processes of exegesis, hermeneusis, and homilesis. These processes relate closely to each other, and sometimes, even, overlap.

The essential elements in these processes for expository preaching are investigated and arranged on the basis of the following model (Venter, 1991:1), which is utilized here for the composition of an expository sermon.



5.2.1 Elements of exegesis for expository preaching

5.2.1.1 The guidance of the Holy Spirit

The Holy Spirit is the original author of the Scripture. He knows best what exactly He wanted to communicate to the first readers through the writer (vid. Bugg, 1992:16). "God's self-revelation is given by the Holy Spirit" (Choi, 1996:92). The guidance of the Holy Spirit makes the expository preacher accept the truth without distorting it (Piper, 1992:42). No man, without the Spirit, accepts the things that come from the Spirit of God, because he cannot understand it. The Holy Spirit is the counselor and teacher. The presence of the Holy Spirit is a factor enabling interpretation. The Holy Spirit is the revealer, the teacher, and interpreter for the minister of the Word of God (Craddock, 1991:135).

5.2.1.2 Prayer

The expository preacher has to pray before he begins to prepare, and he has to try to continue throughout his preparation in an attitude of prayer. In addition, also when the sermon is finished and written, he needs to pray over it (Stott, 1982:257), because only God can control the preaching of his Word correctly. Therefore, "it should be stated that the first requisite in the whole process of exegesis, hermeneusis, and homileusis, is that of prayer" (Venter, 2001:525; vid. Holgate, 1993:233; Mayhue, 1990:121)

5.2.1.3 Scripture

"Expository preaching begins in the Bible and ends in the Bible and all that intervenes springs from the Bible" (Choi, 1996:93). Bauman (1990:102) states that, "expository sermons are based on a biblical passage longer than two verses. The theme and major divisions come from the text being considered. The thought is developed from the passage initially without importing ideas from other parts of Scripture. It is unified by a single aim and subject, and attempts to present an ellipse of the past and present." Whenever the expository preacher expounds the text of the Bible with integrity, the voice of God is heard (Stott, 1982:133).

5.2.1.4 The literary form of the text

"One of the problems of the interpreter is to determine the kind of literary form with which he is working" (Choi, 1996:94). The Bible contains various types of literature such as parables, poetry, proverbs, prayers, speeches, allegories, history, laws, contracts, biography, drama, apocalyps, and stories (Robinson, 1993:68-69). According to Vos (quoted by Choi, 1996:94) whoever does not consider the literature type and text strategy when dealing with his text, does not fulfill this basic responsibility. Literary forms of texts are not merely decorative. They are means of communication. "The form must be seen as a vital part of the content" (Long, 1989:12-13). Then poems cannot be interpreted like legal contracts. Poetry must be

interpreted as poetry, prose as prose, literal as literal, and figurative as figurative (Long, 1989:12).

5.2.1.5 The context (scope) of the text

According to De Klerk (quoted by Choi, 1996:95) a text does not appear in a specific place without a reason and that reason must be found in its context. The meaning of the text should be determined in the context of the wider and the specific Scripture. The theme or doctrine of a sermon is something that arises out of the text and its context (Lloyd-Jones, 1971:71). When the preacher neglects to consider its context, the text is easily misinterpreted and thus cannot be preached correctly. To consider its context means to understand how it develops out of what precedes it and how it relates to what follows. Additionally, to give an awareness of a book's location in the Scripture is often crucial to the understanding the text (Vines, 1985:83).

5.2.1.6 The purpose of the text

Through studying the purpose of an author, the expository preacher is able to get an important clue to interpreting a text. The aim of expository preaching is not to explain the verbal meaning of an ancient text but to expound and interpret the mind of the Bible writer in such a way that his word may once again speak through the text to the present congregation. In order to do this the preacher needs to understand not only what the text says but also those concerns that caused it to be said and to be said as it was (Bright, 1977:171-172). To get a sense of the purpose of the author, the preacher should ask, "Why did the author write this message?" The immediate purpose of the inspired human author is also God's purpose (Greidanus, 1988:106-111).

5.2.1.7 The background of the text

The historical background of a book of the Bible is important for the interpretation of the text because the human authors lived in their own historical situation. All events in the Bible took place at a certain place and in various periods in history (Sterett, 1974:77). According to Dingemans (quoted by Choi, 1996:98) the original readers heard and read the writings against their specific background and circumstances, and even in their way of talking. It is certain that geographical, political, economic and social conditions are reflected in the passage (Choi, 1996:98). In this regard, the expository preacher has to ask these questions: Who wrote this passage? What type of person was he? What writing characteristics or emphasis is there? What year, month, day, hour, if known? Where did this occur or where was it spoken or written? Is there any significance to this place? What caused this passage to be written? Amidst what historical milieu was this passage set? (Whitesell, 1963:32-33).

5.2.1.8 The grammar of the text

5.2.2.1 Revelation about God

In the process of hermeneusis the expository preacher has to seek to find what the author reveals about God or what the particular text reveals about God, for instance, His will, His mercy, His wrath, about His grace in Christ, and about His work within people (Choi, 1996:103). According to Venter (2001: 5529), "the key question in the process of hermeneusis is: which lines flow from the sermon text to the world and circumstances of today?" In this regard, the preacher should trace, in a revelation-historical way, how God in the Old Testament works towards the coming of the Christ in the New Testament. In this way, the unity between Old and New Testament will be acknowledged and maintained (Van der Walt, II 1996: 3-4). The Holy Spirit is the presenter of Christ. What the Spirit does is a continuation of the work of Christ (1Co.2: 13); He continues the work of Jesus and develops it (Van der Walt, I 1996: 11). In the process of hermeneusis, "the key question is therefore, what does God disclose of Himself in this sermon text (for instance, of his creation and maintenance (Father), of His redemption (in Christ), and what does this text do in the heart of the preacher and the congregation (Holy Spirit)" (Venter, 2001:529)

5.2.2.2 Indicative, imperative and promise

Basically, the expository preacher has to try to find what the indicative, imperative, and promises are in his text (Choi, 1996:104). Indicative and imperative are two essential elements in Christian preaching and the element of promise is added as the intrinsic third element in biblical preaching (Coetzee, 1984:18-21).

- The indicative

The indicative stresses everything that God has already done: for us, over us, for the whole of creation, for this earthly life, as well as for eternity (Choi, 1996:105; Venter, 2001:530). Indicative handled in preaching has to include creation, maintenance, merciful redemption, and rightful judgment in time. It includes God's wonderful deed of love in Jesus Christ as well. The salvation-indicative has been fulfilled in Jesus Christ (Coetzee, 1984:19).

- The imperative

The imperative is "what God demands from the minister and congregation on the basis of his deeds in the life of the congregation" (Venter, 2001:530). God, as creator of everything, demands and expects a perfect answer and obedience. God, as the merciful maintainer of fallen humanity and creation, expects a thankful answer and obedient service. God, as Father, expects us to be thankful and glad, to give spontaneous service and worship from converted hearts (Coetzee, 1984:19).

- The promise

The promise contains aspects of mercy and of punishment. Venter (2001:530) speaks of "God's reliable promise of mercy, but also his promise of punishment." Coetzee (1996:8-9) also insists, "The promise of God is continuously present in Scripture-revelation and that must consequently also be the case in our proclamation. It contains the holy, merciful and righteous God's trustworthy promises of blessings and of punishment for today, for tomorrow and for all eternity, without any intention of an accusation"

The elements of hermeneusis have focused on the relationship between "what does it mean?" and "what does it say?" In the process of hermeneusis, to keep these two questions distinct and together, is essential (Stott, 1982:221).

5.2.3 Elements of homileis for expository preaching

The process of homileis gives form to the sermon after, and based on, the processes of exegesis and hermeneusis (Venter, 2001:530). Homileis gives attention to effective communication of a central theme of the text. Sometimes, a disordered sermon does not make an impression on the hearer. The hearer wants a well-organized sermon.

5.2.3.1 The main theme

A main theme, generally given in terms of a short phrase, is the central kerygma of the text in an expository sermon (Choi, 1996:107). "The theme should not get bogged down in the process of exegesis, but should cross the bridge and be formulated in terms of today" (Venter, 2001:530). Not to bring out the central message would mean to misrepresent a certain part of God's written Word (Blackwood, 1975:95). The main theme is not the heading of a chapter or pericope in Scripture or merely the formal, obvious content, but should communicate the kerygma of the text. The main theme summarizes the sermon and gives direction to the sermon and the hearers and should be developed from the text in no more than two to seven words (Fasol, 1989:62).

According to the apostle Paul in Acts, the apostle's kerygma, Jesus and his Resurrection, should be the prominent main theme of expository preaching (see. Chapter 3.2). The apostle's kerygma should be preached to postmodern people who do not have any idea of the true in relevance with their situation.

Moreover, the mystery of God and the wonder of His grace are very important themes the preacher has to preach for the postmodern people (see 4.1.5)

5.2.3.2 Complementary themes

A main theme needs complementary themes. A complementary theme gives the complete meaning to a main theme (Robinson, 1993:40). Clear complementary themes might have an effect on a well-defined structure and on effective communication and serve as a kind of guide for the congregation. The complementary themes are the foundation of the entire structure of the sermon and clearly indicate to the congregation the progress of the sermon (Braga, 1981:114). Good complementary themes are categorized as: a simple sentence, clarity, and an abridgment of the sermon, sermonic in nature and stated as a universal truth (Bauman, 1990:126-127). "The complementary themes can be expressed through divisions in the body of the sermon" (Choi, 1996:109).

5.2.3.3 The structure

Structure is necessary in any form of the sermon because a human being is going to move to a logical idea more easily than to an illogical idea. In expository preaching the structure helps both preacher and hearer. For the preacher, it helps to arrange his material in the best possible order. For the hearer, a clear structure gives an aid to understanding the sermon clearly (Choi, 1996:110).

Thus, the expository sermon must be structured with unity, order, and progress (see 4.2). Moreover, the structure of an expository sermon should be simple, clear, and vivid. The previous chapter (see 4.2.3) discussed the three obstacles a preacher has to handle in order to make the structure of the sermon be simple, clear, and vivid.

Plotting structure is a creative process. It is a process that passes through stages: "(1) *forming* a basic structure; (2) *developing* the structure; and finally, (3) putting the developed structure into a *script* for preaching"(Buttrick, 1987:305). According to Buttrick (1987:305), the preacher must not move directly from exegesis to sermon. Instead, he has to move from exegesis to a field of understanding (contemporary meaning with the text somewhat in the background), and then to the production of a sermon.

In the stage of forming a basic structure, the preacher designs a sermon "as if talking to someone" (Buttrick, 1987:311). It needs some processes such as: determining the flow of subsequent ideas, deciding the style of the sermon relevant to the text, and considering the logic of movement (Buttrick, 1987:308-312). At this point, to make an effective expository sermon in the light of communication, a preacher has to decide on the purpose and a speech pattern of his message by analyzing his audience. For the purpose of expository sermon, Litfin (2001:336) insists that there are two purposes for religious speech: evangelism and edification (see 4.2.4).

In developing the structure stage, the preacher produces a sermon sketch that is rough and quite unfinished (Buttrick, 1987:314). In the last stage, the preacher forms a final structure. In the final structure, he turns toward "congregational neighbors" in love and is primarily

concerned with designing meaning from the text for his audience (Buttrick, 1987: 316).

Generally, the structure can be formed in the three parts, introduction, divisions of the body, and conclusion.

- Introduction

The expository preacher usually designs an introduction to intend to make clear the purpose of the sermon, create empathy between the preacher and congregation, and, sometimes, try to remove the prejudice or suspicion of audiences (see 2.2; 3.1). For this reason, it is suitable to make an introduction after the theme of the sermon has been formulated (Choi, 1996:110).

The introduction has some purposes. First, it arouses interest, stimulates curiosity, and whets the appetite for more. Secondly, it genuinely introduces the theme by leading the hearers into it (see 2.2, Stott, 1990:244). Thirdly, it gives the theme of the sermon and may reveal the plan for the sermon with a preview of the main points (Sweazey, 1976:94-96). Additionally, it discloses the purpose of the sermon and helps a preacher to expand on themes according to the purpose of the sermon. Thus, an expository sermon can be developed in the light of the purpose of the sermon. At last, at the end of introduction, the audience can be attentive, familiar with the preacher, and with what is to come, and then, the audience wants to hear the sermon (see 4.2).

Here are some requirements for a good introduction. It should generally be brief (Evans, 1979:71-72); (1) It should not become too cluttered (Kroll, 1980:164); (2) It should be not exhaustive but suggestive (Kroll, 1980:164); (3) It should lead to the theme of the sermon. In this regard, traditionally, the preacher used to announce his text as an introduction of a sermon. Sometimes, however, the preacher begins situationally instead of biblically, with a topic instead of the text (Stott, 1990:244-245); (4) It should not be designed in a dramatic or shocking manner. Instead, it can start with the life experience of the congregation, such as by asking a relevant question (Venter, 2001:531); (5) It should be varied in the style (Vines, 1985:139); (6) It should be attractive (Bauman, 1990:138). However, ambiguity is sometimes more effective than clarity to draw the audience's attention and may influence the entire sermon (see 3.1); (7) In addition, when an introduction suggests the conclusion of sermon, it prepares the audience to accept the application (see 2.2).

What sources may the preacher use for the introduction in expository preaching? The text itself or context or historical setting in the text, or customs of other countries may be used as the sources for the introduction in expository preaching (Choi, 1996:113-114).

- Divisions in the body of the sermon

Divisions in the body of the sermon are needed to convey the message of the text more

effectively to the congregation. The division makes the sermon to be clear in proclaiming the message and helps the hearers understand the main subjects of the sermon more clearly. The division enables the preacher to remember the main points of his sermon and helps the hearers recall the main theme of the sermon more easily (Braga, 1981:139). The main division is the disclosure or development of the theme, and the main division should be expanded from the theme and has to have a logical movement. Each division should be arranged to show development of thought.

- Illustration in the body of the sermon

Illustration is a way of helping the congregation understand more clearly the truth of the text. An illustration, like the picture on television, makes clear what the speaker explains (Robinson, 1999:149) and helps the congregation to remember the sermon the preacher has been presenting.

There are some principles for using illustrations (Robinson, 1999:150-152; Bauman, 1990:180): Illustrations should illustrate, be understandable, be convincing, be appropriate to the theme of the sermon and to the audience, be used from memory, be shortened, and state a point (Choi, 1996:117-118).

Some insights can be drawn from Paul's ways in Acts 2, 17 and meta-theoretical data (see 4.3) when a preacher uses the illustrations in his sermon.

These are:

- 1). When a preacher uses a quotation or quotations he has to use it in relation to the context of his sermon.
- 2). If a quotation or quotations have authority recognized by his audience it could be more persuasive. Then, a preacher is effectively able to get the attention from his audience.
- 3). A preacher should understand the background of his audience in order to use a quotation in relevant to them as Paul did at Athens.
- 4). In using quotations from the Old Testament, a preacher is freely able to quote according to his purpose but should not add his thoughts to the verses in order to apply them to the audience's situation
- 5) A preacher should select illustrations in relevant to his audience's situation.
- 6) A preacher sometimes can use illustration in the conclusion in order to make his conclusion vivid

- Application

Application is one of the most important elements in expository preaching, without it, the sermon is not expository preaching but only exposition. "In the application the interaction

between the sermon text from the Gospel and the circumstances of the congregation is formulated concretely for the congregation" (Venter, 2001:531). In expository preaching, application is the last thing the preacher should do after the truth has been explained (Kroll, 1980:176).

In order to make a relevant application to the needs of the audience in expository preaching, some basic principles are needed. (1) The expository preacher should apply the truths of the text to basic human problems and needs. These have already been discussed in a previous chapter (see 4.1.3). (2) The truth should be applied according to the relevant situation. The situations of postmodernism time have already been discussed previously (see 4.1.4) To be relevant to these, the application should be specific and persuasive (Choi, 1996: 122-124). (3) In addition, the application should be in congruence with the aim of the theme, the division, the introduction, and conclusion of the text. Venter (2001:532) insists, "Of overarching, but cardinal interest for giving form to expository preaching, is the prerequisite of congruence between what is disclosed during the exegesis, what is discounted in the hermeneusis, and what realizes in the form-giving of the sermon"

Moreover, in order to make a relevant application, the preacher should understand his audiences and their culture in the light of the science of communication (see.4.2).

In this regard, Craddock (1991:85) says a preacher has to interpret his audiences according to their contexts: personal, domestic, social, and economic. According to him (1991:86), a preacher has to think of his audiences as strangers whose lives and experiences are totally their own, unrelated to who I am and what I do. Moreover, a preacher has to consider his audience as listeners (see 4.2.3.2).

Venter (2001:531) suggests the following questions to make an effective application:

(1) Which religious deficits still exist in the congregation and how can the faith of the congregational members be developed? (2) What choice should the congregation be able to make after this sermon? (3) What is the application level of the sermon text in and for the personal religious life of the congregation, the situation in the church, the issues in the environment, country, and for the kingdom of God.

- Conclusion

The conclusion is designed for the purpose of the following tasks: giving congregation a communicative impact, achieving the sermon's purpose, and remaining a final impression on congregation (Choi, 1996:119). By the reason of its tasks, the conclusion has some forms in the expository preaching between the preacher and congregation: (1) recapitulation, (2) a personal direct application and appeal, and (3) exhortation. (Choi, 1996:120-121). Some general principles concerning conclusions have already been discussed in previous chapter (See 4.2.3.2).

The elements of homileis have focused on communication between text and hearers. To have effective communication, the expository sermon has to travel in a way that is natural to human consciousness (Buttrick, 1987:310).

5.3 A CRITICAL ANALYSIS OF A SELECTION OF EXPOSITORY SERMONS

5.3.1 Dr. John R.W. Stott's expository preaching

Text: Luke 15:11-32

Main theme: Lost and found

Most of us are inveterate losers and finders. At least, speaking for myself, that is 1
true. Many are the times I needed to visit the lost property department. The 2
Americans call it 'the lost and found department.' Either at a conference, or in a 3
store or a British Rail. Of all possible things you can lose and find, nothing is more 4
serious than to lose yourself. 5

If I am myself lost, I am not really able to discover or find anything properly. One of 7
the very saddest comments you can ever make upon people, and I have heard it said 8
of one or two, 'He has never really found himself. She has never really found 9
herself.' The need for self-discovery is universally recognized. It was recognized in 10
the Ancient World. One of the most familiar sayings in ancient Greece, attributed 11
both to Plato and Socrates, and associated with the famous Delfic oracle was the 12
command, 'Know yourself.' Alexander Pope took it up in the 18th century in his 13
famous essay on Man. He wrote, 'Know then thyself. Presume not God to scan. The 14
proper study of mankind is Man.' 15

In the following century, the 19th century, that famous German philosopher, 17
Schopenhauer, who was always disheveled and sometimes disreputable in his 18
appearance, was sitting on a seat in the park of The Beer Garten, in Frankfurt when 19
the parkkeeper came up to him and asked him gruffly, "Who are you?" the 20
philosopher replied, "I would to God I knew." Modern psychology endorses it that 21
true self-knowledge is indispensable for mental health and mental maturity. 22

Let me ask you, if I may, who are you? Have you found yourself? Do you know who 24
you are? Is it possible that the adolescent identity crisis has persisted for some here 25
into adult life? Are you still asking teenage questions, "where did I come from? 26
Where am I going? Has life any meaning? Has existence any value?" 27

There are people who give very cynical answers to the questions. The most cynical I 29
came across is Mark Twain who said, "If man could be crossed with a cat, it would 30
improve man but deteriorate the cat." I hope there are not many cynics quite as bad 31

as that today. Most of us know that we have another side to us. We have a nobler side. There is a hidden side to us that Andy Hughes was talking about. He knew that it was there underneath, even in the ten years of his atheism or semi-atheism.

What Matthew Arnold called "A Buried love." Do you know that poem? Listen to these words,

"But often in the world's most crowded streets
That often in the din of strife
There rises an unspeakable desire
After the knowledge of our buried life.
A thirst to stem our fire
And restless though in tracking out our
true original course
A longing to inquire into the mystery of this
heart
Which beats so wild, so deep in us
To know whence our lives come and where
They go."

I believe that is a question known in many people's hearts. As you are listening this morning, you may have come on your own, you may have come because a friend invited you, you may have come, as you always do, as a regular worshipper. Yet, there is still that buried life crying out to be recognized, to emerge and to be born.

When we turn to the teaching of Jesus, because we have heard about Him, and we knew what was in man, Male and Female turn into the image of God and yet are simply need to be redeemed.

He knew what was in mankind. He had a profound understanding of human nature. We are going to turn to that very well-known story in Luke 15 verse 14. the bare bones of the story about the prodigal son can be very simply told. A man had two sons. The younger one left home, squandered his inheritance, was reduced to penury, recognised his folly, came back home and was given a welcome beyond his wildest dreams. But his homecoming was marred by his elder brother whose mouth was so full of sour grapes that he was not able to rejoice with everybody else. Who, although he stayed at home, had actually strayed further from his father than his younger brother, at least, in his heart and his mind. You know the story but I want you to understand the implications of it.

We ought to call this parable not a parable of the lost son, but the parable of the two sons. Not the parable of the prodigal son, because it is the parable of the pharisaical

son as well. It is very plain from the context. Luke tells us what this was in the first 1
two verses of the gospel. He says the tax collectors or publicans and sinners were all 2
drawing near to listen to Jesus and the Pharisees and the crowd murmured, 'this man 3
receives sinners and eat with them.' So, you see, there were two groups of people 4
who gathered around Jesus. They were the publicans and sinners who knew what 5
they were. They had no pretensions to righteousness. They were sinners all right. 6
They came near to Jesus and He received them just as the father received the 7
prodigal son in the parable. Scribes and Pharisees, on the other hand, were indignant 8
like the elder brother in the story. 9

I want to suggest to you that this parable tells the story of every man and woman. 11
Everybody here is either publican or Pharisee. Either like the younger brother or like 12
the elder brother. There is no third alternative. We are all of us in one or the other of 13
those two categories. 14

Now let us look at some details. The younger brother's journey to the far country, his 16
progressive deterioration is already delineated stage by stage by Jesus. There was 17
first a self-centred, bitter independence. There is nothing wrong in his leaving home, 18
all young people have to leave home at some point and, indeed, it is part of the 19
growing-up process that we do leave home. Scripture itself says, 'therefore a man 20
shall leave his father and mother, especially to cleave to his wife so that they become 21
one flesh.' Leaving home is a very natural thing. Nothing morally wrongs either in 22
asking for his share of the inheritance. After all, it was going to be his one day. What 23
was wrong was his self-centered motivation. Evidently he had no thought of his 24
father's old age. He had no thought for his own future wife and family. He had no 25
thought for poor, the needy or the destitute in his own community. He thought only 26
of himself and the good time that his wealth was going to give him. "Give me my 27
share," he demanded peremptorily. He went to a far country where he could 28
conveniently forget his obligations. This is precisely our attitude to God. There is a 29
sense in which He wants us to come of age. We have to grow out of immaturity into 30
adult maturity. We have to assume responsibilities and not shirk them. There is 31
nothing wrong in that. What is wrong is the bid for independence as if we could live 32
our lives without God. 33

The essence of sin is the proclamation of my own autonomy. It is foolish to imagine 35
that I can live without God. Why, my very breath is in his hands. If He were to take 36
away my breath, I would die. So would you, turn to dust. There is only one 37
independent or self-dependent being who exists, it is God Himself. What we mean 38
by this is that God is the Supreme Creator who depends for Himself on Himself. He 39
doesn't depend on anybody else. The secret of His being is within Himself. He is 40
self-dependent. Every other being or creature depends upon God, the Creator, and 41
sin is a refusal to admit my creative status. It is a bid for id autonomy. "Sin," as one 42

theologian has put it, “is getting rid of the Lord God. What a nuisance He is. It’s
rebellling against His authority, rebuffing his love and traveling to a far country
where we can conveniently forget Him.”

After the bid for independence, came the next stage of self-indulgence. He
squandered his inheritance in riotous living. The Greek adverb indicates that he now
lost all self-control. The reason why he left home becomes plain. It was not in order
to claim a responsible independence. It was in order to reject the values and the
standards of his upbringing. He lost his inheritance by reckless spending and he lost
his innocence by sexual promiscuity. He thought that he would be free. He found
himself in bondage to his own passions.

It is the universal experience to throw off restraint. It is not the way to liberty; it’s the
way of slavery. It comes to the third stage in his deterioration. Hunger and
humiliation. When he had spent everything, there was a great famine in the land and
he began to be in want. Destitute and hungry, he managed to secure employment
from a farmer who did him the ultimate humiliation as a Jew, in making him go and
care for his pigs. Those unclean animals, which the O.T. told to the Jews, have
nothing to do with. So low had he sunk that he gladly said he would eat pigswill. He
probably did when nobody was looking because nobody gave him anything.

Hunger and humiliation. Things haven’t changed, nothing in the far country satisfies.
Michael Muggeridge, an outstanding modern example says in his autobiography:
“Human beings are peculiar in that they avidly pursue ends which they know would
bring them no satisfaction. They gorge themselves with food which cannot nourish
and with pleasures which cannot please. I know, because I am a prize example.” He
speaks to us from his own experience of the far country.

The fourth stage in his deterioration was isolation. The friends who had buzzed
around him, like flies when he was rich, now vanished into thin air. Even his
prostitutes deserted him now that he could no longer pay. He discovered that their
love was not love at all. The far country where the prodigal had traveled from self-
independence, to self-indulgence to hunger, humiliation and extreme loneliness.

The far country is a symbol of human alienation. That young man was alienated
from his friends, alienated from his father and alienated from his true self. Alienation
is the most basic and the most tragic of all human conditions. We feel homeless in a
hostile world like waifs and strays. We don’t seem to belong anywhere. We can’t
find any meaning to life or to ourselves. Instead of finding life we are effectively
dead. The young man’s journey into the far country...

Listen carefully as we come to the second part of the story which is the young man’s

return journey home. If the deterioration was in four stages, the return home is only 1
in two. They are very simple and the first is he came to himself or he came to his 2
senses. He was all alone now. The loud noise of empty laughter that had 3
accompanied his orgies and drowned his conscience has given place to a great 4
silence in which his conscience accused him again. His memories tormented him 5
also. He remembered the security of his boyhood, the love of his parents, the 6
comfort of his home. The sight and sounds and the smells of the old farmstead came 7
back to him and he was overcome by a vast nostalgia. A few days before he had 8
been looking on the pigs with envy. Now he looked on the servants in his father's 9
home with an even greater envy. He was his father's son. The servants were much 10
more favoured than he was now. They had plenty to eat and to spare. Look at him. 11
The father's son is dying with hunger. He came to himself, he came to his senses. He 12
compared what he was with what he had been. He recognized that he had not only 13
lost his home and his inheritance and his honour and his friends but he had lost 14
himself. He knew that life was meant to be more than loneliness and pigswill. He 15
realized what a fool he had been. He came to himself. He said to himself; I will arise 16
and I will go to my father and I'll say to him, "Father, I have sinned against heaven 17
and in your sight. I am not worthy to be called your son. Make me one of your 18
servants." He came to himself. 19

20
The road of recovery always begins with the same first step. Before you can come to 21
God you have to come to yourself. We have to remember what we are by creation, a 22
son or daughter of the living God. We have to remember what we have become by 23
own sin and foolishness. Instead of finding freedom we find emptiness and 24
disillusion and bondage. I know what I'm talking about. Not just because Jesus said 25
it, but because I've known it in my own experience. I knew already in my teens that 26
I was lost. I knew what I was and knew what I was meant to be and there was a great 27
chasm between the two. I was torn by painful conflict between the reality and the 28
ideal. I glimpsed the heavenly Father's house from which I had run a way. The 29
pigswill had not satisfied me. 30

31
What is that nagging inner emptiness? What is it? What is that sense you have that 32
life is more than pigswill and loneliness? What is that inward yearnings for 33
something else, something better, something nobler, somewhere to find yourself? 34
What is that? I will tell you what it is. It is divine signals to you that you are in the 35
far country. It signals that the Father is calling you home. He came to himself and 36
then he came to his father not enough to resolve to return, he had to get up and go. 37
All the way home he rehearsed his lines until he got them word-perfect. I will say to 38
him, "Father, I have sinned against heaven and before you. I am no longer worthy to 39
be called your son. Make me like one of your house servants." He went on over and 40
over until he got his lines perfect. He did not have any expectation of any 41
reinstatement. The most he thought he could hope for was employment in by father's 42

house, no longer as a son but as a servant. His father was kind, its true, but he 1
forfeited all right to be received back home again. He kept on with his recitation, 2
“Father, I have sinned against heaven and before you. I am no longer worthy to be 3
called your son. Make me like one of your servants....” 4

5
His return was so dramatically different from when he went away. He left well-fed. 6
He came back bankrupt. He left well-dressed and in finery. He came back in rags 7
and tatters. He left in proud independence and it is in penitent humility that he 8
returns. What he did not know is that all the time that he had been away, his father 9
was watching and waiting. He had forgotten his father but his father had never 10
forgotten him. His father could not get him out of his mind. He thought about him by 11
day he dreamed of him by night. His father, even if he was an old man now, must 12
often have climbed those stone steps outside the farmstead up onto the flat roof of 13
the house. he must have put his hand to his tear-filled eyes and scanned the horizon 14
for the first sign that his boy was coming home again. The pain he felt was almost 15
unbearable, much greater than any pain the youngest son found in the far country. 16
When he came in sight of the old home he was dumbfounded by the welcome that he 17
received. While he was a long way away, his father saw him, filled with compassion, 18
ran to greet him. He spoke no word of recrimination. One look at the boys face could 19
tell him that his penitence was real. At first the father could find no words in which 20
to express his pent-up emotions. All he could do was to smother him with hugs and 21
kisses. The boy began with his set piece, “Father, I have sinned against heaven and 22
before you.” His father interrupted him before he reached the punch line, “make me 23
one of your house servants.” The father contradicted the last thing the boy could get 24
out which was, “I am on longer worthy to be called your son.” He contradicted it by 25
immediately reinstating him as his son. He gave instructions for the best robe to the 26
brought to put on him and a ring to be put on his fingers and sandals on his feet. He 27
gave orders for a celebration. A feast to music and dancing. Why? “Because, this my 28
son, was dead and is alive again. He was lost and is found.” 29

30
You can be sure of the same welcome. In fact, you can be sure of a greater welcome, 31
because we live this side of the Cross. We know more of the love of God. The 32
parable of the prodigal son nowhere refers to the Cross but everywhere presupposes 33
it. The Cross is the place where the father welcomes the son back when he saw him a 34
long way off, he ran in compassion to meet him. His run took him to the Cross. On 35
the Cross God in Christ died for sinners, like us. God could not bear to see us suffer 36
the consequences of our own sin and foolishness and determined to bear it Himself. 37
He died instead of us. He took our place. The penalty of our sin He bore in His own 38
loving and innocent person. Because of that you may be sure of the welcome 39
however far you have strayed in the far country. He will hug you and kiss you and 40
re-instate you as a son and daughter and forgive your sins and put a robe on your 41
back and a ring on your finger and order a celebration. There will be a feast and 42

dancing and music. There is joy in heaven over one sinner who repents, but alas there is not always joy on earth.

The elder brother with all those sour grapes also made a journey which won't take us a moment to tell. Although he stayed in his father's house, he was very far away from his father's heart and mind. When he heard that his brother had come back and that this welcome was being given to him, he was furious. He sank into a deep sulk and refused to go to the party. Some people have a sneaking sympathy for the elder brother. They said, "after all he did stay at home and was loyal and all that." No, do not have any sympathy for him. He had traveled very far into a far country himself. He was as alienated from his father as his younger brother although the alienation was in his mind, and not in his body. It was the alienation of pride rather than the alienation of greed and lust.

We are all alienated from God and from our true selves. Some of us are like the prodigal son and some are like the elder brother. Some are like the publicans and sinner and some are like the Pharisees. Some sin by immorality and drunkenness the crude forms of sin. Other sin by pride, envy, malice and hypocrisy the religious sins. Both are alienated and both need the forgiveness of God.

In conclusion, this parable of Jesus is a most marvelous revelation of both God and human beings. It tells us who we are, self-centred, alienated and lost. It tells us who God is, loving, forgiving and welcoming.

The main lesson of the parable is not varied beastliness of sin but unquenchable love of God. God loves us. It is in love for us that he allows us our freedom to reject him and kick over the traces and travel to a far country. It is in love when we are in the far country disobeying His laws, plunging into sin and shame and sorrow. It is in love that he refuses to wash His hands off us. He refuses to forget us. He misses us. He feels the pain of alienation more than we do. He waits and watches anxiously for our return. It is in love when we first come to ourselves and then come to Him, that His joy knows no bounds.

Will you come to Him? You too have strayed from Him into a far country. You may have wandered a very, very long way either into crude sin or religious and respectable sin. You may be a very respectable person but a long way from God, in the far country of your own heart. Recognize that you are in a far country. I say to you, in the name of Jesus, "Come home. Come to yourself. Come to your Father and receive the welcome which He promises to every penitent who returns. Amen..

5.3.1.1. An analysis of the process of exegesis

1. Scripture/ text

The Text of this sermon is one of the parables in Luke chapter 15. There are three parables: about a lost sheep, about a lost silver coin, and about a lost son. This text can be divided from the context as a small pericope where the focus is placed on God's love for lost people.

2. An analysis of the literary form of the text

The literary form of this text is a parable. Parables usually are interpreted on two levels: the literal and the symbolic.

3. An analysis on the context of the text.

As mentioned above, this text is a part of three parables in Luke chapter 15. The theme of this sermon comes out of its context, because the three parables in Luke chapter 15 have the same theme (82/9-19).

4. An analysis of the purpose of the text

The purpose of the text is expressed from verse 31 to 32. These verses explain God's grace for sinners who repent their sins. The context of this text obviously shows the purpose of the text. According to verses 1-2 there were two groups of people who gathered around Jesus. They were tax collectors and sinners who knew that they were sinners. They came near to Jesus and He received them just as the father received the prodigal son in the parable. Scribes and Pharisees, on the other hand, were indignant like the elder brother in the story.

John Stott shows this in his sermon from 88/21-23.

5. An analysis of the background of the text

John Stott explains the background of the text by telling the whole story briefly (83/26-39). To do this, Stott helps his audience to understand the story.

6. An analysis of the grammar of the text

John Stott interprets the Greek adverb "asotos" to explain how the prodigal son lost all self-control from 85/5-11.

7. An analysis of interpreting Scripture by Scripture

John Stott interprets Scripture by Scripture twice in his sermon. First, when the prodigal son asks his share of the father's estate and leaves his father's house (84/16-22). Second, in

explaining how the prodigal son is humiliated John Stott reminds the hearers that in the OT, pigs are unclean animals (85/16-20).

5.3.1.2 An analysis of the process of hermeneusis

1. An analysis of the revelation about God

This text shows God's grace that God, as the Father, forgives the sinners who repent their sins just as the prodigal son did.

2. An analysis of the indicative

As mentioned above, this text is a parable. Thus it can be interpreted on two levels: literal and symbolic. These facts (the indicative, imperative, promise) are implicit. If then the roles of characters in the story are interpreted, it would be possible to find what the indicative or imperative or promise is. The father in the story has the role of God our Father. The prodigal son has the role of sinners. The elder brother has the role of Scribes and Pharisees.

Therefore, that God, as the Father, forgives the sinners (verse 20 and 22-24) shows God's grace. John Stott shows the indicative in his sermon from 87/31-88/2.

3. An analysis of the imperative

In fact, the text indirectly asks the audience to repent their sins in the whole story. The text wants everyone who listens to this parable to repent as the prodigal son did. John Stott indicates this imperative from 86/21-30.

4. An analysis of the promise

In the end of his sermon, John Stott gives an obvious promise of Jesus Christ (88/34-39).

5.3.1.3 An analysis of the process of homileusis

1. An analysis of the main theme

The main theme of Biblical text is God's love that forgives and welcomes all sinners who repent their sins. John Stott also makes the main theme of his sermon the same as that of the text (88/21-23).

2. An analysis of the complementary themes

John Stott expands his sermon, as the biblical text flows. There is no explicit complementary theme. However, John Stott gives his complementary theme implicitly as follows: (1) the

younger brother's journey to the far country, his progressive deterioration is delineated stage by stage by Jesus, (2) if the deterioration was in four stages, the return home is only in two, (3) although the elder brother stayed in his father's house, he was very far away from his father in his heart and mind.

3. An analysis of the structure

- An analysis of the introduction

The introduction of this sermon is unusually long; nonetheless, this introduction is well designed to link the main theme and conclusion. The introduction is from 82/1-83/28 or 83/39 (if the verses from 83/29-39 which is the background stage of this text are included into the introduction). The theory that the introduction should be brief is not always true. If the introduction is attractive and can keep the audience's attention, the introduction of the sermon need not be short or brief.

- An analysis of illustrations

To propose the main theme John Stott uses various styles of illustrations in the introduction.

- An analysis of conclusion of the sermon

John Stott's usage of "In conclusion..." according to our theory, should not be used. On the other hand, the way John Stott connects his conclusion with the introduction and the main theme (88/25-32) is suitable.

- An analysis of the application

The application can be found in 88/15-19 and 88/34-39. This application is a promise of Jesus Christ.

- An analysis of interpreting the audience and their culture

John Stott interprets his audience as two groups of people, as the text of Scripture did. Moreover, he also interprets his audience's life as 'alienated from God and our true selves.' In his sermon in 88/15-19 Stott says, "We are all alienated from God and from our true selves. Some of us are like the prodigal son and some are like the elder brother."

5.3.1.4 Evaluation of John Stott's sermon

He is a good expository preacher. His sermon can be a model of expository preaching. The

reason is that he understands the text and relationship between “What does it mean?” and “What does it say?” Moreover, he organizes his sermon in according to the three elements: unity, order, and progress.

5.3.2 John MacARTHUR, JR’s expository sermon

Text: 1 Peter 2:11-12

Main Theme: "Godly Living"

Let me invite you, if you will, to open your Bible now for our time in the study of 1
God's Word. We're looking at 1 Peter chapter 2, the text that we have before us is 2
from verse 11 through 20, that is a unit of thought. We'll obviously not cover it all 3
tonight. But 1 Peter 2:11 to 20 is a very important portion of Scripture. Let me read 4
it to you because I believe in understanding the whole you will better understand 5
the part we'll look at tonight. 6

Beginning in verse 11, Peter writes, "Beloved, I urge you as aliens and strangers to 8
abstain from fleshly lusts, which wage war against the soul. Keep your behavior 9
excellent among the Gentiles, so that in the thing in which they slander you as 10
evildoers, they may on account of your good deeds, as they observe them, glorify 11
God in the day of visitation. Submit yourselves for the Lord's sake to every human 12
institution, whether to a king as the one in authority, or to governors as sent by him 13
for the punishment of evildoers and the praise of those who do right. For such is the 14
will of God that by doing right you may silence the ignorance of foolish men. Act 15
as free men, and do not use your freedom as a covering for evil, but use it as 16
bondslaves of God. Honor all men; love the brotherhood, fear God, honor the king. 17
Servants, be submissive to your masters with all respect, not only to those who are 18
good and gentle but also to those who are unreasonable. For this finds favor, if for 19
the sake of conscience toward God a man bears up under sorrows when suffering 20
unjustly. For what credit is there if when you sin and are harshly treated, you 21
endure it with patience? But if when you do what is right and suffer for it you 22
patiently endure it, this finds favor with God." 23

Now the key phrase in this section I would draw to your attention is found in verse 25
15. It is this, "By doing right you may silence the ignorance of foolish men." By 26
doing right you may silence the ignorance of foolish men. The word "silence" is 27
used often to speak of muzzling an animal. Figuratively of reducing an adversary to 28
silence. As it were, taking the very accusation out of his mouth. 29

You will notice, also, that it speaks of ignorance and foolish men. These are people 31
who are willfully ignorant of God's truth, foolishly disobedient to God's Word and 32
they are criticizers or critics of Christians. They take a foolish position. They take 33

an ignorant position and they attack the truth. And Peter says the way to silence 1
them is not by what you say but by doing right. And so we're going to entitle this 2
series through these verses, "Silencing the critics...silencing the critics." And let me 3
put it to you as simply as I can, the main point that you want to understand is this, 4
the single greatest tool for evangelism is how you live, it is doing right. The single 5
greatest tool for evangelism is doing right. That's how you silence the critics. To put 6
it in the terms of verse 12, "That is how you in keeping your behavior honest 7
among the Gentiles bring them to the place where they will actually glorify God in 8
the day of visitation." 9

In other words, you not only silence their criticism but you bring them to the point 11
where they glorify God by what you do, not what you say. So I say it again, the 12
foundation of all Christian witness is what you do, not what you say. The single 13
greatest tool then of our Christian testimony and of evangelism is doing right. It is 14
how you live. 15

Now obviously we live in a society today not unlike that of Peter where people 17
criticized Christianity as well. We have our critics, for sure. In fact, they are 18
widespread, far-reaching, very vocal and for the most part have captured the 19
institutions of our society. The critics of Christianity are many. And the point of our 20
greatest vulnerability and the point of their greatest accusation is what we do. It is 21
the scandalous conduct of Christians that fuels the fires of critics. It is the purity 22
and godliness and virtue and righteousness of Christians that silences the critics. 23
And so again I say, the single greatest tool of evangelism we possess is doing right, 24
living right. And that's what Peter wants us to understand. 25

Commentator Robert Layton who wrote in 1853 had some archaic but poignant 27
words. Listen to what he said. "When a Christian walks irrepovably, or free from 28
need to be reprovod, his enemies have no where to fasten their teeth on him, but are 29
forced to gnaw on their own malignant tongues." Fairly graphic. He then went on to 30
say, "As it secures the godly thus to stop the lying mouths of foolish men, so it is as 31
painful to them to be thus stopped as muzzling is to beasts and it punishes their 32
malice. And this is a wise Christian's way instead of impatiently fretting at the 33
mistakes or willful miscensures of men to keep still on his calm temper of mind and 34
upright course of life and silent innocence. This like a rock breaks the waves into 35
foam that roar about it," end quote. 36

That's good. Rather than fret at the censures of critics, we keep still in our calm 38
temper of mind and upright course of life and silence innocence. Beautifully said. 39
Alexander McClaren the great Scottish preacher wrote, "The world takes its notions 40
of God most of all from the people who say that they belong to God's family. They 41
read us a great deal more than they read the Bible. In fact, they see us, they only 42

hear about Jesus Christ." 1

2

And we know this. The bottom line then in evangelism is not what we say, it is 3
what we do. And as someone said many years ago, "Some of us speak so loud by 4
what we do that no one can hear what we say." 5
6

How right Peter was. And the principle for his here really comes from his Lord 7
Jesus who said in Matthew 5, "Let your light so shine before men that they may see 8
your good works and glorify your Father in heaven." That is precisely what Peter is 9
saying in verse 12. It is as they see your good works that they will glorify God in 10
the day of visitation. 11
12

And so, we are called then to a kind of life. This is an encouragement then to a 13
godly life which is essential to evangelism. Now, the group to whom Peter was 14
writing needed to hear this because they were in a very stressful situation. Chapter 15
1 and verse 1 tells us they were scattered. They were Christians scattered 16
throughout hostile pagan places, Pontus, Galatia, Cappadocia, Asia and Bithynia. 17
Not only were they scattered but they were being persecuted. First Peter chapter 4 18
and verse 12 says, "Beloved, do not be surprised at the fiery ordeal among you 19
which comes upon you for your testing." Verse 13 says they were sharing the 20
sufferings of Christ. Verse 19 says they were suffering according to the will of God. 21
They were suffering persecution. Not only were they scattered, dispossessed, as it 22
were, out of their own homes, but they were under severe persecution. They were 23
feeling the pressure of society's hostility. And they needed motivation to carry on 24
living the Christian life in the midst of a difficult time of trials and a difficult 25
experience of persecution. 26
27

That life must be a life that silences the critics. That life must be a life that 28
convinces the unbelievers of the validity of the Christian faith. So in combination it 29
is both a negative and a positive impact that a righteous life leaves. On the negative 30
it silences the critics because there is nothing to criticize. On the positive it brings 31
men to believe in the validity of the Christian faith because its transforming power 32
can be seen in the life of a Christian and consequently it becomes an attraction to 33
Christ. So on the one hand we silence the critics, on the other hand we convert 34
them. 35
36

Our text then focuses on the fact that we are to live a kind of life that makes our 37
evangelism believable. I remember when Sam Ericcson was in our church before 38
he went to Washington to be involved in the Christian Legal Society. One day Sam 39
when he was a part of our church staff, prior, I should say, to the time he was a part 40
of our church staff was working for a law firm in Los Angeles, a large law firm. 41
And as he was having lunch with a group of attorneys in the city of Los Angeles he 42

was very active as an elder at our church already and it was his custom and habit to 1
 invite men to come to the church and hear the Word of God. And he said to one 2
 attorney that he had met, he said, "I would like you to come to my church with me, 3
 I'd like to you be my guest." 4
 And the man said, "What church do you go to?" 5
 He said, "I go to Grace Community Church out in the San Fernando Valley." 6
 And the man hesitated for a moment and looked a bit shocked and then said, "I 7
 would never go to that church under any circumstances." 8
 And Sam said to him, "Well what makes you say that, have you been there?" 9
 He said, "I've never been there and I will never go." 10
 And Sam said, "Well how can you make that kind of judgment about the church?" 11
 He said, "It's very simple, the most crooked attorney I know of in this city goes to 12
 that church." 13
 And I remember when Sam told me that how distressed I was. So the following 14
 Sunday I got in the pulpit, told the story and said, "I don't know which one of you 15
 attorneys is that one, but I wish you'd get your act together or quit saying you 16
 belong to this church because the character of your life is making evangelism 17
 impossible." We lay a platform of credibility. We lay a platform that speaks of the 18
 validity of our faith when we do what is right, when we live a righteous life. 19
 20
 So Peter here is calling us to that righteous life in a hostile environment. He calls us 21
 to that in verses 11 to 20 and then in verses 21 to 25 he gives us the perfect example 22
 of it who is Christ. In verses 21 to 25 he shows us how Christ lived a perfect life in 23
 the midst of a hostile environment. But before he gets to the example of Christ, he 24
 talks about what we are to be. And basically as we think about our obligation to 25
 live godly before the watching world, he divides it into three identities. 26
 27
 First of all, he says we are aliens in verse 11. We are aliens. Secondly, starting in 28
 verse 13 and running through verse 17 he discusses our role as citizens. We are 29
 aliens but at the same time we are citizens. And then thirdly, he discusses our 30
 obligation from verse 18 to 20 as servants. And all of us fall into that kind of role. 31
 We are aliens yet at the same time we are citizens and we all serve under someone 32
 somewhere. And so as Christian aliens and Christian citizens and Christian servants 33
 we have three arenas in which we are to demonstrate our influence for Christ. And 34
 by the way we live we will either feed the fires of criticism or we will extinguish 35
 them. We will either affirm disbelief or we will confirm the validity of faith. 36
 Now this can be as practical as the home if you'll look at chapter 3 for a moment, 37
 verse 1. He's been talking about how everyone has a role to play as a servant and he 38
 picks up the wives and he says, "You're to be submissive to your own husbands so 39
 that even if any of them are disobedient to the Word, and I would assume that 40
 they're unbelievers here, they may be won...that is won to Christ...without a word 41
 by the behavior of their wives." Now here is a very simple homey illustration of the 42

impact of how you live. A wife will have her greatest impact on her unsaved husband not by what she says, but by what she does. Verse 2 says, "As they observe your chaste and respectful behavior." As a wife is pure and as a wife is respectful toward her husband and as she has that excellent behavior that is not preoccupied, verse 3, with what she looks like on the outside, but, verse 4, what she is like on the inside, she will make an impact on her unsaved husband. And Peter here is illustrating that this idea of influence starts in the home and spreads beyond that.

So we are to live whether in the home, in the school, on the job, in the neighborhood in our recreational environment, wherever, in such a way that we may without a word by the behavior of our lives demonstrate the viability of the Christian gospel and put to silence the attacks of Christianity's critics. This we do in those three arenas...as aliens, as citizens, as servants.

For tonight let's look at this idea of aliens, just two verses, verses 11 and 12. We are aliens. "Beloved, I urge you as aliens and strangers to abstain from fleshly lusts, which wage war against the soul. Keep your behavior excellent among the Gentiles, so that in the thing in which they slander you as evildoers, they may on account of your good deeds, as they observe them, glorify God in the day of visitation." Boy, those are two great verses...absolutely foundational to the matter of evangelism.

Now in those two verses you have two points, all right? The Holy Spirit here by the Apostle Peter is calling us to two considerations. First, He calls us for discipline that is inward and private. He calls for discipline that is inward and private, that's point number one of two, and that's verse 11. And this is where it starts. If I am to live a godly life on the outside, it doesn't start on the outside, it starts...where? On the inside. And I will only work out, as Philippians 2 says, what is on the inside. And so the issue of verse 11 is clearly inward and private, that's what he's saying. So this matter of living as an alien in the world with an evangelistic mission attempting to silence the critics on the one hand and to win the unbeliever on the other hand begins with integrity of life and integrity of life is all about the inside to start with.

So, notice verse 11, "I urge you as aliens and strangers abstain from fleshly lusts, which wage war against the soul." That's where it begins. You see, our testimony on the outside is really gained by our integrity on the inside. It starts there. It starts there. By the way, Peter uses the word "beloved," and he loves to use it, he uses it eight times in the two epistles here. And he uses it to remind his hearers, his readers that God loves them, that they are beloved of God. That has a way of warming up his exhortations. That has a way of sort of affirming that they being the beloved of God have a duty to perform to one who loves them. Since you are the beloved of God, your being so loved should elicit an obedient response. That's what he's

saying. Based upon your being the beloved of God, he says I urge you, I beg you in a passionate way. It's the same word Paul used in Romans 12:1, I beseech you by the mercies of God.

And so, Peter has a plea here. It's an urgent passionate plea to people who are the beloved of God to reciprocate that love with obedience and it starts on the inside. Now notice that he identifies us as aliens and strangers. It isn't the first time he's done that. Back in chapter 1 verse 1 he used the word "alien." He said, "I'm writing to those who reside as aliens." So this is simply reidentifying those who have already been identified as aliens.

Now what does he mean by this? Well he means that you don't belong in the society you're in. You don't belong there. You are a foreigner. You are an outsider. In the words of Philippians 3:20, "Our citizenship is in heaven from which also we eagerly wait for a Savior, the Lord Jesus Christ." Our citizenship is in heaven. We are aliens here.

You remember the little chorus we used to sing when we were kids in Sunday School? "This world is not my home, I'm...what?...just a passin' through, my treasures are laid up somewhere beyond the blue." This world is not my home. I am just passing through. My treasures are laid up somewhere beyond the blue.

Our status then in this world is as those who do not belong. That is why John says, "Love not the world, neither the things that are in the world." They're not even a part of your dimension. And, by the way, beloved, that is the price of our privilege. It is a privilege to be exalted and taken out of the kingdom of darkness and placed into the kingdom of God's dear Son. It is a privilege to be redeemed. It is a privilege to be made a citizen of heaven. And the price of that privilege is to shun the things of the world. The price of that privilege is that while you are a citizen of heaven, you are a stranger here. You are not an illegal alien, the world has not come to the point where they've made Christianity illegal...although in some places it is. We can thank God in America we are aliens but not illegal aliens.

Now I want to just mention about the word "alien" if I might. It's a very interesting little word, paroikos. Oikos means house, para means alongside the house. And what it basically says is you're somebody who lives alongside the people who belong here. You come in alongside the homes of the people who belong here. You're not really family, you're just alongside the family. You happen to be living near those who are at home in a certain place, but you don't belong there, you're a non-citizen. The word came to mean a person who was a foreigner in a land that is not his own.

And then there is the word "stranger," which is really a synonym of sorts. And it simply refers to a visitor who makes a brief stay, a sojourner who's just going through the country, a traveler who is just moving around in it, someone passing through. So we are non-citizens who don't belong, we're just passing through. And the song was right, this world is not my home, I just happen to be an alien here and I am just passing through, I'm a stranger and a sojourner. I don't belong in this world. I am in the world but I am not of the world. I am distinct from the world. Listen to Hebrews 13:14, "For here we do not have a lasting city, but we are seeking the city which is to come." This isn't our place. This isn't our world. And we are people who in whatever country we might be on the globe feel that our true home is somewhere else.

So, as Christians the people to whom Peter wrote and we as well are scattered among people of other beliefs, people of other values, people of other morals, people of other standards of life. And frankly, we are just not a part of this world. But Christians have always had to live among pagans, we have always had to live among people whose habitual intents are rooted in the lower order of things above which Peter exhorts us to rise.

So he reminds us that we are aliens and strangers. Now, as such we must, first of all, be disciplined in an inward and private way if we're going to have an impact on the world in which we must live. To do that, a simple command...abstain from fleshly lusts. Folks, that sums it up. That is a comprehensive simple statement. Abstain, that's exactly what it means, stay away from, keep your distance from...from what? Fleshly lusts. What's that? The desires of your fallen nature. You see, because our souls are saved and because we've received a new heart and because we've been washed and because we've been regenerated, there is a newness in us but as we have noted in the past, it is incarcerated in our unredeemed human flesh. That's why we have a spiritual battle because the new man in us is battling the flesh. And the flesh is where lust comes from. And so we are called to, literally the Greek word is, "hold oneself away from fleshly lusts." Boy, that is tough. That is tough enough because the fleshly lusts are in us, it is especially tough in our society because we live in a pornographic society. And in a pornographic society our fleshly lusts are fed constantly by the visual images of pornography and the verbal expressions of pornography that are all around us all the time. And so for us this is a great challenge for the Holy Spirit in us to give us victory.

What does he mean by fleshly lusts? Just a general term. It doesn't just mean sexual immorality, that's part of it. He means strong cravings of our depraved nature...strong cravings of our depraved flesh. That's what he means. Not just sexual sin, but anything that is the expression of the craving of our fallenness. Fleshly lusts show up in a number of things. Galatians 5:19 gives you a list. "Now the deeds of the flesh are evident." Here they are, here's what fleshly lusts produce,

"Immorality, impurity, sensuality, idolatry, sorcery, enmities, that's hatreds, strife, jealousy, outbursts of anger, disputes, dissensions, factions, envying, drunkenness, carousing, and things like these." Which makes the list almost endless. That's sort of a supernatural et cetera. The list is very long. Fleshly lusts are simply all of the strong cravings of the depraved flesh.

This is opposite of what we saw in verse 2, the desire for the pure spiritual milk of the Word. This is incompatible with verse 4 and 5, that duty of offering up spiritual sacrifices acceptable to God. So here we are on the one hand called on to desire the Word and to offer up spiritual sacrifices. At the same time, we've got fleshly lusts attached to our unredeemed humanness. And by the way, it will be redeemed some day when we see Christ. Romans chapter 8 says we wait for the redemption of our bodies. And at that point we will be whole in our purity. Until then we are a redeemed soul in an unredeemed flesh. And so we must abstain from fleshly lusts. Why? Look at verse 11 again. "Because they wage war against the soul." They wage war against the soul. That's a very serious matter, my friends. That little simple term "which" literally means in the Greek, it means "which by its very nature." Fleshly lusts and their cravings by their very nature wage war against the soul. And so it is the very nature of your unredeemed flesh to war against the spiritual new life that God has placed in you. That's why Paul in Romans chapter 7 is so distressed as he finds himself in the middle of that horrendous spiritual battle and he says, "I see a principle in my members, the members of my body waging war against the law of my mind." I have war in me, same expression. The principle of God's truth and holiness and purity and waging war against it is my flesh...the members of my body, my unredeemed flesh.

And then James sees the very same warfare in verse 1 of chapter 4. He says, "What is the source of quarrels and conflicts among you? Is not the source your pleasures that wage war in your members?" There's a war going on. There's a war inside of you.

Now that war is a raging war. James makes it very clear that it's a serious, serious war. Lust battling your soul. Lust conceiving its fantasies, drawing them into your mind and leading you into sin. This is spiritual warfare.

What does he mean by the soul? He means the person, that's all. You as a living being. That's not some compartment in you, that's you. When man was created he became a living soul. That's the totality of man, the person himself.

By the way, the word, the verb "wage war" is a very strong term. It's a military term, it means to "carry on a military campaign." It isn't the idea of a skirmish or a battle or a one-time shot, it is a long-term campaign. And the idea here is a very

interesting personification. Fleshly lusts are personified, that is they're made into 1
persons in the imagery here, as if they were an army of rebels, as if they were an 2
army of guerrillas who intend to capture and enslave and destroy the human soul. 3
And the term implies not just antagonism, but a continual aggression that is 4
malicious and ongoing and doesn't stop. It's an incessant search and destroy mission 5
fleshly lusts wages against you. 6

So, Peter says stay away from fleshly lusts. When you give them any space you 7
give them the advantage in their malicious aggression against you. Do not fall to 8
that assault. 9

Go to chapter 4 for a moment. In chapter 4 he says, verse 2, "We are to live the rest 10
of the time in the flesh no longer for the lusts of men but for the will of God." We 11
lived long enough in the lust of the flesh, read Ephesians 2. But now, verse 3, "The 12
time already is passed for you to have carried out the desire of the Gentiles," that's 13
over. You already pursued a course of sensuality, lust, drunkenness, carousals, 14
drinking parties and abominable idolatries, that's in the past. That is over with. It's 15
time for you to abstain from all of that. In the words of John, "Love not the world, 16
neither the things that are in the world, for the world passes away and the lusts 17
thereof. But the one who does the will of God abides forever, and all that is in the 18
world, the lust of the eyes, the lust of the flesh, and the pride of life is not of God 19
but is of the world." So you stay away from all of that...all of it. 20

Now we realize that the world allures us and the flesh is the beachhead by which its 22
allurement takes place. And Peter simply says stay away from it. Don't pander your 23
fleshly desires. They want to destroy you. 24

Do you remember the classic allegory the holy war? John Bunyan pictures a city 26
and he calls the city Man's Soul because it represents the soul of man. And he 27
pictures the city as surrounded by high walls. And the enemy wants to assault the 28
soul of man but he's no way over the walls, there's no way through the walls. The 29
only way the enemy can get to the soul is through the gates. And, of course, 30
Bunyan has, I think, four or five gates. But you can reduce it down and simply say 31
there's only one gate. The only way that Satan can get into the otherwise 32
impregnable soul of a believer, the only way he can get in is through the gate of 33
fleshly lust. It's through the gate of fallen desire. And, beloved, if you keep the gate 34
closed, you can't lose...you cannot lose. 35

You say, "How do you do that?" Galatians 5 says, "Walk in the Spirit and you'll not 37
fulfill the lusts of the flesh." It's all about living in the spiritual dimension. It's all 38
about walking in the Spirit's power. 39

So, it all begins with an inward and private discipline. If those preachers and those 41
spiritual leaders who have so terribly and treacherously scandalized the church with 42

their immorality on the outside had been abstaining from fleshly lusts on the inside, 1
the sin would never have existed on the outside, right? That's where the battle 2
starts. You wage war on the inside. And the weapons of your warfare are spiritual 3
not fleshly. 4

We're in war, folks. And you must put on the armor, Ephesians 6, if you're going to 6
stand. So we're aliens in the world, we are strangers in the world. We must testify to 7
this world of the viability of Christianity and the validity of the gospel. And that 8
starts with a disciplined life on the inward private side. But there's more. The Holy 9
Spirit not only calls for discipline that is inward and private, but He calls for 10
deportment that is outward and public. He calls for deportment or behavior that is 11
outward and public, verse 12, and this is so simple we don't need to spend a lot of 12
time on it. "Keep your behavior excellent among the Gentiles so that in the thing in 13
which they slander you as evildoers, they may on account of your good deeds as 14
they observe them glorify God in the day of visitation." 15

What he's saying here is just keep your behavior noble. Behavior means your daily 17
conduct, your manner of life. Excellent is the word kalos, it's one of those almost 18
untranslatable Greek words that is so rich in meaning it takes about six or seven 19
English words to give you the sense of it. It means lovely, fine, winsome, gracious, 20
fair to look at, noble, excellent. It is the purest, highest, noblest kind of goodness. 21
So now he's talking about the outside. Having been disciplined in the inward and 22
private side, you are now to have a deportment on the outward and public side that 23
reflects that inward discipline. He says that your behavior is to be excellent among 24
the pagans, the ethnos, the ethnics, the nations, the peoples. He means the unsaved 25
world. And by the way, ethnos is often used for the unsaved world, 1 Corinthians 26
5:1, 1 Corinthians 12:2, 3 John 7. If you're going to try to witness to the 27
unbelieving world then you've got to have your behavior honest, your behavior 28
excellent, your behavior lovely, fine, winsome, gracious, fair to look at, noble, 29
righteous. In other words, the quality of our transformed life must be visible to the 30
unsaved world. There are no secret disciples. 31

This is the heart of evangelism, my friend, this is the heart of evangelism. There 33
must be inner purity and there must be visible fruitfulness. There must be inner 34
purity and outer fruitfulness so that...what's the purpose of this? Verse 12, "So that 35
in the thing in which they slander you as evildoers, they may on account of your 36
good deeds as they observe them, glorify God." You're going to turn the tables on 37
them. In the very things that they discredit you, you're going to prove them wrong 38
and you're going to even lead them to the believability of the gospel. 39
"In the thing in which they slander you," he simply identifies the hostility and 40
animosity of the unregenerate world. In using the word "evildoers" he uses a word 41
that is very strong. It expresses the idea of a very wicked person who should be 42

punished. It's used that way three times here in 1 Peter. It means someone who is 1
worthy of severe, serious punishment. It is really from the standpoint of the pagans 2
in ancient times a term of abuse or contempt. They threw it at Christians. When 3
they called them an evildoer they were abusing them verbally. It was a 4
contemptuous term. And by the way, the pagan world commonly abused Christians 5
verbally. They were despised. They were distrusted. And they were hated. 6

7
In fact, if you study any of the persecutions from this time in the first century up 8
until say the second century, the end of the second century, you note all kinds of 9
slanders against the Christians. It's a fascinating study. They accused them of all 10
kinds of things. They accused them of insurrection. They said they were guilty of 11
rebellling against the Roman government and all other human authority. They 12
accused them amazingly enough of atheism. Can you imagine Christians being 13
accused of atheism? The reason they accused them of atheism is they wouldn't 14
worship the Roman gods and they wouldn't worship the Romans' emperors who 15
claimed to be gods. The Roman gods and the Roman emperors expected worship, 16
and when the Christians wouldn't worship them they said they failed to worship the 17
true gods therefore they're atheists. They accused them of cannibalism. By about 18
177 A.D. they had prescribed that the Christians were eating the flesh of human 19
beings, that one of their delicacies was human flesh. There was accusation against 20
them that they killed and ate children at their feasts. They were accused of 21
immorality. They were accused of oedipean(?) intercourse which is incest. And you 22
can read about that in some of the ancient writings. They were accused of 23
damaging trade and social progress. They were accused of wrecking homes. They 24
were accused of leading the slaves into a rebellion because the slaves who came to 25
Church. They were accused of hating men since they were opposed to the world 26
system. They were accused of disloyalty to Caesar since they would not declare 27
that he was Lord and they would not offer him incense. And they were being 28
accused and mocked and slandered in every possible direction. 29

30
And Peter is saying there's only one way to do away with all of that and that is to 31
live an excellent life, an absolutely excellent life. That's what the apostles did. You 32
never read, says Horace Mann, "You never read about the resolutions the apostles 33
passed, you only read about the acts of the apostles." 34

35
Now how effective can this be? Verse 12, it can be so effective that on account of 36
your good deeds as they observe them, present tense verb, as they go on continually 37
observing them over a period of time, as they observe them, they will glorify God 38
in the day of visitation. They will glorify God in the day of visitation. 39

40
Now you say, "Well what does that mean?" And I want you to catch this and we'll 41
wrap it up with this. What is the "day of visitation"? Very wonderful phrase...very 42

wonderful phrase. If you go into the Old Testament you find that is a common 1
phrase, very common phrase. The fundamental sense of the term is simply 2
visitation. The obvious indication here is the visitation of God, or the time when 3
God visits them. In the Old Testament God visited man in a number of ways, but 4
basically for two reasons; blessing or judgment. He visited them to bless, He visited 5
them to judge. In Isaiah chapter 10 verse 3 where this phrase comes from there is 6
recorded a visit of God for judgment. In Jeremiah 27:22 where the same idea 7
occurs also, God visits for blessing, for deliverance, for rescue, for salvation. 8

In the Old Testament God is said to visit His people to bring them out of Egyptian 10
bondage. God is said to visit His people to bring them also out of Babylonian 11
bondage. In 1 Samuel chapter 2 it says God visited Hannah to rescue her from 12
barrenness, and thus it was a visit for blessing. And then there are other times, 13
several of them in the Old Testament, when God visited sinners and enemies for 14
judgment. 15

But all of the New Testament usages of "visit" refer to a visit for redemption. Listen 17
to Luke 1:68, "Blessed be the Lord God of Israel for He visited us and 18
accomplished redemption." In Luke chapter 7 and verse 16 we also read similarly, 19
it says regarding Christ, "God has visited His people." And this obviously for 20
redemption. And as you move toward the end of Luke's gospel in chapter 19 and 21
verse 44 it talks about the time of the future when judgment will come and the end 22
of the verse says, "Because you didn't recognize the time of your visitation." That is 23
you're going to be judged because you didn't know when God visited you to save 24
you, you rejected the visitation of salvation, He'll come in judgment. 25

So all of those visitations of the New Testament have inherent in the expression the 27
idea of a visitation for salvation. That's a very important point, a very important 28
point because I think that's exactly the way Peter understood it. What he is saying is 29
simply this, that because of the ongoing observation of the character and quality of 30
a Christian's life, an unbeliever will glorify God in the day when God visits him to 31
save him. In other words, at the time when the marvelous grace of God begins to 32
move on the heart of an unbeliever, he will respond with saving faith and glorify 33
God because he has remembered the tremendous testimony of believers that he 34
saw. That's what he's saying. 35

At that time when the Lord moves on the heart of the unsaved and enables them to 37
discern the truth of sin and the gospel and opens their hearts, they'll remember the 38
lives of faithful Christians. What a beautiful thought. What a marvelous thought. 39
And that is exactly what God has called us to...to live that kind of life. 40
Someone says, "We are the Bibles the world is reading. We are the truths the world 41
is needing. And we are the sermons the world is heeding." 42

In our latest edition of Masterpiece Magazine is wonderful article about Herb and Ruth Clingen and the time that they spent in a terrible interment camp in the second world war in the Philippines under the Japanese tyranny. They tell about the people that were murdered. They tell about the deprivation, the people who starved to death. They tell about the horrors of that camp. And in the diary Herb describes those three years in that camp and he names a man Koneshi(?) and he says Koneshi was the fiercest and most hated of the Japanese authorities, a ruthless, brutal murderous torturer who starved people to death, who shot people through the head, who did all kinds of unbelievable things. He writes, "Koneshi found an inventive way to abuse us. He increased the food ration but gave us pelay(?) which is unhusked rice. Eating the rice with its razor sharp outer shell would cause intestinal bleeding that would kill us in hours and we had not tools to remove the husks and doing the job manually by pounding the grain or rolling it with a heavy stick consumed more calories than the rice would supply. It was a death sentence for all internees."

And then he goes on to tell how that before that could be consumed because out of hunger you eat anything and thus the people would die, they were liberated by General MacArthur on February 24, 1945. And it was the very day Koneshi had planned to kill them all. And Herb closes the wonderful testimony by saying this, "Years after the war we learned that Koneshi had been found working as a grounds keeper at a Manila golf course. he was put on trial for his war crimes and hanged. Before his execution he professed conversion to Christianity saying he had been deeply affected by the testimony of the Christian missionaries he had persecuted." Isn't that a marvelous story?

In the day when God visited him for salvation he remembered the observation of the testimonies of those whose lives he had seen. And by their honest behavior before pagan slanderers and accusers, they became the means, the silent means of the man's salvation. I say it again in closing. The most effective tool of evangelism we possess is the power of a righteous life.

Father, thank You for our time tonight. What a rich time in Your Word. And now as we bring this evening to a close, may we give again a fresh commitment of ourselves to You. Make us into the kind of servant that You want us to be, faithful. May we have discipline in the inward and private place. And may our deportment in the outward and public place be such as not only to silence the critic but to save the critic. O God, give us such grace for Jesus' sake. Amen.

5.3.2.1 An analysis of the process of exegesis

1. An analysis of Scripture/text

This text is two verses. However, this text is the main theme of the second part (1Peter 2:11-4:10) of the Epistle of 1 Peter.

2. An analysis of the literary form of the text

The text of this sermon is a letter which Peter wrote to people who are God's elect, strangers in the world, scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia.

3. An analysis of the context of the text

As mentioned above, this text is the main theme of the second part of the letter Peter wrote to exhort the saints who suffered and were persecuted everywhere. Peter tells them their responsibility as Christians in this text. John MacArthur examines the context and explains it in his sermon from 95/21-26.

4. An analysis of the purpose of the text.

The purpose of this text is obvious in the verse 12 that "they may see your good deeds and glorify God on the day he visits us." This purpose of the text is explained in MacArthur's sermon text in 93/4-6.

5. An analysis of the background of the text

That Peter calls his people who receive this letter as aliens and strangers in the world, discloses the background of the receivers and that of this text as well. Verse 12 explains that the receivers are accused of doing wrong.

6. An analysis of the grammar of the text

MacArthur analyses the text grammatically and explains in his sermon the meaning of the words in order to let his audience understand the meaning of text more accurately. These are shown in the following verses: 93/27-29 for silence, 97/34-41 for alien, 98/1-7 for stranger, 98/37-99/5 for lust, 99/16-20 for which, 99/36-38 for the meaning of souls, 99/40-100/6 for wage war, 101/17-31 for good deeds, and 101/40-102/6 for evildoers.

7. An analysis of interpreting Scripture by Scripture

MacArthur uses the Bible in two ways in this sermon. One is to interpret or explain difficult passages. Another is to illustrate what he said (This will be discussed later).

In the case of interpreting Scripture by Scripture we can find examples in the following verses: 94/7-11, 96/34-97/3, 97/12-16, 98/1-11, 98/37-99/5, and 102/41-103/15.

5.3.2.2 An analysis of the process of hermeneusis

1. An analysis of the revelation about God

In verse 12 Peter refers to the day God visits us. On the visiting of God MacArthur interprets that God visits people for salvation or judgment. MacArthur indicates this revelation in his sermon in 102/41-103/15.

2. An analysis of the indicative

An indicative cannot be found explicitly in the text but MacArthur discloses it in his sermon with the explanation of “the day of visitation.” “God visited people in the Old testament ages.”

3. An analysis of the imperative

In the text Peter urges, “Abstain from sinful desires” and “Live such good lives.” MacArthur indicates these imperatives in 100/7-9 and 96/9-13.

4. An analysis of the promise

In this text there is not a direct promise of God or Jesus.

5.3.2.3 An analysis of the process of homileusis

1. An analysis of the main theme

The main theme of the bible text is that, “They may see your good deeds and glorify God on the day he visits us.” MacArthur organizes his sermon’s main theme like that, “the single greatest tool for evangelism is how you live, it is doing right.” It is in verses 93/4-6.

2. An analysis of the complement themes

MacArthur expands his sermon not with complement themes but with “the movement of explaining words.” Thus, the words spontaneously become the complement themes: 94/37,96/15, 97/12,98/37,99/36,101/17, and 102/41.

3. An analysis of the structure

- An analysis of the introduction

MacArthur starts his sermon by reading the text again in his introduction. This introduction is from verses 92/1-23.

- An analysis of illustration in the body of the sermon

MacArthur often uses illustrations to explain the meaning of words. This pattern; key word-exposure-illustration-application, is dominant to develop this sermon.

- An analysis of the conclusion

MacArthur concludes his sermon by telling a story, which is relevant to the main theme.

- An analysis of the application

As mentioned above, most of the applications are shown after expounding every key word relevant to the main theme.

- An analysis of interpreting the audience and their culture

MacArthur interprets his audience and their culture with a word, “pornographic society.” He expresses his understanding in verses 101/30-35.

5.3.2.4 Evaluation of John MacArthur’s sermon

He is a good the expository preacher. He designs his sermon by the logic of movement according to key words. He makes efforts to explain the meaning of key words. Since so many illustrations and applications are used, the audience will probably loose their attention.

5.5 CONCLUSIONS ON PRACTICE-THEORETICAL PERSPECTIVES ON EXPOSITORY PREACHING

The following conclusions can be drawn about practice-theoretical perspectives for expository preaching.

- * Expository preaching is a method of proclaiming a Biblical truth. It is derived from a selected text by using acknowledged methods to expound, interpret, and organize it in a relevant form, and to communicate its message through the preacher to the audience in such a way that the audience is able to see its relevance for their lives.

- * The elements of exegesis have focused on understanding the text. What was the purpose of the Holy Spirit, the original author, when He inspired this text to the human author? What did Holy Spirit, through the human writer, say and communicate to the first readers in the past (then there)? These questions are very important in the stage of exegesis for preparing expository preaching.
- * The elements of hermeneusis focus on relationship between "what does it mean?" and "what does it say?" In the process of hermeneusis, to keep these two questions distinct and together, is essential. Regarding this, a preacher should examine the following factors: revelation of God, indicative, imperative, and promise.
- * The elements of homileis have to focus on communication between text and hearers. To have effective communication, a sermon has to travel in a way that is natural to human consciousness.
 - A sermon should be structured with unity, order, and progress. A sermon then needs the main theme developed from the text because the main theme summarizes the sermon and gives direction to the sermon and audience. A main theme needs complementary themes which give the complete meaning to main the theme.
 - The expository preacher usually designs an introduction to intend to make clear the purpose of the sermon, create empathy between preacher and congregation, and, sometimes, try to remove the prejudice or suspicion of audiences (see. 2.2; 3.1). For this reason, it is suitable to make an introduction after the theme of the sermon has been formulated.
 - The expository preacher should design the conclusion in order to give a communicative impact, to achieve the sermon's purpose, and to leave a final impression on congregation. Therefore the conclusion has various forms: (1) recapitulation, (2) a personal direct application and appeal, and (3) exhortation.

CHAPTER 6. FINAL CONCLUSIONS

6.1. AIM OF THIS STUDY

The main aims of the suggested research was to investigate Acts 2 and 17 on basis-theoretical level for expository preaching and also other relevant material on meta-theoretical level and finally to give practice-theoretical guidelines for the praxis of expository preaching.

6.2 CONCLUSIONS ON BASIS-THEORETICAL ELEMENTS FROM ACTS 2 ON EXPOSITORY PREACHING

6.2.3 A Preacher should interpret the Scripture Christologically like what the apostles did when they interpret the Old Testament. In this regard, a preacher should not add or edit the meaning which is not included in the original text.

6.2.4 A preacher should interpret both the Biblical text and his audience. He, then, can select illustrations relevant to the audience.

6.2.5 A preacher should utilize the introduction in order to draw the audience's attention. Then the introduction has to link the text and the audience's lives. If a preacher can imply the conclusion of the sermon in the introduction, the audience will thereby also be prepared for accept the application. Moreover, the conclusion normally includes the application for the audience. The application should be clearly offered on what the audience should do.

6.3 CONCLUSIONS ON BASIS-THEORETICAL ELEMENTS FROM ACTS 17 ON EXPOSITORY PREACHING

6.3.1 A preacher can quote any the verses from the Bible. However, he should use theses verses relevantly to the text and the audience.

6.3.2 A preacher should understand the background of his audience as Paul did at Athens. Then, he can apply the truth of the Bible in relevant to them. Therefore, a preacher should also understand the postmodern culture.

6.3.3 A preacher should be able to apply the Gospel to his audience without compromising the truth in order to satisfy his audience. It means that a preacher should let the truth of the Bible be known.

6.3.4 A preacher should make his audience feel amity and be prepared to receive the truth of God. Sometimes, a preacher can use ambiguity in order to draw his audience's

attention

6.4 CONCLUSIONS ON META-THEORETICAL ELEMENTS ON EXPOSITORY PREACHING

- 6.4.1 Postmodernism currently represents a vast movement of ideas covering styles, movements, shifts, and approaches in the field of art, history, architecture, literature, political science, economics, and philosophy. We can define postmodernism as whatever it is that comes next after the death of modernism.
- 6.4.2 Postmodernism is expressed as two hallmarks: a disbelief in objective truth and a deep sense that morality is relative. Then, it is possible to say that postmodern people simply live in the dilemma of not knowing and of potential meaninglessness.
- 6.4.3 As a hearer's environment, postmodernism affects the life of postmodern people. A preacher then has to ask himself "How can I preach the Gospel to the postmodernism people?" in expository preaching.
- 6.4.4 For effective expository preaching to postmodern people, a preacher should connect human needs with the Bible in the introduction of his sermon.
- 6.4.5 When a preacher wants to preach a theological discourse, he has to avoid straight lectures, it is seen to be boring and it sometimes presents the truth of God as an abstract object.
- 6.4.6 A preacher should preach the living God who reveals himself in the Bible and who grants the wonder of His grace to postmodern people.
- 6.4.7 There are some principles that a preacher has to keep in mind to preach expository sermons for postmodern age (see 4.3).
- 6.4.8 Expository preaching is a kind of communication, which communicates the Gospel to the postmodern people.
- 6.4.9 A preacher should consider his audience as listeners who want to listen differently for different purpose
- 6.4.10 Expository preaching has two basic purposes: evangelism and edification (see 4.2.4). A preacher should decide on the purpose and a speech pattern of his sermon by analyzing his audience
- 6.4.11 A preacher should have the credibility in order to preach effectively. The credibility

of a preacher is closely related to the preacher's spirituality.

- 6.4.12 A preacher can analyze his audience in three ways in order to determine how best to adapt a message to his audience: demographic analysis, purpose-oriented analysis, and audience-centered approach. Moreover, this study gives at least eight important insights to adjust to the audience (see 4.2.3)
- 6.4.13 Expository sermons, normally, have the major divisions: introduction, body, and conclusion.
- 6.4.14 The introduction provides an opportunity for the preacher to establish a common ground with the congregation, to gain the audience's attention, to establish the thesis of the sermon, and to relate the importance of the topic. By the end of the introduction, the audience should be attentive on one level with the preacher, and with what is to come, and should want to hear the truth of God.
- 6.4.15 The body presents the truth of God indicated in the introduction. The body of the sermon is composed by the main points, the subpoints, the supporting material, and the connections.
- 6.4.16 The conclusion needs much attention to bring the audience to the knowledge of what was said. Generally, the conclusion of the sermon reviews what was said and finishes the sermon with some memorable application. The last words of the sermon are remembered significantly to the audience. Thus, the last words of the sermon must emphasize application for the audience
- 6.4.17 An expository sermon should be structured with unity, order, and progress because human being needs these in nature. The main theme within the sermon will promote these.

6.5 CONCLUSIONS ON PRACTICE-THEORETICAL PERSPECTIVES FOR EXPOSITORY PREACHING

- 6.5.1 Expository sermons should be prepared according to the processes of exegesis, hermeneusis, and homileis.
- 6.5.2 A preacher should investigate carefully a selected text according to the elements of the processes of exegesis, hermeneusis, and homileis when he prepares his expository sermon.

6.6 TOPICS FOR FURTHER STUDY

- 6.6.1 A study on how to do exegesis of the Bible text keeping in view the audience's situation
- 6.6.2 A study on how to preach in a relevant way the literary forms of the Bible in expository preaching
- 6.6.3 A study on how to deliver a sermon in expository preaching
- 6.6.4 A study on postmodern culture and ways to preach expository sermons in an intercultural society
- 6.6.5 A study on the historical development of expository preaching

6.7 KEYWORDS OF THIS STUDY

The following keywords can be used for electronic research purposes:

Preacher, Preaching, Expository preaching, Sermon, Postmodernism, Acts, Peter, Paul, Areopagus, Pentecost, Communication, Praxis, Apostolic preaching.

Abstract

This study is an attempt to investigate elements of expository preaching embedded in the Apostles's sermons. Furthermore it is attempted to implement these elements in contemporary preaching. The sermons discussed are: Peter's Pentecost sermon (Acts 2) and Paul's Areopagus sermon (Acts 17). These sermons are focused on as models of expository preaching – messages that were effectively conveyed to their audiences. One sermon was preached to the Jews who already had knowledge of God and the Bible. The other sermon focused on the Gentiles who did not know God and the Bible.

The research underlying this study was expanded in order to arrive at answers to two questions:

- Why are the sermons of the two mentioned apostles regarded as effective?
- How can a preacher develop his mastery of expository preaching in line with the methods applied by the mentioned apostles?

In order to reach this aim Acts 2 and 17 are investigated to disclose possible basis-theoretical elements to be applied in expository preaching. Communicative aspects and applicable trends of postmodernism are investigated in order to extract meta-theoretical elements that can be utilised in expository preaching. A final conclusion is deduced after these elements have been scrutinised. In addition, two published sermons are analysed in order to evaluate the results of this study.

Basis-theoretically, the research reveals the following guidelines:

- The introduction of an expository sermon should convey the theme of the text to the audience, or should win the attention of the audience.
- The theme of the chosen Biblical text should be explained and understood clearly, keeping in mind the level of the audience's horizon of understanding.
- The mystery of God's grace, the wonder of Jesus's birth and resurrection should be preached emphatically to people living in a postmodern era.
- The conclusion of the sermon should be convincing and contain suggestions as to how the audience should apply the core elements of the sermon in their lives.
- Illustrative material, for example images, metaphors and narratives, should be used only in order to support the main theme of the sermon.

Meta-theoretically, the necessity of understanding the nature and specific problems of the audience and their culture is highlighted. Ways of communicating these aspects effectively are also indicated.

Guidelines that have been obtained as a result of the research include the following:

- A preacher should analyse both the biblical text and his audience.
- He should apply the theme of the Biblical text relevantly and in line with the situation of

his audience.

- He should organise his sermon logically in order to hold his audience's attention, and in this process, also apply effective communicative skills.
- Expository preaching needs to implement the processes of exegesis, hermeneusis and homileis. The results of this study suggest that the elements of these processes should function as guidelines for the praxis of preparing an expository sermon. In conclusion the following should be emphasised: to neglect these processes will almost always produce poor preaching.

Opsomming

Hierdie navorsing is 'n poging om die elemente van verklarende prediking, soos ingebed in preke van die apostels, te ondersoek. Ook word gepoog om hierdie elemente aan te wend in hedendaagse prediking. The preke wat bespreek word, is die volgende: Petrus se preek op Pinksterdag (Handelinge 20 en Paulus se Areopagusrede (Handelinge 17). Daar word gefokus op hierdie preke as modelle vir verklarende prediking – boodskappe wat op 'n effektiewe wyse aan hulle gehoor oorgedra is. Die een preek was vir die Jode wat alreeds kennis van God en die Bybel gehad het. Die ander preek het gefokus op die heidene wat God en die Bybel nie geken het nie.

Die navorsing onderliggend aan hierdie studie is uitgebrei om antwoorde op die volgende twee vrae te verkry:

- Waarom is die preke van die twee apostels as effektief beskou?
- Hoe kan 'n prediker sy beheersing van verklarende prediking verder ontwikkel in ooreenstemming met die metodes wat die genoemde apostels aangewend het?

Om hierdie doel te bereik, is Handelinge 2 en 17 ondersoek om moontlike basis-teoretiese elemente wat in verklarende prediking aangewend kan word, bloot te lê. Kommunikatiewe aspekte en toepaslike tendense in die postmodernisme word bestudeer om metateoretiese elemente wat in verklarende prediking toegepas kan word, saam te vat. 'n Finale gevolgtrekking word afgelei nadat hierdie elemente noukeurig ondersoek is. Bykomend hiertoe word twee gepubliseerde preke ontleed sodat die resultate van die ondersoek geëvalueer kan word.

Basisteoreties het die navorsing wat onderneem is die volgende riglyne na vore laat kom:

- Die inleiding van 'n verklarende preek behoort die tema van die teksgedeelte aan die gehoor oor te dra, of behoort die aandag van die gehoor te trek.
- Die tema van die gekose teksgedeelte moet verklaar en duidelik verstaan word, terwyl die vlak van die gehoor se verstaanshorison ook in gedagte gehou moet word.
- Die misterie van God se genade, die wonder van Jesus se geboorte en opstanding moet nadruklik gepreek word vir die postmoderne mens.
- Die slot van die preek moet oortuigend wees en suggesties bevat oor hoe die gehoor die kernelemente van die preek in hulle lewens behoort toe te pas.
- Toeligtingsmateriaal, byvoorbeeld beelde, metafore en narratiewe moet slegs gebruik word om die hooftema van die preek te ondersteun.

Metateoreties is die noodsaaklikheid uitgelig om die aard en spesifieke probleme van die gehoor en hulle kultuur te verstaan. Maniere om hierdie aspekte effektief te kommunikeer word ook aangedui.

Riglyne wat op grond van die navorsing verkry is, sluit die volgende in:

- 'n Prediker behoort sowel die Bybelse teks as sy gehoor te analiseer

- Hy behoort die preektema op 'n relevante wyse en in ooreenstemming met die gehoor se situasie toe te pas.
- Hy behoort sy preek logies te orden sodat hy die gehoor se aandag kan behou en, in die proses, ook doelmatige kommunikatiewe vaardighede aanwend.
- Verklarende prediking noodsaak die prosesse van eksegeese, hermeneuse en homilese. Op grond van die resultate van hierdie ondersoek word aan die hand gedoen dat die elemente van hierdie prosesse moet funksioneer as die praxis-riiglyne om 'n verklarende preek voor te berei. Samevattend: om genoemde prosesse te omseil lei eintlik altyd tot swak prediking.

ABBREVIATIONS

Abbreviations of Bible Books

The Old Testament

Gen.	: Genesis	Ex.	: Exodus
Lev.	: Leviticus	Num.	: Numbers
Deut.	: Deuteronomy	Josh.	: Joshua
Judg.	: Judges	Ruth	: Ruth
1Sam.	: 1Samuel	2sam.	: 2Samuel
1Kgs.	: 1Kings	2Kgs.	: 2Kings
1Chr.	: 1Chronicles	2Chr.	: 2Chronicles
Ezra.	: Ezra	Neh.	: Nehemiah
Esth.	: Esther	Job	: Job
Ps.	: Psalms	Prov.	: Proverbs
Ecc.	: Ecclesiastes	Song.	: Song of Songs
Is.	: Isaiah	Jer.	: Jeremiah
Lam.	: Lamentations	Ezek.	: Ezekiel
Dan.	: Daniel	Hos.	: Hosea
Obad.	: Obadiah	Jon.	: Jonah
Mic.	: Micah	Nah.	: Nahum
Hab.	: Habakkuk	Zeph.	: Zephaniah
Hag.	: Haggai	Zech.	: Zechariah
Mal.	: Malachi		

The New Testament

Mt.	: Matthew	Mk.	: Mark
Lk.	: Luke	Jn.	: John
Acts	: Acts	Rom.	: Romans
1Cor.	: 1Corinthians	2Cor.	: 2Corinthians
Gal.	: Galatians	Eph.	: Ephesians
Phil.	: Philippians	Col.	: Colossians
1Thes.	: 1Thessalonians	2Thes.	: 2Thessalonians
1Tim.	: 1Timothy	2Tim.	: 2Timothy
Tit.	: Titus	Phlm.	: Philemon
Heb.	: Hebrews	Jas.	: James
1Pet.	: 1Peter	2Pet.	: 2Peter
1Jn.	: 1John	2Jn.	: 2John
3Jn.	: 3John	Jude	: Jude
Rev.	: Revelation		

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