

**COMMUNICATIVE PREACHING:  
A HOMILETICAL STUDY IN THE LIGHT OF  
HEBREWS**

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## CHAPTER 1

### INTRODUCTION

#### 1.1 ORIENTATION

The goal of preachers is to follow in the footsteps of Paul and Barnabas, who at Iconium “spoke so effectively that a great number of Jews and Gentiles believed” (Acts 14:1). However, the problem with the pulpit is that although the people sitting in the pews look up to the preacher, they do not necessarily listen to him.

Basic objections to the sermon are that it is a monologue and that it is boring. According to Loscalzo (1992:15), the audience no longer hears and understands what the preacher is saying because of this one-way monologue. According to Mitchell (1997:142), a great failure of preachers is that communication between preacher and listeners does not occur in preaching because preachers address the very needs they themselves feel.

In post-modern ages matters of communication in preaching tend to be more difficult than before. Eslinger (1989:11) defines this situation as a “crisis” for both preachers and homileticians. Riddell (1998:3) reminds that Christianity in the Western world is in sharp decline and that the crisis of preaching is a strong factor in its decline. Preachers therefore have to look for “a new way which will grant a new hearing to God’s Word” (Eslinger, 1989:12). The post-modern world is, according to Duffett (1995:39), forcing preachers to reassess how we communicate the Christian faith. Why? The reason is that we preach in an entirely new context today and for a different audience that is the post-modern world. In addition, the advent and growth of multimedia has changed the way that people listen, making it necessary for preachers to change the ways of communication in preaching. Allen (2001:34) claims that preachers and congregation today wrestle with post-modernism, like Jacob struggling at the River Jabbok (Gen 32).

The church, from its beginning, has struggled to communicate its message in preaching. According to Hill (1997:1), the first textbook on preaching that established the study of Christian rhetoric is Augustine’s *De doctrina Christiana*. In this work Augustine makes an effort to integrate the classic aim of rhetoric and the purposes of preaching.

In recent decades, many attempts have emerged to suggest new approaches to effective preaching. A variety of new approaches has been offered as an alternative, for example, narrative preaching (Long, 1989; Lowry, 1980), inductive preaching (Craddock, 1971), and storytelling (Rice, 1980; Jensen, 1980). One of the main issues of these approaches is: How can a preacher establish communication with his/her listeners?

These new approaches pose some problems. Should we adapt to all these new approaches or one of these in our preaching at the local church? Are all of these useful for preaching at the local church?

In this regard, we can get some help from Brooks' ten-word definition of preaching (1978:5): "Preaching is the communication of truth by man to men." This definition provides important criteria about an approach to preaching. Any good approach to preaching cannot exclude "truth" (the Bible), "communication" by a "personality" (the preacher) to other "personalities" (the listeners).

From this point of view, four subjects can be inferred for preaching: truth, communication, preacher, and audience. These subjects will be discussed in the focus on communication in preaching.

With regard to new approaches to preaching, Lischer (1992:61) concludes: "The renewal of preaching will not begin with a new form or style of sermonizing, or tinkering with our sermons." He points out two factors, namely the "how" and "when" of communication in preaching. The "how" focuses on the ways of communication in preaching, including the roles of the preacher, while the "when" focuses on the context of preaching, especially the situation or audience for communication in preaching. The important fact for a new approach to preaching is not only to discover what needs to be said, but how and when it needs to be said (Hills, 1997:4).

## **1.2 PROBLEM STATEMENT**

### **1.2.1 Communication in preaching**

Twentieth century rhetoricians like I.A. Richards and K. Burke (cf. Hills, 1997:1) re-evaluate

the origins and functions of language. Burke understood language as the primary element for communicating reality. It means that in finding the right words to invoke certain images and responses, one makes use of effective communication and rhetorical skills. Rhetorical awareness means that preachers should consider the fields of audience analysis, linguistics, cultural biases in communication, as well as more traditional purviews of speech studies.

According to Buttrick (1987:483) though, David J. Randolph proposed a “new homiletics” to align with new hermeneutic Fred Craddock’s work *As one without authority*, that has had a significant impact on opening up a whole new preaching era, namely “new homiletics”. However, Halvorsen (2002:89-90) claims that Eugene Lowry’s work *The homiletic plot: the sermon as narrative art form* (1980), leads to a contemporary movement called the “new homiletic”. According to Halvorsen (2002:90), Lowry’s basic premise is that “a sermon is not a doctrinal lecture... it is an event in time, a narrative art form more akin to a play or novel than to an academic book or article”.

Recently, Richard Ward (1996:1-10), professor of Communication Art at Yale Divinity School, has suggested a new approach to communication in preaching. Ward (1996:1) evaluates preaching as a communicative act. He wants to change the term “delivery” to “performance” to describe the act of speaking a sermon because preaching must not be considered to only deliver “theological goods”. According to Ward (1996:1), “performance” is a richer, more integrative schema for putting the elements of language, action, and form together with speech, gesture and embodiment in the event of preaching. This performance act emphasises the role of preacher in preaching and liturgy.

In this regard, Kruger and Venter (2002b:350) maintain that in homiletical research, the role of the preacher and the equipment for the congregation has been strongly addressed in the last ten years. In former research the particular emphasis had been on questions such as: Does preaching still touch the concerns of modern human beings? The present emphasis focuses not just on preaching but also on the role of the preacher (Duduit, 1996:9; Wiersbe, 1995:13). Van der Vyver and Venter (2000:174-175) emphasise the responsibility of the preacher to listeners in order to guide and show. Because a preacher is the person who shows the heart of the author, his integrity and credibility have a great role to play in communication in preaching.

France (2002:1-12) sums up the works for communication in preaching. In a classic preaching,

model authority with conviction and assurance is an important factor to communicate effectively (Douglas, 1987:133). Logic is another important factor for a preacher to communicate in preaching, specifically expository preaching (Clements, 1998:2-4).

Consequently, preaching should not be understood as an impersonal lecture about God but a relevant encounter with God, although informing about God may be a significant part of a preacher's goal. When a preacher preaches, using language, body and imagery, a transaction takes place between the preacher and his/her listeners. In doing so, a preacher leads listeners into an experience of the Word through preaching.

We can thus say that the preacher's role in preaching is a very important factor for communication, which entails the way that the voice and body are used.

### **1.2.2 The Epistle to the Hebrews as an example of communicative preaching**

This study will investigate the Epistle to the Hebrews to find Biblical foundations to study communication, specifically the "how" and "when" in preaching. The Epistle to the Hebrews is regarded as an important book to study early Christian writing and preaching. Lindars (1989:382) states that the Epistle to the Hebrews is, in the light of the art of rhetoric, the most accomplished writing in the New Testament. Koester (1994:123) argues that the Epistle to the Hebrews occupies a unique place among early Christian writings because it was written in an elevated rhetorical style and contains one of the longest sustained argumentations in the New Testament. According to Watson (1997b:175), the Epistle to the Hebrews has sporadically awakened interest throughout the last century.

The Epistle to the Hebrews is considered an unusually difficult book for both readers and scholars to understand. Attridge (1988:89) contends that the Epistle to the Hebrews is one of the more enigmatic texts in the New Testament. Walters (1996:59) alleges: "The Epistle to the Hebrews presents a number of critical challenges and complexities. Authorship, date of composition, literary genre, intended audience, purpose, and plan are debated with no real consensus to be found."

New Testament scholars have for several decades put their minds to investigate for example, the background of Hebrews (whether it is Hellenistic or Jewish) and the structure of Hebrews.

With regard to the structure of Hebrews, Koester (2002:104) summarises current debating issues. According to him, rhetorical interpreters have debated whether the Epistle to the Hebrews might be a form of deliberative rhetoric, since it tries to persuade listeners to follow the course of faithfulness, or whether it might better be considered epideictic, since its examples praise those that have shown faithfulness and reprove those that are unfaithful. In addition, Koester (2002:104) alleges when formulating his opinion regarding the rhetorical form of Hebrews, “neatly categorizing Hebrews is not necessary, since deliberative and epideictic elements were often interwoven in speeches”.

In the field of homiletics, Miller (2003:2) contends that the Epistle to the Hebrew, although it has been traditionally entitled an “epistle”, is treated as an early Christian homily. He (2003:2) insists that it is one pastor’s sermon to a small community of discouraged Jewish Christians in Italy who seemed to be in danger of throwing in the towel in their pilgrimage as believers in the Lord Jesus Christ. Although consensus has not been reached about the rhetorical form of Hebrews, there is consensus that the Epistle to the Hebrews is sermonic. Koester (2002:103) and Attridge (1988:89) claim that the Epistle to the Hebrews is one of the earliest extant Christian sermons. The fact that Hebrews is regarded as an early Christian homily, even a sermon, gives sufficient grounds to investigate Hebrews for applicable material on communication in a sermon.

As a matter of fact, according to Müller (1984:3), the homily, widely used in early Christian preaching, is pre-eminently conversational. The word homily is derived from the Greek word *homilia* (from *homilein*), which means a conversation or dialogue. According to Pieterse (1995:140), a homily has a distinctive communicative character, since in its original form the homily was not only dialogical in style, but also an effective dialogue between preacher and audience.

With regard to the communicative character of Hebrews, Johnsson (1980:3) avers that the Epistle to the Hebrews shows how a Christian minister long ago tried to meet the spiritual needs of his audience. Jones (1997:25) points out that the author of the Epistle to the Hebrews uses the strategies of rhetoric in his sermon to encourage his audience.

To communicate effectively, the author of Hebrews structured his sermon on the Hellenistic Jewish and early Christian sermon. According to Wills (1984:280), homily consists of three

parts: (1) an indicative or exemplary section, called an *exempla*, in the form of Scriptural quotations, authoritative examples from past or present, or a reasoned exposition of theological points; (2) a conclusion, based on the *exempla* and indicating their significance for those addressed (often expressed with a participle and οὖν, δίο, δία τοῦτο, or some such particle or conjunction); and (3) an exhortation (usually expressed with an imperative or hortatory subjunctive, often accompanied by οὖν ). Hebrews as a homily appears to follow the pattern mentioned above in which the *exempla*/conclusion/ exhortation scheme is repeated several times in cyclical fashion.

According to Clements (1985:36), the author of Hebrews has a clear purpose when he uses the Old Testament, namely that Hebrews shows how the Old Testament can, and should be interpreted in the light of Jesus Christ. The author of Hebrews then not only uses the Old Testament in order to illuminate Christian doctrine but also uses Christian doctrine in order to illuminate the Old Testament. In doing so, the author of Hebrews quoted the Old Testament so extensively and also made numerous allusions to an even larger range of Biblical passages. For example, the author of Hebrews quotes Psalm 110:4 in Hebrews 5:6, alongside the repeated Psalm 2:7 in Hebrews 5:5, to develop his presentation of the doctrine that Jesus is a priest “forever in the order of Melchizedek”. This example, according to Clements (1985:40), indicates that the author of Hebrews, in order to show the concern for a truly Christ-centred interpretation of the Old Testament, has made extensive use of a type of exegesis that had developed among Hellenistic Jews, especially in the Alexandrian school, involving a complex interrelating of texts.

It is acceptable to say that the author of Hebrews works to interpret the Gospel and applies it in order to communicate with his audience as a preacher of his own time. The author of Hebrews also works as therapist, leader, minister and shepherd of his audience. He is also perceived as servant and mouthpiece in the liturgy of the congregation.

Therefore, this study investigates Hebrews for basis-theoretical material on communicative aspects on the character of communication. The central research question is: **“How can a preacher effectively communicate his message to his audience in their situation in the light of Hebrews?”** This is the main problem that this study will proceed to investigate.

From this, the following research questions arise:

- What is communicative preaching in the light of Hebrews?
- What are the author's rhetorical strategies in Hebrews to communicate with his congregation?
- What is the character of preaching as communication in the light of communication sciences?
- What perspectives can be achieved by the analysis of contemporary preachers' sermons from Hebrews for communicative preaching?
- What guidelines may be set for contemporary preachers regarding communicative preaching?

### **1.3 AIM AND OBJECTIVES**

#### **1.3.1 Aim**

The main aim of the proposed research is to investigate communicative and effective preaching on the basis-theoretical level from Hebrews and on the meta-theoretical level from communication science and to suggest some guidelines for the praxis of communicative preaching for contemporary listeners.

#### **1.3.2 Objectives**

In order to reach the aim, the following objectives have to be attained, namely to:

- Research effective and communicative preaching in the light of Hebrews;
- investigate the preacher's rhetorical strategies of Hebrews to understand how to communicate to his listeners;
- study preaching as communication in the light of the communication science;
- analyse a selection of contemporary preachers' sermons on Hebrews, focusing on communication with the audience; and
- propose new models for communicative preaching.

### **1.4 CENTRAL THEORETICAL ARGUMENT**

The central theoretical argument is that the role of a preacher is an important means to communicate his message to his audience in their situation. A study on communicative

preaching in Hebrews and on meta-theoretical level may suggest new perspectives on communicative preaching.

## **1.5 METHOD OF THIS STUDY**

This homiletical study is undertaken within the Reformed tradition. It is a study in Practical Theology, utilising practical theological research methods. In answering the different research questions, the following methods will be used:

The method of basis-theory, meta-theory and practice theory will utilise the model of Zerfass (1974:166ff.) for practical theological research. The research for the design of a basis-theory will utilise the exegetical method in accordance with the grammatical-historical method (Coetzee, 1997:1-14). As far as research of the rhetorical strategies of Hebrews is concerned, a connection will be made with an analysis of the rhetorical criticism method (Watson & Hauser, 1994; Kennedy, 1984), since this method is indispensable for understanding how the author communicated his message to his listeners.

On the meta-theoretical level, the method will mainly be applied eclectically. This method includes the selecting and ordering of relevant material by analysis and interpretation, specifically from homiletical literature and communication science to fit into the set-up of the research. On the empirical level, this research will analyse a selection of contemporary preachers' sermons on Hebrews to obtain perspectives on communicative preaching.

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

## **1.6 CHAPTER DIVISIONS**

This study will be divided as follows:

Chapter 1 will cover the background and problem-statement, aim and objective, central theoretical argument and research method of this study.

Chapter 2 will focus on basis-theoretical perspectives on communicative preaching in the light of Hebrews.

Chapter 3 will focus on basis-theoretical perspectives on the rhetorical strategies of Hebrews for effective communication in preaching.

Chapter 4 will focus on meta-theoretical perspectives on effective communication in the light of communication science.

Chapter 5 will focus on the analysis of a selection of contemporary preachers' sermons on Hebrews.

Chapter 6 will suggest practice-theoretical guidelines on communicative preaching.

Chapter 7 will contain the results of this study and offer final conclusions.

## CHAPTER 2

### BASIS-THEORETICAL PERSPECTIVES ON COMMUNICATIVE PREACHING IN THE LIGHT OF HEBREWS

In the light of the historical context of Hebrews it is recognised that the Christian community that was addressed in this epistle had experienced suffering (Heb 10:32-34; 12:3-13; 13:3) and that the author perceived this community to be standing in danger of falling away from faith (Heb 2:1, 3) and in need of vigorous exhortation (Heb 2:1; 4:1, 14; 10:23; 12:1; 13:13) (Via, 2003:515). Hebrews is therefore an appeal to the congregation to comfort them in their suffering and to give hope for the Kingdom of Heaven to them.

The goal of this chapter is to search Hebrews for founding basis-theoretical perspectives on communicative preaching. This study will explore Hebrews, focusing on defining the term “preaching” and analysing the factors for communicative preaching in the light of the Hebrews sermon. This study regards the preacher as a person who wants to communicate to his hearers through his preaching. This research will accordingly study the roles, authority and credibility of a preacher from the sender’s view, the goals and styles of preaching for the message’s sake, and the people who listen to the sermon for the receivers’ sake in the light of Hebrews.

This chapter, therefore, will deal with the following;

- Defining the term “preaching” in the light of Hebrews;
- analysing material for communicative preaching in the light of the Hebrews sermon;  
and
- stating basis-theoretical conclusions on communicative preaching in the light of Hebrews.

#### 2.1 THE TERM “PREACHING” IN THE LIGHT OF HEBREWS

Several Greek words for preaching are used in the New Testament. According to Hugenberger (1986:941), the κηρύσσω word group (seventy-two times) and εὐαγγελίζω word group (forty-two times) are mainly used for “preach” or “preaching” in the New Testament. Both κηρύσσω

and εὐαγγελίζω refer primarily to evangelistic activity directed at non-Christians. In Hebrews, however, six different words are used for preaching: λαλέω (Heb 2:2; 2:3; 2:5; 6:9; 12:25;13:7), ακούω – ακοή (Heb 3:7; 3:15; 4:2 ), Παρακαλέω – Παράκλησις (Heb 3:13; 6:18; 12:5; 13:19; 13:22), εὐαγγελίζομαι (Heb 4:2; 4:6), ὁ λόγος (Heb 4:2), and μαρτυρέω (Heb 10:15).

### 2.1.1 λαλέω (Heb 2:2; 2:3; 2:5; 6:9; 12:25;13:7)

This word is commonly used word for “talking”. The original meaning was *babble, stammer*. However, this word, like λέγω, already meant *speak, talk*, in classical Greek (Hubner, 1991: 335). According to Louw and Nida (1989:397), it is used with the possible implication of more informal usage in New Testament contexts. Although this word appears sixteen times (Hubner, 1991:335), this paper will examine only six usages in the context of “preach” in Hebrews. This word is used as follows in Hebrews:

- In Hebrews 2:2 and 2:3, the expression *the message spoken by angels* refers to the Torah that God gave to the Israelites from Mount Sinai (deSilva, 2000: 105, Kistemaker, 1984: 57). The author of Hebrews draws on Jewish tradition that the Torah was given by angels to Moses. In this regard Kistemaker (1984:57) asserts that the Septuagint adds the words “on his right hand angels were with him” to Deut 33:2. This is the reason why Stephen in his address before the Sanhedrin (Acts 7:35-53) and Paul in his Epistle to the Galatians (3:19) mention the instrumentality of angels although the Old Testament in general and Exodus in particular give no indication that God used angels to convey the law to the people of Israel (Ex 20:1; Deut 5:22). This expression indicates that God is the actual speaker, even though he made use of his messengers, the angels.

In the phrase *this salvation, which was first announced by the Lord*, the emphasis is on Jesus, whose word is sure. The author insists that angels brought “the message,” whereas Jesus brought “salvation”. According to Kistemaker (1984:59), the word *salvation* refers to the gospel of salvation proclaimed by Jesus.

These verses, then, remind the readers of the teaching about the Son’s superiority (1:4-14). deSilva (2000:105) argues that “The author presents a lesser-to-greater enthymeme, relying on the momentum he has created in setting forth the greater honour, dignity, and

significance of the Son with regard to the angels.”

The drifter, therefore, would be guilty of forgetting “the great salvation” for him or her by the Son, ignoring his or her obligation to remain mindful of past gifts and future promises, and to live out his or her gratitude. The author in these phrase appeals to logos and represents a first appeal to the pathos of fear (deSilva, 2000:106).

- In Hebrews 2:5, through the expression *the world to come, about which we are speaking*, the author arouses the hearers’ attention for the necessity of continuing to heed and to respond toward the Son and the message He brought (deSilva, 2000:108). The author, then, wants his hearers to look at the salvation that believers will inherit in the world to come and makes his hearers focus on the Jesus who rules the world to come.
- In Hebrews 6:9, the author, as a pastor-teacher (Kistemaker, 1984:165), speaks words of tender love to his hearers: *we speak like this, dear friends*. He addresses them as dear friends and by this term shows his pastoral love for them.
- Hebrews 12:25 uses the phrase *do not refuse him who speaks*, where the author addresses three groups of people: you (the hearers), they (the Israelites), and we (the author and hearers). In this passage the author contrasts earth with heaven, the old revelation with the new revelation, and *they* and *them* with *we* and *us*. If *we* do not listen to the voice of Jesus who warns *us* from heaven, escape is even less possible than it was for the Israelites because Jesus continues to speak to his people through his servants, the ministers of the gospel (Kistemaker, 1984:398).
- Hebrews 13:7 uses the expression *Remember your leaders, who spoke the word of God to you* where the author invites the hearers to reflect on the model of their earlier leaders. The phrase *to speak the word of God* in the New Testament is a common expression for missionary as well as for community preaching (Lane, 1991b:526).

Ellingworth (1991:135) suggests two preacher duties in the light of preacher leadership - one is to conduct worship, the other is to speak God’s message. Speaking God’s message means to conduct Christian preaching and teaching. Barclay (1976:194) contends that a preacher has to live in the faith and thereby bring Christ to the audience. The duty of a

preacher is not so much to talk to an audience about Christ as to show them Christ in his own life. People listen not so much to what he is saying as to what he is.

### 2.1.2 ακούω – ακοή (Heb 3:7; 3:15; 4:2; 4:7)

This word ακούω -ακοή means “hear” or “listen to someone” (Louw & Nida, 1989:282) but means hearing a report or preaching (Schneider, 1990:53). Attridge (1989:125) states that ακοή means the content of the hearing or “message,” or the act of “preaching” by which the message is delivered. In Hebrews this word is used as follows:

- Hebrews 3:7; 3:15 uses the expression *as the Holy Spirit says* or *as has just been said: “Today, if you hear his voice”*, where the author introduces God the Father, God the Holy Spirit, and God the Son as preacher for people. According to Kistemaker (1984:90), “It is one of the author’s stylistic devices that the formula “God says” or the “Holy Spirit says” is used to introduce a quotation from the Old Testament.” Through the expression *God spoke through David, as was said before: “Today, if you hear his voice”* in Heb 4:7 the author refers to the Old Testament writer as merely a mouthpiece of God. The author therefore simultaneously makes the audience of his letter to be the audience of God’s speaking. In these verses the author warns against unbelief and apostasy as the audience of God’s preaching.
- In Hebrews 4:2 the expression *the message they heard* is read as *the word preached* (Owen, 1999: 66). This expression emphasises that the word is so managed by God that people may hear it, otherwise they could not benefit from it.

### 2.1.3 Παρακαλέω – Παράκλησις (Heb 3:13; 6:18; 12:5; 13:19; 13:22)

This term is a word of strong encouragement. It is used for a military commander to give soldiers confidence or strength before battle (Brown, 1999:88). According to Thomas (1993:23), this word is among the most important terms for speaking and influencing in the New Testament. This term is used predominantly as request in the sense of petition or to exhort and comfort. Schmitz (1976:791) claims that this word is always in some way related to the proclamation of salvation. Therefore, this word can express the act of preaching and is commonly used to introduce concrete exhortations or encouragement (Attridge, 1989:117).

According to Ellingworth (1991:32), the term *encourage* is the main purpose of Hebrews. This word is used as follows in Hebrews:

- Hebrews 3:13 uses the expression *encourage one another daily* where the author admonishes the hearers to take responsibility for encouragement of each individual to be accountable to and for one another. According to Lane (1991a:87), “this admonition may actually presuppose a daily gathering of the house church, which would provide the occasion for mutual encouragement”.
- In Hebrews 6:18, through the expression *strong encouragement*, the author exhorts the hearers to find their stability and assurance of their hope in God’s promise rather than in acceptance by their neighbours and by reclaiming their place in the world that is passing away (deSilva, 2000:252) because the certainty of God’s sworn promise is the Christians’ foundation for confident assurance (Attridge, 1989:182).
- In Hebrews 12:5 the expression *word of encouragement* combines the notions of exhortation and comfort (Lane, 1991b:420). The author tells his hearers that they have forgotten the words of Scripture. As written in Proverbs, God’s acknowledgement of the community as his sons and daughters is a ground for encouragement. For the author and hearers, as Attridge (1989:361) notes, “the written word is to be understood as a spoken address although here it is not God or the Spirit who speak, but Scripture itself” in Hebrews.
- In Hebrews 13:19 and 22 the expression *I urge you* infers that the author of Hebrews and his audience were known to each other. The faithful Christians are reminded to pray for their leaders (Barton *et al.*, 1997:245).
- In Hebrews 13:22 - according to Lane (1991b:568) - the author uses the sonorous play on words between παρακαλω, “I urge,” and παρακλήσεως, “of exhortation,” for rhetorical effectiveness. Through the expression *word of exhortation* the author characterises his discourse in the same way as the synagogue address Paul delivered at Pisidian Antioch in Acts 13:15 (Attridge, 1989:408). The author wants his audience to listen attentively and obediently to the Word of God.

#### **2.1.4 εὐαγγελίζομαι (Heb 4:2; 4:6)**

The meaning of this word is to bring good news to someone (Rogers & Rogers, 1998:523). According to Becker (1978:113), in the New Testament this word tends to bring out certain aspects of the powerful gospel that is not a human word but the word of God. This word is used in Hebrews as follows:

- In Hebrews 4:2 this word, together with the verb ἔσμεν, expresses the idea of a continuous activity that began in the past and lasts into the present (Kistemaker, 1984:109). The author therefore emphasises that the Word of God has been preached to us for a considerable time so that we have become fully evangelised (Kistemaker, 1984:106). It means that both contemporary believers in Christ and ancient Israelites have in the same way received the good news (Attridge, 1989:124). According to Lane (1991a:93), the perfect tense of this word emphasises the completeness of the act of preaching, leaving no room for any excuse to the effect that the proclamation had been inadequate or deficient.
- In Hebrews 4:6 this word shows what happened to the Israelites in the desert (Guthrie, 1996:114). They received the good news about the promise but did not enter because of their disobedience.

#### **2.1.5 ὁ λόγος (Heb. 4:2)**

In the New Testament the meaning of this word extends from everyday usage to the deepest Christological terminology (Ritt, 1991:357). The word has a great variety of meanings, for example, word, speech, language, narrative, statement, pronouncement, question, report, account, sermon, teaching, call, and sense (Ritt, 1991:357), this word is used for “what is spoken” in the widest and most varied sense (Debrunner, 1976:74).

- In Hebrews 4:2, this word shows that the message of God in the Old Testament was not fulfilled in those who heard it, because it was not met with faith. Rogers and Rogers (1998:523) state that the fulfilment of a message is associated with the hearing thereof. A message must be proclaimed because it is intended for people to hear.

### 2.1.6 μαρτυρέω (Heb 10:15)

This word is related to the word μάρτυς which means a witness in a lawsuit. A witness is a person who tells exactly what he has seen or heard, and he must tell the truth (Kruger & Venter, 2002a:578).

- In Hebrews 10:15, through the present tense of this verb, the author demonstrates that the Holy Spirit is speaking now through the quotation of a prophetic oracle (Lane, 1991b:268). The passive form is used, always in reference to Scripture, to express the various ways of divine attestation or confirmation. The author attributes the witness of Scripture to the Holy Spirit (Beutler, 1991:389-390). According to Lane (1991b:268), the Holy Spirit brings the detail of the text from the past into the present and makes it contemporary with the experience of the hearers.

The author of Hebrews emphasises the fact that he preaches to hearers through the way the Holy Spirit testifies the Scripture to them (Flanigan, 1997:207). The Holy Spirit testifies what the Scripture says and shows plainly the revelation of God (Vorster, 1995:457).

The witness what the Word says is the main aim of preaching (Kruger & Venter, 2002a:578). The sincerity of a preacher to preach the Word to the people is that he/she confines him/herself not in the first instance to rhetorical ability but to the firm knowledge that the Holy Spirit testifies the true Word. Because the Holy Spirit knows the Word of God, He can witness it. The Holy Spirit is indeed the speaker (preacher) for the Word of God as the revealer. Preaching as witness can only happen when the preacher and the hearers are serious about the fact that preaching witnesses what the Scripture says (Kruger & Venter, 2002a:578-579).

### 2.1.7 Basis-theoretical conclusions

The following basis-theoretical conclusions can be drawn from the semantic analysis of the preaching in the light of Hebrews.

- **Preaching as opportunity:** Preaching must create the opportunity for hearers to listen to the real speakers, God the Father, Jesus Christ, and the Holy Spirit, from the

Scripture itself through the preacher's address. God is speaking to his people at the present time, freshly addressing their situation. When God speaks, His people must listen and respond with obedience.

- Preaching as conversation: Preaching must be, with the Word of God as contents, real and simple in order to be understood, as in any communication.
- Preaching as exhortation: Preaching must encourage the hearers to keep their faith in any situation. Though the preacher must have knowledge about the hearers for concrete and effective exhortation, preaching must not speak about the hearer's understanding level. Preaching must give a message of God's salvation to them. Preaching must not emphasise the "do" and "don't." Preaching must be a balance between reprimand and consolation.
- Preaching as evangelism: Preaching must clearly and completely give good news for the salvation in Jesus Christ to the hearers.
- Preaching as witness: Preaching must give the witness of the truth of the Word of God to the hearers through the Holy Spirit.

## **2.2 ANALYSING FACTORS, CONTRIBUTING TO COMMUNICATIVE PREACHING IN THE LIGHT OF THE HEBREWS SERMON**

According to Pieterse (1995:20), preaching is a communicative activity. Miller (1994:13) states that preaching is a drama in three parts: the sender, the message, and the receiver, that is generally called the basic elements of communication. The homiletical field has studied these elements in the search for a communication model for preaching.

About the sender, Venter (1993:254) contends that the preacher as communicator must have the ability to teach and to proclaim a sound message. This ability to teach and to proclaim depends on the preacher's knowledge, character and credibility.

For communicative preaching, the message is the sermon. In this study the message is Hebrews. Hebrews is regarded as the best example of an early Christian sermon (see 1.3.2.2).

Lane's interpretation of the expression "word of exhortation" supports this opinion. According to Lane (1985:13), the expression "word of exhortation" follows the reading from the Law and the Prophets in the Hellenistic synagogues and is a synonymous term for the sermon. This phrase enunciates that the writer of Hebrews says to the congregation he addressed, "I ask you to listen to the word of exhortation I have prepared for you." It referred specifically to the exposition and application of the text that had been read to the assembled congregation.

The receiver is the congregation who listened to Hebrews from someone reading this sermon, instead of the author.

## **2.2.1 The preacher as the sender of communicative preaching in the light of Hebrews**

### **2.2.1.1 The roles of a preacher in communicative preaching in the light of Hebrews**

According to Pieterse (1995:12), preaching involves not only the "what" of its content and the "how" of the form of communication, but also the "who" of the preacher. In the communicative process for preaching, the role of a preacher is very important to have the authority for preaching.

Paul gives examples of the roles of a preacher in accordance with his listener's situation as a father (1 Corinthians 4:14-16), as a mother in the pains of childbirth until Christ is formed in people (Galatians 4:19), and as a servant of Christ (1 Corinthians 4:1-2). These examples are very clear and useful in order to understand what the roles of the preacher are in the post-modern age.

However, the study in this section will narrow down the focus to ascertain the roles of a preacher in communicative preaching in the light of Hebrews. In so doing, since this research has already defined Hebrews as a sermon. The term "preacher" will be used in order to indicate the person who wrote Hebrews rather than "writer" or "author." Hebrews itself gives clues or features of the preacher's profile. First, this preacher may have composed the sermon to be read aloud or he possibly wrote it down after it was delivered orally (Ehrman, 2000:378). Secondly, he was well informed and articulate about the Jewish Scripture and the message about Jesus Christ (Massey, 1983:327). Thirdly, he was obviously a person learned not only in the Jewish Scripture but also Greek rhetoric, and possibly he had some association with the

Pauline mission (Attridge, 1988:89). Fourthly, he was a person in a position of some authority in the church because he issued commands and warnings without pulling his punches, expecting or at least hoping for a positive response (Achtemier *et al.*, 2001:469). Fifthly, he, nonetheless, was not a leader from within the community he addressed, for he always referred to the community leaders in the third person (deSilva, 2004:788). From the facts mentioned above, it is deduced that he was a gifted preacher and pastor.

Recently, there has been a change in the role of preacher. Long (2005: 15) insists on the role of a preacher as explorer of caves, contrasting with the traditional role of herald. According to Day *et al.* (2005:10), the analogy of the explorer excitedly calling his hearers to follow him on a journey that he has already undertaken, suggests that the sermon has an unfinished aspect and functions, like the preacher, as witness to an encounter. Arthurs (2006:73) insists that the roles of a preacher are that of counsellor, leader and mentor.

Kruger and Venter (2002b:349), after research into some words from Hebrews, suggest the roles of the preacher in the Hebrews sermon to be that of a therapist, leader, minister and shepherd in the relationship with his hearers.

Kruger and Venter (2002b:356) also analyse the role of the preacher by the act of preaching in the light of Hebrews. According to their analysis, a preacher is also exhibited as servant in the building of God, a mouthpiece in the liturgy of the congregation, and a person of relationships.

- A preacher as a servant of God is called to minister the Word of God in the house (Church). Hence, he must be aware of the origin of the church and prepare and equip himself for daily life.
- A preacher as a mouthpiece of God must not speak by himself but must preach the Word of liturgy that has been fulfilled by Christ.
- The preacher as a person of relationships must create a good relationship with God, his family, the congregation, and society. Specifically in the good relationship between the preacher and the congregation the congregation can be reprimanded.

Pfitzner (1993:6) asserts that the preacher of Hebrews has an authority in the community

through his excellent roles as a teacher, expositor of the Scriptures and a worship leader. As a teacher he can castigate dullness of hearing and slowness to learn because he is recognised as an eminent teacher. He knows the elementary doctrines that were the first catechetical primer of the hearers and which, sadly, have to be re-learned. As an expositor of the Scripture he in his sermon directly quotes or alludes to Old Testament texts. When he used Psalm 95 (Heb 3, 4), Genesis 15 and Psalm 110 (Heb 7), Jeremiah 31:31-34 (Heb 8,10), and Psalm 2:7 (Heb 1:5; 5:5), it presupposes that such texts already had special significance for the community and he could assume that any further insights that he drew from these texts would be accepted.

This study will also analyse some words from the Hebrews sermon to understand the roles of a preacher in the light of Hebrews. The words are *θεράπων*, *διδάσκαλοι*, *τῶν ἡγουένων*, *τὸν ποιμένα*, and *μαρτύρων*. The words, except *μαρτύρων*, have already been researched by Kruger and Venter (2002b:351-355).

#### *2.2.1.1.1 Servant (θεράπων, Heb 3:5)*

Here the preacher compares Moses and Jesus. Moses is called a servant but Jesus a son. According to Kistemaker (1984:86), the preacher, however, does not denigrate Moses by making the comparison between Jesus and Moses. The preacher has purposefully refrained the word order from including the phrase “as a servant” from Numbers 12:7. In that passage God says that Moses is not simply a prophet with whom he communicates in vision and dreams. Rather, He speaks face to face with His servant. Moses is honourably called a servant as God’s representative (Attridge, 1989:111). Moses is spoken about as faithful or reliable with regard to his service in God’s House. His service consists of witnessing to what will be spoken. Moses’ service in the house of God is not only receiving messages from God for the people but also standing in God’s presence throughout to intercede on behalf of Israel when it sins against God, or to acquire the necessary help or resources for the people during their wanderings (Ex 32:7-14, 30-34; Num 14:17-20).

The word *θεράπων* belongs to the family of the verb *θεραπεύω*, meaning “I serve”, “cure”, or “make well” (Kistemaker, 1984:89; Grimm, 1991:143). This phrase deduces that the service in the house of God implicates the healing and fixing of the relationship between God and people (Flanigan, 1997:65). Kruger and Venter (2002b:352) proclaim that preaching must be the fixing of the relationship with the faithful God. A preacher must therefore have a

therapeutic function.

However, Moses' service explained above can associate a servant with a manager rather than a therapist through the term *therapōn*, belonging to the family of the verb *therapeuō*. Ryken *et al.* (1998:59) state that in the Bible there is one kind of household servant that has authority over the property and over servants, namely the steward or manager. According Kent's interpretation (1974:66), as distinct from other terms denoting servants, *therapōn* connotes such ideas as willingness to serve, personal service freely rendered, and an honourable position. Moses is not a slave or an attendant in the house of God. Moses is never a Son in the house of God but serves as actively, positively and faithfully as a son (Kistemaker, 1984:87). Moses serves as a manager in the house of God.

A preacher as the manager of house of God has to serve the Word of God and make well the relationship between God and the people.

#### • Deduction

A preacher must be a person who serves people being fixed in their relationship with God through the service of the Word of God.

##### 2.2.1.1.2 Teacher (*διδάσκαλος*, Heb 5:12)

Hebrews 5:11-6:20 interrupts the exposition of Jesus' priesthood between two verses: "in the order of Melchizedek" in 5:10 and "this Melchizedek was" in 7:1. The preacher in 5:11-14 draws the congregation's attention to his emphasis that they should be mature teachers but that they are only pupils. According to Attridge (1989:158), the term "teachers" (*didaskaloi*) did not indicate that this sermon addressed a special group within the church. It means that anyone that is mature in the faith should be in a position to instruct others. Instead, the congregation has need for someone to teach them. What the congregation is said to need is instruction in the elementary truths of God's Word all over again. The preacher of Hebrews as a teacher then admonishes all hearers to be better students of the Word in order to grow up to teach others (Kistemaker, 1984:147).

Kruger and Venter (2002b:353) explain that in Hebrews 5:11-14 the preacher describes the

of Christ's priesthood as a teacher to help his hearers in their attitude. According to Ryken *et al.* (1998:61) in the Greek world the term teacher was widely used and covered all those who were engaged in the formal transfer of knowledge and skills. Yet, in the New Testament, the task of the teacher is not only to communicate the facts of the Christian faith but also to be concerned about changes in attitude and behaviour. Therefore, it is right that a preacher is called to teach the truth of the Word of God and to change things that are not in agreement with the His Word.

#### • Deduction

A preacher is a person who is called to teach the Word of God and to build hearers up to growing a faith in order to help others.

##### 2.2.1.1.3 Leader (*τῶν ἡγουένων*, Heb 13:7, 17)

According to Ryken *et al.* (1998:60), the word "leader" is used of kings of Israel, military commanders, and rulers. Thus, it is used for broad and authoritative leadership roles. According to Kistemaker (1984:414), the present tense of the middle participle in the verse 13:7 expresses the function of the leader.

The main functions of the leader in this church are a faithful preaching and exemplary living (Brown, 1999:255). In the phrase "remember your leaders" it is not sure that the preacher of Hebrews had apostles in mind. But, it is sure that the leaders are the people who spoke the Word of God to the congregation. They were, then, preachers of the Gospel of Jesus Christ and worked to build hearers up to growing in their faith (Attridge, 1989:391). The preacher urged to examine or scan closely the lives of such people, paying special attention to the outcome of their lives.

Conducting worship is another function of leaders in this church. Ellingworth (1991:135) affirms that most of the passages between Heb 13:7 and 17 is concerned with worship. One of the leader's roles was to conduct worship.

With regard to the leader's function, the preacher of Hebrews shows in 13:17 that the leaders are keeping watch over their community. The leaders literally lost sleep over the spiritual

welfare of the believers. According to Kistemaker (1984:426), the leaders stay with the congregation, are vigilant in caring for the members, nurture them spiritually, ward off deceitful attacks, and administer discipline when necessary. The preacher of Hebrews, therefore, exhorts his hearers to remember their leaders, to imitate them, to obey them and to submit to them.

Therefore, it is possible to say that a preacher as a leader of the church should preach the Word of God, live as an example to his hearers and keep watch over the believers.

#### • **Deduction**

The preacher as a leader does not only preach the Word of God but also work as the guardian of his hearers through his exemplary lives and the seriousness of his calling.

##### *2.2.1.1.4 Shepherd (τὸν ποιμένα, Heb 13:20)*

The verb *poimanō* means “to act as a shepherd,” “to feed and care for the flock” (Richards, 1985:560). The preacher of Hebrews declares that Jesus as the great Shepherd keeps caring for his sheep. According to deSilva (2000:511), the preacher of Hebrews provides a new metaphor that informs the hearers about their relationship with Jesus. Jesus as shepherd goes ahead of the flock, leading them and calling them toward their final destiny by means of the way he opened up.

The preacher of Hebrews describes Jesus as the Great Shepherd in 13:20 to match the phrase High Priest in 4:14. According to Attridge (1989:406), the word “great” in 13:20 may be used to reflect its usage with “High Priest,” where it tended to emphasise the absolute and definitive quality of this Priest. Kistemaker (1984:430) points out that the two concepts complement each other: “The metaphor of the shepherd who dies for his sheep is equivalent to that of the High Priest who offers himself as a sacrifice for his people”(Kistemaker, 1984:430).

From the Old Testament tradition the shepherd image conveys ideas of tenderness, nurture and devotion; but it also implies discipline, the setting of limits and the right to establish direction. Ryken *et al.* (1998:782) then contends that shepherds were thus providers, guides,

protectors and constant companions of sheep. They were also figures of authority and leadership to animals under their care.

In the New Testament the leaders of the church were called as shepherds. Paul exhorts the leaders of the Ephesian church in Acts 20:28: “Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with his own blood.” Peter also speaks to the elders in 1 Peter 5:2: “Be shepherds of God’s flock that is under your care, serving as overseers - not because you must, but because you are willing, as God wants you to be; not greedy for money, but eager to serve.” The church leaders were recognised as the shepherds, noticing that the flock belongs to God, not to the shepherd. The shepherd, then, is a servant, assigned the task of caring for God’s people.

#### • Deduction

- \* A preacher as shepherd must watch, look after, and lead his congregation in accordance with the example of the Great Shepherd, Jesus Christ.
- \* A preacher must look after himself through faithfulness in his faith and serve his congregation to experience God’s watchfulness in the pastoral preaching

#### 2.2.1.1.5 Witness (*μαρτύρων*, Heb 12:1)

According to Kistemaker (1984:371), the word “witness” has two meanings. Firstly, it refers to a person who watches the scene before him. Next, it indicates a person who is able to talk about what he has seen and heard.

The preacher of Hebrews used the metaphor of the witnesses to encourage and censure the present hearers.

According to Kent (1974:257), the witnesses in Hebrews 12:1 are the Old Testament heroes that were approved for their faith by the testimony of God, and their experience now stands as a testimony to the hearers of the Hebrews sermon to what pleases God. They are thus not

mere spectators (Attridge, 1989:354; deSilva, 2000:427) but the cheering bloc. According to Kistemaker (1984:366), the witnesses are not silent. They cheer and encourage hearers of Hebrews in their contest for faith.

According to deSilva (2000:428), however, the preacher of Hebrews used the pathos of shame through the metaphor of witnesses. The witnesses have already completed their contest of confession to Christ and are now witnesses of the race of present hearers because they have an interest in their achievement. In this sense, the witnesses portray God who keeps watching over the present hearers' thoughts and attitudes.

#### • **Deduction**

A preacher as witness must testify his confession to Jesus Christ through his faithful life. He must encourage the believers to keep their faith with endurance in accordance with the way that God as witness watches over the believers' thoughts and attitudes.

##### *2.2.1.1.6 Expositor*

According to deSilva (2000:32), the preacher of Hebrews was clearly a master of Old Testament content and interpretation. Much of his sermon is a direct quotation or allusion to Old Testament texts. According to Pfitzner (1993:6), 129 of the 303 verses of Hebrews are textual in this sense.

The preacher of Hebrews has explicit exegetical manners in interpreting the Old Testament texts. First, the preacher of Hebrews interpreted the Old Testament texts as the saying of God, or Holy Spirit as present (Attridge, 1989:24). Secondly, he interpreted the Old Testament texts in a thoroughly Christocentric manner. Thirdly, he also interpreted them in an ethical manner, providing examples of honourable and faithful response to God for the Christians to imitate (11:1-40) as well as admonitory paradigms of dishonourable, disobedient, or foolish responses to God's promises, which the Christians must not replicate (3:7-4; 12:16-17) (deSilva, 2000:32).

#### • **Deduction**

A preacher as an expositor must have the ability to interpret and apply the Biblical texts as relevant to the hearers' situation.

### 2.2.1.2 The authority of a preacher for communicative preaching in the light of Hebrews

Though Hebrews lacks explicit proof of authority that would support the preacher's ethos (Pfitzner, 1993:5), the preacher has the authority as a communicator in order to effectively fulfil the roles of preacher as mentioned above. He argues, castigates, and encourages with authority. The preacher also gives warnings and exhortations with pastoral authority to his hearers without pulling his punches, expecting or at least hoping for a positive response (Achtemier *et al.*, 2001:469). According to Martin and Davids (1997:878), the preacher's intermittent exhortation calls the hearers to apply what they know about Jesus to make a firm intellectual stand in their faith.

2:1	“We must pay more careful attention, therefore”
3:12	“See to it, brothers”
4:11	“Let us, therefore, make”
4:14	“Therefore, ...let us hold firmly to the faith”
5:11-12	“though you ought to be teachers, you need someone to teach you”
6:1	“Therefore let us leave the elementary teachings”
10:35-36	“So do not throw away.... You need to persevere”
12:1	“Therefore, ... let us throw off everything”
12:12	“Therefore, strengthen your feeble arms and weak knees.”
12:25	“you do not refuse him who speaks”
13:9	“Do not be carried away by all kinds of strange teachings.”
13:22	“Brothers, I urge you to bear with my word of exhortation”

The preacher also uses direct warnings about the direction that their spiritual lives seem to be taking to call them to recognise the consequences of traversing that path.

2:2-3	“how shall we escape if we ignore such a great salvation?”
6:1-8	“Therefore... In the end it will be burned.”
10:26-31	“If we deliberately keep on sinning, ...to fall into the hands of the

living God.”

12:25 “If they did not escape... how much less will we”

Even while the preacher speaks directly of judgement, a note of encouragement quickly follows. The latter apprises the hearers that they can recover from their present dilemma, because the history of God’s people is filled with examples of others that have faced similar difficulties. However, the hearers must apply these truths.

The preacher, according to deSilva (2004:788), does not rely on charismatic authority but on his ability to connect his warnings and exhortations with the authoritative traditions of the community in the same way as the proclamation of Jesus.

- **Deduction**

A preacher has to have authority through his ability to connect his warnings and exhortations, relevant to the hearers’ life, with the Word of God.

#### 2.2.1.3 Identification of the preacher for communicative preaching in the light of Hebrews

According to Loscalzo (1992:17), preachers communicate and persuade more effectively when they intentionally identify with their hearers. Shin (2004:131) also suggests that a preacher that identifies with his hearers easily persuades and convinces his hearers because it guarantees a positive response from them. When the preacher in his sermon has something in common with his hearers, he identifies with them.

In this regard, the preacher of Hebrews identifies himself with his hearers. He sustains the identification with his hearers by using the personal pronouns “we” and “us” throughout the sermon. He also uses the word “brother” or “friends” to identify himself with them.

- **Deduction**

A preacher has to identify himself with his hearers to communicate and persuade them effectively.

#### 2.2.1.4 Basis-theoretical conclusions

The following basis-theoretical conclusions can be drawn with regard to the roles of a preacher for communicative preaching.

- A preacher as a therapist must be focused on restoring the relationship between God and believers.
- A preacher as a manager must serve people being fixed in the relationship with God through the service of the Word of God.
- A preacher as a teacher must teach the Word of God and build the hearers up to a growing faith in order to help others.
- A preacher as a leader must not only preach the Word of God but also work as the guardian of his hearers through his exemplary life and the seriousness of his calling.
- A preacher as a minister is called to minister the Word of God to the people.
- A preacher as a shepherd must watch, look after, and lead his congregation in accordance with the example of the Great Shepherd, Jesus Christ.
- A preacher as a witness must testify his confession to Jesus Christ and encourage the believers to keep their faith with endurance and watch over the believers' thoughts and attitudes.
- A preacher as an expositor must have the ability to interpret and apply the Biblical texts relevant to the hearers' situation.
- A preacher has to have authority through his ability to connect his warnings and exhortations relevant to the hearers' life with the Word of God.
- A preacher has to identify himself with his hearers to communicate and persuade them effectively.

### **2.2.2 The sermon as the message for communicative preaching in the light of Hebrews**

#### 2.2.2.1 The goal of preaching for communicative preaching in the light of Hebrews

Preaching is not a mere paraphrasing of the texts of the Bible but an application of the message obtained from the text to every part of the hearer's life. Every sermon should have a goal, which should be derived from and connected with the text.

The goal of preaching can be defined in various ways. Sweazey (1976:16-24) enumerates the goals of preaching as follows:

- Preaching must connect the gap between what the Bible offers and people's needs.
- Preaching must proclaim what God has done through Jesus Christ, with the call for personal acceptance and repentance.
- Preaching must offer an encounter with the living Jesus Christ to hearers.
- Preaching must teach the implications of the Gospel.
- Preaching must give strength or exhortation to hearers in order to sustain their faith.
- Preaching must intensify the emotions of hearers to let them feel more deeply about what they already know.
- Preaching must declare God's judgement on private sin and social wrong.
- Preaching must pound on closed hearts until they open up to change.
- Preaching must make hearers do what they are supposed to do as a consequence of listening to a sermon.

Venter and Kim (1999:512), basing their viewpoint on the analysis of Paul's preaching at Miletus, contend that preaching generally aims to glorify God. Also, that it works and upholds faith in the heart of believers and specifically to bring hearers to repentance and faith.

Pieterse (1995:11) points out that the goal of preaching is to evoke and strengthen faith in the triune God the Father, Son and Holy Spirit.

This study wants to narrow down the focus to finding the goal of preaching in the light of Hebrews.

According to Lindars (1989:383), the primary goal of Hebrews is persuasion, while its rhetorical character is deliberative. The preacher's aim is to win back the hearers to the foundations of the apostolic faith and to renew their confidence in the form of Christian practice that was already established in their church. The climax of the argument then is not to be found in the central chapters on the sacrifice of Christ (Heb 7:1-10:18), but in the great section on faith that follows (Heb 10:19-12:29).

According to Lane (1985:18), the goal of Hebrews is to encourage hearers to stand firm in

their faith and to warn them of the danger if they remained immature. The strongest encouragement is to remind hearers of the character of the Lord who cares for them. The preacher knew they would incur the judgement of God if they renounced their Christian commitment (Heb 10:29-31, 35-39). The preacher portrays Jesus in a fresh way as Christ's champion, who not only identified himself with them but also released them from the paralysing fear of death (Heb 2:10-16). He also portrays Jesus as the great High Priest (Heb 4:14-15).

Hebrews consists of strong encouragement and helpful warning. For these two purposes, the preacher of Hebrews skilfully conveys two kinds of special awareness. First, he is present in the congregation and is actually delivering the sermon he has prepared. According to Lane (1985:14), the preacher stresses the actions of speaking and hearing, which are appropriate to persons in conversation or in the situation of preaching. Ehrman (2000:378) concludes that the preacher may have composed the sermon to be read aloud or possibly wrote it down after it had been orally delivered. Secondly, God is speaking to his people at the present time, freshly addressing their situation. When God speaks, the people of God must listen and respond with obedience (Lane, 1985:16).

#### • **Deduction**

For communicative preaching, the preacher should keep the specific goal of his preaching in mind and use a suitable literary style relevant to his hearers' situation. In Hebrews the goal of preaching is to encourage the hearers to keep their faith.

#### 2.2.2.2 The style of preaching for communicative preaching in the light of Hebrews

In Hebrews the preacher carefully prepared and arranged his sermon to give strong encouragement and a helpful warning by using rhetorical devices. Hebrews has a specific structure with the aim of exhorting its hearers. The structure of Hebrews will be discussed in the next chapter when studying the rhetorical strategy of Hebrews for communicative preaching.

### **2.2.3 The hearers as the receiver of communicative preaching in the light of Hebrews**

Pfzner (1993:7) states that the preacher of Hebrews knows his congregation well enough to know how to elicit pathos in them. He apparently knows his hearers personally, and identifies himself with them by using the personal pronouns “we” and “us.” He even expects to revisit them soon (Heb 3:19, 23). At several points he shows an intimate knowledge of their past experience. He knows, for example, that they had become Christians when they responded in faith to the preaching of apostles who had heard Jesus Christ (Heb 2:3-4). He is alert to their failure to mature as teachers of the truth, although they had been believers for some time and were capable of engaging in ministry (Heb 5:11-14). He is equally aware of their unselfish generosity in meeting the needs of other Christians as an expression of Christian love (Heb 6:9-11).

Lane (1985:16) affirms that Hebrews was clearly prepared for specific local congregations forming a house church. They were a small group, consisting of the members of a household and some of their close friends. They were resident in Rome or in some centre near Rome in southern Italy. In the closing paragraph the preacher conveys the greetings of Italian Christians who were with him (13:24). They are expected to understand the refined language and rhetorical conventions used by the author (Pfzner, 1993:9).

According to deSilva (2004:778), Hebrews actually addressed Christians of mixed ethnic backgrounds, not merely Jewish Christians. Reading Hebrews as if it addressed a primarily Jewish Christian hearer, moreover, has tended to prevent readers from perceiving how the sustained comparison of Jesus with the mediators of access to God under the Torah and Levitical cult contributed positively to the formation of Christian identity, rather than merely serving as a series of polemics against an alleged “reversion to Judaism. By taking a broader view of the hearers, it allows us to see more clearly the connections between the exposition and exhortation sections that intentionally alternate throughout this sermon.

#### **• Deduction**

The preacher must analyse the people who receive the sermon regarding their life in order to communicate effectively in preaching.

### **2.3 FINAL BASIS-THEORETICAL CONCLUSIONS ON COMMUNICATIVE PREACHING IN THE LIGHT OF HEBREWS**

The following basis-theoretical conclusions can be drawn on communicative preaching in the light of Hebrews.

- Regarding the definition of communicative preaching in the light of Hebrews:
  - \* Preaching is an exhortatory and evangelical conversation to believe in Jesus Christ as saviour and to encourage the hearers to keep their faith in any situation by giving a message of God's salvation to them. Preaching then, must be real and simple in order to be understood as a way of communication. In doing so, preaching provides the opportunity for hearers to listen to the real speakers, God the Father, Jesus Christ, and the Holy Spirit, from the Scripture itself.
  
- Regarding the roles of preacher for communicative preaching in the light of Hebrews:
  - \* A preacher is a person who works for people to be fixed in their relationship with God and to grow in their faith to help others through their teaching the Word of God and an exemplary life. A preacher then has the ability to interpret and apply the Biblical texts in relation to people's situation and must testify his/her faith to Jesus Christ. A preacher must also watch, look after and lead his congregation.
  - \* A preacher has credibility to preach the Word of God through his character.
  
- Regarding the goal of preaching for communicative preaching in the light of Hebrews:
  - \* For communicative preaching, the preacher should have the specific goal of his preaching in mind and use a suitable literary style relevant to the level of his hearers' understanding. In Hebrews the goal of preaching is to encourage the hearers to keep their faith, while rhetorical strategies are used to achieve the goal of preaching.

- Regarding the hearers of communicative preaching in the light of Hebrews:
  - \* The preacher must be knowledgeable about the people who receive the sermon in order to communicate effectively when preaching.

## CHAPTER 3

### BASIS-THEORETICAL PERSPECTIVES ON THE RHETORICAL STRATEGIES IN HEBREWS FOR COMMUNICATIVE PREACHING

The proclamation of the Gospel is the essential rhetoric of the church. Preaching employs rhetorical devices. Buttrick (1987:40) reminds us that the problem for preachers is to decide on how to develop material. A preacher must determine what material is to be used and how the material is to be arranged. Pfitzner (1993:3) insists that preaching is to be more than a proposition aimed at the head. A preacher then must give due attention to a central truth: how something is said is just as important as what is said. In this regard, the purpose of this chapter is to investigate the question, "What can the basis-theoretical perspectives on the rhetorical strategies contribute to effectively communicate with his/her hearers when a preacher makes his/her sermon in the light of Hebrews." To answer this question, this study will research the rhetorical strategies of Hebrews.

Most works on the rhetorical criticism of Hebrews have appeared as recently as the 1980s and 1990s. According to Watson (1997a:1041), the rhetorical analysis of Hebrews has often concentrated on the use of Greco-Roman rhetoric, with the methodology of Kennedy being prominent. Kennedy (1984) proposed the five-step methodology. Thus, this study will research a brief study on the rhetorical criticism and the basic principles of Greco-Roman rhetoric to disclose the rhetorical strategies used in Hebrews. Consequently, this chapter will deal with the following:

- Rhetorical criticism;
- rhetorical strategies in Hebrews for communicative preaching; and
- final basis-theoretical conclusions on the rhetorical strategies in Hebrews for communicative preaching.

#### 3.1 RHETORICAL CRITICISM

##### 3.1.1 Definition and delimitation

Rhetorical criticism today seems to be firmly established as a specialised field of Biblical

interpretation. What is the general goal or purpose of rhetorical criticism? To answer this question, this study has to define the term “rhetoric” first. Although the term “rhetoric” is rooted in the notion of “words” or “speech,” it is derived from the Greek term *rhetorike*, which is elliptical for *rhetorike techne*, meaning “the art of the rhetor or orator”. Even though the etymology of the term “rhetoric” does not imply it, rhetoric was associated primarily with persuasive discourse (Corbett, 1990:21). According to Cunningham (1991:416), rhetoric is most often defined in one of four ways: (1) ornamental language; (2) intentionally deceptive language; (3) stylistics and delivery, primarily of the spoken word; or (4) anything related to any type of communication. Cunningham (1991:415) himself insisted that rhetoric is the way in which the speaker (or author) tries to persuade his audience to act. Lambrecht (1989:239) also states that rhetoric is about the art of persuasive speaking. Therefore, in the past, the focus of rhetorical criticism has primarily been on patterns and modes of argumentation and the use of rhetorical devices as the ways and means of persuasion. More recently, rhetorical criticism has become more interested in how textual discourse constructs new sociological understanding and identity, even new patterns of behaviour, which follow from such understanding and identity. Thus, rhetoric criticism is more than how a text communicates and whether that ‘how’ is effective, but what a text communicates (Porter & Stamps, 2002:17). In addition, the term rhetoric becomes the means of positioning a new reality and persuading others to adopt it.

The purpose of this chapter is not to examine a history of rhetoric or rhetoric criticism, not even of those movements and developments. Neither is it the purpose of this study to be at all exhaustive in describing the critical methods, in summarising the important theories and philosophies, nor in developing taxonomy of kinds of paradigmata clamouring for attention in the field. Instead, this study wants to investigate the rhetorical strategies in Hebrews of how the preacher of this book communicates with his hearers. Thus, this section wants to briefly summarise the tendency of contemporary rhetorical criticism and survey the classical rhetoric with the view of rhetorically analysing Hebrews. In the course of this study the researcher will mainly draw material from Aristotle’s rhetorical methodology. However, it will also draw from some other sources, viz. Kennedy’s and Watson’s rhetorical methods.

#### ● Deduction

Rhetorical criticism is defined as the method to find out more not only about “how a text

communicates and whether that 'how' is effective, but also what a text communicates". Therefore, rhetorical criticism can be used to analyse Hebrews in order to establish the rhetorical strategies in this sermon, such as how the preacher of Hebrews effectively communicated his message, that is, what text he wanted to communicate to his hearers to persuade them.

### **3.1.2 Tendency of contemporary rhetorical criticism**

A study of rhetorical criticism is a classical discipline that can be traced back to Aristotle (*On Rhetoric*) and includes works by Cicero (*De Oratore*) and Quintilian (*Institutio Oratoria*). Rhetoric, according to Aristotle's classical definition, is "the power of discovering in the particular case what is the available means of persuasion" (Aristotle, 1988:7). Gitay (1993:136) contends that rhetorical criticism is a pragmatic method of analysis that integrates the three dimensions of a literary work: the author, the text itself, and the hearers/readers. The author/speaker establishes his/her thematic goal through the transmission of his/her thought into a text (speech). In doing so, the author/speaker also takes into consideration the hearers'/readers' situation, ways of perception, and set of mind.

A contemporary rhetorical criticism finds its roots in James Muilenburg's work with Hebrew poetry and Amos Wilder's lectures on early Christian rhetoric. Muilenburg(1969:1-18) affirmed the importance of determining literary form. Muilenburg's *Rhetorical criticism* focuses on stylistic phenomena such as figurative language and relationships of sounds (Muilenburg, 1969:7). In his book *The language of the Gospel: early Christian rhetoric* (1964) Wilder examined the literary features of New Testament stories, parables, and poems as new speech forms that grew out of the rhetoric of their time. According to Koptak (1996:26), Muilenburg and Wilder focused their attention on the literary qualities of the text and used analysis of the author's styles to enhance appreciation and to deepen understanding.

In his *New Testament interpretation through rhetorical criticism* Kennedy (1984) encouraged the Biblical interpreter to pay attention to the persuasive purpose that motivates the communication. Watson (1997b:176) thought Kennedy's method relied on Greco-Roman rhetorical conventions systematised in rhetorical textbooks, illustrated in speeches and letters of the period, and basic to the education of youth. Kennedy's methodology has five steps (Kennedy, 1984:33-38; Watson, 1997b:177; Weima, 1997:461-462).

- (1) Determine the boundaries of the rhetorical unit by noting signs of structure and delineation. The first step is similar to the initial concern of form criticism, namely the determination of a legitimate pericope or rhetorical unit. A rhetorical unit must have a beginning, middle, and an end.
- (2) Define the rhetorical situation. The second step involves determining the context or situation that gave rise to the rhetorical unit and so corresponds with the *Sitz im Leben* of form criticism. In other words, the text's *exigence* must be ascertained - the complexity of persons, circumstances, objects, and the interrelationships of these things that prompted the author to write and that he/she wanted to motivate the audience to modify.
- (3) Determine the rhetorical problem or stasis of the issue at hand and the type of rhetoric into which the work can be classified. The third step is to identify from the rhetorical situation the key issue at work in the discourse and the type of rhetoric that best fits this context. Judicial rhetoric renders a judgement of guilt or innocence about a past event; deliberative rhetoric offers advice about a future course of action; while epideictic rhetoric either establishes or reaffirms some point of view in the present by means of praise or blame.
- (4) Analyse all the intricacies of invention, arrangement, and style. The fourth step requires an analysis of the rhetorical unit with respect to the matters of invention, arrangement, and style. Invention is argumentation by *ethos*, *pathos*, and *logos*. Arrangement is the ordering of the main parts of the speech: the *exordium* (introduction); *narratio* (statement of facts); the *partitio* (enumeration of the propositions to be discussed); the *probatio* (main body, sometimes called *argumentatio* or *confirmatio*) which proves the rhetor's case (*confirmatio*) and disproves the case of any opposition (*refutatio*, sometimes called *confutatio*); and the *peroratio* (conclusion). The proper identification of the above five major parts of unit allows one to better see how the argument is being logically developed. Style is moulding language to serve the needs of invention. The recognition of specific lexical and metaphorical choices made by the author as well as the artful way in which they have been arranged provide additional information as to the author's intentions and persuasive effectiveness.
- (5) Evaluate the rhetorical effectiveness. The final step in the practice of rhetorical criticism is an evaluation of the overall effectiveness of the rhetorical unit in adhering

to principles of invention, arrangement, and style. After analysing the individual parts of the rhetorical unit according to the steps outlined above, it is important to look back over the entire unit and review its success in meeting the concern (*exigence*) of the specific rhetorical situation and what its implications may be for the speaker or audience.

Even though Kennedy's approach for the practice of rhetorical criticism is widely followed today, according to Watson (1997b:177), the art of the rhetorical criticism of the New Testament needs to move beyond Kennedy's method in order to fully utilise all that rhetorical criticism can offer in the field of New Testament interpretation.

Wilhelm Wuellner (1987:448-463) laid the new formulation of rhetorical criticism when he published his seminal article: *Where is rhetorical criticism taking us?* He disclosed the theological and methodological insights focusing on the dimensions of Biblical and interpretative power (Amador, 1998:387). In an article *Rhetorical criticism in The Post-modern Bible*, Wuellner (1995:150) applies Kennedy's method to 1 Corinthians 9:1-10:13 and then uses it as a base from which to launch a critical examination of that approach. Koptak (1996:31) suggests that Wuellner's most important approach is the focus on the rhetorical situation involving a social critique. According to Robbins (1997:24), Wuellner has given a light to see rhetorical criticism as both a method and a theory. As a method, rhetorical criticism has brought new light to the argumentative nature of Biblical literature. As a theory, rhetorical criticism challenges every method to break open its boundaries, to reassess its powers of reduction and to reconfigure its programmes and goals. Consequently, rhetorical criticism in post-modernism concerns the textual constraints while reading. It means that the rhetorician analyses the persuasive nature of the text during the time of reading and re-enacts the categories of authority and tradition in either a positive or negative manner during the time (Robins, 1997:24-30). Rhetorical criticism is currently expanding and touching upon the following approaches: genre, social movements, fantasy theme, socio-linguistics, metaphors, narrative, argumentation, feminist, critical rhetorics and the rhetoric of inquiry.

In short, three types of rhetorical criticism are practised in New Testament studies. The first is a historically based rhetorical criticism (often called ancient rhetoric) in which the Biblical text is analysed according to rhetorical categories gleaned from the ancient rhetorical textbooks and, to a lesser extent, ancient rhetorical compositions. The second is a modern-

based rhetorical criticism (often called new rhetoric) in which the Biblical text is analysed according to contemporary rhetorical categories that focus on the persuasive effect of the text without necessarily taking recourse in the ancient rhetorical conventions. This second type is more of a philosophically-based approach that concentrates on argumentations: its structure, premises, and techniques. The third type is a hybrid that tries to combine the insights of ancient rhetoric with that of new rhetoric (Weima, 1997:459). No matter what type, rhetorical criticism according to Gitay (1993:135-136) seeks the communicative ways in the mutual relationship of the author, the text, and the readers/hearers by employing a specific literary method that will enable the critic systematically to study the discourse strategy and techniques of effective communication.

#### • **Deduction**

This study will apply rhetorical criticism to seek communicative ways in the mutual relationship of the preacher of Hebrews, the text, and the hearers by using both the ancient and new rhetoric.

### **3.1.3 A selection of principles from classical rhetoric**

#### 3.1.3.1 Rhetorical situation

As mentioned above (see Kennedy's five steps), the first step is to define a rhetorical unit. Once a rhetorical unit has been defined, the next step is to determine the rhetorical situation of the unit. A rhetorical situation is the real-world situation in which the rhetorician uses the means of persuasion. It always involves the relationship and communication between a speaker or writer and audience. (A speaker or writer, an audience, and a discourse are three factors of a rhetorical situation. Modern rhetoricians have added a fourth, the occasion or context in which the work is composed or delivered.) According to Kennedy (1984:35), the rhetorical situation involves the persons, events, objects, and relations because they influence what is said and why. The rhetorical situation then controls the rhetorical response in the same sense that the question controls the answer.

According to Fiorenza (1985:192), the rhetorical situation is characterised by *exigence* and urgency. The *exigence* is a situation under which an individual is called upon to make some

response (Bitzer, 1968:6). In many rhetorical situations the speaker faces overriding rhetorical problems. His/her audience is perhaps already prejudiced against him/her and not disposed to listen to anything he/she may say; or the audience may not think him/her as having the authority to advance the claims he/she wishes to make. The audience therefore is another important element of the rhetorical situation.

In short, the rhetorical situation mainly focuses on three aspects: the rhetorical composition of the text, the rhetorical competence of the speaker, and the rhetorical response of the audience (Vos, 1994:56). Regarding the text, an aspect of the rhetorical situation is the “topics,” *topoi* or *loci*, which a speaker (or author) uses (Kennedy, 1984:20; Combrink, 1992:8). Other important aspects of the rhetorical situation are the positioning and arrangement of the material in the text, the sub-divisions in the text, and the rhetorical techniques and styles that a speaker uses (Combrink, 1992:8). According to Vos (1994:56), the emphasis in the rhetorical situation is not only on the semantic relations within the text, the main issue is those matters that promote the communication of the text. Besides, the religious and the social contexts work together to determine the election of rhetorical strategies in view of effective communication. The speaker is the next aspect in the rhetorical situation. By means of the response to a specific situation, the speaker uses one of three types of rhetoric, namely the judicial, deliberative or the epideictic. The audience, whose response to the narrative is determined by the reasoning that the speaker uses to influence him (them), is the last important aspect of the rhetorical situation (Vos, 1994:57).

#### • Deduction

This study, while focusing on the rhetorical composition of the text, the rhetorical competence of the speaker, and the rhetorical response of the audience, will investigate the rhetorical situation in Hebrews in order to ascertain the communicative strategies that the preacher of Hebrews employed with regard to his hearers in a specific situation.

#### 3.1.3.2 Types of rhetoric

As mentioned above, there are three types of rhetoric: *judicial*, *deliberative*, and *epideictic*. Each type has a particular focus, setting, purpose, time, and emphasis, corresponding to the specific audience. *Judicial* (or *forensic*) rhetoric focuses on justice and belongs to the law

court. The speaker or writer seeks through artful words to persuade the audience to make the right decision about events occurring in the past. The elements of *judicial* rhetoric are accusation and defence, since the parties to a legal action will necessarily be engaged in either one or the other. In *judicial* rhetoric the speech is emphasised. *Deliberative* rhetoric focuses on expediency and belongs to a public assembly (but also to an individual). The speaker or writer seeks through artful words to persuade the audience to take some action about future events. The elements of *deliberative* rhetoric are exhortation and dissuasion. In *deliberative* rhetoric the audience is emphasised as a “judge of things to come”. *Epidictic* rhetoric focuses on adulation and belongs to a public ceremony. This is a panegyric or declamatory speech. The speaker or writer seeks through artful words to persuade the audience to hold or reaffirm some point of view in the present or to move the audience to praise for individuals in the present. The elements of *epideictic* rhetoric are praise and blame. In *epideictic* rhetoric the speaker or writer is emphasised (see Aristotle, 1988:17; Kennedy, 1984:19; Rorty, 1996:3-7).

Sometimes in an actual speech or discourse more than one type is utilised and the definition of the type as a whole can become very difficult. However, a discourse usually has one dominant type that reflects the speaker’ or writer’s major purpose in speaking or writing. The determination of the type sometimes helps to point out the emphasis of a work and the intent of the author.

#### ● **Deduction**

This study will investigate the type of rhetoric that is used in Hebrews. If we determine the type of rhetoric used in Hebrews as one of three or a hybrid of classical rhetoric, we could understand the purpose or goal of the preacher of Hebrews. That would help to find out how the preacher of Hebrews arranged his arguments to communicate effectively.

#### 3.1.3.3 Classical canons

According to classical tradition, an orator’s training was aimed at acquiring certain skills or faculties that together comprise the whole art of rhetoric (Dixon, 1971:24). Regarding certain skills or faculties, Cicero provides a convenient summary of the process of rhetorical composition. Cicero (1948:142) contends that the orator “must first hit upon what to say; then manage and marshal his discoveries, not merely in orderly fashion, but with a discriminating

eye for the exact weight...of each argument; next go on to array them in the adornments of style; after that keep them guarded in his memory; and in the end deliver them with effect and charm”. Thus the skills, in their logical process, are invention (*inventio*), arrangement or disposition (*dispositio*), style (*elocutio*), memory, and delivery.

#### 3.1.3.3.1 *Invention*

Invention means discovery. Thus, invention is the finding or discovery of material pertinent to the cause. The speaker, at this stage, seeks to clarify his theme and the aim of his argument (Vos, 1994:66). In doing so, invention has three main branches: proof, topics, and commonplaces. Proof is the very essence of the rhetorical art. Proof is, according to Aristotle, “the only thing in rhetoric that comes within the province of art; everything else is merely an accessory”. So it is said that invention is the creation of convincing proof. There are two kinds of proof: the inartificial and the artificial or artistic. The inartificial proof is principally the evidence of the law court (for example, wills, contracts or evidence extracted by means of torture). It refers to facts or evidence external to the speaker. In that case it is proof that was furnished by the rhetorician but that already existed. The artificial or artistic proof is worked out by the speaker himself, using his own art and invention. Aristotle identified three modes of this proof for use to persuade the audience, *ethos*, *pathos*, and *logos*.

*Ethos*, or proof deriving from the character of the speaker himself (especially the moral character), according to Aristotle, is the most potent of all the means of persuasion (Aristotle, 1988:9). *Ethos* may be understood as “an ethical proof based on the demonstration through the speech of the rhetor’s goodness, goodwill, and moral uprightness, all of which enhance the persuasiveness and perceived truth of the message” (Watson, 1988:15). Therefore, *ethos* is a speaker’s reputation with the audience and the strategies he uses to convince his audience that he should be believed or taken seriously. There are three features for a speaker to achieve good *ethos*: (1) He must show himself to be an honest individual of good moral character who sincerely believes what he claims. (2) He must show himself to be a competent, intelligent, and knowledgeable individual who knows the material or subject matter that he is talking or writing about. (3) He must show himself to be an open-minded individual who speaks or writes not merely out of selfish or personal motivations but out of concern for the audience’s best interest or well-being (Shin, 2004:54).

*Pathos*, called pathetic or emotional proof, is the persuasion of an audience by using emotions. *Pathos* is the power of conviction that exists in the values, beliefs and feelings already held by an audience (Bailey, 1987:12). Therefore, Aristotle recognised the necessity of understanding human motivation in general and the attitudes and concerns of a specific audience in particular. *Pathos* is thus the arousal of the audience's emotion for the position of the speaker and against the position of any opponent (Watson, 1997a:1042). So it is said that *pathos* is the audience's favourable reaction to the speaker's words. It works effectively when it has evoked the sympathies and emotions of an audience to accept the ideas, propositions, or calls to action (Covino & Jolliffe, 1995:17). Identification is the key issue in *pathos* persuasion (Burke, 1950:55; Loscalzo, 1992:20-22; Bailey, 1987:12). People are persuaded when a speaker talks a hearer's language through "speech, gesture, tonality, order, image, attitude, and idea", identifying his ways with theirs. Bailey asserts (1987:13) that *pathos* may be best understood in terms of empathy. An audience will respond favourably to a speaker who convinces them that he or she shares their struggles and feels with them.

*Logos* refers to demonstration of the case by means of the logical argument, which is found within the discourse. According to Kennedy (1984:16), while *logos* in classical rhetoric is ordinarily regarded as a probable argument, not a logical certainty, Christians came to regard the arguments of Scripture as divinely revealed and thus certain. *Logos* proof necessarily requires the use of syllogisms and other strictly logical procedures. A logical argument can take on two forms, inductive and deductive. Inductive proof uses a series of examples to point to a general conclusion. Deductive proof enunciates premises probably acceptable to an audience and draws a deductive conclusion from the premises. Deductive proof in rhetoric is called the *enthymeme*.

An enthymeme commonly takes on the form of a statement and a supporting reason. According to Kennedy (1984:17), except in tightly reasoned philosophical argument to a peer group, speakers and writers do not generally employ a full statement of a major premise, minor premise, and conclusion, which would constitute what is known in logic as a syllogism. An enthymeme is often supported by a maxim. The maxim is simply the kind of general statement or truth that commands immediate assent. These three modes of proof are related. The *logos* of one's speech must suit the *pathos* of the audience in order to have an effect. *Pathos* is tied to a virtuous *ethos* as well.

The three modes of proof: *ethos*, *pathos*, and *logos*, in the speaker's invention should be applied to the preacher's invention for his /her sermon. Regarding the *ethos* of a preacher, knowledge, integrity, and goodwill are the personal qualities to move his/her hearers (Aristotle, 1988:92). To be effective, a preacher must be broadly educated and trained to synthesise and utilise knowledge in the service of God. A preacher must also seek knowledge wherever it might be found, in a secular or a holy place, in order that the Holy Spirit might use it in the cause of Christ.

Integrity refers to the proper use of knowledge as well as the spiritual wholeness of the preacher. It means that the preacher must be a good person who knows the truth and how to interpret it. Therefore, the preacher must be trained in how to think and how to ask the right questions, that all of life might be a search for truth. By doing this, the preacher is perceived as being trustworthy, truthful, and a person of good moral character as well as of credibility. In addition, the preacher's credibility is the root for hearers to perceive the preacher's spirituality.

Goodwill refers to the hearers' perception that the preacher genuinely has their best interests at heart. For this to happen, the preacher must make an effort to connect with his/her hearers and have a sense of caring for what is right for them. Therefore, the preacher must become a good listener before he/she could become a good speaker. When the preacher identifies himself with his hearers in relation to their problems, hopes and aspirations, those hearers perceive the preacher's goodwill. Consequently, hearers will follow his words because the preacher's words, coming out of his goodwill and love, are accepted as something beneficial to them. In brief, to determine success or failure in communication is not just who you are but who the hearer(s) believe you are. Competence is not enough; demonstrated competence is required (Bailey, 1987:12).

Regarding *pathos*, a preacher should adapt to the audience because a sermon should be prepared for a particular audience. The preacher who wants to know what he/she should preach, that is, what the audience needs to hear, should immerse him/herself in the lives of the congregation. The preacher who wants to communicate to his audience should have great empathy with them in relation to the Gospel. An audience will respond favourably to the preacher who is convinced that he/she shares their struggles; feels with them. When the preacher has established identification with his audience with empathy, he will achieve

authority as a preacher. Successful communication depends on the understanding, respect, tolerance and sympathy that a preacher and audience have for each other (Fisher, 1951:350).

*Logos* differentiates preaching from other forms of communication. The distinguishing factor is content, not method. Unless preaching is rooted in the Word of God, it is not preaching. The preacher is the person who finds the revelation from the texts and translates it into thought forms that are meaningful to a contemporary audience. If the preacher has nothing to say, “What God says” from the texts, communicative skill and knowledge of the human situation are of little value. Therefore, the preacher should be well trained in critical method, exegesis, and constructive theology. The preacher is more than a translator. He/she must address meaning and communicate meaning to understanding. To effectively do this, the preacher can use arguments from common knowledge, ancient opinions, and logical demonstrations to the advantage of the hearers (Thompson, 2001:70). To communicate logically, the preacher must have not only a clear purpose as to what he/she desires for the audience to believe or do but also a method to lead hearers to that conclusion or action. Therefore, the best sermon has a particular message from a particular person on a particular occasion for a particular audience. “The recognition of the interrelationship of reasoning, emotion and personal appeal is essential to communicative preaching (Bailey, 1987:15).”

#### ● **Deduction**

Each sermon should have an invention phase. In this phase a preacher should collect material for his sermon not only from the Bible but also from outside the Bible, such as texts on the joys and sorrows of life, his audience and his life. A preacher should clarify the theme and aim of the sermon in this phase.

#### *3.1.3.3.2 Arrangement (or dispositio)*

Even though invention is the most important of the canons, it does not stand alone. Four others contribute to its success or failure. The second canon of rhetoric is arrangement. Arrangement is, according to Wuellner (1997: 51), “the ordering of the substance of what was accomplished in the process of invention for the purpose of serving the partiality in the discourse’s aim”. Arrangement seeks to determine the rhetorically effective composition of the speech and moulding its elements into a unified structure. It complements invention and

focuses not only on the arrangement of thoughts or ideas, but also on the order and choice of words, both as to their style and their delivery. It means that the material should be arranged to form a well-organised whole (Lambrecht, 1989:241; Vos, 1994:66).

The number of parts into which a discourse is divided will depend on its nature and circumstances, as well as on the teachings of the theorists. Even though a speech necessarily has two parts, statement and the ensuing argument for proving the statement, Aristotle thinks that an *exordium* and *epilogue* may be added. Regarding the number of parts, according to Dixon (1971:28-31), Thomas Wilson specified seven sub-divisions. The classical oration will contain the following sections, usually in the following order: (1) an *exordium* (or *proem*), an introduction that strives to make the audience attentive, well-disposed and receptive to the message. A speaker uses interesting facts, anecdotes, quotations, or reveals questions to catch the audience's interest. The *exordium* could be one sentence or several paragraphs. (2) This is often followed by a *narratio*, a short statement of the facts of the case, (3) and *proposition* (or exposition), in which the speaker either succinctly states the concern of his speech or sets a define issue or problem before the audience. At this point he will if necessary define his terms, as recommended by Socrates. (4) The *partitio* (sometimes called *divisio*), is frequently combined with the *proposition*. The speaker shows how he proposes to treat the subject under certain main heads. The *narratio* provides relevant background information to the audience who may not know as much about the topic as the speaker. After the *narratio* the speaker will be better able to appreciate the *partitio*. A carefully formulated *partitio* promises a carefully organised discourse to follow. It helps both the speaker and the audience. The speaker can hold the principal points in his mind and make recapitulation easier; the audience, having a preliminary view of the whole, can keep track of the speaker's progress. The body of the discourse, (5) the *probatio* (sometimes called *argumentatio* or *confirmatio*), follows and presents the argumentation. It both proves the speaker's case (*confirmatio*) and (6) disproves the case of any opposition (*refutatio*, sometimes called *confutatio*). (7) It concludes with *peroratio*, a recapitulation of the main points and an appeal to the audience's emotion in order to facilitate a desired response. The conclusion normally contains the following sub-sections: (a) a summing up of the main points, (b) amplification (an impressive affirmation or emphatic statement of the speaker's position) and (c) an appeal to the tender feeling of the audience. Paradoxically, a conclusion may appear during the course of a speech: the speaker may make use of amplification or appeal to the audience to underline one of his strongest arguments, and he may sum up his discussion at the end of each important stage. In rhetorical practice these

seven conventional parts of arrangement must not restrictedly but relevantly be applied in relation to the aim of the speech.

In relation to the arrangement of classic rhetoric, it is remarkable that the way of the composition of early Christian sermons corresponds with the Greco-Roman pattern of reasoning. According to Mack and Robbins (1989:3), sermons were composed as follows: Introduction/Kerugma/Scriptural evidence/Appeal for conversion.

In this arrangement phase for the preparation of communicative preaching, the preacher requires his sermon message to be logical, clear, and vivid in relation to the hearers' situation (Corbett, 1990:293). A good test of logical and clear structure of a sermon is whether the preacher himself can, without further ado, recall it (Vos, 1994:67). The key of logical, clear, and vivid structure is a clear idea of the goal of the sermon. The preacher must have in mind the final object before plans can be developed for its construction (Bailey, 1987:16). Thus, the preacher must choose the most suitable type of sermon, the narrative, the homily, expository, poetic, or the text-thematic sermon (Pieterse, 1995:136-143). No matter what type of sermon, the preacher has to consider that there are four categories in argument modes: narrative, descriptive, reasoned, and explanatory. The preacher should know the mode he chooses and why. In order to communicate effectively to his hearers, he must also be able to control the mode he chooses (Vos, 1994:68).

#### • Deduction

A preacher has to arrange his sermon material to form a clear and well-organised whole. To do that, he must choose a suitable mode of argumentation and control it completely.

#### 3.1.3.3.3 *Style (or elocutio)*

Style is the third part of the rhetorical canon. Style presents a discourse in language that is appropriate and expedient to the subject, audience and situation addressed and that promotes the desired persuasive effect. Thus, style is functional and varies with the rhetor's intent. Style is one of his persuasive tools (Kennedy, 1984:25).

According to Aristotle (1988:185), the style must be clear. The reason is that language that

does not convey a clear meaning, fails to perform the very function of language. Although Aristotle insisted only on clarity as a style's fundamental "virtue", according to Kennedy (1984:35), Theophrastus insisted on four: correctness, clarity, ornamentation, and propriety. Correctness is a matter of grammar; clarity, of the expression and arrangement of ideas. Ornamentation in a functional sense is the use of devices such as figures of speech to amplify the topics, to give emphasis and distinction to the thought, or to maintain contact with the audience. Propriety is achieved by matching the style to the content, speaking of simple subjects in simple words and of lofty thoughts with dignity. Vos (1994:75-79) also sums up these four: *latinitas* (the grammatical correctness), the *perspecuitas* (the intellectual lucidity), the *ornatus* (the style, use of language, the images, the figures of speech), and the *aptum* (the suitability of the type of speech with an eye to the subject and the listener's situation). The *aptum* is also divided into the *internal aptum* (the correct relation between words and subject, between *verba* and *res*), and the *external aptum* (the right relation to the listener and his situation).

Aristotle distinguished two kinds of prose style, one appropriate to debate and the other, more precise and controlled, suitable for written compositions. He arranged style into two pairs of contrasting terms: debating and written, ethical and emotional. The theory of style as a whole is divided into two parts, the first part is *lexis* (diction) and the second part is *synthesis*. *Lexis* deals with the choice of words that must be "proper"; synthesis, the study of composition, the way words are put together to form phrases, clauses, or sentences (see Kennedy, 1984:26-30; Dixon, 1971:32-44).

Style is concerned with more than words. The phrase, clause, and paragraph are of equal or greater importance than word choice. The combination of words determines the effect. A speaker or writer must be in command of a variety of styles in order to draw on the style that is most appropriate to the situation. He can make his style versatile in three ways: (1) through a study of precepts or principles, (2) through practice in writing, and (3) through imitation of the practice of others (Corbett, 1990:386).

The preacher has to recognise the difference between written style and oral style. When the preacher prepares his sermon he must consider the oral nature of the preaching. It means that preaching is said and heard in one moment and then that aspect of communication is lost forever (Vos, 1994:76). Therefore, for clarity the preacher must choose the right words and

combine them creatively. The preacher should play repetition not with the monotonous but with the various. “Repetition is the one strategy which can raise or sink a message” (Vos, 1994:77). The preacher should also consider putting questions to get the attention of his hearers.

The two canons of rhetoric, memory and delivery, will not be discussed for the purpose of this study. However, in the area of preaching, delivery is all-important. Without effective delivery preaching loses its impact, although it may be well prepared in a written copy.

#### ● **Deduction**

The preacher must prepare his sermon with a view to the hearers in order to be heard. To do this, the preacher should recognise the oral nature of preaching and adjust the style of his message to be appropriate for the situation.

#### **3.1.4 The direction of rhetorical analysis of this study**

Elements, type and aims are the major categories of classical rhetoric. Elements include the *speaker*, *speech*, and *audience* (or author, text, and reader in written composition). Types are *judicial*, *deliberative*, and *epideictic*. Aims are adapted to an audience, viz. the educational aim of teaching, the emotional aim of touching the feeling, and the aesthetic aim of pleasing so as to hold attention. Rhetorical criticism is therefore a study that concerns the three dimensions of literary discourse, namely the text itself, its readers, and its author. Thurén (1998:98) claims that studying rhetorical devices and strategies in a text inevitably raises such questions as: “What does the author really think behind his rhetoric?” or, “Can his presentation be taken as representing his actual ideas?” Therefore, the ultimate goal of rhetorical analysis is the discovery of the author’s intent and of how that is transmitted through a text to an audience in its specific situation (Kennedy, 1984:12).

#### **3.1.5 Basis- theoretical conclusions**

The following basis-theoretical conclusions can be drawn from the selective research for rhetorical criticism:

- \* Rhetorical criticism is defined as the method to ascertain what a text communicates. The term rhetoric becomes the means of positing a new reality and persuading others to adopt it. Therefore, Hebrews will be analysed in order to establish the rhetorical strategies, such as how the preacher of Hebrews effectively communicates his message, that is, what is the text that he wants to communicate to his hearers to persuade them.
- \* Rhetorical criticism will help to seek communicative ways in the mutual relationship of the preacher of Hebrews, the text, and the hearers by using both the ancient rhetoric and new rhetoric.
- \* The reconstruction of the rhetorical situation of Hebrews, focusing on the rhetorical composition of the text, the rhetorical competence of the speaker, and the rhetorical response of the audience, will help to establish the communicative strategies that the preacher of Hebrew employed to his hearers in a specific situation.
- \* If we could determine the type of rhetoric used in Hebrews as one of three or a hybrid of classical rhetoric, we would be able to understand the purpose or goal of the preacher of Hebrews. This will help establish how the preacher of Hebrew arranged his arguments in order to communicate effectively.
- \* A preacher, in the invention phase, should collect material for his sermon not only from the Bible but also from the outside Bible, such as texts on the joys and sorrows of life, his audience and his life. A preacher should clarify the theme and the aim of the sermon in this phase.
- \* A preacher has to arrange his sermon material to form a clear and well-organised whole. To do that, he must choose a suitable mode of argumentation and control it completely.
- \* A preacher must prepare his sermon with an eye to his hearers in order to be heard. To do this, the preacher should recognise the oral nature of preaching and adjust the style of his message to suit the situation.

### **3.2 A SELECTION OF RHETORICAL STRATEGIES IN HEBREWS FOR COMMUNICATIVE PREACHING**

Since L. Vaganay and A. Vanhoye studied the structure of Hebrews very thoroughly, the fact that Hebrews is one of the earliest extant Christian sermons and the preacher of Hebrews composed it by using the devices of classical rhetoric have gained broad support (see Koester, 1994:125-138; Watson, 1997b:181-87). In addition, it is also said that Hebrews is a sermon prepared to be read aloud to an audience that will receive its message not primarily through reading but orally (see 1.2.2). Both style and pattern of argumentation in Hebrews show that Hebrews is a highly rhetorical discourse (Lane, 1991a:lxxvii). This fact lends Hebrews to rhetorical analysis.

This section will thus investigate a selection of rhetorical strategies in Hebrews to establish “how did the preacher (author) of Hebrews communicate to his audience in a specific situation?” in order to get Biblical perspectives for communicative preaching in the light of Hebrews. In so doing, this section will discuss the rhetorical situation and rhetorical structure of Hebrews, including the rhetorical type and rhetorical devices that the preacher used in Hebrews.

#### **3.2.1 The rhetorical situation in Hebrews**

It is essential to reconstruct the rhetorical situation in order to decide whether Hebrews uses judicial, epideictic, or deliberative rhetoric. This work will once more focus on the goal of Hebrews (see 2.2.2.1) because the rhetorical situation and the goal are closely connected with each other.

The traditional view of the rhetorical problem that the preacher of Hebrews faced is that a group of Jewish converts were in danger of relapsing into Judaism. Lindars (1991:4-15) reconstructs the rhetorical situation through the interpretation of Hebrews 13. (1) Hebrews is written as an address to be read at the Christian assembly from afar, finishing with the blessing in 13:20-1. (2) The preacher expresses anxiety that he cannot be sure of winning the agreement of the hearers. (3) He is a member of the same community of Christians and much loved and respected. (4) The target group is not the whole congregation but a dissident group,

such as is implied in 1 John. (5) The Christian's situation is extremely serious, and the present leaders of their community do not know how to cope with it. (6) The leaders have written to the preacher (or author) to intervene in the crisis. (7) This is impossible, however, and so he has responded with this sermon. This is the reason why it has been composed with such immense care, using every available device of rhetorical skill to make the most powerful impact on the hearers. If it fails, the leaders have nothing more that they can do to save the situation.

The hearers are faced with the serious crisis of being tempted to take a course of action that is inconsistent with the Gospel that they had originally received. They are facing danger and thus the preacher deliberately sets out to persuade these Christians. Firstly, he reminds them of the basis of faith, Jesus Christ, and the point that this basis is unchanging; 'the same yesterday and today and for ever' (verse 8). Secondly, he warns against 'strange teachings' and unprofitable 'food' (verse 9). This 'strange teaching' suggests that he warns the hearers not to feel the need for restoration to Jewish customs in order to come to terms with their sense of sin against God and need for atonement. Thus, the central argument of Hebrews is a compelling case for the complete and abiding efficacy of Jesus' death as an atoning sacrifice. Using the term 'food', the preacher warns his hearers not to frequent synagogue worship in order to feel the benefit of the sacrificial system. Instead, he asks them to gladly participate in the Christian worship where the sacrifice of Christ is celebrated. At this stage, the preacher warns gently and positively, so as to help his hearers to feel able to accept his demand. Thirdly, through another facet of the sacrificial ceremony, the burning of the bodies of the animals 'outside the camp' (verse 11), which has a counterpart in Jesus' crucifixion 'outside the gate' (verse 13), he exhorts his hearers to face the suffering because the time is short and the reward is sure. Fourthly, he suggests that the hearers should spend their time singing the praise of Jesus in company with their fellow Christians.

One more crucial crisis is that the Christians have lost confidence in the power of the sacrifice of Christ to deal with their consciousness of sin. That was the root issue. They thought that the basic *kerygma*, "Christ died for our sins" (1 Cor 15:3) was offered as complete atonement for past sins. Although their baptism gave assurance of forgiveness of the sins of their former life, nothing was said about post-baptismal sin. They simply assumed that they would remain in a state of grace until the *parousia*. But as time passed, some of them at least began to be

oppressed by a renewed consciousness of sin, and the Gospel as they had received it appeared not to allow for it. In this case, the preacher of Hebrews persuades them by means of two things. In the first place he argues that the sacrificial death of Jesus has continuing efficacy. In the second point, he argues that the efficacy of the sacrifice of Jesus can be experienced in the present and maintained in the future. Therefore, the preacher of Hebrews aims to inspire them so strongly that they can have the emotional pull to make the decision to abandon their present intentions and participate in the liturgy and life of the Christian community with their consciences clear and with renewed confidence and zeal.

Pfifzner (1997:19) argues that the sermon of Hebrews was written to challenge a community being in a perilous situation. Therefore, the rhetoric problems of Hebrews that the preacher faces are aspects of social pressure, not of doctrine. The preacher of Hebrews urges his hearers to remain faithful to their confession (3:1; 4:14; 10:23), warning against drifting away and neglecting salvation (2:1, 3), and losing confidence in God's promises (3:6), falling away from God (3:12), and being rebellious and unbelieving like Israel in the past (3:16-19). He recognises that his hearers have not progressed to Christian adulthood (5:11-6:2). Having experienced God's saving gifts in Christ they may finally reject him (6:4-6; 10:29; 12:25). He is anxious that the hearers' sluggishness (6:12) could after all lead them to something far worse: apostasy (10:26). Apostasy is the feared end product of a social situation. Loss of confidence in the community is not merely the product of time, an understandable fading of first love. It is caused by suffering for the faith (11:24-40; 12:1-11; 10:32-39), though no one in the community has yet suffered martyrdom as the price of constancy (12:4). The most probable situation is this: The hearers are being tempted to seek security under the cover of Judaism which, despite attacks from pagan society, has some status in the Roman Empire. These Christians were at that moment be in a less secure position socially than the local Jews. As for the Christians that were addressed, the difference from Judaism probably caused them to be regarded as a new and strange oriental sect. Christianity's claim to be a separate religion could be challenged on the basis of external observations: Where were its temples, its priesthood, its sacrifices, and its cultic ritual? The preacher then needs to provide a detailed answer to each of these questions. The contrast between the old and the new covenant is no mere rhetorical device, but points to a real problem, which the preacher has to explain. The preacher's clear message is separation from Judaism. Therefore, the argument of Hebrews according to Pfifzner (1997:29) is not anti-Jewish, but is designed to prove the distinctiveness of Christian faith and worship for a group of Jewish Christians. Even Judaism can provide no

secure haven for those called to suffer for Christ.

To solve this rhetorical problem, the preacher of Hebrews, having dual purposes, uses the Old Testament in a thoroughly Christocentric manner (deSilva, 2000:1-7). Firstly, the preacher gives his hearers a salvation-historical perspective on their situation. He suggests that they are more privileged, more secure in their hope, and further along to the goal of God's deliverance and kingdom than the "people of God had ever been because they draw near to God through the new covenant". This reinforces the significance of belonging to and the importance of remaining with the Christian community, as well as stimulating gratitude and loyalty for being favoured beyond their inherited predecessors. Secondly, the preacher encourages his hearers to legitimise their existence by proposing the failings of Judaism and the ways in which the Christians have been given the advantage of "true" knowledge about how to approach the divine plan. Then the preacher exhorts the Christians to be assured that their approach to God is the more effective, more valid, and more secure.

Therefore, the rhetorical situation, an audience's problem or crisis, is an extremely important factor when a preacher prepares his sermon. The goal of a sermon depends on the rhetorical situation. The more he recognises the real rhetorical situation, the more he is able to prepare his sermon effectively as a communicative sermon. Imagining a specific target group of some five to seven people among his hearers during the preparation of a sermon, could help to recognise the real rhetorical situation.

#### • **Deduction**

The preacher must recognise the real problems of his congregation in order to prepare a communicative sermon. It means that a preacher has to keep in touch with his hearers in their real life. When a preacher prepares his sermon, he should try to solve the real problems of his hearers. In order to obtain the most powerful impact on the hearers, a preacher can focus his sermon on a specific target group representing the whole congregation who has the real problems.

### **3.2.2 Rhetorical type and the structure of Hebrews**

### 3.2.2.1 Rhetorical type of Hebrews

Regarding the literary type of Hebrews, this study has already identified Hebrews as an early Christian sermon, which was well composed by an author by means of rhetorical skills (see 1.2.2). In Hebrews the preacher uses rhetorical devices, viz. repetition, anaphora, *inclusio*, and “hook-words,” because of the need to provide oral assistance to the hearers. Thus, Hebrews is a highly rhetorical discourse both in style and in patterns of argumentation (Lane, 1991a: lxxvii).

The repetition, with variations in form, is rhetorically effective. The 2:5-9, which is the citation and explanation of Psalm 8, functionally serves to complement the quotation in 1:5-13, and is tied together by the word play on the verb “subject,” “subordinate” and its derivatives. This repetition introduces an element of suspense that is not relieved until the emphatic and deferred statement of verse 9, “But we see Jesus, who was made a little lower than the angels” (Lane, 1995:90-91)

An anaphora is the repetition of the same word at the beginnings of successive statements. In Hebrews 11:3-31 the preacher uses the word “by faith” eighteen times in order to be heard to hearers. According to Cosby (1988:258), the preacher’s use of anaphoras is extremely effective. Relentlessly, the preacher stresses his point by hammering into the ears of his listeners that it was by faith that those who lived in ancient times pleased God.

*Inclusio* is a rhetorical device, also known as bracketing or an envelope structure, which consists of creating a frame by placing similar material at the beginning and end of a section. The preacher of Hebrews used this device to mark the beginnings and endings of each pericope throughout the book (Guthrie, 1994:15). According to Neeley (1987:6-18) *inclusio* is seen in 5:10b and 6:20 as sandwich structures. Guthrie (1994:76-89) in agreeing with Vanhoye, suggests eighteen inclusions: 1:5 and 1:13, 2:10 and 1:17-18, 3:1 and 4:14, 3:12 and 3:19, 4:3 and 4:11, 4:14-16 and 10:19-23, 5:1-3 and 7:27-28, 5:1 and 5:10, 5:11 and 6:12, 7:1 and 7:9-10, 7:11 and 7:28, 8:3 and 10:18, 8:8-12 and 10:15-17, 8:7 and 8:13, 9:1 and 9:10, 9:11-12 and 9:28, 10:1 and 10:14, and 11:1-2 and 11:39-40. From this analysis he concludes two primary observations. Firstly, the head and tail members of every *inclusio* correspond to a high or median-level cohesion shift identified in Chapter 4. This fact suggests that

corresponding shifts in “cohesion fields” can be accurately tracked and help to isolate turning points in a discourse. Secondly, with the identification of inclusions in Hebrews, embedded discourse units are beginning to take shape. For example, the great central section marked by the inclusion in 4:14-16/10:19-23 has up to four levels of embedding.

Hook-words are a rhetorical device developed in antiquity to tie together two blocks of material. The introduction of a key word at the end of one section and its repetition at the beginning of the next served to formally mark the transition between the two units (see Guthrie, 1994:94-112). In 1:1-4/5-14, for example, the hook-word is “the angels” (1:4/5), and in 2:10-18/3:1-6, the hook word is “high priest” (2:17/3:1). The preacher of Hebrews is a master at executing effective transitions from one segment of his discourse to the next. The preacher of Hebrews logically keeps the attention of hearers by using the effective movement between units. The movement of units is very important in the structure of a sermon. Sermons involve a series of moves strung together in some sort of logical movement (Buttrick, 1987:24). The preacher who is able to make clear movements of his sermon units will make his/her sermon a communicative preaching.

Scholars have tried to classify the rhetorical type of Hebrews into classical rhetoric. As mentioned above, the rhetorical types in classical rhetoric are judicial, deliberative, and epideictic (see 3.1.2.2). Several sources, viz. Lane (1991a:lxxv-lxxx), Aune (1987:212-14), Attridge (1989:12-21), Watson (1997b:181-87), and Koester (2001:79-96), provide a survey of these scholars’ efforts to classify Hebrews as one of classical rhetoric.

‘Did he do it or not?’ was an essential question scrutinised by the judicial speech. ‘Is it more beneficial to do this or that?’ was the question explored by the deliberative speech. ‘Should something be praised or blamed?’ was the question discussed by the epideictic speech. All three types of speeches were often combined and intertwined in the same discourse (Reed, 1993:297).

At the end of the ninetieth century, Von Soden (1899:11) proposed that Hebrews used judicial rhetoric. He outlined the structure of Hebrews as *proemium* (1:1-4:13), *narratio* (4:14-6:20), *probatio* (7:1-10:18), and *epilogue* (10:19-13:21): However, today, Von Soden’s classification of Hebrews as judicial would not be accepted.

In a recent approach to Hebrews through rhetorical analysis, K. Nissilä, W.G. Übelacker, and B. Lindars classified Hebrews as deliberative rhetoric. They emphasise the prominent place given to exhortation in Hebrews (2:1-4; 3:1, 7-13; 4:1, 11, 14-16; 6:1-3; 10:19-39; 12:1-13:19), which suggests that the preacher is mainly concerned with urging the community to take a particular course of action. Nissilä (1979) argues that the high priest motif is the unifying motif of Hebrews, binding the whole discourse together. The main structural point around which Hebrews is written is 8:1, which explicitly upholds the highpriesthood of Christ as the main point. He analyses the rhetorical aspects of the use of the high priest motif in nine pericopes (Heb 2:14-18; 3:1-6; 4:14-16; 5:1-10; 7:26-28; 8:1-6; 9:11-15; 9:24-28; 10:11-14) and devices. He concluded that the high priest motif functionally serves as a rhetorical element to teach, admonish, delight, and reprove the hearers. Nissilä (1979:143-47, 239-44) outlines Hebrews as *exordium* (1:1-4), *narratio* (1:5-2:18), *argumentatio* (3:1-12:29), and *epilogue* (13:1-25). Übelacker (1989:214-29) also argues that Hebrews seeks to persuade the hearers to accept Jesus' sacrifice as sufficient to provide access to God. He combines rhetorical analysis with discourse analysis. He suggests the outline of Hebrews as *exordium* (1:1-4), *narratio* (1:5-2:18) with 2:17-18 as the *propositio*, *argumentatio* with *probatio* (proof) and *refutatio* (3:1-12:29), *peroratio* (13:1-21), and *postscriptum* (13:22-25). Lindars (1989:383) asserts that the primary purpose of Hebrews is persuasion. It seeks to persuade Jewish Christian hearers, driven by guilty consciences due to sin, to return to the apostolic faith after it turned to Judaism for purification. Lindars rejects the attempts to find rhetorical arrangement in Hebrews. Lindars (1989:383) claims that it is a mistake to view Hebrews as a product of conscious artistry. The reason is that Hebrews is directed at a real and urgent situation and that the preacher is making use of all the rhetorical skills at his disposal to cope with it.

Through the research of Nissilä and Übelacker, the highpriestly Christology in Hebrews has continued to attract attention. The relationship of the priesthood between in the Old Testament and in Hebrews is explored to find that a system of ritual separations is replaced by the dynamics of participation and communion through Christ's sacrificial death. The highpriesthood is considered to be the main theme of Hebrews and assessed its significance by exploring elements of continuity and discontinuity between the old and new priesthood. The significance of Christ's death in Hebrews is multifaceted and can be conceived as effecting purification, pardon, redemption, expiation, abrogation, access to God and perfection (Koester, 1994:134-135). Therefore, the language of ritual, priesthood and

sanctuary is used to invite hearers to root their spirituality in the story of Jesus' death and resurrection.

According to this viewpoint, it is possible to say that a sermon should be Christocentric. A preacher today as a worship leader can preach the Christocentric message in the Old Testament to persuade his/her hearers to root their faith in the story of Jesus' death and resurrection.

Preaching has a character of deliberative rhetoric to persuade hearers to do what God wants them to do after they have heard the message. Preaching should be persuasive. Therefore, a preacher today must have knowledge of how to arrange his/her arguments to persuade his/her hearers by means of the Christocentric message.

In a different way, Aune (1987:212), Black (1988:5) and Pfitzner (1997:21-23) point out that Hebrews is epideictic rhetoric for the following reasons: (1) Hebrews extols Jesus who once died but is now the enthroned Son and High Priest who calls his followers to decisive action. (2) Much of Hebrews is amplified comparison: the preacher compares Jesus Christ to angels, Moses, the Levitical priests, and to Melchizedek; the new covenant to the old; the new holiness to the old cultic purity. (3) Blame in Hebrews 5:11-6:8 is followed immediately by praise in 6:9-12. By skilfully ordering blame and praise the preacher easily achieves his final purpose: warning. (4) Hebrews aims to reinforce the Christian faith as the basis for renewed perseverance. It is not easy to classify Hebrews either as deliberative or as epideictic rhetoric. As seen above, the classification of Hebrews as deliberative rhetoric competes with equally confident appeals to the conventions of epideictic rhetoric.

There was another attempt to classify Hebrews as combined deliberative and epideictic rhetoric. In this case, either deliberative rhetoric or epideictic rhetoric was classified as the main type of rhetoric with a counterpart of sub-elements or sub-topics. Attridge (1990:214), with some reluctance, classifies Hebrews as epideictic rhetoric, with a few appropriate deliberative elements, because "it celebrates the significance of a person and certain events connected with him. The celebration functions to reinforce values and commitments associated with that person and those events. Yet, in reinforcing those values and commitments, it issues admonitions and specific recommendations." Agreeing with Attridge, Olbricht (1993:375-387) classifies Hebrews as both epideictic and deliberative rhetoric.

Hebrews is epideictic rhetoric in the encomium and comparison of its superstructure, and deliberative rhetoric in its argumentation as a word of exhortation. He proposes that the book is modelled on the funeral orations of classical Greece and the early church fathers. The comparison of Christ with numerous highly respected persons in salvation history serves to amplify the argument as a whole. deSilva (2000:46-56), in contrast to Attridge's classification, classifies Hebrews as deliberative rhetoric with epideictic topics. deSilva (2000:54) insists that the epideictic topics in Hebrews serve the deliberative topics, motivating the hearers to pursue the course promoted and to avoid the alternative course.

deSilva (2000:48-52) sums up the reasons why he classifies Hebrews as deliberative rhetoric: (1) By referring frequently to two contrasting courses of action open to the hearers in Hebrews, a sense of a deliberative environment is provided. (2) Hebrews lays great emphasis on the beneficial consequences of one course and the detrimental consequences of the alternative course. (3) Hebrews has a strong element of dissuasion from one course of action and persuasion to maintain the course of action begun at conversion. The hearers are persuaded to pay attention to the message they have received rather than drifting off. (a) Neglecting the deliverance that God has prepared would result in divine punishment (2:1-4; 12:25). (b) They would retain the advantages of being "God's house" and "Christ's partners" if they maintained their commitment to the Christian group (3:6, 14). (c) "Turning away from the living God," showing 'distrust' toward God, results in the forfeiture of the deliverance and eternal benefits God has prepared (3:12; 4:1). (d) The hearers are urged to "strive earnestly to enter" God's rest rather than fall short, imitating the negative paradigm of the wilderness generation (4:11; 12:15). (e) Rather, they are to imitate those who persevere in trust and inherit what is promised (6:11), (f) to hold onto their confession (4:14; 10:23), (g) to draw near to God's throne for the resources to persevere (4:16; 10:22). (h) They are exhorted to press on to the end of that journey, which began with their elementary instruction in the faith (6:1), because the contrary course results in permanent exclusion from God's favour (6:4-8). (i) They should not forsake the assembly of believers (10:25), for "shirking back" from the contest with the unbelieving society (10:37-39) results in God's displeasure and, ultimately, their destruction. (j) One who renounces him for the sake of peace with the world, thinking so little of God's benefits, is able to be led not to safety but to the gravest danger (10:26-31). (k) No one should follow such a course, like Esau, who also was permitted no second chance to make the right choice, but had to live with his loss and disgrace (12:16-17). (l) Retaining their bold commitment to God's promise, however, results in reward and preservation (10:35, 39).

(m) The hearers are urged to show gratitude for the eternal benefits they are receiving (the unshakeable kingdom, 12:28, which will be their permanent and lasting homeland and city), (n) to show courage in their race for the greater prize (12:1). They are also exhorted to expect a fitting recompense for the One who endured such hostility and reproach on their behalf (13:11-14). (o) The hearers are persuaded to keep devoting themselves in the worship of God through Jesus and in the nurturing of the community of God's many sons and daughters (13:1-3, 15-16). (4) The preacher, moreover, deliberately uses topics typically associated with deliberative rhetoric, viz. justice, courage, honour, and security.

The preacher of Hebrews uses many sub-topics of justice when he urges his hearers to continue commitment to the Christian faith. He instructs the hearers to maintain the obligations of kinship toward one another (13:1, 3). He also urges the continued fulfilment of the obligations of hospitality (13:2) and the marital covenant (13:4). The most important obligation that must be maintained is loyalty. Jesus is presented as the believers' patron (2:9-18) who has given believers access to God as their personal patron (4:14-16; 10:19-21). If believers show disloyalty, dishonouring this selfless benefactor and spurning his gifts, they become unjust. Therefore he urges them to be steadfast and show gratitude to Jesus. Justice is also an important topic in preaching today and a preacher can instruct his/her hearers to devote themselves to obey the Word of God.

The preacher of Hebrew also uses topics of courage to urge believers not to allow the threats of temporary hardship and pain to divert them from the honourable course. They should not be cowards who shrink back from the contest just as Jesus did not shrink back from shame and pain on their behalf (12:1-3). The believers should persevere in loyalty (10:36-39) just as they had done in the past (10:32-35). They should endure temporary hardships (12:5-11) and join themselves to Jesus' loyalty and courage (13:12-14). The preacher of Hebrew suggests that Jesus is not only an example of faith, but also of courage and enduring hardship for the sake of a noble goal (2:9, 14, 15; 12:2). Therefore, today a preacher should show Jesus Christ just as the preacher of Hebrews suggests. Through this he can encourage his/her congregation who is suffering to endure their temporary hardships by focusing their eyes on Jesus.

Honour is an important topic in Hebrews. Honour is an essential component of deliberations because the audience seeks to preserve their honour and reputation. The audience will reject a course of action that would injure their honour. The preacher of Hebrews urges believers not

to turn away (or drift away) from Jesus Christ and his people because it leads to the disgrace of punishment (2:1-4; 10:26-31). Esau is an example of a lasting dishonourable remembrance for his foolish choice (12:16-17). The preacher of Hebrews appeals to believers who remain firm in their trust and loyalty to retain the honour of being claimed by God as a son or daughter (2:10; 12:5-11) and part of God's household (3:6), of being in partnership with the exalted Son (2:11-13; 3:14), arriving at the "glory" (2:10) to which he leads his many sisters and brothers. After all, they will be led to enter into the lasting city, which God himself has founded (11:13-16; 13:13-14). A preacher today from this viewpoint can urge his/her congregation to maintain solidity with fellow Christians and to share the Christian hope as God's children.

Security is another prominent topic in deliberative rhetoric. The preacher of Hebrews uses this topic to appeal to the emotions of fear and confidence. To the audience of Hebrews, remaining true to Christianity means continued struggle against the tide of society. The preacher of Hebrews, however, repeatedly insists that the Son and God stand ready to provide "timely help" (4:16). He also emphasises that what is needed for believers is endurance for "yet a little while" (10:35-37). A preacher today should present Jesus as the Helper who provides timely help to people.

There are also numerous epideictic topics in Hebrews. In fact, epideictic topics in Hebrews have already been investigated by Olbricht (1993:375-387). As mentioned above, Olbricht thought of Hebrews as a funeral oration. Epideictic topics that the preacher used in Hebrews are: (1) Jesus' honourable and noble birth (1:1-14); Melchizedek also functions in some ways as Christ's ancestor, so that praise of Melchizedek underscores the honour of his ancestor in the priesthood. (2) Jesus' education and its noble fruits are mentioned in 5:7-10. (3) Jesus' physical advantages are evident in his "indestructible life" (7:16). (4) Jesus' moral excellence is given, viz. his virtues include piety (5:7), his holiness and blamelessness (7:28), his facing every temptation but remaining steadfast in virtue and sinlessness (4:15), and His obedience and piety in doing God's will (5:8; 10:4-6). (5) Jesus' death displays his virtue, for he approached it courageously (2:14-15; 12:2) in order to bring benefits to others. (6) Jesus used his natural advantages, for example, his relationship with God and his endless life, to bring benefit to others. He is the source of eternal deliverance (5:9). (7) Jesus alone has accomplished what no other had done previously (10:11-12): cleansing the conscience of the worshippers so that they could enter God's presence (9:11-14; 10:19-22) and effecting the

removal of sins (10:1-18). (8) The composition of comparison, or *synkrisis*, Jesus and the angels, Moses, and Levitical priests, belongs to the genre of the eulogy.

In summary, it is difficult to decide whether Hebrews is classified as deliberative rhetoric or epideictic rhetoric. The recognition of the role of *synkrisis* makes it even more difficult to decide the classification of Hebrews. deSilva (2000:46-56), as mentioned above, classifies Hebrews as deliberative rhetoric with epideictic topics. Watson (1997b:187), recognising the role of *synkrisis*, on the contrary, classifies Hebrews as epideictic rhetoric with deliberative intent. In addition, Koester (2002:103-106) investigates Hebrews regarding the flow of the argument. Thus, the state of research of classification of Hebrews is such that no one has yet strictly confirmed the type of rhetoric discussed in the classical rhetoric textbook. Lane's affirmation that "Hebrews cannot be forced into the mould of a classical speech" (1991a:lxxix) is certainly appropriate.

In conclusion, Hebrews resists falling into any single mould of classical rhetoric because it is interwoven with deliberative and epideictic elements according to the preacher's purpose. The fact that the preacher of Hebrews has a serious pastoral purpose shows that Hebrews is consequently not bound by rhetorical conventions. The preacher was not obliged to adhere to rigidly fixed rules of form and content. However, it could be certain that even clearly being indebted to Greek rhetoric, the preacher never tied himself to the rhetorical forms that he used but moulded them to suit his own purposes in order to indicate that he was at home with his hearers. The written discourse confirms this.

#### ● **Deduction**

- \* Hebrews has some qualities of classical rhetoric but resists fitting into any single mould because it is interwoven with deliberative and epideictic elements according to the preacher's purpose.
- \* Generally speaking, the form of sermon is an important factor when a preacher is preparing his sermon. However, this study finds that the pastoral purpose, achieved by recognising the rhetorical situation, dominates the form of the sermon. A preacher who has a clear and precise pastoral purpose can use any form of sermon and mould it to suit his own purpose.

- \* The rhetorical topics that the preacher uses in Hebrews, for example justice, courage, honour and security can be applied by today's Christian in the light of the Christocentric viewpoint.
- \* Every sermon should be persuasive. This does not mean that a sermon has to have the classical rhetorical form, but that a sermon has to be formed to persuade the congregation to be communicated to effectively.

### 3.2.2.2 Rhetorical structure of Hebrews

There have been numerous suggestions discerning the structure of Hebrews (see Attridge, 1989:13-21; Lane, 1991a:lxxxiv-lxxxix; Guthrie, 1994: 3-41). However, it is not easy to offer a structure for Hebrews that includes all the intrinsic multiplex rhetorical and theological interests. Aune (1987:213) states: "The structure of Hebrews remains an unsolved problem." The difficulty of analysing the structure of Hebrews is, as Attridge's notices (1989:16), due not to the lack of structural indices, but to their over-abundance. deSilva (2000:71) says: "These investigations have led to widely divergent conclusions that depend on the scholar's choice of criteria for discerning the joints in the sermon, as well as on the author's ability to weave his material together so artfully that no scheme will be able to separate perfectly what he has so closely joined together."

Nonetheless, Guthrie (1994:23-41) sums up the approaches to the structure that Hebrews utilised and categorises them into five distinct approaches: "structural agnosticism," "conceptual (or thematic) analysis," "rhetorical criticism," "literary (or rhetorical) analysis," and "linguistic analysis". In addition, he suggests his proposal, that is, a text-linguistic analysis of the structure of Hebrews. This study has no intention of discussing either a history of approaches or every methodology of approaches to the structure of Hebrews. Instead, this study merely wants to find a base for further discussion, such as the rhetorical strategies of Hebrews. This study will thus focus on the investigation of how the preacher arranges his sermon topics to communicate to his hearers that are faced with a serious situation. The structure of Hebrews will be analysed to find the flows of the rhetorical arrangement through approaches of rhetorical criticism.

Soden (1899) attempted to analyse the structure of Hebrews according to patterns of ancient

rhetoric. As mentioned above, he analysed Hebrews as a judicial rhetoric, a four-part scheme: the exordium (*proemium*) with thematic statement, the *narration* statement of facts and the treatment of the argument's plausibility, probation-proof of the argument, and *peroratio* (epilogue) conclusion (see.3.2.2.1.).

There is an approach that divides Hebrew into five main sections that are framed by an introduction and conclusion (1:1-4; 13:20-21). According to Pfitzner (1997:22-23), Vanhoye (1989) recognised five literary devices in the arrangement of Hebrews by means of literary analysis.

- (1) The thematic announcements state the subject of the next section in reverse order. For example, 2:17-18 presents the theme of Jesus as “merciful and faithful” high priest. This theme is developed in reverse order in 3:1-4:14 (“faithful”) and 4:15-5:10 (“merciful”). The themes of Jesus as the “source of eternal salvation” and as “priest according to the order of Melchizedek” in 5:9-10 are again treated in reverse order in chapter 7 and in 8:1-10:18.
- (2) The sections are tied by hook-words. The word “angel” links 1:1-4 with 1:5-2:18, just as the term “high priest” in 2:17 and 3:1 links two sections.
- (3) Usually, transitional words such as “since” or “therefore” indicate the changes in genre as the preacher switches between exposition and exhortation (2:1; 3:7; 4:14; 10:19; 12:1).
- (4) Repetition of a term marks off a section (“angels” in 1:5-2:18).
- (5) The beginning and end of sections in the form of parallel words or phrases are marked by inclusions. For example, the extensive parallels between 4:14-16 and 10:19-23 indicate an *inclusio* that links major sections of the sermon.

Vanhoye used these criteria to determine the structure of Hebrews and presented five main parts:

- (I) The name superior to angels (1:5-2:18)
- (II) Christ's faithfulness and compassion (3:1-5:10)
- (III) The central exposition on sacrifice (5:11-10:39)
- (IV) Faith and endurance (11:1-12:13)
- (V) The peaceful fruit of justice (12:14-13:19)

Vanhoye arranges the five parts concentrically around the theme of Christ's priesthood, which he takes to be the central point of Hebrews (8:1). He suggests that parts I and V have to do with eschatology and that parts II and IV deal with ecclesiology, and that the central section discusses sacrifice (III). Vanhoye's approach shows that parts of Hebrews fit together in balanced architectural fashion in order to support the centre. This approach has been followed and refined by Spicq and Swetnam (Walters, 1996:61).

However, Koester (2001:83) argues that Hebrews as a whole seems not to be structured in a concentric manner. The reasons are: firstly, much of the imagery in Hebrews moves in a more linear fashion, directing hearers toward the goal of entering God's rest, drawing near to the inner sanctuary, and approaching God's heavenly city. Christ's priesthood is one important theme in Hebrews, but it is not clear that it is the central theme, since Christ's priesthood is prominent in Hebrews 5 and 7-10, but not in other parts of the sermon. The themes are more thoroughly intertwined. Secondly, normally in classical rhetoric, the main arguments were not placed in the middle of a speech, but at the beginning and end, where they would have the greatest impact. Finally, the fact that Hebrews calls itself a word of exhortation (13:22) creates the expectation of finding clues to the structure of the sermon in its hortatory section.

Lindars (1989:406) argues that since the aim of the sermon is essentially practical, the climax of the argument should be seen not in the treatment of the highpriesthood of Christ, or of his sacrifice (7:1-10:18), but in the following grand exposition of faith and its response (10:19-12:29). Lindars (1989:392 n.2) states, "The whole composition is *parenesis*, and the doctrinal exposition is subordinate to this purpose." The preacher of Hebrews aims to persuade a dissident faction of Christians in a certain locale to change their behaviour to be in conformity with their original confession of Christ. Therefore, the central argument is not a substantiation of the efficacy that Jesus' death was a sacrifice for sin, but a substantiation of the permanence of its efficacy that Jesus' death was a once and for all sacrifice for sin (Walters, 1996:61). In Lindars' (1989:406) view, the part in 12:18-29 is final, while Hebrews 13 reintroduces calm by way of closing. The preacher of Hebrews wants to move his hearers to keep their eyes fixed upon Jesus (12:1-2) and to go forth to those outside the camp (13:13).

Guthrie (1994:117) investigates the sequences of arrangement of two elements, expository and hortatory, to establish the whole of the structure of Hebrews. Regarding expository materials, Guthrie (1994:117) divided Hebrews into an introduction, followed by two main

movements with a textual-linguistic approach. The first main movement, starting from 1:5 through 2:18, deals with “The position of the Son in relation to the angels.” The second movement, running from 4:14 through 10:25, comprises an exposition on “The position of the Son, our High Priest, in relation to the earthly sacrificial system.” These two main movements are developed in two smaller embedded discourses. The first movement has one hortatory unit, breaking the clear flow of exposition. The second discourse is formed by parallel opening and closing statements (4:14-16; 10:19-25) and is briefly interrupted by the hortatory digression in 5:11-6:20.

The preacher of Hebrews arranges his expository argument in a spatial orientation (Guthrie, 1994:121). In section I the preacher sketches the spatial movement from heaven to earth, from glory to humiliation. In section II the movement flows from the High Priest’s appointment and suffering to his exaltation. The intermediary transitions found between sections I and II in 2:5-9 and 8:1-2 serve to connect the movement of the discourse from one sphere to the other. The preacher of Hebrews uses Psalm 110:1 as a key verse in this spatial movement. This spatial orientation is initiated to the heavenly realm by the allusion to Psalm 110:1 in Heb1:3. The quotation in 1:13 and allusion in 8:1 establish a means for major spatial transitions in the discourse. The allusion in 10:12 offers the spatial end point for the expositional material. This fact exposes that the Son begins and ends sitting on the right hand of God.

The arrangement of expository material in Hebrews, is according to Guthrie (1994:117):

**Introduction:** God has spoken to us in a Son (1:1-4)

I The position of the Son in relation to the angels (1:5-2:18)

A. The Son superior to the angels (1:5-14)

ab The superior Son for a time because positionally lower than the angels (2:5-9)

B. The Son lower than the angels (i.e., among men) to suffer for the sons (2:10-18)

II The position of the Son, our High Priest, in relation to the earthly sacrificial system (4:14-10:25)

**Opening:** We have a sinless High Priest who has gone into heaven (4:14-16)

A. The Appointment of the Son as superior High Priest (5:1-10; 7:1-28)

1. Introduction: The Son taken from among men and appointed according to the order of Melchizedek (5:1-10)
  2. The superiority of Melchizedek (7:1-10)
  3. The superiority of our eternal High Priest (7:11-28)
- ab. We have such a High Priest who is a minister in heaven (8:1-2)
- B. The superior offering of the appointed High Priest (8:3-10:18)
1. Introduction: The more excellent minister of the heavenly High Priest (8:3-6)
  2. The superiority of the New Covenant (8:7-13)
  3. The superior New Covenant offering (9:1-10:18)

**Closing:** We have a great Priest who takes us into heaven (10:19-25)

The preacher of Hebrews not only arranges the movement of expositional argument in spatial orientation but also logically builds around the *midrashim* of Old Testament texts (Guthrie, 1994:124). The preacher of Hebrews uses the concept of the incarnation of the Son as a logical prerequisite for the Son's glorification and his deliverance of the sons. The preacher takes the phrases "who was made a little lower than the angels" and "now crowned with glory and honor" to be sequential, stating it was "because he suffered death" that the one who became lower was "now crowned with glory and honor". The preacher also insists that the Son would be able to bring "many sons to glory" (2:10) through his perfection (via sufferings). The Son had to take incarnation in identification with the sons that through death he might bring the sons' deliverance (2:14-15). This necessity is restated in 2:17-18. Then, the preacher starts his transition to the next major expositional movement on "The position of the Son, our High Priest, in relation to the earthly sacrificial system" (4:14-10:25).

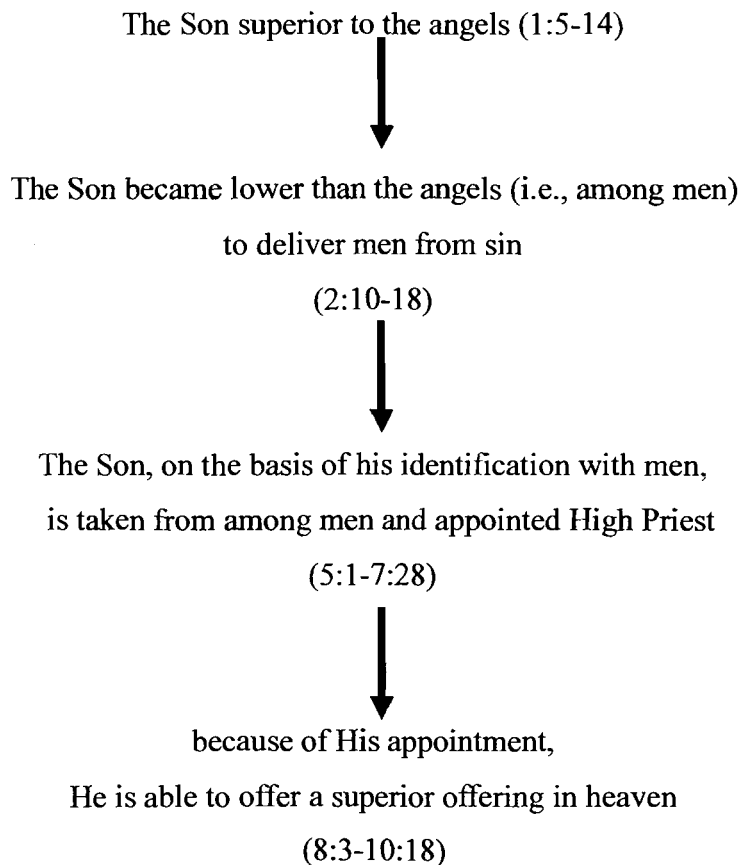
In Heb 5:1 the preacher explains that the Son was taken among the men and appointed to his position, which is very different from other priests. In 5:5-6, the preacher associates Psalm 2:7 with Psalm 110:4 to make a transition from "sonship" (1:5-2:18) to "highpriesthood" (4:14-10:25).

After the hortatory digression of 5:11-6:20, the preacher shows the superiority of Melchizedek to the Levitical priesthood (7:1-10) through the quotation of Psalm 110:4 and a *midrash* in Gen 14:17-20. By means of the quotation of Psalm 110:4 the preacher of Hebrews proves that the

Son's priesthood is superior to that of the Levitical priests because it will never end (7:11-28).

Hebrews 8:1-2 is the intermediary transition to move from the Son's appointment to superior covenant. The preacher, by means of the quotation of Jer 31:31-34 and Psalm 40:6-8, exposes the superiority of the new covenant (8:7-13), then the superiority of Christ's offering under the new covenant (9:1-10:18). The preacher's logic is that "The appointed Son's offering, as the new covenant offering of the superior priest, finds its superiority in its heavenly locale (9:11, 23-24), the high priest's shed blood (9:12-22), and its permanence (10:1-18)" (Guthrie, 1994:126).

Guthrie (1994:127) explains this logical development in the following diagram.



Therefore, the movements of expositional units in Hebrews develop step by step, both spatially and logically. This sequence of exposition serves to build the hearers' knowledge about the Son (or reminds them of facts they have known in the past). The preacher wants to focus on the Son by explicating relevant Old Testament passages.

By contrast from the expositional material, the hortatory material does not develop in a step by step argument. The preacher draws warnings and encouragement from the exposition at key points (Pfitzner, 1997:23). The parenetic material from 3:1-6 to 12:1-2 shows a chiasmic structure, as does the final macro discourse when parenesis and exhortation are welded together.

The chiasmic structure of hortatory material in Hebrews is:

3:1-6 Jesus, the supreme example of a faithful son

3:7-19 The negative example of those who fell

4:3-11 The promise of rest

4:12-13 **Warning**

4:14-16 Hold fast and draw near

5:11-6:3 The present problem with hearers

6:4-8 **Warning**

6:9-12 Mitigation: the preacher's confidence and desire for the hearers

10:19-25 Draw near and hold fast

10:26-31 **Warning**

10:32-39 The positive example of the hearers' past and an admonition to endure

11:1-40 The positive example of the Old Testament faithful

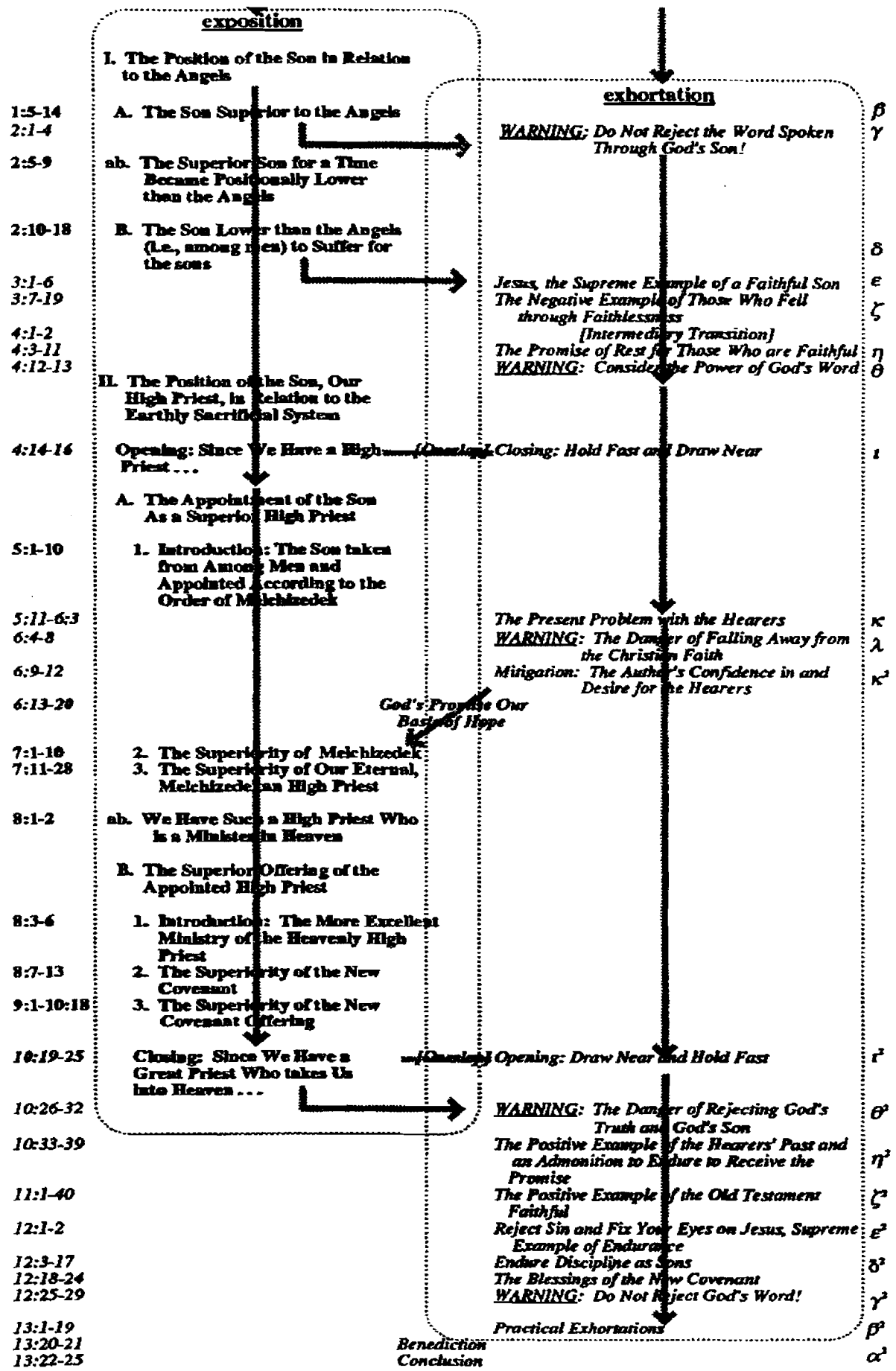
12:1-2 Reject sin and fix your eyes on Jesus

The preacher gives both positive and negative examples, both encouragement and warning, in order to urge his hearers to a right decision. He asserts that God has spoken his eschatological word to his people and that it is either a word of promise or a word of punishment. According to Guthrie (1994:139), "the primary function of the hortatory material is emotional rather than educational". The preacher of Hebrews does not merely want to improve the hearers' knowledge of a particular topic. Rather, he attempts to challenge his hearers to the right action, eliciting an emotional response from them.

The distinction between exposition and exhortation work well together in the execution of the overall structure (Lane, 1991a:xcvi). The expositional material supports the hortatory purpose of the whole work (Guthrie, 1994:143). The whole sermon of Hebrews has the purpose of exhorting the hearers to endure in their pursuit of the promised reward, in obedience to the

Word of God, and especially on the basis of their new covenant relationship with the Son.

The whole outline of structure of Hebrews suggested by Guthrie (1994:144) is:



The expositional argument materials develop point by point logically to focus on the Son, Jesus Christ, in order to prepare his hearers to accept the efficacy of the death of the Son as High Priest. The hortatory materials, on the other hand, rather than being forced under the expositional outline, are set apart in the column to the right and allowed to relate to other materials to which they seem to correspond.

In conclusion, the preacher of Hebrews might compose his sermon according to a participating chiastic structure in order to get effective impacts as a communicative sermon. The exposition of 1:5-14 leads to the warning of 2:1-4, and the warning of 12:25-29 produces the practical exhortation of 13:1-19. The warning of 2:1-4 clearly finds its parallel in the warning of 12:25-29. The introduction to the sermon in 1:1-4 balances with the benediction in 13:20-21. Even more, the preacher might compose the units before Heb 3:1-6 and after 12:1-2 as participating in a chiastic structure because believers are only referred to as “sons” in 2:10-18 and 12:3-17. Through this chiastic structure the preacher wants to exhort his hearers to endure their serious situation with an honourable attitude as God’s sons. The preacher, through the phrase “bringing many sons to glory” in 2:10, wants his hearers to be led to think of themselves in terms of this new identity given to them through their attachment to the Christian group, and again to see the whole of their lives primarily as a process aimed at entering “glory” (deSilva, 2000:113-114). Also, the preacher, through connecting divine sonship to divine discipline in 12:3-17, exhorts his hearers to endure their experience of hardship by thinking about their honoured status as children in God’s household. They are experiencing God’s parental discipline (deSilva, 2000:448).

When composing his sermon today, a preacher can apply the chiastic structure of Hebrews, which is intertwined between expositional and hortatory units. A preacher can make clear his message by arranging an introduction and a conclusion to his sermon according to a chiastic structure and developing his argument logically. The switchback and forth between a logically developing exposition and a challenging exhortation in Hebrews can be applied to achieve effective impacts as communicative preaching. The preacher of Hebrews gives an introduction to the appointment of the Son as high priest in 5:1-10 and then suddenly breaks off and confronts the hearers directly with their immediate problem. This movement may seem to damage the logical development, but makes a rhetorical impact (Guthrie, 1994:146).

## ● **Deduction**

- \* A sermon should emphasise God speaking both in past and present via the Scriptures as Hebrews does.
- \* Sermon materials should be arranged according to a logical development in order to make a sermon simple and clear.
- \* No matter what rhetorical structure, Hebrews has a pattern of introduction/quotations of Old Testament/exposition/application (warning or exhortation). It shows that all sorts of sermons should basically be expository.
- \* A sermon that is intertwined with an exposition of texts and exhortation thereafter can have an effective impact as a communicative sermon.
- \* A good sermon has good movements of sermon units as well as good transitions to connect two movements.
- \* Although warnings, words of reproof or negative viewpoints are given in the process of a sermon when necessary, a sermon as a whole should be persuasive, exhortative and positive in order to achieve an effective impact as a communicative sermon.

### **3.2.3 Rhetorical strategies of Hebrews for communicative preaching**

As mentioned above (see 3.1.1), rhetorical analysis investigates the integration of the three dimensions of a literary work: the author, the text itself, and the hearers/readers. This study has previously discussed these three dimensions. Regarding the author, this study investigated the roles of the preacher in Hebrews. Regarding the text itself, this study discussed the rhetorical analysis of Hebrews (rhetorical situation and goal, type, and structure). Regarding the hearers, this study has reconstructed the group addressed.

Lastly, this study will discuss the rhetorical strategies that the preacher of Hebrews used. At this stage, it is necessary for this study to delimit the approaches to the rhetorical strategies of

Hebrews in order to narrow down the scope of the study. This section will discuss the rhetorical strategies of Hebrews, focusing on the homiletical problem of how a preacher can develop effective preaching strategies to persuade or exhort his/her hearers. This study will investigate the Hebrews preacher's persuasive strategies used for persuading his hearers in a serious situation, because this study confirms that the primary purpose of Hebrews is persuasion. Persuasion comes from the interplay of three things: the speaker's character (*ethos*), the listeners' disposition (*pathos*), and the content of the speech (*logos*) (see, 3.1.2.3.1; Aristotle, 1988:7-16). The hearers' responses were affected not only by logic but also by the emotions evoked in them by the speaker and by their sense of the speaker's integrity. This study will discuss the three things: logos, ethos and pathos, as the preacher's persuasive strategies.

### 3.2.3.1 *Logos* (logic)

The *logos* of Hebrews is the aspect of persuasion that appeals to the hearers' mind through the argument within the sermon (see 3.1.2.3.1). The preacher of Hebrews wrote his sermon with extreme passion and pastoral purpose to persuade his hearers. He was concerned about the spiritual welfare of his hearer and knew his hearers well enough to know how to evoke emotional response (*pathos*) in them.

This study has already mentioned the logical aspect of the structure of Hebrews. The expositional units in Hebrews are logically and spatially developed in order to focus on the Son, Jesus Christ as the High Priest (see. 3.2.2.2). However, this section will investigate a selection of argumentation in order to understand the logic that the preacher of Hebrews used. According to the viewpoint of the different scholars, the outlines of the structure of Hebrews are different in many ways. This section will not focus on the differences between scholars but on understanding the logic of Hebrews as a strategy of communicative preaching.

According to Pfitzner (1993:7), the preacher of Hebrews "works, firstly, with an inferential logic, educing further meaning from propositions assumed to be true, or giving the arguments for previously stated premise." For example, it is assumed that the hearers already know that Christ is the exalted High Priest long before that truth is argued in detail (see how the title "High Priest" is introduced as part of the confession in 3:1 and 4:14 before the full significance of this confession is argued in Heb 7. The proclamation of the facts of the death

and resurrection of Christ, according to Dodd (1962:17), is the apostolic *kerygma*. The preacher of Hebrews conveyed the significance of Jesus' death and resurrection in the light of the Old Testament as the High Priest. The use of common particles such as *gar* (91 times) and *oun* (13 times) can be recognised as an example of indicating a preacher's interest in giving reasons and drawing consequences. Even more, interrogative questions to form an *inclusio* in order to frame the opening catena of texts are another device for drawing conclusions from a previously stated proposition. In 1:14 the preacher, by means of an interrogative question emphasises that Christ is himself the "minister" who presides over a new "ministry" that replaces worship under the old covenant (Pfitzner, 1997:56). Therefore, to state something and then give the reasons rather than give arguments leading to a conclusion is the clear logic used by the preacher of Hebrews.

Similarly, Koester (2001:87) argues that the logic of Hebrews can be seen in the relationship between proposition and argument. According to him, the preacher of Hebrews provides the three statements in the proposition phase and then establishes his three main arguments in the argument phase. The three statements and arguments are:

God's intention is to crown Christians with glory, but they as God's people do not "see" God's design fulfilled in their own experience.

- a. Christians must therefore look to Jesus, who was exalted after suffering faithfully, opening the way to glory for others.
- b. Through suffering, Jesus offered a complete sacrifice for sins, so that Christians may draw near to God with confidence.
- c. Like previous generations of God's people who endured disappointment, conflict, and death, the listeners in serious situations are called to persevere not by looking with the eye, but by perceiving through faith in the promises of God.

The *exordium* (1:1-2:4) introduces the arguments by focusing on the exalted Christ in whom the hearers can see God's promises fulfilled. The preacher emphasises, without any argument, that Christ has been exalted to supreme glory at God's right hand as if the hearers were already familiar with this idea. In the phase of exordium, the preacher establishes a presupposition, which is the conviction that Jesus has entered heavenly glory, for the following reasons.

The preacher approaches the main topics indirectly, using the exordium to establish a relationship with his hearers and framing a perspective from which the principal issue could be considered. In the proposition phase (2:5-9), the preacher, before speaking about the problem, defines the hearers' situation as the apparent contradiction between the glory that God has promised His people and the fact that they do not see this promise realised in their own experience. The preacher asserts the three points that will be explained in the main arguments: Jesus suffered before being glorified; Jesus suffered death on behalf of everyone; and the contradiction between physical sight and God's promise.

In the lengthy part of the argument, the three series of arguments follow the three statements introduced in the proposition.

- (1) Jesus opened the path so that the hearers follow His movement through suffering to glory (2:10-5:10). If Moses were rightly honoured for faithfulness, the Son of God receives greater glory for His faithfulness (Koester, 2001:224-225).
- (2) The second argument shows how Jesus suffered and was exalted for others (7:1-10:25). Jesus is the High Priest of people. Therefore, Jesus' death was the definitive sacrifice of atonement that inaugurates a new covenant relationship with God, allowing people to draw near to him with confidence (Koester, 335-337).
- (3) The final argument begins with the unseen hope of the faithfulness and concludes with picturing hope's realisation in God's heavenly city (11:1-12:24). This argument begins with a memorable series of examples from Israel's history. An example, rhetorically, was an action from the past that a speaker used to persuade an audience about the truth of the point he was making. According to Aristotle (1988:147), example and enthymeme are the two universal means of persuasion. The example corresponds to the process of induction, which is the basis of all reasoning. There are two types of examples. One consists of the use of a parallel from the facts of history; the other in the use of an invented parallel. The wilderness generation was a negative example, whose unbelief should be avoided (3:7-19), while the heroes or heroines in Hebrews 11 are positive examples whose faith should be imitated (Koester, 2001:468-417).

As the arguments progress, the preacher sends a constant message that faith is a journey that culminates in the fulfilment of God's promises. Initially, the preacher insists that hearers are like the wilderness generation, because they have experienced God's act of deliverance but

still journey by faith in the hope of entering God's promised rest (4:1-11). Next, the preacher depicts his hearers as worshippers in the sanctuary, who stand in the outer court and now have the prospect of entering the inner sanctuary, where God is present (10:19-25). Finally, the preacher states that the hearers are among the generations of Israel who sojourn on earth in the hope of finding a place in Zion, the city of God (12:22-24).

The preacher puts the transitional digressions at the end of each major section (2:1-4; 5:11-6:20; 10:26-39; 12:25-27). Transition created by digressions is used in order to appeal for attention and warns about the dangers of neglecting or spurning the word of God. The digressions rhetorically play to prepare the audience to give their full attention to what would follow (Koester, 2001:307). In 2:1-4 the preacher seeks to capture the hearers' attention for what will follow. In 1:5-14 the hearers hear the message that they were privileged to hear God address his Son amid the company of angels in heaven. Now, the hearers are in danger of becoming inattentive to the message Christ brought. Therefore, the preacher uses the term "we" (2:1) in order to give directness and urgency to the address, as the preacher places himself and his hearers before the Word of God by saying that "we must keep holding fast what to we have heard". The transitional digression of 5:11-6:20 concludes the first series of arguments and prepares hearers for the next major section. As a whole it acts as a second call for an attentive hearing. In 5:11-14 specifically, the preacher calls to his hearers for attention and hope to impel them forward in their investment in the Christian group. The preacher uses the appeal to the emotion of shame. In 6:1-3 the preacher of Hebrews proposes that the hearers indeed have to move on to maturity, the very thing they have been proposed from the beginning at their conversion, baptism, and early catechesis in the Christian worldview. The digressions also reinforce the author's proposed course of action, namely to move ahead toward the goal of the journey (deSilva, 2000:209). In 10:26-39 the digression provides a transition between parts of the sermon, much as modulations in a musical composition provide a transition between sections that are written in different keys and tempos (Koester, 2001:454). In the previous arguments (7:1-10:25), the preacher focused on Jesus' priesthood, sacrifice, and new covenant in a didactic style. In the following arguments (11:1-12:24), the preacher does not mention the cultic matters, but instead focuses on recalling examples of heroic faith and drawing on images of the stadium and pilgrimage to Mount. Zion in a more hortatory style. In 12:25-27 the preacher makes an appeal to the hearers not to refuse the Word of God by using the contrasting distinctions between "they" and "we" (12:25), "then" and "now" (12:26), and "earth" and "heaven"(v.26). These distinctions serve as a framework

within which the preacher depicts God's final speaking in the Son as eschatological warning and promise (Pfitzner, 1997:189). Rhetorically, this kind of direct appeal is a way to re-engage the hearers' attention when they become tired (Lausberg, 1998:287).

In his peroration (12:28-13:21), the preacher draws his arguments into an appeal for service that is pleasing to God. Jesus Christ endured suffering to help those who were held captive, and hearers now do the same for the afflicted from their own situation. Christ's self-sacrifice on their behalf enables hearers to offer sacrifices of praise to God and service to other people. The preacher establishes the strength of the peroration not from new arguments, but from the application of earlier themes and images to the specific challenges facing the community (Koester, 2001:87-89)

#### • **Deduction**

- \* A preacher today must have the ability to make a sermon logical to draw the hearers' attention and to be accepted by the hearers' mind. The preacher of Hebrews knows how to effectively persuade his hearers by using a logical arrangement in his arguments.
- \* A sermon should be composed logically to achieve the specific goal of that sermon. The preacher of Hebrews wrote his sermon with extreme passion and pastoral purpose in order to persuade his hearers.
- \* A preacher can form his sermon materials by inductive sequence, deductive sequence or a hybrid thereof. The preacher of Hebrews forms his sermon with an inferential logic, educating further meaning from propositions assumed to be true, or providing arguments for a previously stated premise. Even more, interrogative questions to form an *inclusio* in order to frame the opening catena of texts are another device for drawing conclusion from a previously stated proposition.
- \* A preacher can use an example to persuade his hearers effectively. Rhetorically, an example is an action that a speaker uses to persuade an audience about the truth of the point he is making. Example and enthymeme are the two universal means of persuasion. The example corresponds with the process of induction, which is the basis of all reasoning. There are two types of example. One consists of the use of a parallel from the facts of history, the other of

an invented parallel.

- \* A preacher can keep his hearers' attention and communicate effectively by using transitions created by digressions in order to exhort, appeal or warn them. Hebrews used digressions, which are used in order to appeal for attention and warn about the dangers of neglecting or spurning the Word of God. The digressions are a rhetorical play to prepare the audience to give their full attention to what is to follow.
- \* A preacher can sometimes use a direct appeal to draw his hearers' attention. A sermon has persuasive power only when directed at a real-life situation. Rhetorically, a kind of direct appeal, for example, "you do not refuse him who speaks" (Heb12:25), is a way to re-engage hearers' attention when they become tired.
- \* A sermon must logically emphasise that God is speaking to his people at the present time, freshly addressing their situation. Hebrews shows that God the Father, God the Holy Spirit, and God the Son are speaking.

### 3.2.3.2 *Ethos* (character)

An audience is more likely to be persuaded by a preacher that they trust than by a preacher they do not trust. A good preacher is a person that is able to convince his audience that he is virtuous, has common sense, and has the best interest of his audience at heart and in his mind. Bailey (1987:11) emphasises that a preacher's character is closely intertwined with the preaching act: "Preaching cannot be separated from the character of the preacher." According to Loscalzo (1992:62), the hearers become sceptical and cynical about preaching when the preacher's life is not in congruence with his or her sermons. The hearers measure what the preacher says in his sermons in the light of his life and ministries outside the pulpit.

According to Bailey (1990:108), a preacher today has to have knowledge, integrity and goodwill as a Christian leader because the hearers are seeking people who have answers to the questions that haunt them as well as solutions to their problems. Therefore, in the exordium phase, a good preacher must make his hearers well-disposed toward himself. The purpose of an exordium is to gain the attention and goodwill of the hearers in order to establish oneself as an expert and honourable preacher (deSilva, 2000:84).

The preacher of Hebrews first makes his hearers recognise that the triune God is the principal preacher. The preacher opens his sermon by focusing the hearers' attention on the God the Father, who has spoken to his people in the past, and who is speaking to his people in the present time. It is an urgent call for the hearers to listen to the word that God the Father has spoken through his Son (Lane, 1985:15). The preacher also identifies the Son as the preacher. In 1:2 the preacher indicates that the Son is God's (the Father's) definitive mode of communication. The Son, Jesus Christ, calls the believers his brothers and sisters (2:11-12). The Son proclaims God's name to his brothers and sisters. The introductory statement is that Jesus is "not ashamed" to identify himself with human beings (2:11b). The preacher seeks to remind hearers that during his ministry on earth Jesus did associate with sinners, not to endorse sin, but to deliver people from sin (Mark 2:15-17; Luke 7:36-50; 15:1-7). The preacher by using the present tense emphasises that Jesus "is not ashamed" to call believers his brethren. Christ declares his solidarity with those who are called to a life of faith. Christ deserves to be called the "forerunner" of hope (6:19-20) because he is the first of God's children to show perfect trust in God (5:7-8). That is why he is a trustworthy High Priest (2:17). Therefore, Jesus as the preacher is speaking to believers in order to consider them to be children of God through their relationship with himself. The preacher also identifies the Holy Spirit as the preacher (3:7). The preacher mentioned the Holy Spirit in 3:7 in order to show the way that the Holy Spirit continues to speak through the text, making it a living word of God (4:12-13). Identifying the Holy Spirit as the preacher fits in with Hebrews' earlier account of the community's own experience. The gifts of the Holy Spirit that were poured out on the community when the word was first proclaimed to them validated the word that they heard (2:3-4). When they turn to God, they partook of the Holy Spirit (6:4). If Christ's death were an act of grace (2:9), it was the Spirit of grace that awakened in them the faith to receive it (10:29). The preacher seeks to reinvigorate their faith by citing Psalm 95 through which the Holy Spirit can address them again.

Thus, the hearers are confronted with the words of God, which remain the focus of attention. The preacher urges his hearers to heed God's voice (Koester, 2001:91). By means of this rhetorical artistry, the *exordium* in Hebrews surpasses any other *exordium* of the New Testament (Attridge, 1989:36). The preacher reveals the integrity of God's character as principal speaker in the development of his argumentations. Although the hearers' experience and situation did not correspond with God's promise of glory for them according to the

preacher of Hebrews, the hearers would agree that God is not unjust (6:10), that God does not lie (6:18) and that God is faithful (10:23; 11:11). The preacher appeals to a common belief of hearers, since the hearers are more readily able to understand and apply generally familiar ideas to the specific matter at hand (Koester, 2001:334). By means of the arguments showing how God has been faithful to his promises to bless Abraham (6:15), to raise up a priest like Melchizedek (7:11-28), and to make a new covenant (8:7-13), the preacher reinforces the perception of God's integrity. Therefore, the preacher emphasises that those who renounce their faith in God's promise in effect deny the integrity of God's character.

The character of the preacher of Hebrews is also important to persuade his hearers. The preacher frequently identifies himself with the hearers by using the first person plural. This identification can be divided into two categories. One is that the preacher, like the hearers, is addressed by the Word of God (1:2; 2:3; 4:2) and shares the confession of faith (3:1; 4:14; 10:23). The other is that the preacher, with them, must reckon with divine judgement (2:3; 4:13; 10:26), trust in divine mercy (4:15-16; 9:14), and strive in faith (4:11; 10:24; 12:1). This identification establishes the preacher's credibility that as a preacher he has real concerns for his hearers (Koester, 2001:176).

Verse 13:18 shows that the preacher has a clear conscience and shows good behaviour. Paul also makes a similar appeal to their conscience as a testimony of his good behaviour in one of his apologetic appeals to the Corinthians (2 Cor 1:12). The preacher of Hebrews is trying to say to the hearers that he understands their uneasiness about his instruction and exhortations, but he himself bears no ill will. The preacher recognises that some of the hearers are not pleased with abolishing Levitical precepts because of the tradition of the fathers. Thus he wants to help the hearers and be of service to them as faithful pastor (Kistemaker, 1984:428). Within his request for prayer, "Pray for us, for we are sure that we have a clear conscience", the preacher wants to be affirmed by the hearers of his and the present leaders' noble conduct, as well as the sincerity and nobility of their motives (deSilva, 2000:511). In short, the preacher is saying, "Trust me." The preacher seeks to give the hearers assurance that their pastor is not leading them in the wrong direction with his teachings about priesthood and covenant. The preacher also wants his good behaviour is to be imitated by the hearers (Attridge, 1989:403).

In Hebrews the preacher expects his credibility as a leader to be recognised by his hearers.

Whatever his past or present relationship to his hearers, he expects to be identified as a leader. Pfitzner (1993:6) deduces three figures from the arguments of Hebrews: a teacher, an expositor, and a worship leader. The preacher wants to show his credibility as, firstly, a teacher (5:11-6:3). He can castigate dullness of hearing and slowness to learn because he is recognised as a credible teacher. He knows the elementary doctrines and the spiritual level of the hearers. He also understands the hearers' attitudes to learn and wants his hearers to be teachers. He, after all, adapts his message to his hearers' level in order to be understood. Therefore, the preacher can argue, reproach, and encourage with authority, because he is respected as a teacher by the community.

Secondly, the preacher has knowledge of the Scripture. He knows how to interpret and apply the Scripture to his hearers as an expositor. deSilva (2000:32) argues that the preacher of Hebrews is clearly a master of Old Testament content and interpretation. The Old Testament provides the body of authoritative texts. According to Lane (1991a:cxix-cxxiv), the preacher of Hebrews used some principles from the Old Testamental texts. This section will focus on only a few, because this study merely wishes to prove that the preacher has credibility as an expositor. According to Pfitzner (1993:6), much of Hebrews is direct quotations or allusions to Old Testament texts (129 of the 303 verses of Hebrews).

1. Implications. The preacher of Hebrews, during the course of his preaching, draws from Old Testament texts. According to Cohn-Sherbok (1982:121), this was a common practice for rabbis. This practice is illustrated in 8:8-13, when the preacher treats Jer 31:31-34 (Lane, 1991a:cxx). After citing the text in full (8:8-12), the preacher draws conclusions by focusing the attention of his hearers on the key word "new". "By calling this covenant "new," he has made the first one obsolete; and what is obsolete and aging will soon disappear" (8:13). After presenting arguments concerning the inadequacy of the Mosaic Law and Levitical priesthood, the preacher now moves to the background, allowing God to be the speaker by quoting Jer 31:31-34. According to the preacher of Hebrews, the God who made the first covenant is the God who replaces it with a new covenant. The preacher might know that, rhetorically, the persuasiveness of a sermon depends not only on its logic but also on the hearers' conviction that the one speaking is reliable (Quintilian, *Inst.* 4.1.7). Other examples of this concern with the implications of Old Testament texts are found in 2:8a; 3:16-19; 4:6-10; 7:11-12; 10:8-9; 12:7-10; and notably in 12:26-29.

2. The literal sense of a word or phrase. The preacher of Hebrews, like a rabbi, often appeals to the literal sense of a particular word or phrase in the Old Testament texts (Cohn-Sherbok, 1982:125). The preacher commonly uses this type of appeal in Hebrews. The preacher seizes on the literal meaning of the word “today” when he quotes Ps 95:7b in order to exhort his hearers in Heb 3:7-4:13. The “today” of the psalm is the “today” of hearers. Chapter 3:7-4:13 can be divided into two sections. The first section on testing and unbelief says two things: (a) The preacher quotes Ps 95:7-11 in Heb 3:7-11 and (b) explains it as a warning about the consequences of unfaithfulness in 3:12-19. In these verses the preacher interprets Ps 95 in the light of Num 14, where Israel’s failure to trust God and God’s angry response that prohibited their entry into the Promised Land is vividly depicted. After having expounded Ps 95:7-11 as a warning, the preacher in the second section provides another interpretation of the text, this time as a word of promise (Heb 4:1-13). This second reading considers the psalm in the light of the rest that God enjoyed after the creation. By dealing with this psalm twice, once as a warning and again as a promise, the preacher seeks to move his hearers to a positive response to its message (Koester, 2001:262-263). It is also the key to the preacher’s interpretation when he applies the significance of the Biblical expression “forever” of Ps 110:4 to Heb 7:23-25. The preacher also employs this in 8:8-13, where he quotes Jer 31:31-34 and in 12:26-29, where he expounds Hag 2:6-7.

Finally, the preacher is recognised as a worship leader. The preacher knows that the persistent problems of the hearers are leading to the danger of neglecting their worship (10:25). He recognises that by forsaking the assembling of the community does not merely mean that the individual falls short of God’s gift; forsaking discourages those who remain and diminishes the group as a whole. The preacher urges hearers to become more forthright in encouraging others to hold fast. Even more, the preacher shows cultic figures in his arguments. The preacher makes an intent statement about worship at every climax in the arguments:

- 4:16 let us approach the throne of grace
- 10:19 enter the Most High Place
- 10:22 draw near to God
- 12:23 come to God
- 13:15 offer to God a sacrifice of praise.

● **Deductions**

- \* A preacher today has to persuade the hearers not only by the course of logos but also by his character that he shows in the community because, rhetorically, the persuasiveness of a sermon depends not only on its logic but also on the hearers' conviction that the one speaking is reliable.
- \* A preacher today has to have knowledge, integrity and goodwill because the hearers are seeking people who have answers to the questions that haunt them and solutions to their problems.
- \* The preacher must have integrity in his/her real life as the mouthpiece of God in order to show the integrity of God's character as principal speaker through the course of preaching: God is just; God does not lie; God is faithful; and God is love.
- \* The preacher's positive tone makes the hearers act positively in response to his exhortation.
- \* The preacher's goodwill or credibility can persuade the hearers without saying, "Trust me." in the course of preaching.
- \* The preacher today should have credibility as a teacher, an expositor, and a worship leader in order to communicate effectively.

### 3.2.3.3 *Pathos* (emotion)

"Emotion might be a reason for action" (Brinton, 1988:214). People take decisions about problems by emotion far more than by rational argument (Cicero, *De oratore* 2.42). Therefore, it could be said that emotions are all those affections that cause men to change their opinion with regard to their judgements. People are inclined to make different decisions, depending on their emotional state at the time of their decision. People are more disposed to take action against a person, group or state when they feel anger than when they feel calm. They are more disposed to take certain precautions or pursue a certain remedy when they are afraid than when they feel secure or satisfied. They are more disposed to acquit a defendant when they feel more pity than indignation against the defendant. A good preacher in the course of preaching must arouse the emotions of the hearers in order to move them to take action or make a decision.

The preacher of Hebrews, according to Koester (2001:89), establishes emotional dynamics by means of the interplay of positive and negative feelings. He uses positive feelings, such as confidence and sympathy, to draw hearers to faithfulness, and negative feelings, such as fear and shame, to create an aversion to unfaithfulness.

Confidence comes from the conviction that safety and well-being are near at hand, or that the means of deliverance are close by and available (deSilva, 2004:783). The preacher expresses his confidence in 6:9. The warning in 6:4-8 was designed to awaken fear of divine judgement. Then the preacher expresses confidence in their salvation in order to prevent fear from debilitating the hearers. According to Koester (2001:316), the preacher - through the expressions of confidence - ensures that the hearers will respond favourably to what he asks of them (cf. Rom. 15:14; 2 Cor 7:16; Gal 5:10). The preacher of Hebrews asks the hearers to strive in hope and faith (Heb 6:11-12). The preacher does not say, "I am confident" but says, "We are confident." The preacher employs the inclusive "we" in order to express his pastoral love (Kistemaker, 1984:165). The preacher's positive tone is reinforced by the direct word "beloved," which is used only in Hebrews (Attridge, 1989:174). The preacher expresses his real affection and concern in this phrase. It induces hearers to act positively in response to the preacher's exhortation. In other places, the preacher, according to Koester (2001:90), links confidence to boldness, steadfastness, and an unwavering disposition (3:6; 6:11, 18; 7:19; 10:23; 11:1). The preacher seeks to assure the hearers that hope is available from God (4:14-16; 13:16), that Christ cleanses their conscience (9:14), and that they are encircled by a great cloud of faithful witnesses (12:1).

Sympathy is a feeling of pain that arises from something evil of a destructive or painful kind that befalls one who does not deserve it or that one might expect to come upon oneself (Aristotle, 1988:120). The preacher makes it clear that Christ did not deserve to suffer, since he was without sin (4:15) and he demonstrated reverence for God (5:7). Moreover, Jesus suffered because he called believers his brothers and sisters (2:11-14), felt sympathy for them (4:15), and was "tested in every respect, in the same ways" (4:15). The preacher tries to remind the hearers of the manner of Jesus' suffering in order to reinforce the hearers' faith by awakening sympathy for one who suffered unjustly as well as by eliciting gratitude for his suffering on their behalf.

The preacher of Hebrews employs the concept of fear, which is a painful or troubled feeling caused by the impression of an imminent evil that causes destruction or pain (Aristotle, 1988:107). Hebrews 10:26-31 is calculated to arouse fear by the preacher (deSilva, 2004:785). The term “fearful” is used twice to describe these circumstances (10:27, 31). The preacher connects this fear to the topic of imminence in 10:37-39 by using a quotation from Hab 2:3, 4, a very little while: “He who is coming will come and will not delay.” The preacher of Hebrews recognised the hearers’ fears, which came from social conflict (10:32-34; 13:13). The preacher knew that the hearers’ fears led them to abandon their faith in order to feel more secure. Thus, the preacher of Hebrews warns that the abandonment of their faith is far more terrifying than to fall into the hands of the living God (10:27, 31), whose fiery judgement upon the faithless is fearsome (6:4-8; 10:27; 12:29), and whose power is inescapable (2:2-3; 4:12-13; 12:25). Therefore, the preacher of Hebrews urges the hearers to overcome the fears that come from their social situation (11:23, 27; 13:6) by arousing the fear that comes from the prospect by being judged by God (Koester, 2001:90).

Shame is a kind of pain or disturbance in respect of misdeeds, in the present, past, or future, which seem to tend to bring dishonour (Aristotle, 1988:112). The preacher of Hebrews employs the feeling of shame in two manners. On the one hand, the preacher seeks to awaken shame by comparing them to children, thereby seeking to provoke them to overcome this disgrace by striving more diligently (5:11-14; 6:12). In 5:11-14 the preacher admonishes the hearers for their immaturity. The hearers by this time ought to be teachers in their Christian journey. The preacher uses the metaphors “milk” and “solid food” to shame the hearers for not “measuring up” to where they ought to be and to motivate them to prove themselves “mature” by their preparation to accept the preacher’s request to take more seriously their response to God and obligation to look after one another (6:1-12) (deSilva, 2000:212). On the other hand, the preacher seeks to encourage the hearers by showing their response to shame. The preacher insists that to follow Jesus is to disdain the shame of society (12:2) in the confidence that God and Christ are not ashamed of them (2:11; 11:16). Thus, the hearers’ shrinking back at present is disgraceful (10:32-39). The preacher of Hebrews entreats the hearers to discern that true honour and shame must be perceived in relation to God, rather than in relation to society (Koester, 2001:90).

Besides, the preacher of Hebrews identifies himself with his hearers to communicate effectively. As mentioned above (see 3.1.2.3.1), identification is the key issue in *pathos*

persuasion. In the process of preaching, identification of the preacher and his hearers is also a powerful way to create a positive ethos (Marshall, 1993:359; Burke, 1951:203). In classical rhetoric, identification is a deliberative device as an orator seeks to identify himself with his audience. But in the new rhetoric, it is not simply for person identification. Burke emphasises the identification as the key term of new rhetoric. He (1951:203) argues that “The key term for the old rhetoric was persuasion and its stress was upon deliberated design. The key term for the new rhetoric would be identification, which can include a partially unconscious factor in appeal.” It is correct to say that once identification gets forged, listeners tend to unconsciously persuade themselves. Buttrick (1987:42) also declares that “Preaching does not persuade in the sense of arguing the truth of the gospel; preaching sets the gospel in lived experience, genuine experience, so that truth will be acknowledged.”

How then, can the preacher establish identification with his/her hearers? The first answer is getting to know the congregation. The gospel should be designed for specific groups of hearers and their situations. Thus, according to Hogan and Reid (1999:79), when the preacher uses words and patterns of a sermon that are familiar, gestures that connect, and recognisable images, he/she is identifying with his/her hearers and they, almost unconsciously, are identifying with him/her. In turn, by listening to his/her hearers, hearing their joys and concerns, questions and pains, as well as the ways that they express themselves, the preacher begins to move into a much deeper relationship with them. Secondly, the preacher has to recognise the differences that exist in the hearers (Loscalzo, 1992:23). The hearers are not single-minded but are a collection of individuals with different interests, knowledge, attitudes, personalities, desires and goals. Each of these differences can be minimised when the preacher has something in common with the hearers. To do have something in common, the preacher should listen to the hearers. Therefore, it is essential to know the hearers’ situation and problems for the preacher to identify with them.

The preacher of Hebrews, in the course of establishing various emotional responses, identifies himself with his hearers to warn or exhort them in pastoral purpose because he knows his hearers’ situation and their problems well. The preacher of Hebrews emphasises the inclusive “we” and “us” and the term “brother” to identify with the hearers. As mentioned above (3.2.3.2), the preacher, like the hearers, is addressed by the Word of God (1:2; 2:3; 4:2) and shares the confession of faith (3:1; 4:14; 10:23). The preacher, with them, must reckon with divine judgement (2:3; 4:13; 10:26), trust in divine mercy (4:15-16; 9:14), and strive in faith

(4:11; 10:24; 12:1).

deSilva (2004:784) declares that the preacher of Hebrews put his hearers “in a particular emotional frame of mind”. In the process of *logos* he moves them through a great variety of emotional responses, each one intended to support the decisions and actions he is promoting.

In short, the use of logic and appeals to emotion are two aspects of the same persuasive strategy. Logic and emotion function differently, but serve the same end, which is that listeners persevere in faith. By speaking to the heart as well as to the mind, the preacher seeks to enlist both in a renewed commitment to Christ and the Christian community.

Marshall (1993:359), comparing the original model (Figure 1) that Kinneavy (1987:49) derived from Aristotle, proposes a new model (Figure 2) of the relationship of the three persuasive elements logos, ethos, and pathos. He recognises their relationship in the persuasive process. Rather than associating each appeal with a specific element, the appeal is based on the relationship that exists between the elements. The identification of the speaker and listener is a powerful way to create a positive ethos, and that ethos exists primarily in the relationship of the speaker to the listener.

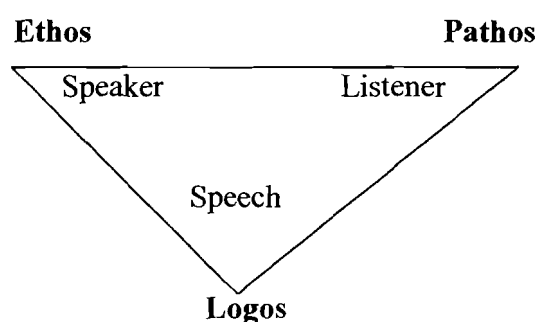


Figure 1

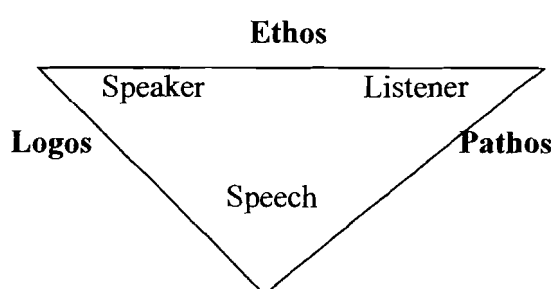


Figure 2

Conclusively, pathos, more than logos or ethos, is the means of persuasion that is most concerned with understanding how to move the hearers into caring about and then acting on what is said (Hogan & Reid, 1999:79).

## ● Deductions

- \* Pathos, more than logos or ethos, is the means of persuasion that is most concerned with understanding how to move the hearers into caring about and then acting on what is said
- \* A Good preacher must, in the course of the preaching, arouse the emotions of the hearers in order to move them into taking action or making a decision.
- \* A good preacher is a person who can establish emotional dynamics by means of the interplay between positive and negative feelings in the process of preaching.
- \* A good preacher who wants to preach communicatively today, should identify himself with his hearers in order to speak to the heart as well as to the mind, because in the process of preaching, the identification of the preacher with his/her hearers is a powerful way to create a positive ethos.
- \* Getting to know the congregation and listening to the hearers are essential for communicative preaching. In so doing, a good preacher can know the hearers' differences and minimise them.

### 3.2.4 Basis-theoretical conclusions

The following basis-theoretical conclusions can be drawn from the respective researchers on rhetorical strategies for communicative preaching in Hebrews.

- \* A preacher must recognise the real problems of his congregation by keeping touch in with his hearers in their real-life situations in order to prepare a communicative sermon. The reason is that a preacher should try to solve the real problems of his hearers in the process of preaching.
- \* A preacher should have a clear and precise pastoral purpose for his/her sermon in order for a sermon is to be communicative. A preacher can use any form of sermon and mould it to suit his/her own purpose.
- \* A communicative sermon today can use rhetorical topics, for example justice, courage, honour and security, to persuade the hearers in the light of the Christocentric viewpoint

- \* When a sermon presents God as the principal speaker, speaking both in past and present via the Scriptures as Hebrews does, it can persuade the hearers effectively in communicative preaching.
- \* Sermon materials should be arranged according to a logical development that is simple and clear so that it may draw the hearers' attention and be accepted by the hearers' minds. A good sermon has good movements of units and good transitions to connect two movements. Transitions created by digressions can keep his/her hearers' attention and make the communication in sermon effective. The digressions are a rhetorical play to prepare the audience to give their full attention to what is to follow.
- \* If a sermon is intertwined with exposition of texts and exhortation come after the exposition, it can have an effective impact as a communicative sermon.
- \* A preacher can use an example to persuade his hearers effectively. Rhetorically, an example is an action that a speaker uses to persuade an audience about the truth of the point he is making.
- \* A preacher can sometimes use a direct appeal to draw hearers' attention. A sermon has persuasive power only when directed at real-life situations.
- \* Communicative preaching has to persuade the hearers not only by means of logos but also by the character that he/she shows in the community. The persuasiveness of a sermon depends not only on its logic but also on the hearers' conviction that the one speaking is reliable.
- \* To make a communicative sermon a preacher has to have knowledge, integrity and goodwill because the hearers are seeking a preacher that has answers to the questions that haunt them as well as solutions to their problems.
- \* The preacher must in his/her own life have integrity as the mouthpiece of God in order to show the integrity of God's character as principal speaker when preaching: God is just; God does not lie; God is faithful; and God is love.

- \* The preacher's positive tone makes the hearers act positively in response to his/her exhortation.
- \* The preacher's goodwill or credibility can persuade the hearers without saying: "Trust me" in the course of preaching.
- \* Communicative preaching should emphasise pathos in the course of preaching. Pathos, more than logos or ethos, is the means of persuasion that is most concerned with understanding how to move the hearers into caring about and then acting on what is said.
- \* A good preacher is the person who can establish emotional dynamics through the interplay of positive and negative feelings in the process of preaching. .
- \* A good preacher who wants to do communicative preaching should identify him-/herself with his/her hearers in order to speak to the heart as well as to the mind, because in the process of preaching, the identification of the preacher and his hearers is a powerful way to create a positive ethos.
- \* To do communicative preaching, a preacher should get to know the congregation and listen to the hearers.

### **3.3 FINAL BASIS-THEORETICAL CONCLUSIONS ON THE RHETORICAL STRATEGIES OF HEBREWS FOR COMMUNICATIVE PREACHING IN THE LIGHT OF HEBREWS**

The preacher of Hebrews sent his message to persuade his hearers in their serious situation to remain faithful to their confession, warning against drifting away and neglecting salvation, losing confidence in God's promises, falling away from God, and being rebellious and unbelieving like Israel in the past. His hearers have not progressed to Christian adulthood. Having experienced God's saving gifts in Christ they may finally reject Him. Sluggishness could lead to something far worse: apostasy.

The preacher composed his sermon with highly rhetorical skill. No-one can exactly confirm the rhetorical type of Hebrews. It can only be certain that even clearly being indebted to

Greek rhetoric, the preacher never tied himself to the rhetorical forms that he used but moulded them to suit his own purposes in order to indicate that he was at home with his hearers.

The preacher knew his hearers' serious situation well and had a familiar relationship with them as a leader. Therefore he could exhort or warn them with authority. He effectively used the three elements of persuasion, namely logos, ethos, and pathos. In the course of logic, he arranged his arguments in three steps: exordium, argument, and peroration. The exordium introduces the arguments by focusing on the exalted Christ in whom the hearers can see God's promises fulfilled. In the long part of the argument, the three series of arguments follow the three statements introduced in the proposition. (1) Jesus opened the path that the hearers follow by His movement through from suffering to glory. (2) Jesus suffered and was exalted for others. Jesus is the High Priest. (3) The unseen hope of the faithfulness will be fulfilled in God's heavenly city. As the arguments progresses, Hebrews shows that faith is a journey that culminates in the fulfilment of God's promises. In the peroration the preacher appeals to the hearers to serve one another to please God. With respect to ethos, Hebrews firstly shows God's character as the principal speaker. The preacher has been known to have authority and credibility as a leader by his hearers. Then he persuades them as a teacher, an expositor, worship leader, a minister, and a shepherd. In the course of pathos, the preacher establishes the emotional dynamics through the interplay of positive and negative feelings. He uses positive feelings, such as confidence and sympathy, to draw hearers to faithfulness and negative feelings, such as fear and shame, to create an aversion to unfaithfulness. He already knew his hearers' real problems. He has kept up a relationship with his hearers. The preacher identifies with his hearers by using the inclusive plural "we" and "us" and the term "brother." By identifying with them, the preacher of Hebrews speaks to the hearers' heart and mind.

In brief, the preacher's strategies in Hebrews are: Firstly, he analyses his hearers and considers his hearers' serious situation in order to compose his sermon. Secondly, he logically structures his sermon to effectively persuade his hearers. Thirdly, he uses God's character as the principal speaker and his own character as a leader to effectively persuade his hearers. Lastly, he effectively persuades his hearers to take action or make decisions by arousing the hearers' emotion and by identifying with his hearers.

The strategies for communicative preaching that were discovered and have to be developed

according to the rhetorical strategies of Hebrews, can be summarised as follows:

- Preaching as an art of rhetoric

- \* Preaching and rhetoric has the same viewpoint or purpose, that is, persuasion as communication.
- \* Preaching, as an art of rhetoric, like communication, involves intention, principles, and purpose.
- \* A wise preacher can use the principles of rhetoric in this sermon to effectively persuade his audience.
- \* It should be an essential element of communicative preaching for a preacher to use rhetorical strategies for preaching.

- Regarding the analysis of audience

- \* A preacher has to keep in touch with his hearers in their real-life situation in order to recognise the real problems of his congregation to achieve communicative preaching. In order to attain the most powerful impact on the hearers, a preacher should focus his sermon on a specific target group who represents the whole congregation that has the real problems.
- \* A preacher should try to solve the real problems of his hearers in the course of preaching.
- \* Knowing the real problems of the hearers can give a preacher a clear and precise pastoral purpose in preaching. A preacher then can choose any form of sermon and mould it to suit his own purposes.
- \* By focusing his sermon on a specific target group representing the whole congregation, a preacher can attain the most powerful impact on the hearers.

- Regarding the logic of the sermon

- \* Arranging the sermon materials according to a logical development ensures that a sermon is simple and clear.
- \* A sermon should basically be expository. Hebrews has a pattern of introduction/quotation of Old Testament/exposition/application (warning or exhortation).
- \* The structure of a sermon that is intertwined with exposition of texts and with the exhortation after the exposition can have an effective impact on the hearers as a communicative sermon.
- \* A communicative sermon contains transitions created by digressions between two movements of sermon units in order to keep the hearers' attention. The digressions are used in a rhetorical play to prepare the audience to pay full attention to what is to follow
- \* A sermon should be composed by logic to achieve its specific goal.
- \* An example (or examples) can be used to effectively persuade the hearers about the truth of the point that a preacher is making.

- Regarding the establishment of character in sermon

- \* A preacher has to persuade the hearers not only by means of logoi but also by the integrity he shows in his community.
- \* By showing the integrity of God's character as principal speaker through the course of preaching the hearers can be effectively persuaded.
- \* A preacher must in his own life show goodwill, credibility, and integrity as the mouthpiece of God and as a leader to persuade his/her hearers effectively. The hearers are looking for a preacher who has answers to the questions that haunt them as well as solutions to their problems.

- \* The preacher's positive tone can extract positive action by the hearers in response to his/her exhortation.

- Regarding the appeal of emotion

- \* Appeal to emotion can move the hearers into caring about and then acting on what is said.
- \* By arousing the emotions of the hearers a preacher can persuade them to take action or make a decision.
- \* The interplay of positive and negative feelings can establish emotional dynamics in the process of preaching.
- \* By identifying with the hearers a preacher is able to speak to the hearers' hearts and minds because identification is a powerful way to create a positive emotion.
- \* Identification with the hearers' needs means getting to know the congregation and listening to them.
- \* A preacher should recognise the differences between his hearers. The hearers are a collection of individuals with different interests, knowledge, attitudes, personalities, desires and goals. The preacher must minimise these differences in order to identify with the hearers.

## CHAPTER 4

### META-THEORETICAL PERSPECTIVES ON EFFECTIVE COMMUNICATION

The purpose of this chapter is to investigate meta-theoretical perspectives on effective communication for communicative preaching. A preacher, as a communicator, who wants to bring Biblical communication to people who live in a post-modern culture, should approach it in the same way that a businessman goes to 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 can affect the hearers. However, Johnston (2001:12) argues that good communication skills complement the preaching of God's truth. Immink (2003:145) asserts that preaching is a communicative act and that inter-human dialogue forms an important aspect of the theory of preaching. He (2003:145) also holds the view that preachers reflect on theories of language and on the noetic functioning of the human mind.

Therefore, this study will focus on finding effective ways to communicate the truth of the Bible in the light of communication science today. Firstly, this chapter will set out from the viewpoint of preaching as communication. Secondly, this study will analyse aspects of communication in order to understand the process of communicative preaching. Thirdly, this chapter will study the specific characteristics of public speaking in order to adapt to communicative preaching. Finally, this chapter will investigate communicative preaching as a form of public speaking.

#### 4.1 PREACHING AS COMMUNICATION

Preaching is simply defined as telling "God's story" (Buttrick, 1987:16). To tell the story, a preacher should know the power of words. Craddock (2001:7) asserts that no one who has no respect for words can preach until he or she knows the nature of words and what words can do. According to Pieterse (1995:74), "the nature of this word event is communication". Preaching thus is a communicative event.

Preaching is a further communication act between a preacher, the text and the audience. At the moment of preaching the preacher stands between two worlds - the ancient and the present. The preacher stands between God and his people and lives with his or her Bible. The preacher

also lives with his people. The problem that the preacher faces is: “How can he or she effectively relate to both at the same time and make his or her people encounter the eternal truth?” The preacher therefore stands in a unique place. He stands before God with the responsibility of being absolutely faithful to His truth and the commission to proclaim it passionately and persistently. At the same time, he stands before his congregation with the responsibility to address their lives and needs with concern.

This communication between two worlds never occurs without the power of the Holy Spirit. Preaching relies on the Holy Spirit in every respect. The Holy Spirit works in sermon preparation and delivery to discern the heart and the situation of those who hear preaching and guide their spiritual walk. Even though a preacher as a communicator wants to communicate the truth of the Bible to people, the Holy Spirit, the original author of the Bible, is the one who really wants to communicate the truth of the Bible to the people effectively. Thus, if a preacher attempts to preach without the ministry of the Holy Spirit, he or she will have no power and his or her preaching will not be effective. Therefore, a preacher as a communicator must rely on the Divine power of the Holy Spirit in the process of communicating the truth of the Bible. The Holy Spirit testifies to the hearers, verifying the truth of what is claimed in preaching.

Nonetheless, preaching should occur when a human being addresses his or her message to another human being. The Holy Spirit appoints and calls the preacher as his instrument for his specific work, that is, the communication of His Gospel to the people. Thus, communication in the preaching process is subject to the same rules and forces that operate in ordinary human communication.

Litfin (2001:338-340) defines preaching as communication. According to him (2001:338), 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”. Litfin (2001:338-340) explains three important things about this definition: Firstly, the main ideas of a message come from the Bible, not from our own experience or generated independent thought. They are derived from a study of the passage that a preacher has chosen as 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 a direct experience with

Scripture. A preacher should not merely interpret Scripture; he or she should interpret Scripture “for someone somewhere” (Craddock, 1985:136). Thirdly, an application is always part of a good exposition. The question “Why does God want me and my audience to know this?” gives insight to make an application.

Since preaching is recognised as communication in order to form an effective communicative message, preaching has to have the purpose and the speech pattern of the message by analysing the 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 Saviour, 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: (1) He can either attempt to speak to one group or the other, or (2) 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 can be done and is necessary. Generally, the preacher 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 organised to have unity, order and progress in the light of the main idea.

Preaching, as communication, occurs in the transaction between the preacher and his or her listeners. Ward (1996) pronounces that communication models for preaching should be effective in the transactions between pulpit and pew, between preacher and Biblical texts, and between preacher and congregants. To get an effective transaction in preaching, preaching has to have a dialogical character.

#### **4.1.1 Preaching as dialogical communication**

The terms “monologue” and “dialogue” are used to express a different style of relationship between speaker and hearers (Swank, 1981:21). A monologue primarily implies that, with his or her concerns and conclusions, the speaker attempts to persuade the audience to his or her way of thinking. Dialogue, on the other hand, begins with the hearers’ concerns. The speaker

attempts to help the hearers think together, realising that it is not necessary that they all come to the same opinion. The speaker recognises that the hearers' concerns have importance and includes them in the speech action. Although preaching is commonly and mistakenly regarded as a one-way event, Vos (1994:45) argues that monological, pastor-centred preaching simply cannot evoke communication. Howe (1967:45) affirms that dialogue, and only dialogue, has the capacity to produce communication in preaching.

The origin of Christian preaching also shows something of the dialogical character of preaching (Pieterse, 1995:7). The basic structure of God's revelation in the Bible is dialogic. God speaks and questions; man answers and questions or raises objections; and in this interaction God reveals himself and his will. According to Barclay (1968:34-35), the New Testament proves that preaching should be dialogical. Jesus' preaching is filled with conversations in which he asks questions and elicits answers to questions. Early Christian preaching also was not a monologue but a dialogue. Peter's preaching in Acts 2, 3, and 10 and Paul's sermon at Antioch of Pisidia, at Athen, and at Lystra were unmistakably dialogical. Many sermons in the New Testament that seemed to be a monologue are in essence dialogue. The Greek word *homilia* used for preaching in the New Testament is interpreted as dialogue (1 Cor 15:33; Luke 24:14, 15; Acts 24:26; 20:11) (Pieterse, 1995:81-82).

Pieterse (2001:99) also argues: "The sermon is part of the ongoing dialogue in the congregation." Even though the sermon is delivered as a monologue, it has to be understood as dialogue. In the sermon a preacher takes account of the hearers' questions, circumstances, needs and joys and discusses and places them in the light of the Gospel. In this sense, the sermon does not result from monological deductions from a text, but develops from the dialogical interplay between preacher, audience and theme. A sermon should be a dialogue among a preacher, listeners, and text (Vos, 1994:43). Dialogue between the preacher and the hearers must not cease, for if it does, preaching is driven to a monologue, and communication is brought to an end, even though the preacher has not stopped speaking. Thus, communicative preaching is where "the format is monological, but the style is dialogical" (Swank, 1981:22).

Because communication only occurs once the hearers have interpreted and reacted to the message, the important thing in preaching as dialogue is "how a preacher involves the hearers in the course of preaching". Francis (2005:75) approaches preaching as a hermeneutical

dialogue between the text of Scripture and the worldviews of the preacher and the hearers. He developed the SIFT method of preaching, with reference to the four psychological functions of sensing (S), intuition (I), feeling (F), and thinking (T). The first step is to address the sensing perspective, which gets to grips with the text itself and pays proper attention to the insights of Biblical scholarship. The first question asks: "How does this passage speak to the sensing function? What are the facts and details? What is there to see, to hear, to touch, to smell, and to taste?" The second step is to address the intuitive perspective, which relates the Biblical text to wider issues and concerns. The second question asks, "How does this passage speak to the intuitive function? What is there to speak to the imagination, to forge links with current situations; to illuminate issues in our lives?" The third step is to address the feeling perspective, which examines the human interest in the Biblical text and learns the lesson of God for harmonious and compassionate living. The third question asks: "How does this passage speak to the feeling function? What is there to speak about fundamental human values, about the relationship between people, and about what it is to be truly human?" The fourth step is to address the thinking perspective, which examines the theological interest in the Biblical text and reflects rationally and crucially on issues of principle. The fourth question asks, "How does a passage speak to the thinking function? What is there to speak to the mind, to challenge issues of truth and justice, and to provoke profound theological thinking?" (Francis, 2005:80).

By taking a dialogical approach, according to Johnston (2001:150), the hearers not only feel as if the message has involves them on a personal level, but also allow them to work through the issues intelligently on their own. In a dialogical approach in preaching, the preacher is not an authority figure telling someone the way it is, but more of a guide leading the hearers through the thought process on these Biblical issues.

#### **4.1.2 Preaching is the art of rhetoric for persuasion as communication**

Originally, concerned with persuasion, rhetoric was defined as the art of constructing arguments and speechmaking (Littlejohn & Foss, 2005:50). The focus of rhetoric has broadened even more to include all the ways that humans use symbols to affect those around them and to construct the worlds in which they live. Recently, rhetoric has been defined as "the study of all the processes by which people influence each other through symbols, regardless of the intent of the source" (Campbell, 1996:8-9). It means that the definition of

rhetoric has been broadened to the study of what is persuasive in human communication, whether intentional, or simply as a consequence of the human condition. Rhetoric is the basic art and practice of human communication (Littlejohn & Foss, 2005:52) - that is, “an intentional, created, polished attempt to overcome the obstacles in a given situation with a specific audience on a given issue to achieve a particular end” (Campbell, 1996:9). Rhetoric is thus used as synonymous with the term communication (Littlejohn & Foss, 2005:51). The intent and goal of rhetoric as communication are persuasion (Burke, 1950:46). In particular, rhetoric is the art of persuasion that seeks response from the audience.

Similarly, preaching in general is defined as the communication of truth by man to men. A preacher delivers a sermon to a particular congregation during a particular worship service. In the process of preaching, the sermon therefore functions as an “intentional, created, polished attempt to overcome the obstacles in a given situation” (Campbell, 1996:9). Moreover, persuasion is one of the goals of preaching, like that of rhetoric. Loscalzo (1995:28) states that evangelistic preaching is persuasive preaching. A preacher seeks a desired response, and consciously attempts to influence the attitudes and behaviours of his/her listeners.

Bailey (1987:7-10) argues that preaching is a rhetorical art because rhetoric and preaching have the same purpose and intention. Firstly, with regard to purpose, the Greek term *pistis* is used for the term “proof” in rhetoric by Aristotle and for the term “faith” in the New Testament (Black, 1965:17). Rhetoric strives to evoke faith on the basis of probability. Revelation is the disclosure of truth beyond the facts. Both rhetoric and preaching are therefore disclosure for a purpose; a communicative act. Secondly, with regard to intention, rhetoric is concerned with effect. Rhetoric considers a speech as communication to a specific audience and holds its business to be the analysis and appreciation of the speaker’s method of imparting his or her ideas to his or her hearers. According to Wilder (1964:20-21), the preaching of Christ and his disciples was directed at arresting the whole person, and the media they used were designed to grasp the whole person, speaking to all aspects of being, including the cognitive, the affective, and conative. Consequently, rhetoric is defined not by form but by purpose and has the intention of the speaker to communicate. When preaching, the preacher finds tools to achieve God’s purpose of revelation within the principles of rhetoric. Preaching is differentiated from other forms of rhetoric only by its unique message. Pieterse (2001:107) argues that rhetoric should serve the communication of the Gospel in preaching.

### **4.1.3 Meta-theoretical conclusions**

The following meta-theoretical conclusions can be drawn about the characteristics of preaching as communication.

- \* Preaching is a transactional event between pulpit and pew, between preacher and Biblical texts, and between preacher and congregants.
- \* Preaching cannot communicate between two worlds without the power of the Holy Spirit.
- \* Preaching should have a specific purpose and a speech pattern in the message. Both should be established after analysing the audience.
- \* Preaching should have a dialogical character in order to get an effective transaction in preaching. Preaching, therefore, should involve the hearers in the course of preaching.
- \* Preaching as communication has a rhetorical characteristic. It means that the sermon, like rhetoric, has to function as an intentional, created, polished attempt to overcome the obstacles in a given situation. Moreover, persuasion is one of the goals of preaching, like that of rhetoric.

## **4.2 ASPECTS FROM COMMUNICATION SCIENCE ON COMMUNICATIVE PREACHING**

This section will focus on “How can a preacher effectively communicate the truth of the Bible to his audience?” To answer this question, this section will investigate aspects of communication, starting from defining the term communication and proceeding to investigate the basic elements of the communication process, the forms, and the function of communication.

#### 4.2.1 Definitions of communication – a selection

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

There have been numerous attempts to define communication. Dance (1970:201-210) presented a list of 98 different definitions of communication. He found three points of “critical conceptual differentiation” that form the basic dimensions of communication. The first dimension is the level of obstruction, or abstractness. Some definitions are broad and inclusive; others are restrictive. The second dimension is intentionality. Some definitions include only a purposeful message of sending and receiving; others do not impose this limitation. The third dimension is normative judgement. Some definitions include a statement of success or accuracy; other definitions do not contain such implicit judgements. Dance (1970:210) conclusively wants to define communication as a family of concepts rather than a single theory or idea.

Sweazey (1976: 46-51) feels that “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 the 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.

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

Samovar and Mills (1998:9) are of the opinion that the term communication includes all methods of conveying any kind of thought or feeling between people.

Berko *et al.* (1998:4) state: “Communication is a conscious or unconscious, intentional or

unintentional process in which feelings and ideas are expressed as verbal and/or non-verbal messages, sent, received, and comprehended.”

Hybels and Weaver (2004:7) outline communication as any process in which people share information, ideas, and feelings. It involves not only the spoken and written word but also body language, personal mannerism, and style - anything that adds meaning to a message. Communication as process means that it is always changing (Berlo, 1960:24).

To sum up, it is possible to say that communication is not an act; it is a process of sending and /or receiving a message to get some results that 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 A planned interactive behaviour**

Communication occurs when two or more people interact through the exchange of messages. Communication is interactive and transactive because it occurs between people. Neuliep (2000:9), agreeing with Motley, states that people are consciously directing their messages to someone else. Interaction between people is a fundamental dimension of communication (see Motley, 1990:1-20).

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 is. 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 behaviours by which the person will accomplish a purpose. The plans we form are controlled by our beliefs, attitudes, and values. Some dimensions of communication are needed to make a plan: verbal and non-verbal communication, oral and written communication, formal and informal communication and intentional and unintentional communication (see Steinberg, 1999:6-10).

Verbal communication refers to spoken or written signs called words, which constitute a particular language. Non-verbal communication refers to all human communication that does not use written or spoken signs, such as a smile or a nod of the head. Messages are expressed with verbal and non-verbal signs. Verbal and non-verbal symbols thus work together to convey the meaning of a message.

Oral and written communications both involve the use of words. Oral communication refers to messages that are transmitted aloud. Oral message generally involve both verbal and non-verbal communication. On the other hand, written communication is taken as one reads a message. Even though this type of communication mainly involves words, it also has a non-verbal dimension.

Classification of formal or informal communication generally depends on the situation in which he or she finds him/herself. For example, in formal communication, such as a job interview, one pays more attention to both verbal and non-verbal messages. On the other hand, in informal communication, such as talking to friends at a party, one is more at ease using both verbal and non-verbal messages.

Intentional communication occurs when one communicates with a specific goal in mind. Unintentional communication refers to occasions when communication takes place without the communicator being aware of it.

#### 4.2.2.2 Communication as a process

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

exchange”.

Litfin (2001:18) researched the nature of communication specifically with regard to relevant aspects in 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 and attributes meaning to it. With regard to this process, it is possible to state that when the meaning that the receiver finds in the signal is similar to the meaning that the source intended, communication has occurred. If the two meanings do not match, communication has not occurred.

Generally speaking, there is some misunderstanding in communication to block 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 non-verbal. The receiver decodes or interprets our signal and attributes meaning to it.

The following figure explains how all elements work together. The amoebalike shape of the sender-receiver indicates how this person changes - depending on what he or she is hearing or reacting to. It is adapted from Hybels and Weaver (2004:9)

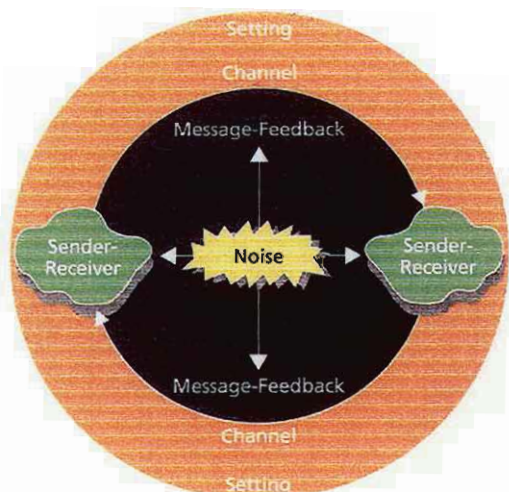


Figure 4.1:  
Elements of communication

The communication process here comprises various elements: sender (source) - receivers, messages, channels, noise, feedback, and setting. These elements are not isolated entities, but, instead, occur almost simultaneously as the process evolves. The discussion about the elements of the communication process followed is based mainly on Samovar and Mills (1998:4-31), Berko *et al.* (1998:7-27), Steinberg (1999: 10-42), and Hybels and Weaver (2004:4-31)

#### *4.2.2.2.1 The elements in a communication process*

##### **1 Sender (source) -receivers**

The sender is the person who wants to share information, idea, or attitudes with another people. Basically, the sender determines what the purpose of the message will be. Marsh (1983:9-10) standardises the purpose of message in nine lists: to inform, to stimulate, to interpret, to instruct, to solve, to persuade, to argue, to entertain, and to transform. Each purpose needs different means of development. One's ability to classify the purposes accurately is essential to his or her ability to generate his message. When the sender generates a message, he or she is affected by the following factors: his or her culture, communication skills, physical and emotional states, experiences, attitudes, memory, and expectations (Berko *et al.*, 1998:10). The sender also affects another factor, such as the receiver or receivers.

The receiver is the target audience (a person or group of persons) in the communication process. A receiver does not merely receive messages. A receiver is an individual whose senses perceive the sender's message. A receiver thus is an active participant in the communication process in that he or she intentionally and consciously pays attention to the message in order to understand and interpret it (Steinberg, 1999:12). In most communication situations, people are sender-receivers, which show that people are both sending and receiving at the same time. When a receiver responds to the message that a sender gives, the receiver becomes the sender.

In preaching a preacher does mainly act as a sender. Thus a preacher as a sender should equip him/herself with certain requirements, viz. communication skills, good attitudes, a bank of knowledge, a social system in which he or she lives, and a culture in which he operates, as a

source of communication because he or she must encode his or her own thoughts, ideas and cognitions into a verbal, vocal and physical message (Bauman, 1992:22). Besides, regarding a preacher's requirements as a sender, this study can add requirements from the previous chapters in the light of Hebrews. These are: the ability to teach or to proclaim the Gospel or doctrines and the ability to understand a congregation's situation. A congregation, in preaching, is a receiver who accepts or rejects the message that a preacher as a sender is sending.

## **2 Message**

Communication takes place through the sending and receiving of messages. The message has a content that is conveyed during the communication encounter. The content may be factual information or it may be the ideas, thoughts and feeling that a sender-receiver wants to share. Ideas and feelings can be communicated only if they were represented by symbols.

All communication messages are made up of two kinds of symbols: verbal and non-verbal. Verbal symbols are the words in a language that represent particular things or ideas. Verbal symbols are limited and complicated. If a symbol represents an object it is a concrete symbol (the 'chair' to sit on). Instead, if a symbol represents ideas, qualities, or attributes it is an abstract symbol (love, clever, or home do not denote an actual object). Non-verbal symbols are ways in which one communicates without using words: facial expressions, gestures, postures, vocal tones, or appearance. Sometimes, symbols create problems to agree on what they mean. The same symbol could have different meanings for different people. Thus, symbols should be combined in a systemic way to codes. A code is a system for using symbols. For example, grammar is the code for the use of speech. One combines words to form sentences according to the rules of the language that people use. The procedure of translating ideas, feelings, and information into a verbal or non-verbal code is called encoding. On the other hand, the procedure by which a receiver translates the message into a code that he or she uses is called decoding.

## **3 Channels**

A channel is the route travelled by a message; it is the means used to reach the sender-receivers. If the communication occurs face to face, these channels may be some or all of the

five senses. In a communication process, a sender should determine which channel would be mainly used as a formal or informal channel in order to organise the aim of this communication.

#### **4 Feedback**

Feedback is the response of the receiver-senders to each other. Feedback is vital to communication because it lets the participants in the communication see whether ideas and feelings have been shared in the way they were intended. During communication, the participants continuously send messages or feedback to each other. Feedback can be direct or indirect, verbal or non-verbal. Feedback also gives communication its dynamic nature by making it an interactive rather than a linear process. According to Wilson and Wilson (1998:9), feedback can take many forms, which consist of words, gestures, facial expressions, or other observable elements. By the feedback a sender can negotiate ideas and exchange meaning. Thus, a competent sender is always sensitive to feedback and constantly modifies his or her messages as a result of the feedback received (Barker & Gaut, 1996:13).

#### **5 Noise**

Noise is a barrier between the sender-receivers created by a factor that interferes with the transmission and reception of a message so that the meaning is not clearly understood. Messages are influenced not only by the interpretations of each communicator but also by noise, which is any internal or external interference in the communication process. Noises can be classified by environmental noise (running water; an uncomfortable chair), physiological impairment noise (physical problem), semantic noise (people's emotional reactions to the meaning of words), syntactical noise (inappropriate grammatical usage), organisational noise (disorder to be presented), cultural noise (attitude to accept), and psychological noise (stress or irritation).

#### **6 Setting**

The setting is the environment in which the communication occurs. Setting can have a significant influence on communication. Thus, in many situations the communication will change when the setting changes.

In short, all communication consists of sender-receivers, messages, channels, feedback, noise, and setting. Each time people communicate, these elements are somewhat different. Each element in the process influences and is influenced by every other element.

#### *4.2.2.2.2 A selection of communication models*

How do these elements of the communication process mentioned above work when people communicate? To answer this question scholars have designed models to identify relevant elements of a process and to provide a picture of how the elements relate to each other during a real communication encounter. This section will select some models to illustrate the different views of communication. This study implements the work of Steinberg (1999) and Ruben (1984). Steinberg discusses the models in historical context in order to enable to gain a sense of the process by which scholars have come to understand the communication process over time.

### **1 The linear model of communication**

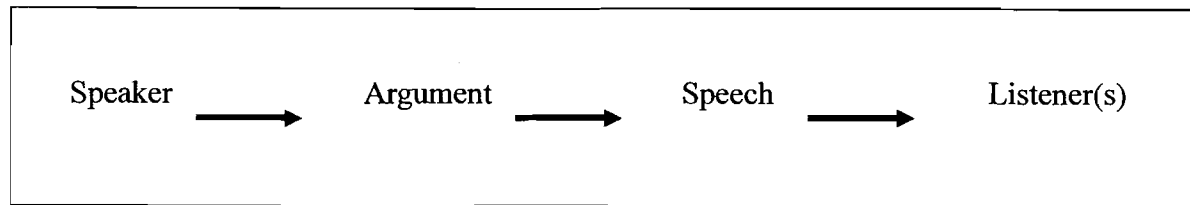
Early theories of communication emphasised the role of public speaker. They reflected on what might be called a one-directional view of communication whereby the communicator influences others through the content of the message. This view is called the linear model of communication (Berko *et al.*, 1998:17). In the linear model of communication, a source (communicator or sender) encodes a message and sends it to a receiver through one or more of the sensory channels. The receiver then receives and decodes the message. In this model, communicational effectiveness is limited because only the communicator is an active participant in the process, while the recipient plays a passive role (Steinberg, 1999:28).

### **2 Aristotle's model of communication**

A systemic study of communication can be traced to the classical Greek rhetoric. Sophists taught people the art of rhetoric, that is, how to prepare a persuasive speech and deliver it eloquently. Aristotle described communication in terms of an orator or speaker constructing a message to be presented in a speech to listeners. The speaker's goal was to present a positive image of himself and to make sure that members of the audience were receptive to the

message (Steinberg, 1999:24).

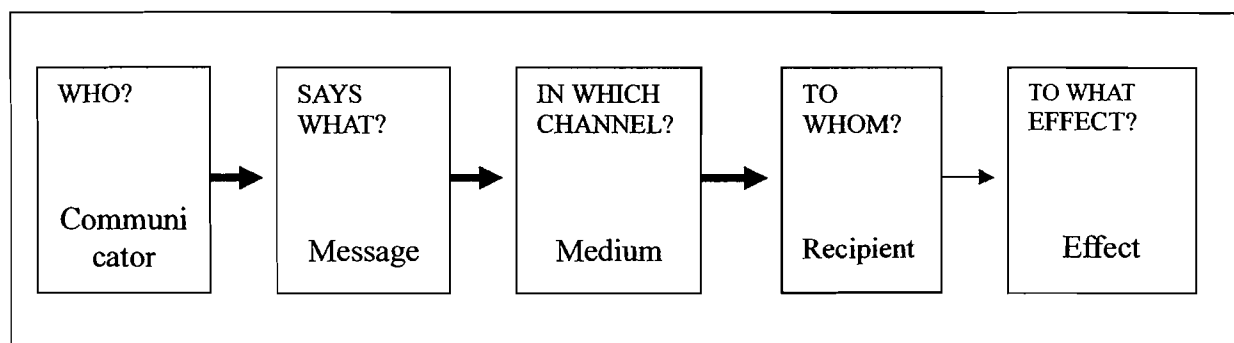
Figure 4.2: Aristotle's view of communication



### 3 Lasswell's view of communication

In 1948 Harold Lasswell emphasised the effect of a message on the audience. He argued that the communication process could best be explained by asking the following questions: who?; says what?; to whom?; in what channel?; to what effect?

Figure 4.3: Lasswell's model of communication (Steinberg, 1999:27)



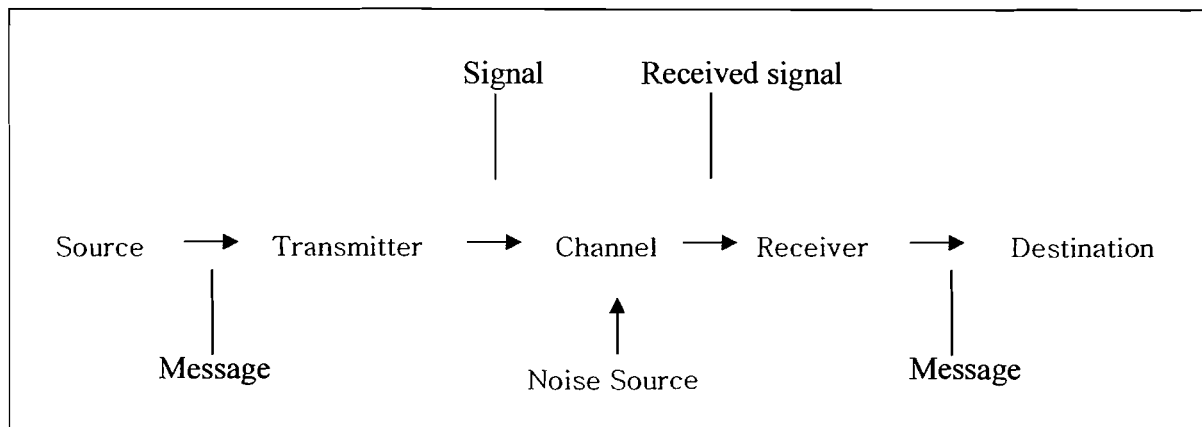
In the model, “who” refers to the communicator that formulates the message; “what” is the content of the message; “channel” refers to the medium of transmission; “whom” indicates either an individual recipient or the audience or mass communication; and “effect” is the outcome of the message. This model focuses on the individual elements of the communication process. Both Lasswell's model and Aristotle's model focus primarily on verbal messages and emphasise the relationship between communicator, message and recipient.

### 4 Shannon and Weaver's model of communication

Shannon and Weaver concentrated on how the channels of communication could be used most

efficiently. Their greatest concern was the efficient transmission of information from communicator to recipient and the clarity of the message that is transmitted. They did not consider the content of the message or the meaning that is conveyed and interpreted by the participants. For this reason, Shannon and Weaver’s model is often called a transmission or technical model (Steinberg, 1999:29).

Figure 4.4: The Shannon and Weaver model



There are several limitations or drawback to this model. The first limitation is that there is no channel for feedback. The second limitation is that it assumes that noise arises only in the channel by physical or external form as a distortion in the communication process. The third limitation is that the model is only concerned with the clarity of the message and not with its meaning.

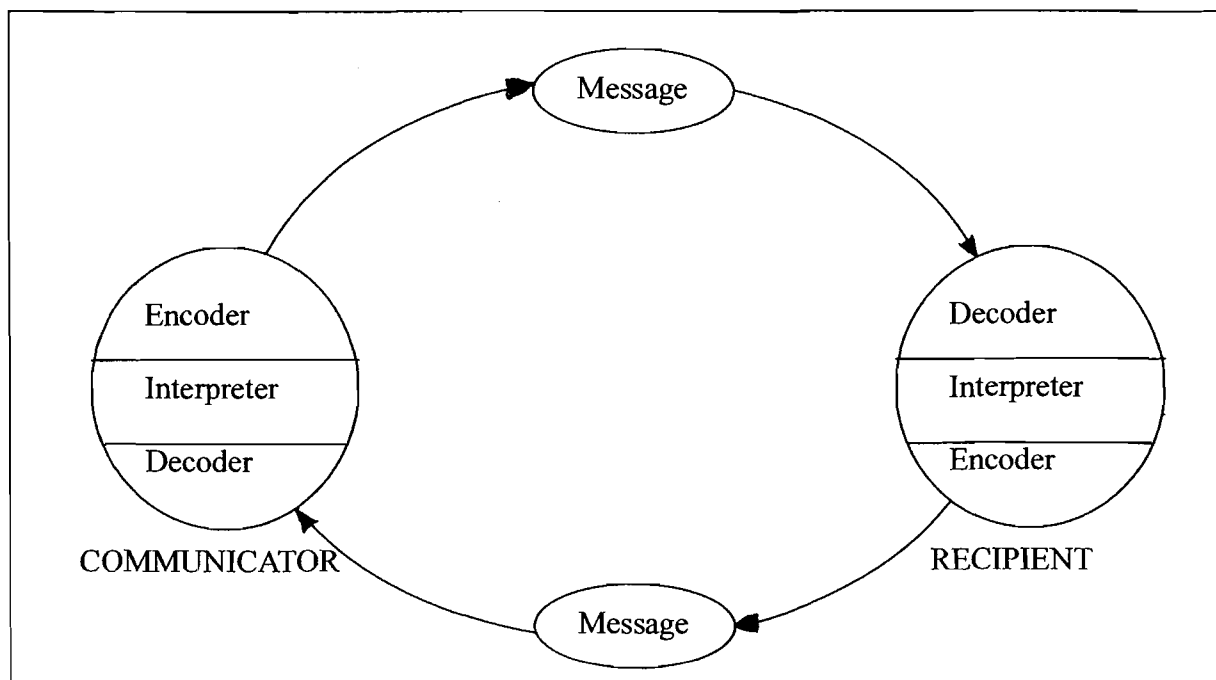
The linear model of communication does not take into account all the variables in the communication process. It is a simple source-receiver model. Although the linear model of communication is often necessary, its effectiveness is limited because of its basic problems. This model thus is sometimes sarcastically called the “hypodermic theory” of communication (Frost *et al.*, 1994:9). The problems are: Firstly, this model depicts the receiver as passive in the communication process. Secondly this model implies that communication is essentially a one-way process. There is no channel for feedback (Berko *et al.*, 1998:17-18). When the sender sends a message to a receiver, he or she ignores the important role of the receiver in responding to the sender and/or the message by providing feedback. This feedback can enable the sender to check whether a message has been understood clear. Finally, this model ignores the social and cultural context within which the communicative act takes place.

## 5 The interactional model of communication of Schramm

The interactional model of communication is a two-directional communication. In this model of communication, a sender encodes and sends a message to a receiver through one or more of the sensory channels. The receiver receives and decodes the message, as in linear communication, but then encodes feedback and sends it back to the sender. The sender then decodes the feedback message. Based on the original message sent and the feedback received, the sender then encodes a new message that adapts to the feedback. This view of communication considers the influence of the receiver's responses (Berko *et al.*, 1998:19).

Schramm (1965) described three models, each showing a progression in his thoughts on communication. The first model is similar to Shannon and Weaver's. In his second model, Schramm introduces the term "fields of experience". He recognises that the sender and the receiver must share a common language, common backgrounds and common culture for a message to be understood. In the third model, Schramm introduces feedback into the communication process to attempt to overcome the problems created by noise (Steinberg, 1999:32). In his model, feedback shows how messages are being interpreted. By means of the feedback, the communicator can adjust his or her message.

Figure 4.5: Schramm's third model

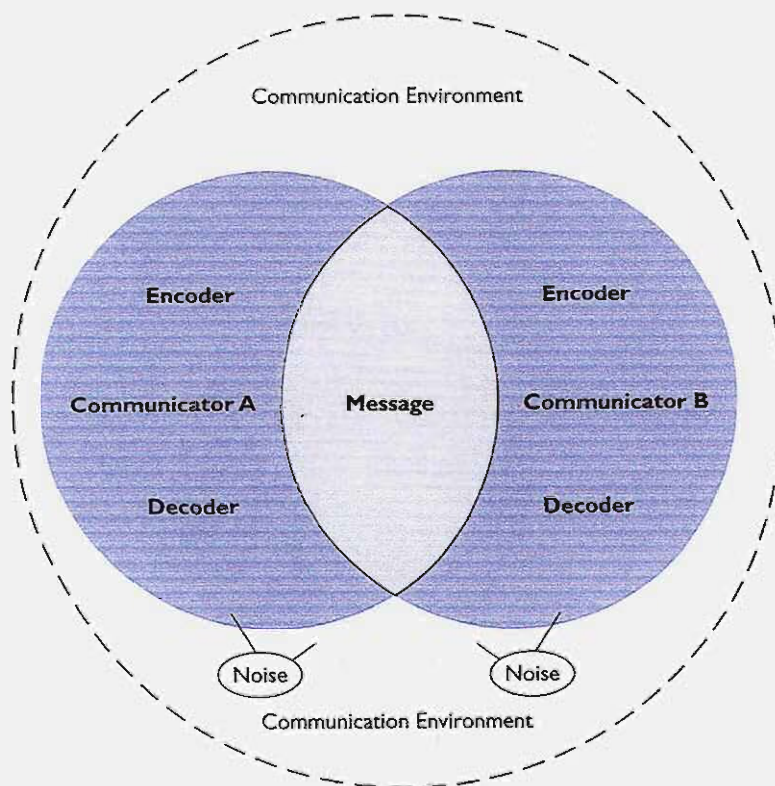


In this model, both communicator and recipient encode, transmit, receive, decode and interpret messages. It means that both play the roles of communicator and recipient. Schramm's model moves the emphasis from the channel through which messages are transmitted to the interpretation of meaning by the participants in the process.

## 6 The transactional model of communication

Communication does not only involve the transmission of a message from one person to another, nor is it simply an interaction between two people. Communication is a transaction in which source and receiver play interchangeable roles throughout the act of communication. In the transactional model of communication, communicators simultaneously send and receive messages rather than act exclusively as senders or receivers (Pearson & Nelson, 1997:9). Thus, speaking and listening are neither separate activities nor do they occur one at a time. People are continually sending and receiving messages. Berko *et al.* (1998:20) illustrate the transactional model of communication in the following diagram

Figure 4.6



Communicator A encodes a message and sends it. Communicator B then encodes feedback

and sends it to A, who decodes it. However, these steps are not mutually exclusive; encoding and decoding may occur simultaneously.

#### 4.2.2.3 Communication is contextual

Communication is a process of mutual influence in which participants' motivations interact. People spend about 75 % of each day engaged in communication (Tubbs & Moss, 2003:6). In the process of communication, people try to get one or more of several possible outcomes: understanding, pleasure, attitude influence, improved relationships, and action. A communicational situation occurs with particular people, in particular physical and social circumstances, and during a particular period of time. Then communication is contextual. Context is "a set of circumstances or situations" (Pearson & Nelson, 1997:11) or "a different type of communication situation or setting" (Steinberg, 1999:36). Contexts are classified according to the number of people involved in them and the degree to which they are able to interact. This section will briefly introduce the communication contexts as follows:

- (1) The intrapersonal communication context. This type of communication is the process of understanding and sharing meaning within the self: in other words, you communicate with yourself (Pearson & Nelson, 1997:12). It involves thoughts, feelings, and the way you look at yourself. You are thus the only sender-receiver. However, intrapersonal communication is not restricted to "talking to myself"; it also includes such activities as internal problem solving, resolving internal conflict, planning for the future, and evaluating myself and our relationships with others.
- (2) The interpersonal communication context. Communication occurs when you communicate on a one to one basis, usually in an informal, unstructured setting (Steinberg, 1999:37). This type of communication occurs mostly between two (or a few) people. In this type of communication, the participants continually provide feedback or respond to each other's message.
- (3) The small-group communication context. This type of communication occurs when a small number of people meet to solve a problem (Hybels & Weaver, 2004: 21). The group must be small enough so that each member has a chance to interact with the other entire member. It is about between three and twelve people (Steinberg, 1999:37). This

communication process is more complicated than in interpersonal communication.

- (4) The public speaking context. In public speaking communication, the source (speaker) delivers a highly structured message (the speech) to an audience (listeners) using the same channels as in interpersonal and small-group communication. However, the channels, in public communication, are more exaggerated than in interpersonal communication (Hybels & Weaver, 2004:21). The voice is louder and the gestures are more expansive because the audience is bigger. Generally, the speaker has to adapt the message to the audience in order to achieve maximum understanding. In public communication the opportunity for verbal feedback is limited. Participants are still face to face as in interpersonal and small-group communication, but the audience does not usually participate directly until the end of the speech when questions are invited. However, they can send non-verbal messages or feedback. If they like what the speaker is saying, they can provide positive feedback in the form of laughter or applause. If they dislike it, they may stop paying attention. Public communication most often informs or persuades, but it can also entertain, introduce, announce, welcome, or pay tribute (Pearson & Nelson, 1997:14). This study will deal further with public speaking later on.
- (5) The organisational communication context. Organisations are “collected groups of people that are constructed to achieve specific goals that could not be met by individuals acting alone” (Barker & Gaut, 1996:200). Organisational communication is an umbrella term for all the communication processes that occur in the context of an organisation. Organisations usually have a chain of command, with one or more top managers making decisions and managing communication. Thus, organisational communication involves one on one communication (between a manager and an employee), small-group communication (meetings), public communication (public speeches by a chief executive officer), and mass communication (press releases, company newsletters, new-product announcements).
- (6) Mass communication context. Mass communication has, as with public communication, a highly structured message and a large audience. A distinctive characteristic that is concerned with the basic component in mass communication process is that mass communication is mediated - that is, the message reaches people through a mechanical or electronic medium such as print or television (Steinberg, 1999:183). Mass communication

overcomes the barriers of time and space. The ability of mass communication is well expressed by the term “global village”. The global village suggests that the world is smaller than before because of advances in mass communication (Barker & Gaut, 1996:341). The greatest difference between mass communication and other forms of communication is the feedback (Hybels & Weaver, 2004:21). In mass communication, a receiver’s feedback or response to a message is most often limited and delayed. This lack or delay of feedback affects the message. In order for a mass audience to understand it, it is kept simple.

#### **4.2.3 The functions of communication**

Generally, communication enables people to grow, to learn, to become aware of themselves and to adjust to their environment. People occasionally change their environment by using communication to help them grow in new surroundings. Communication can help people discover who they are, help them establish meaningful relationships, or prompt them to examine and try to change either their own attitudes and behaviours or the attitudes and behaviours of others. Gamble and Gamble (1996:17-18) sum up the functions of communication in three aspects. Firstly, one key function of communication is “self-other understanding”: insight into oneself and others. When one gets to know another person, one also gets to know oneself; and when one gets to know oneself, one learns how others affect one. People need feedback from others all the time and others are constantly in need of feedback from other people. Secondly, communication provides meaningful relationships to people by offering the chance to satisfy people’s physical and social needs. Psychologically, people need inclusion, control, and affection. The need for inclusion is our need to be with others; our need for social contact. People like to feel that others accept and value them; they want to feel like a full partner in a relationship. The need for control is our need to feel that we are capable and responsible; that we are able to deal with and manage our environment. We also like to feel that we can influence other. The need for affection is our need to express and receive love. Finally, communication provides people with ample opportunities to influence each other subtly or overtly. People spend much time trying to persuade one another to think as “we” think, do what “we” do, like what “we” like.

#### 4.2.4 The principles of communication

This section will discuss principles of the communication process that are essential to an understanding of the communication process and to guide the ways of communication. The principles are described by Verderber and Verderber (2002:15-21), DeVito (1996:13-20), and Gamble and Gamble (1996:19-24).

1. Communication is purposeful. When one communicates with one another, he or she has a goal for doing so. Whether the purpose is conscious or not “all communicative acts are goal-directed” (Kellerman, 1992:290). Thus, one way to evaluate the success of communication is to ask whether it has achieved its goals. To communicate effectively, different goals need different communication strategies. According to DeVito (1996:20), although different cultures emphasise different purposes and motives, five general purposes seem relatively common: to learn, to relate, to help, to influence, and to play.
2. Communication is inevitably continuous. People are always sending behavioural messages that are verbal and non-verbal from which others draw inferences or meaning (Verderber & Verderber, 2002:16). A person can never voluntarily stop behaving (Gamble & Gamble, 1996:19; DeVito, 1996:19). Whenever people are involved in interaction, they must respond in some way, verbal or non-verbal. Even if one does not respond verbally; even if one maintains absolute silence and attempts not to move a muscle, one’s lack of response is in itself a response and therefore constitutes a message, influences others, and hence communicates. Consequently, people use “some symptom as a form of communication” (Gamble & Gamble, 1996:20).
3. Communication messages are encoded differently in situations. In a communication process, sharing meaning with another person involves encoding messages into verbal and non-verbal symbols (Verderber & Verderber, 2002:16). This encoding process is different for different cases. It may occur spontaneously, for example, when a person burns his or her finger, he or she may blurt out “Ouch.” An encoding process may sometimes be based on a script one has learnt or rehearsed, that is, people use conversational phrases they have learnt from past encounters and judge to be appropriate to the present situation. To use scripted reactions effectively, people learn or practise them until it becomes automatic. At another time, an encoding process may be carefully considered based on people’s

understanding of the situation in which they find themselves. In other words, messages are constructed to meet the particular situation. These messages help people communicate both effectively and appropriately (Reardon, 1987:11-12).

4. Communication is relational. Verderber and Verderber (2002:17) argue that in any communication environment people not only share content meaning but also negotiate their relationship. There are two aspects of the relationship being negotiated during an interaction. One aspect of relationship is the affect (love or hate) presented in the relationship. Another aspect of relationship is the control. The relational nature of communication seeks to define who is in control. The control aspect of relationship can be explained as a complementary relationship or symmetrical relationship (Gamble & Gamble, 1996:22; Verderber & Verderber, 2002:17). A complementary relationship occurs when the communication message of one person may assert dominance while the communication message of the other person accepts the assertion. A symmetric interaction has occurred when the participants do not “agree” about who is in control. As one person shows a need to take control, the other challenges the person’s right and asserts his or her own power.
5. Communication is culturally bound. Cultural diversity affects every aspect of communication. What message is structured and how it is interpreted are influenced by the cultural background of the participants (Verderber & Verderber, 2002:18).
6. Communication is a package of verbal and non-verbal symbols. Messages consist of verbal symbols and non-verbal cues (Gamble & Gamble, 1996:22) as a package. Usually, verbal and non-verbal behaviours reinforce or support each other.
7. Communication is irreversible and unrepeatable (DeVito, 1996:20). Communication is an irreversible process. Once a person has communicated something, he or she cannot uncommunicate it. He or she can only try to reduce the effects of his or her message. Communication is also an unrepeatable process. A communication act can never be duplicated because the situation of communication is constantly changing.
8. Communication has ethical implications. Ethics is “a set of moral principles that may be held by a society, a group, or an individual” (Verderber & Verderber, 2002:19). Every group or society expects members to uphold certain ethical standards. When people communicate,

people cannot avoid making ethical choices with ethical implications. There are five ethical standards that influence people's communication and guide their behaviour: truthfulness and honesty, integrity, fairness, respect, and responsibility.

9. Communication is learnt. Although communication appears to be a natural, inborn, unchangeable behaviour, people can try to improve their skills for communication. If a person is motivated - that is, if he or she wants to, he or she is able to improve his or her communication. The more knowledge people have about how to behave in a given situation, the more likely they are to be able to develop communication competence.

#### **4.2.5 Meta-theoretical conclusions**

The following meta-theoretical conclusions can be drawn about the aspects from communication science on communicative preaching.

- \* Communication is not an act; it is a process of sending and/or receiving a message to get some results, which lead to action or change through mutual influence in which participant's motivations interact.
- \* Communication occurs when two or more people intently and purposefully interact through the exchange of messages by using verbal and non-verbal symbols.
- \* Communication as a process is continuous and always developing. Thus, communication cannot be fully appreciated apart from the context in which it occurs.
- \* Communication occurs almost simultaneously through the elements as a process: sender (source)-receiver, messages, channels, noise, feedback, and setting.
- \* 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 fulfil their

needs but also strive to maintain cognitive consistency.

- \* Communication is neither a linear process nor an interactional process, but is a transactional process in which source and receiver play interchangeable roles throughout the act of communication.
- \* Communication is contextual. Communication contexts are: intrapersonal, interpersonal, small-group, public speaking, between organisations, and mass communication.
- \* Communication gives people the opportunity to know how they affect each other and to have a meaningful relationship, as well as to influence each other subtly or overtly.
- \* Communication is bound by the cultural background of the participants.
- \* Communication is influenced by people's ethical standards.
- \* If a person is motivated, he or she is can improve his or her communication.

### **4.3 PREACHING AS COMMUNICATION IS A FORM OF PUBLIC SPEAKING**

In his book entitled *Communicative preaching*, Pieterse (1995:98) alleges that preaching is not a public speech, nor is it a lecture. Preaching is a form of mass communication, but a unique one. He considers certain characteristics of mass communication. The first characteristic of mass communication is that it occurs in public and therefore is public communication. Preaching occurs in an open church. The message is addressed to everyone by one sender. The second characteristic of mass communication is that the balance of the communication process is unequal. The sender has power to which the receivers have to submit, and which affords them an unequal chance of contributing feedback. In preaching the preacher's authority is usually the reason for the unequal footing on which communication occurs. The hearers cannot interrupt the sermon, and afterward there is usually no opportunity for discussion. Thus, there is no balance in the communication. The third characteristic of mass communication is that feedback is problematic and doubtful.

However, Pieterse's classification (1995:98), that preaching is a form of mass communication, is disputable, for two reasons. Firstly, the audience of mass communication is usually not in the same place (Steinberg, 1999:39). Preaching is usually addressed in a church. Secondly, the message of mass communication reaches people through a mechanical or electronic medium such as print, television, or a movie (Steinberg, 1999:39). Preaching takes place in the presence as the preacher and an audience. The feedback of an audience is very important during preaching. Contradictory, the characteristics of preaching that were mentioned above correspond to public speaking. Thus, this study would like to classify preaching is a form of public speaking.

#### **4.3.1 Characteristics of public speaking**

What is public speaking? This study has already briefly stated a general definition. To gain greater understanding of public speaking, this study refers to ten requirements for public speaking. Tubbs and Moss (2003:393-4) summarise them as follows: (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 speaking, 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 non-verbal responses in many instances. (4) There is greater audience diversity to deal with. In public speaking, people 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 is 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 or she can guide his or her 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 that a public situation could entail. (10) A greater amount of change is possible in a public-speaking setting since the message reaches more people in a given unit of time.

Public speaking is purposeful communication. Public speaking has two kinds of general purposes: information and persuasion. For information speech a speaker creates

understanding to the hearers. He or she clarifies, enlightens, corrects misunderstandings, demonstrates how something works, or explains how something is structured. For the persuasion speech, a speaker influences hearers' attitudes or behaviours. A speaker may strengthen existing attitudes or change the belief of the audience, or get the audience to respond in a particular way. Nonetheless, recent research shows that all speaking is persuasive in nature; that the traditional distinction between informative speaking and persuasive speaking is simply a matter of theoretical degree (Berko *et al.*, 1998:355-6). After all, all communication contains elements of persuasion. All audiences must be persuaded to accept the information presented by the speaker. Therefore, the distinguishing elements between an informative and a persuasive speech centre on the structure of the message and the appeals used in the persuasive format.

Public speaking must have a specific purpose in order to communicate effectively. After a speaker has decided whether the general purpose of his or her speech is to inform or to persuade, he or she must then decide on a specific purpose. The statement of a speech's specific purpose will help a speaker define exactly what he or she is going to inform or to persuade his or her audience about. The specific purposes are: to inform, to persuade, to actuate and to entertain (Hybels & Weaver, 2004:429; Litfin, 2001:133).

When the purpose is to inform, the speaker focuses on clarifying, explaining, describing, defining, reporting or otherwise broadening 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 that 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, non-technical language; (5) defining any ambiguous terms; and (6) making the abstract concrete through the use of analogies, comparisons, contrasts, examples, and even visual aids. In addition, Barker and Gaut (1996:258) feel that "repetition" can be used in order to make a message simple and clear. Repetition is an effective method that can convey the most important information in the speech to the audience. A speaker can mention a point, underline its importance, mention it again in the middle of speech, and repeat it at the conclusion. 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 favourable attitude toward some specific position or, at the very least, to deepen or reinforce some belief that the audience already holds. To attain this goal, a speaker can attempt to refute opposing views as well as to inculcate his or her own. A speaker who wants to create a persuasive message can choose among three persuasive modes or appeals, in order to make his or her message effective, namely *logos*, *pathos*, and *ethos*.

This study has already briefly investigated these appeals for persuasion in Chapter 3 (see 3.1.3.3.1). This study will discuss these three persuasive appeals from the viewpoint of public speaking. A logical appeal (*logos*) is based on logic and argumentation, intended to appeal to listeners' sense of reason. It may be argued in several ways: through deductive reasoning, inductive reasoning, causal reasoning, or reasoning by analogy. Deductive reasoning moves from the general to the specific. The best-known form of deductive reasoning is the syllogism. On the other hand, inductive reasoning moves from the specific to general. When a speaker uses inductive reasoning in persuasive speaking, often he or she offers a number of pieces of specific evidence and then draws a conclusion from the audience. Causal reasoning is that a speaker reasons from cause to effect or from effect to cause. The cause-and-effect pattern is one of the ways to organise a speech. Finally, a speaker can reason by analogy. In this case, a speaker compares two similar cases and concludes that if something were true for one, it must also be true for the other.

In persuasive speaking, deductive reasoning seems to be a powerful reasoning form (Samovar & Mills, 1998:330). If a speaker can convince an audience to accept his or her general premise, his or her conclusion should follow. On the other hand, in communicative preaching, inductive reasoning seems to be a more effective than deductive one. Inductive approach in preaching starts where listeners are, then leads them to draw their conclusions from the evidence presented. This approach in preaching involves listeners by giving them a part in the sermon process (Lewis & Lewis, 1989:43). Since the conclusion is drawn from the audience,

the audience acts positively (Johnston, 2001:153).

An emotional appeal (*pathos*) aims at listeners' needs, wants, desires, and wishes. Emotional appeals will be more effective than logical appeals. The effectiveness of emotional appeals is controlled by the audience's motivation to listen and respond, the credibility of the appeals, and the speaker's intent in creating the message (Robberson & Rogers, 1988:277-87). In situations where emotions tend to override logic, an emotional appeal is especially powerful. An emotional appeal includes reward appeals, fear-arousing appeals, and appeals to needs, desires, and values (Barker & Gaut, 1996:263-5). (1) In a reward appeal, the speaker promises the listeners some personal gain or profit when they believe or behave in the manner he or she suggests. The intended reward may be either material or psychological. (2) A fear-arousing appeal is the opposite of the reward appeal. Since people are easily persuaded if they perceive a threat to themselves or their loved ones, an effective speaker could capitalise on a person's fear in order to enhance a persuasive message. This fear-arousing appeal should have the ethical responsibility of the legitimacy of appeal in communication. (3) An effective speaker appeals to peoples' needs to persuade them to change their attitudes, beliefs, or behaviours. People commonly have the need to be loved, to be respected, and for self-fulfilment. (4) An effective speaker can also use human desires as a means of persuasion. DeVito (1996:378) suggests that common desires that a speaker may use as a means of persuasion are: to be powerful, to control and influence others; to get financial gain; to get achievement; self-esteem and approval. (5) People's sense of values, perhaps best defined as preferred end states (such as freedom or equality) and preferred ways of doing things (such as being honest or ambitious), are good means of persuasion. Homer and Kahle (1988:638-46) make a list of nine highly important values, in no certain order: self-fulfilment, excitement, a sense of accomplishment, self-respect, a sense of belonging, being well-respected, security, fun and enjoyment, and warm relationships. An effective speaker tries to prevent listeners from feeling frustrated or angry and consequently to increase the chance for an appeal to more sympathetic emotions.

To establish communicative preaching, the preacher should touch listeners emotionally in the process of a sermon. The preacher should make his or her message more than a message to be heard. The message can be felt and lived when the preacher touches the emotions of his or her audience through that message. To touch the emotions of the listeners, the preacher should recognise the needs and motivations of the congregation.

Speaker credibility (*ethos*) is another means of persuasion. Speaker credibility is the way in which a speaker is perceived by the audience. People are more likely to be persuaded effectively by someone that listeners consider to be credible. To build speaker credibility, classical rhetoric had requested a speaker to hold the three things: intelligence (good sense), moral virtue, and goodwill. Today people tend to analyse speaker credibility in terms of his or her expertise, trustworthiness, dynamism, and ethics (Hybels & Weaver, 2004:637-39; Ferguson, 1999:133-8; Barker & Gaut, 1996:2657). According to Ferguson (1999:133), two factors, namely expertise and trustworthiness, are most important for speaker credibility. (1) Expertise relates to the degree to which a speaker is perceived as qualified, knowledgeable, intelligent, and experienced in relevant areas. A speaker that is perceived as an expert on his or her subject gains greater credibility. (2) The trustworthiness factor relates to the extent to which a speaker is perceived as reliable and dependable. (3) The dynamism factor has to do with the extent to which a speaker is perceived as bold, active, strong, empathic, and assertive for his or her subjects. Dynamism is established mainly by voice, movement, facial expression, and gestures. (4) Ethics is a matter of conforming to acceptable and fair standards of conduct. Ethics are particularly important to persuasion because a speaker is trying to change people - often in a significant way. If an audience does not perceive a speaker as ethical, his or her speech will fail.

In relation to public speaking, a preacher must have the same speaker credibility as a speaker in any public speech. The speaker credibility of the preacher relates specifically to his/her spirituality and personality. A preacher's effectiveness and power is directly connected to his spirituality (Hulse, 1986:62) because his spirituality and personality are reflected in his sermon (Killinger, 1985:188). According to Kim's research (1999), the preacher's spirituality and personality cannot be separated from one another. Since the preacher is a spiritual leader of the congregation and the social community, he or she has to establish a model by means of his or her 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 or her 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 or she prepares and delivers the sermon. From the viewpoint of communication, effective preaching depends on the preacher's spirituality

because it is closely related to speaker credibility.

The preacher has also have authenticity through his or her personal life. Effective and communicative preaching requires authentic personal witness, and in the sermon the preacher is that witness (Swears, 2000:44). In the preaching context, the preacher has to show a concrete physical expression of the grace and blessing of God through his or her personality.

The speech to actuate has a goal to mobilise the audience; to impel them to action of some sort; to move them to begin, continue, or cease some behaviour. 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' refers to anything that is interesting, vivid, alive, colourful, 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.

In short, in public speaking, 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.

Public speaking differs from other forms of communication in two ways (Barker & Gaut, 1996:225). First, a public-speaking situation has two distinct and separate roles: speaker and audience. Although public speaking involves the same elements as other forms of communication: sender-receivers, a message, a channel, and feedback, the speaker is the main sender-receiver and the rest are cast in the complementary role of listeners, or audience members who respond by providing non-verbal feedback or asking questions. Secondly, in this speaker-audience relationship, the speaker carries more responsibility for the communication interaction than does the audience. In other communication situations, speakers and audience exchange roles and share this responsibility. By this speaker-audience relationship, people normally misunderstand public speaking as speaker-centred process. But,

according to Verderber and Verderber (2006: 2), the effectiveness of public speaking depends on whether an audience listens to, understands, and perhaps acts on what the speaker says. Thus, “Public speaking is an audience-centred process” (Verderber & Verderber, 2006:2). It means that a speaker has to analyse his or her audience and adapt his or her message to the audience. During the speech planning process, a careful analysis of the audience, the speaking context, and speech planning skills will develop a speech action plan. During the speech-making process, a speaker can use the audience feedback he or she receives to alter his or her planned speech so that audience is better able to listen, understand, or be motivated to act.

#### **4.3.2 Elements of public speaking for effective communication - a selection**

This study has already discussed the elements of the communication process, which are: senders, receivers, messages, feedback, noise, and setting. Public speaking includes the same elements because it is communication. However, the elements of the communication process have specific roles or characteristics in public speaking. In this section this study will discuss the specific characteristics of the selective elements of public speaking: a speaker, an audience, feedback, and message.

##### **4.3.2.1 A speaker**

To communicate effectively, the speaker in public speaking must consider four key elements: his or her purpose; knowledge of subject and communication skills; attitudes toward self, listeners, and subject; and degree of credibility (McKerrow, *et al.*, 2003:52-3). Firstly, the speaker has to choose the purpose of his or her speech. Secondly, the speaker also has to choose what he or she wants to discuss and the language he or she wants to use to express the ideas. This work depends on the speaker’s own interests, beliefs, background, and public-speaking skills. Thirdly, the speaker’s attitudes toward him- or herself, his or her listeners, and his or her subject significantly affect what he or she says and how he or she says it. An analysis of the audience is a very important for the speaker in order to adapt his or her message to the level of his or her audience. Finally, the speaker’s credibility is, as mentioned above, is the most important attribute that a speaker must have. Credibility is normally the most important element to judge a speaker. The term ‘credibility’ refers to listeners’ willingness to believe what the speaker says and does. Credibility then, is in the mind of the audience (Tubbs & Moss, 2003:395).

#### 4.3.2.2 An audience

As public speaking is a process of mutual influence between the speaker and listeners, the speaker must consider the levels of the audience. The levels of the audience are very important factors, where the speaker determines “what to say” and “how to say” it. 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 correct to say that understanding and adapting to listeners are crucial for effective communication. Tubbs and Moss (2003:406-411) refer 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 demographic analysis the speaker first considers some general characteristics of the audience members - age, sex, geographic background, occupation, socio-economic level, education, and religion. In the purpose-oriented analysis the speaker begins by asking him- or herself what information about the audience is most important for the speaker’s purposes.

Pearson and Nelson (1997:209) suggest four levels of audience analysis. Firstly, a public speaker should distinguish a captive audience from a voluntary audience. A captive audience is an audience that has not chosen to hear a particular speaker or speech. On the other hand, a voluntary audience is one that chooses to listen to the particular speaker or speech. Thus, a speaker has to motivate a captive audience to listen. Secondly, a speaker conducts a demographic analysis. A demographic analysis will help a speaker design a speech better adapted to his or her audience. Thirdly, a speaker has to determine the degree of audience interest, the relevance and importance of the topic to an audience, and the level of audience knowledge, the amount of information that the audience already has about the topic. Finally, a speaker has to recognise the attitudes of an audience by using questionnaires or careful observation. An attitude is a predisposition to respond favourably or unfavourably to a person, object, idea, or event.

Litfin (2001:41) refers to an “audience-centred approach” to communication. “Maintaining an audience-centred 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.”

#### 4.3.2.2.1 *The audience as listeners*

Litfin (2001:42) contends that to understand and to adapt to an audience, a speaker 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 spend 42% of their communicating time on listening; 32% on talking; 15% on reading; and 11% on writing. Barker *et al.* (1980:101-109) found that college students averaged 53% of their waking hours to listening.

There are three points that Litfin (2001:42) suggests to keep in mind as a speaker 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 post-modern people 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 listeners requires a speaker to understand the action of listening. According to Tubbs and Moss (2003:146-150), 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 a speaker is trying to change listeners’ minds, mobilise them to do something, or simply inform them of something, he or

she must begin by gaining their attention. What is more, a speaker must keep gaining their attention as he or she proceeds and he or she must hold their attention when he or she finishes. A speaker must win the audience's attention again and again throughout the speech.

Conclusively, we can be sure of the fact that through understanding people in general, and his or her audience in particular, as listeners, a speaker is able to win the audience's attention repeatedly, regularly, in fact, constantly throughout his or her message.

#### *4.3.2.2 Psychological understanding of an audience*

Maslow, who is one of the most influential writers in the school of humanistic psychology, has theorised that all human being's behaviour is motivated by their attempts to meet a hierarchy of needs. Maslow (1943:370-396) classifies these needs into five levels: (1) physiological needs (2) safety needs (3) love needs (4) esteem needs (5) the need for self-actualisation.

According to Maslow, the need for self-actualisation 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 post-modern people are all, at the core, need-fulfillers.

However, people not only attempt to fulfil 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 (2001), cognitive consistency is a technical term used to describe the tendency within almost all people to keep their attitude, behaviours, and perceptions consistent. As long as all is balanced, congruent, or symmetrical, people feel that they are psychologically comfortable.

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?"

Conclusively, the goal of audience analysis is to adjust the message of a preacher, as a sender,

to his or her listeners by 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 preacher's message. Litfin (2001:71-74) suggests at least eight important insights: (1) A speaker is able to choose his or her subject relevant to the needs, interests, expectations, and intellectual abilities of his or her audience. (2) A speaker is able to make his or her statement of purpose with a clear sense for the purpose of the message. (3) A speaker is able to organise his or her message and handle the content of the message with relevance to listeners (4) A speaker is able to support material for the message, for example, a quotation or an illustration, can be selected to adjust to listeners. (5) The introduction and conclusion will be made to win the attention of the listeners. (6) A speaker can choose a suitable language for his/her listeners. (7) A speaker 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 addition, the audience members give a speaker audience feedback, such as non-verbal and occasionally verbal cues, which indicate audience members' reactions to what the speaker is saying. If a speaker pays attention to these cues, he or she can deviate from his or her speech plan in order to help meet the audience's needs that the feedback communicates.

#### 4.3.2.3 Feedback

Feedback is information that the hearers return to a speaker about the clarity and acceptability of the message. In public speaking, the hearers may provide immediate feedback in the form of verbal or non-verbal responses. Some immediate feedback is direct, such as when the audience asks questions, whereas some is indirect, such as when the speaker notices frowns, smiles, nodding heads, and other non-verbal cues out of audience reactions. If the speaker is able to read feedback for signs of comprehension and acceptability, he or she can make midcourse adjustments in the speech in order to communicate effectively. In some cases, a speaker may not be certain of the feedback until he or she has received additional concrete evidence through the form of oral, auditory, or visual signals after the message has been transmitted. This is called delayed feedback.

#### 4.3.2.4 Message

To effectively communicate in public speaking, a speaker must structure his or her message in order to attain the goal of his or her message. The preparation of the message is included in the speech-planning process. This process is the system that a speaker uses to prepare a speech, which is composed by six steps (Verderber & Verderber, 2006:5). The six steps in this process are (1) selecting a specific speech goal that is appropriate for the audience and occasion; (2) developing a strategy for audience adaptation; (3) gathering and evaluating information to use in the speech; (4) organising and developing information into a well-structured out-line; (5) choosing visual aids that are appropriate for the audience, and (6) practicing the speech wording and delivery. This study will not discuss the six steps in the speech-planning process, only how to prepare a message in public speaking. In public speech, the major division experts recommend that in order to organise a speech, there should be an 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 the speech will be composed of (1) the main points a speaker uses to develop his or her main idea; (2) the sub-points that a speaker uses to develop his or her main points; (3) the supporting material that a speaker uses to fill out his or her main and sub-points; and (4) the connectives that 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.

#### *4.3.2.4.1 Introduction and conclusion*

Two questions, "How does the speech begin?" and "How will it end?" are important when a sender makes a speech. As mentioned before, a speech should contain three divisions, namely an introduction, body, and conclusion.

In the introduction a speaker has to start where the audience is and prepare them to be able to receive the message with maximum effectiveness. This is a speaker's first and most important task. Carnegie (1962:229) says the most important factor for a speaker is "to get an arresting opening, something that will seize favourable 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, and (4) orienting the audience to the subject matter of the speech.

The ways to begin a speech are limited only by the speaker's imagination. Verderber and Verderber (2006:135) describe six types of introductions that can get attention and excite curiosity and interest in the topics: (1) startling statements: a startling statement is a sentence or two that grabs the hearers' attention by shocking them in some way; (2) rhetorical questions: rhetorical questions are questions seeking a mental rather than a vocal response; (3) stories: a story is an account of something that has happened; (4) personal references: a personal reference can be especially effective in engaging the hearers as active participants in a speech; (5) quotations: a particular vivid or thought-provoking quotation makes an excellent introduction to a speech of any length, especially if the speaker can use his or her imagination to relate the quotation to his or her topic, and (6) suspense: where an introduction is worded so that what is described remains uncertain or mysterious during the first few sentences to excite the audience.

Long (2005:97-9) proposes the roles of the introduction of the sermon in six points. (1) An introduction has to get the conversation going between the preacher and the hearers and it has to anticipate where that conversation will move. Thus, in the introduction a sermon begins to govern, to some degree, how that sermon will develop and how it will end. (2) Introductions must not have self-contained virtues, but have only the effectiveness of their role in the whole sermon. (3) Introductions should function as the first step in the sermon journey towards a goal. (4) An introduction must include signals to the hearers about why listening to this material is pertinent and worthwhile and at least some hint about how this material will be valuable to the sermon event as a whole. (5) Introductions have to anticipate the goal of the sermon while they help to shape in the hearers' mind a more or less accurate impression of

where the sermon will go. (6) Introductions must be consistent with the rest of the sermon. 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 organised 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 analysed his or her idea, now he or she needs to synthesise 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. Beebe and Beebe (2002:232) assert that an effective conclusion must serve four purposes: (1) The conclusion has to summarise the speech. Most speakers summarise their speech in the first part of the conclusion or perhaps even in the transition between the body of the speech and its conclusion. (2) The conclusion should re-emphasise the main idea in a memorable way because the end of speech is a speaker's last chance to impress the central idea upon his or her audience. (3) The conclusion must motivate the audience to respond his or her message. Motivation is a necessary component of both an effective introduction and conclusion. The introduction motivates the listeners to listen to, while the conclusion motivates them to respond to the speech in some way. If it is an informative speech, a speaker may want the audience to think about the topic or to research it further. If it is a persuasive speech, a speaker may want his or her audience to take some sort of appropriate action. (4) The conclusion should provide closure of the message. The speaker has to let the audience know that the speech has ended through verbal or non-verbal cues.

Barko *et al.* (1998:341) assert that all speeches should end with a summary of the major points, followed by a clincher. Clincher techniques are similar to an introduction to get listeners' attention. Clinchers include personal reference, humorous stories, illustrations, rhetorical questions, unusual or dramatic devices, or quotations. The using of a clincher in the conclusion is that it gives the speaker one more chance to reinforce the major ideas that he or she has presented and then wraps up the presentation with a final message to clinch the selling of the central idea.

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 five percent and no more than fifteen percent of the entire time of your speech. (7) Be careful for false conclusion.

#### *4.3.2.4.2 Body of the message*

### **1 Decide on purpose**

After a sender find his topics, he or she has to decide what the purpose of this message is. According to the purpose of the message, the message can be classified into three types: informative, persuasive, or actuating speech.

The primary difference, according to Litfin (2001:139), between 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 to the goal of each speech.

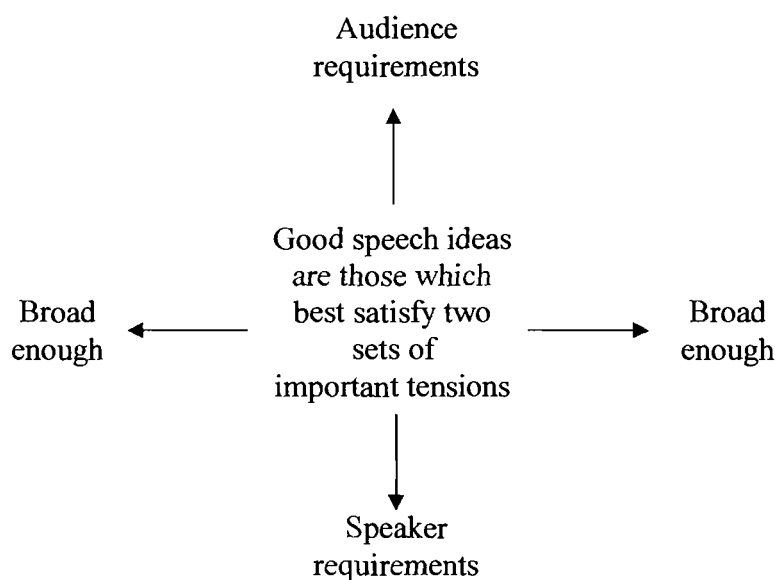
Conclusively, how can a sender build unity, order, and progress into his or her speech? A sender is already well along the way to this goal since he or she has decided on a main idea for his or her speech. Furthermore, according to Litfin (2001:152), the next step to develop the message is that (1) all 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, the effort to communicate will be hindered.

### **2 Central and main ideas**

For most speakers, the next step after deciding on their speech purpose is to state their message in a single sentence because it focuses the audience's attention on the preacher's reasons for speaking rather than on the audience's reasons for listening. The central idea restates the speech topic by focusing on the content of the speech (Beeve & Beebe, 2002:119). The central idea identifies the primary thrust of the message. In informative speech, the central idea summarises the speech. In persuasive speech it expresses the intent of the argument of speech (McKerrow *et al.*, 2003:31). To communicate effectively, the central idea should be a single idea in the speech. More than one central idea would only lead to confusion and lack of coherence in the speech.

The speaker could decide to make subdivisions of the central idea into two, three, or four to build the main ideas. Beebe and Beebe (2002:121) suggest that three questions should form the main ideas from the central idea. (1) Does the central idea have logical divisions? (2) Can you think of several reasons why the central idea is true? (3) Can you support your central idea with a series of steps or a chronological progression?

A speaker must make his or her central idea and main ideas to adjust to the audience. Litfin (2001:90) suggests: "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 the picture below.



### **3 Unity, order, and progress**

The most important thing that a speaker has to consider when he or she prepares his or 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 that 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 ideas of the speech in some way, because the main ideas of the speech promote not only unity, but order and progress as well. By main ideas, both sender and receiver know where they want to go can thus take the appropriate steps to arrive there.

#### **4.3.3 Organisation**

##### **4.3.3.1 Organisation of body**

As mentioned above, the three things: unity, order, and progress are very important factors when a message is designed. At this stage, this study will establish the ways of organising the message. There are some principles of organisation. Firstly, the points for the message should relate directly to the specific purpose and central idea. Secondly, main points and minor points should be distinguished. By doing this, the speech will flow more naturally and will seem logical to the hearers. The main points are all the broad, general ideas and information that support the speaker's central idea; the minor points are the specific ideas and information that support the main points. Thirdly, all the points should be written in full sentences. It will help a speaker think out his or her ideas more fully. By doing this, a speaker will be able to discover problems in organisation that might need more work. Finally, all points should be put in a parallel structure. A parallel structure means that each of the points will begin with the same grammatical form.

Thereafter, this study will discuss the organisation of speech patterns. Firstly, 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 that 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 the specific to the general.

However, deductive speech patterns draw conclusions about what is unknown from what is known as 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. The conclusion then states the inevitable result. (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 the syllogism is the central idea. It means that a central 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.

Secondly, there are several divisional patterns (Hebels & Weaver, 2004:5001; DeVito, 1996:294): (1) A topical pattern is the 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 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 (Samovar & Mills, 1998:223) 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. (3) A spatial pattern uses space or geographical position as an organising principle. The progression through the points always represents some directional movement from near to far, front to back, outside to inside, centre 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.

Thirdly, 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 offers a plan that will alleviate or resolve it. (3) Another well-known speech pattern is motivated sequence (Hybels & Weaver, 2004:500). Motivated sequence was developed by Alan Monroe (1935). It is also a problem-solving pattern of arrangement. The sequence is designed to persuade the hearers to accept a point of view and then motivate them to take action. Since this pattern is flexible, a multi-step process can be adopted to almost any type of speech. There are five stems in a motivated sequence: attention, need, satisfaction, visualisation, and action (Tubbs & Moss, 2003:411). 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, while 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 summarise 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 table.

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	Visualisation step
To actuate	Attention step Need step	Satisfaction step Visualisation step	Action step

In addition, there is something important to be looked more closely at during the organisation of the speech by examining the elements that connect the parts of a speech together - transitions and signposts (Pearson & Nelson, 1997:275). A transition is “a bridge between sections of a speech that helps a speaker moves smoothly one idea to another” (Pearson & Nelson, 1997:275). The most important transitions are between the introduction and the body, between the main points of the body, and between the body and the conclusion of the speech. Transitions can review, preview, or even be an internal summary, but they always explain the relationship between one idea and another. Signposts are “ways in which a speaker signals to an audience where the speech is going” (Pearson & Nelson, 1997:275). Signposts are usually no longer than a sentence or a few words.

#### 4.3.3.2 Organisation of overall structure

In organising a speech, a speaker usually makes decisions about the introduction, central idea, arrangements of the main ideas and minor ideas in the body and conclusion. However, Berko *et al.* (1998:342-51) argue that a speaker should go beyond this basic structure and use an overall organisational structure. The overall organisational structure can utilise the partitioning, unfolding, and case methods.

Firstly, the partitioning organisational speech structure is that a speaker tells the audience what he or she is going to tell them, then tells them, and then tells them what he or she has told them. The partitioning organisational speech structure includes a great deal of repetition and is the easiest of the three overall methods for listeners to follow. A general outline for the partitioning organisational speech structure would look like as follows:

#### I. Introduction

A. Attention material

B. Orienting material

## II Central idea

A. Statement of central idea

B. Restatement of central idea

C. Division (listing of ideas by some method of issue arrangement)

1. First main idea

2. Second main idea

3. Third main idea (and so on)

## III Body (Transition: forecast of the first idea)

A. First main idea

1. Discussion of first main idea through examples, illustrations, and explanations.

2. Discussion of first main idea through examples, illustrations, and explanations  
(and so on).

(Transition: restatement of first main idea and forecast of second idea)

B. Second main idea

1. Discussion of second main idea

2. Discussion of second main idea (and so on)

(Transition: restatement of second main idea and forecast of third idea)

C. Third main idea

1. Discussion of third main idea

2. Discussion of third main idea (and so on)

## IV Conclusion

A. Summary (restatement of ideas and central idea)

B. Clincher

Secondly, the unfolding organisational speech structure can be used for a speech of any purpose. This format is the most useful in persuasive speaking. Unfolding organisation does not restate the central idea or include the division step. The unfolding format may be useful

for an audience that initially agrees with the central idea and the issue that the speaker plans to develop. There are two type of the outline of an unfolding format. The one is:

I. Introduction

- A. Attention material
- B. Orienting material

II Statement of central idea

III Body (organised by some method of issue arrangement)

(Transition)

A. First issue

1. Discussion of first issue through examples, illustrations, and explanations.
2. Discussion of first issue through examples, illustrations, and explanations (and so on)

(Transition)

B. Second issue

1. Discussion of second issue through examples, illustrations, and explanations
2. Discussion of second issue through examples, illustrations, and explanations (and so on)

(Transition)

IV. Conclusion

- A. Restatement
- B. Clincher

The other format can be used where the members of the audience oppose a speaker's stand so that stating the speaker's central idea early may alienate the audience from the message. If a speaker arranges the main issues subtly and words them carefully, he or she may be able to establish acceptance of his or her purpose statement just before he or she reaches the conclusion.

I. Introduction

- A. Attention material

B. Orienting material

(Transition)

II. Body (organised by some method of issue arrangement)

A. Discussion of first issue

1. Examples and illustrations

2. Examples and illustrations (and so on)

B. Statement of first issue

(Transition)

C. Discussion of second issue

1. Examples and illustrations

2. Examples and illustrations (and so on)

(Transition)

III. Statement of central idea

(Transition)

IV. Conclusion

A. Restatement

B. Clincher

Thirdly, in the case method of organisational speech structure, a speaker discusses the central idea without breaking it into sub-points. This format is especially suitable for speeches designed to entertain, commemorate or present a single issue. When a speaker uses the case method, he or she should be careful not to develop sub-points in the body of the speech so that they become main points in themselves. The general format for a speech developed by the case organisation method is:

I. Introduction

A. Attention material

B. Orienting material

(Transition)

II Central idea

(Transition)

### III Body (organised in a sequence)

A. Example (a case)

(Transition)

B. Example (a case)

(Transition)

C. Example (a case; and so on)

(Transition)

### IV Conclusion

C. Summary

D. Clincher

Conclusively, as we have seen from the above, the main ideas are arranged by logic patterns, by several divisional patterns, or psychological patterns. Transitions and signposts are the elements that connect the parts of a speech together. Transition helps a speaker move smoothly from one idea to another. Signposts alert the audience as to where the speech is going. The basic approaches to overall speech organisation are the partitioning, unfolding, and case methods.

#### **4.3.4 Effectiveness of public speech**

After having discussed elements of public speaking for effective speech, this study will investigate how a speech obtains greater effectiveness. This study makes use of the works of Samovar and Mills (1998:261-276). To be effective, firstly, public speech should be clear in language style. To be clear, a speech should be composed in oral style, with simple currently used language. The more specific words used, the clearer a speech would be. Secondly, public speech should be vivid. Imagery and figures of speech give speech vividness (cf. Aristotle, "The rhetoric"; Corbett, "Classical rhetoric"). Thirdly, public speaking should be appropriate to the specific audience and the occasion. Finally, public speaking should use exalted and common language. If a speaker uses derogatory words, such as slang and taboo words his/her credibility and clarity of speech are lost.

#### 4.3.5 Meta-theoretical conclusions

The following meta-theoretical conclusion can be drawn about preaching as a form of public speaking in communication.

- \* To make an effective communicative sermon, a preacher has to decide on the purpose and speech pattern for his or her message relevant to his or her audience.
- \* Communicative preaching should involve the audience in the course of preaching since preaching is not preacher-centred but listener-centred.
- \* When a preacher can effectively use one of the three persuasive appeals, the sermon is more effectively communicated.
- \* In the logical appeal, the preacher intends to appeal to his/her listeners' sense of reason with logic and argumentation. He or she may structure his or her message in several ways: through deductive reasoning, inductive reasoning, causal reasoning, or reasoning by analogy.
- \* For emotional appeals the sermon aims at listeners' needs, wants, desires, and wishes. Emotional appeals will be more effective than logical appeals.
- \* From the viewpoint of communication, effective preaching depends on the preacher's spirituality because this is closely related to the speaker's credibility.
- \* In public speaking, the speaker wants to attain 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.
- \* Although a speaker may use any type of speech, all public speaking contains elements of persuasion. The whole audience must be persuaded to accept the information presented by the speaker.

- \* In informative speaking, the speaker focuses on clarifying, explaining, describing, defining, reporting, or otherwise broadening the audience's knowledge about some concept, term, process, relationship, or other subject.
- \* In persuasive speaking, the speaker is seeking to induce his or her audience to believe, to accept, and to yield to some particular point of view through three modes, or appeals: logos, pathos, and ethos.
- \* Public speaking is an audience-centred process. A speaker has to analyse his or her audience and adapt his or her message to 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 the audience-centred approach.
- \* There are at least eight important insights to adjust to the 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 organise his or her message and handle the content of the message with relevance to his/her listeners. (4) A sender is able to support material for the message, for example, a quotation or an illustration, can be selected to suit listeners. (5) The introduction and conclusion will be made to win the attention of the listeners. (6) A sender can choose suitable language for his/her listeners. (7) A sender can use various styles of delivery to communicate to different listeners. (8) The duration of the speech 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. In addition, transitions and signposts are important elements that connect the parts of a speech together.
- \* 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 the speech will be composed of: (1) the main points a speaker uses to develop his or her main idea; (2) the sub-points that a speaker uses to develop his or her main points; (3) the supporting material that a speaker uses to fill out his or her main and sub-points; and (4) the connections that 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 the structures mentioned above. By having a main idea, both the sender and the receiver are aware of the aim and can follow the steps clearly.

#### **4.4 FINAL META-THEORETICAL CONCLUSIONS ON COMMUNICATIVE PREACHING**

Finally, the following meta-theoretical conclusions can be drawn from the meta-theoretical elements on communicative preaching.

- Regarding communication

- \* Communication is not an act, it is a process of sending and/or receiving a message to get some results, which lead to action or change through mutual influence in which participant's motivations interact.
- \* Communication occurs when two or more people intently and purposefully

interact through the exchange of messages by using verbal and non-verbal symbols.

- \* Communication as a process is continuous and always developing. Thus, communication cannot be fully appreciated apart from the context in which it occurs.
- \* Communication occurs almost simultaneously through the elements as a process: sender (source)-receiver, messages, channels, noise, feedback, and setting.
- \* To communicate effectively, a sender has to understand his or her audience and adjust his or her message to the audience.
- \* Communication is neither a linear process nor an interactional process, but is a transactional process in which source and receiver play interchangeable roles throughout the act of communication.
- \* Communication is contextual. Communication contexts are: intrapersonal, interpersonal, small-group, public speaking, between organisations, and mass communication.
- \* Communication tells people how they affect each other and how to have a meaningful relationship, and then gives people ample opportunities to influence each other subtly or overtly.
- \* Communication is bound by the cultural background of the participants.
- \* Communication is influenced by people's ethical standards.
- \* When a person is motivated, he or she is able to improve his or her communication.
- \* In public speaking, the speaker should employ a suitable type of speech in relation to his or her goal.

- \* Although a speaker may use any type of speech, all public speaking contains elements of persuasion. The audience must be persuaded to accept the information presented by the speaker.
- \* In informative speaking, the speaker focuses on clarifying, explaining, describing, defining, reporting, or otherwise broadening the audience's knowledge about some concept, term, process, relationship, or other subject.
- \* In persuasive speaking, the speaker is seeking to induce his or her audience to believe, to accept, and to yield to some particular point of view through three modes, or appeals: logos, pathos, and ethos.
- \* Public speaking is an audience-centred process. A speaker has to analyse his or her audience and adapt his or her message to 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 the audience-centred approach.
- \* There are at least eight important insights to adjust to the 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 of the purpose of the message. (3) A sender is able to organise 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 suit the listeners. (5) The introduction and conclusion will be aimed at winning the attention of the listeners. (6) A sender can choose suitable language for his/her listeners. (7) A sender can use various styles of delivery to communicate to different listeners. (8) The duration of the speech 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 the introduction, body, and conclusion. In addition, transitions and signposts are important elements that

connect the parts of a speech together.

- \* 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 will be composed of: (1) The main points that a speaker uses to develop his or her main idea; (2) the sub-points that a speaker uses to develop his or her main points; (3) the supporting material that a speaker uses to fill out his or her main and sub-points; and (4) the connections that 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 the structures mentioned above. By having a main idea, both the sender and the receiver are aware of the aim and can follow the steps clearly.

- Regarding communicative preaching

- \* Preaching is a transactional event between pulpit and pew, between preacher and Biblical texts, and between preacher and congregants.
- \* Preaching cannot communicate between two worlds without the power of the Holy Spirit.
- \* Preaching should have a dialogical character in order to get an effective

transaction in preaching. Preaching is not preacher-centred but listener-centred. Preaching, therefore, should involve the hearers in the course of preaching.

- \* Preaching in its nature has persuasive functions to help the hearers overcome the obstacles in a given situation and to keep their faith.
- \* To make an effective and communicative sermon, a preacher has to decide on the purpose and speech pattern for his or her message relevant to the audience's situation.
- \* The preacher should analyse his or her congregation in order to adjust his or her message for communicative preaching.
- \* When a preacher can effectively use one of the three persuasive appeals, the sermon is more effectively communicated.
- \* For logical appeals the preacher intends to appeal to the listeners' sense of reason with logic and argumentation. He or she may structure his or her message in several ways: through deductive reasoning, inductive reasoning, causal reasoning, or reasoning by analogy.
- \* For emotional appeals, the sermon aims at listeners' needs, wants, desires and wishes. Emotional appeals will be more effective than logical appeals.
- \* From the viewpoint of communication, effective preaching depends on the preacher's spirituality because this is closely related to the speaker's credibility.
- \* For communicative preaching, the preacher should structure his or her sermon with unity, order, and progress toward the goal.
- \* The preacher who wants to do communicative preaching should use transitions and signposts effectively.

## CHAPTER 5

### ANALYSIS OF A SELECTION OF CONTEMPORARY SERMONS FROM HEBREWS WITH A VIEW TO COMMUNICATIVE PREACHING

The purpose of this chapter is to analyse the strategies of some contemporary preachers' sermons in relation to the strategies of Hebrews and communication science. This study will apply the results of the basis-theoretical and meta-theoretical findings in order to analyse the sermons. Three contemporary sermons on Hebrews were selected:

- Max A Forsythe's sermon on Hebrews 11:29-31
- Philip Arthur's sermon on Hebrews 11:32-12:2
- Duncan's sermon on Hebrews 3:7-19

#### 5.1 GUIDELINES TO APPLY THE BASIS-THEORETICAL RESULTS IN ANALYSING THE SERMONS

Chapter 2 of this research defined communicative preaching in the light of Hebrews as follows. Communicative preaching is an exhortatory and evangelical conversation to believe in Jesus Christ as saviour and to encourage the hearers to keep faith in any situation by giving the message of God's salvation to them.

In order to compare the sermons with the definition of communicative preaching mentioned above, the results of the basis-theoretical findings from chapters 2 and 3 are developed as follows.

\* Regarding the goal of preaching.

- Communicative preaching, in order to have a powerful impact on hearers, should have a specific goal in its message in order to touch the congregation's real-life problems and should also use a suitable literary style that is relevant to the hearers' level of understanding.
- The general goals of a sermon are to teach, rebuke, correct and train in righteousness (2 Timothy 3:16).
- Communicative preaching should try to solve the congregation's real problems in the

process of preaching, giving it a clear and precise pastoral purpose.

- The form or style of communicative preaching depends on the goal of the sermon.

\* Regarding the analysis of an audience

- For communicative preaching, a preacher has to know who the listeners are.
- A preacher must understand the rhetorical situation, that is, the listeners' real problems and try to solve them in the course of preaching.

\* Regarding the logic of a sermon

- Communicative preaching should arrange the sermon materials according to a logical development in order to ensure that a sermon is simple and clear.
- Communicative preaching should basically be expository. The structure of a sermon should be intertwined with the exposition of texts, followed by the exhortation in order to have an effective impact on the hearers.
- Communicative preaching should provide transitions created by digressions between two movements of sermon units in order to keep the hearers' attention.
- Communicative preaching should use an example (or examples) to effectively persuade the hearers about the truth of the point that a preacher is making.

\* Regarding the establishment of character in a sermon

- Communicative preaching should show the integrity of God's character as principal speaker through the course of preaching in order to persuade the hearers effectively.
- Communicative preaching should show the preacher's goodwill, credibility and integrity as the mouthpiece of God and as a leader in order to persuade the hearers effectively, because the hearers are looking for people who have answers to the questions that haunt them and perspectives on their problems.
- Communicative preaching should by means of the preacher's tone encourage the hearers to act positively in response to his/ her exhortation.

\* Regarding the appeal of emotion

- Communicative preaching should use the appeal of emotion in order to move the hearers to take action or make a decision with regard to the message.
- Communicative preaching should use the interplay of positive and negative feelings in order to establish the emotional dynamics in the hearers in the process of preaching.

- Communicative preaching should utilise identification in order to create a positive emotion in the hearers.

## 5.2 GUIDELINES TO APPLY THE META-THEORETICAL RESULTS IN ANALYSING THE SERMONS

The meta-theoretical perspectives from the communication science were investigated in Chapter 4. The results of the meta-theoretical findings in relation to communicative preaching are developed as follows.

- Communicative preaching should effect a transactional event between pulpit and pew, between preacher and Biblical texts, and between preacher and congregants.
- Communicative preaching in its nature has persuasive functions to help the hearers overcome the obstacles in a given situation and to keep faith. Thus, communicative preaching should involve the hearers in the course of preaching.
- Communicative preaching should decide on the purpose and style of the message relevant to the audience's situation.
- Communicative preaching should logically structure the message with unity, order, and progress to realise the goal of the message in several ways: through deductive reasoning, inductive reasoning, causal reasoning, or reasoning by analogy.
- Communicative preaching should use emotional appeals to touch the listeners' needs, wants, desires, and wishes.
- Communicative preaching is dependent on the preacher's spirituality because it is closely related to his/her credibility.
- Communicative preaching should use transitions and signposts effectively in order to draw the hearers' attention and to make the sermon logical and clear.

## 5.3 CRITERIA FOR COMMUNICATIVE PREACHING

After having discussed the guidelines to apply the basis-theoretical (5.1) and meta-theoretical results in analysing the sermons (5.2), the criteria for communicative preaching in the light of Hebrews is summarised.

\* The criteria for communicative preaching

<b>Goal of sermon</b>	• What is the specific goal of the message?
-----------------------	---------------------------------------------

<b>Analysis of an audience</b>	<ul style="list-style-type: none"> <li>• How does this sermon touch on the congregation's real problems?</li> </ul>
<b>Pathos</b>	<ul style="list-style-type: none"> <li>• Does this sermon show the integrity of God's character as principal speaker?</li> <li>• Does this sermon show the preacher's goodwill, credibility and integrity as the mouthpiece of God and as a leader?</li> </ul>
<b>Ethos</b>	<ul style="list-style-type: none"> <li>• Does this sermon use the appeal of emotion?</li> <li>• Does this sermon utilise identification?</li> </ul>
<b>Logos</b>	<ul style="list-style-type: none"> <li>• What is the form of this message?</li> <li>• Has the sermon been structured logically?</li> <li>• Is this sermon a structured expository?</li> <li>• Does this sermon use transition(s) or signpost(s)?</li> <li>• Does this sermon use an example(s) or illustration(s)?</li> </ul>

The criteria for communicative preaching are divided into five categories: the goal of the sermon, the analysis of an audience, the character of the preacher, the emotional appeal, and the logical appeal. The questions are deduced from developing the basis-theoretical and meta-theoretical findings and arranging them to fit the categories. In the category of logos (logical appeal), the normal questions of, for example, introduction, body, and conclusion, are excluded. This research will now apply these criteria for communicative preaching in order to analyse three contemporary sermons.

#### 5.4 MAX FORSYTHE'S SERMON

1                   **Hebrews 11: 29-31**  
2                   **Into the Promised Land**  
3                   **by Max A Forsythe**  
4                   *3<sup>rd</sup> of July 2005*  
5  
6  
7       *"By faith the people crossed the Red Sea as if on*  
8       *dry land, but the Egyptians, when they attempted to*

1 *do the same, were drowned. By faith the walls of*  
2 *Jericho fell down after they had been encircled for*  
3 *seven days. By faith Rahab the prostitute did not*  
4 *perish with those who were disobedient, because*  
5 *she had given a friendly welcome to the spies. ”*

6

7 **Introduction:**

8 A few years ago, I was working one afternoon to  
9 install some ceiling lights here in our then new  
10 found sanctuary. The fixtures were hung, the  
11 wiring in this room prepared and all I had to do was  
12 go up the ladder in the bathroom and run the wires  
13 down from above. Unfortunately, there was a wall  
14 of unfinished two by fours between the attic and the  
15 ceiling at this end of the house. All of a sudden,  
16 there was a major problem. Years before I had  
17 crawled into similar spaces to lay out wiring in two  
18 different houses. Once I even inched my way on  
19 my back in about fourteen inches of crawl space to  
20 poke wires up through a floor. But, by the time we  
21 get to the year when we needed more light in our  
22 brand new house church, I could no longer fit  
23 between the two by fours! So I had to call for help  
24 and my assistants were able to go where I could no  
25 longer go!

26 In our text today, the ancient Egyptians had a  
27 similar dilemma. The problem with the Egyptians  
28 in our first verse today is not one of physical or  
29 military ability and bravery, but of spiritual  
30 acumen. The Apostle tells us that they were not of  
31 the faithful and thereby they must be swept away by  
32 the very flood waters which fled before the people  
33 of God. This is not the first time in the scriptures

**Introduction** comprise about 1/11 of the sermon (18 lines out of 207 lines).

The preacher starts his sermon from his own experience. An anecdote, or own experience provides good material for an introduction.

The theme of the sermon is: If someone helps you, it enables you to do what you cannot do on your own.

**Transition**

The preacher inserts a transition to connect the introduction and development.

1 where the faithful were lifted upon the same waters  
2 which destroyed the ungodly.

3

4 **Development:**

5 However, the Apostle records this example from the  
6 Exodus to prove that the escape of Israel from  
7 Egypt did indeed involve a general appreciation of  
8 the faith commended by Moses and his brother  
9 Aaron. If we go back to Exodus 14: 13-14, we  
10 quickly note that Moses gave the people of Israel  
11 three commands:

12 "*Fear not,*"

13 "*Stand firm,*"

14 "*See the salvation of the Lord.*"

15 Even as the Apostle would argue from the book of  
16 Hebrews in his time, if God is indeed on our side,  
17 why should anyone fear man, beast or devil? Had  
18 Israel so quickly forgotten the power of their God in  
19 deliverance from Egypt? When we likewise come  
20 into the Kingdom of God we are awed by the  
21 presence of the Spirit in us. However, once the  
22 afterglow is gone and life becomes regular again,  
23 how easy it is for us to relearn old habits. How  
24 quickly our habits can revert to former sinful ways.

25 Well does the psalmist say that the fear of the Lord  
26 is the beginning of wisdom, because we must all  
27 learn to put aside our dependence on worldly  
28 wisdom if we are to comprehend the Spirit of God  
29 as we learn to fear Him who may destroy us with  
30 the wicked in the fearsome eternities of Hell, unless  
31 we like Israel and the early church take Moses'  
32 second instruction here to "*stand firm.*" Like Israel  
33 we too must learn to stand firm in the faith and

**Development**

The preacher logically develops his sermon according to the flows of the texts

I. By faith the Israelites crossed the Red Sea.

A. Fear not: if God is indeed on our side we don not have to fear man, beast or devil.

**Identification:** The preacher identifies himself with the hearers to make them receptive to the exhortation

**Analysis of audience:** The problem of the congregation is that they have a habit of reverting to their former sinful ways.

B. Stand firm: we must learn to stand firm in the faith.

1 believe that God will indeed fight our battles for  
2 us. In the Exodus passage we can read the plain  
3 fact that: the Pillar of Fire stood between the people  
4 and the Egyptians during the night.

5

6 In our day, we are more fortunate to know also that  
7 the Lord Jesus Christ stood between us and death  
8 when He went to the cross to die for our sins. As  
9 we consider this ancient event where God provided  
10 salvation for His people we should remember that it  
11 is God's plan, it is God's action and it is God's will  
12 that makes both physical and spiritual salvation  
13 possible. That is what Israel would see in the  
14 surprising rescue that unfolds before their very  
15 eyes.

16

17 In verses fifteen to thirty of the Exodus account we  
18 see that God is indeed able to divide the waters by  
19 miraculous means. The sea shore is even dried by  
20 the Divine wind. The children of Israel were able  
21 to cross over the crust of dried mud to the other side  
22 of the Sea of Reeds.

23

24 However, when the Egyptian chariots drove into the  
25 waterless void the Septuagint translation tells us  
26 that "*their wheels were clogged.*" With the return  
27 of the waters, the Egyptians were swept into the sea  
28 and died. Now, the important part of that Exodus  
29 passage is in verse thirty-one: "*Israel saw the  
30 great power that the LORD used against the  
31 Egyptians, so the people feared the LORD, and they  
32 believed in the LORD and in his servant  
33 Moses.*" Not only did that generation of Israel

The preacher **identifies** the  
hearers with Israel

C. See the salvation of the  
Lord: God provides  
salvation for His people.

1 believe in the awesome power of God, but so have  
2 members of every generation since. This crossing  
3 of the sea became a cardinal affirmation of the Old  
4 Covenant faith. Israel remembered this event as  
5 God's final deliverance from slavery in Egypt. In  
6 time the fulfilled promises of the past affirmed their  
7 belief in the promises of the future for the coming  
8 of the Messiah.

9

10 And the Apostle, writing to the Hebrews in the  
11 years after the crucifixion of Christ, would assure  
12 the people of his time, as well as ours, that: in the  
13 same sense as we look back to God's deliverance  
14 from sin through the cross of Jesus Christ we are  
15 enabled to believe that God can and will bring us  
16 through our difficult times today. Like Israel and  
17 the early church before us, we have only to fear  
18 God, stand firm and watch as God unfolds our  
19 salvation before our own eyes.

20

21 Our second verse for today reminds me of  
22 something that happened in the aftermath of last  
23 winter's ice storm. Late in the spring, one of the  
24 boys rented a stump grinder to help with the final  
25 clean up in several yards. Two of the stumps we  
26 ground down were just a few feet away from our  
27 patio. The patio stones were laid many years ago  
28 on top of gravel and sand. A stone wall along the  
29 outside edge was laid out more recently. Once, the  
30 grinding began the whole area shook from the  
31 vibrations of the machinery. After the stumps were  
32 ground down to sawdust, the whole stone wall and  
33 first courses of cement spacers were shaken out of

**Transition:**

He summarises main idea 1 and makes a connection to main idea 2.

**Illustration**

1 their proper place and when time allows, it will be  
2 several days correcting.

3

4 Now, we can understand the uses to which God was  
5 able to give the marching and stomping of the  
6 Israelites, but still – however it happened, perhaps  
7 with a little help from an earthquake – the walls of  
8 Jericho came tumbling down. The forces of nature  
9 and the people, after all - had only a small part to  
10 play in the working out of God's  
11 providence! What made them take the march  
12 around the walled fortress: the clear instructions of  
13 God through His servant Moses. And what the  
14 people were incapable of doing militarily, the Lord  
15 accomplished in and through His own divine power.

16

17 **Application:**

18 Now, we can well understand the direct influence of  
19 the works of God upon the minds and hearts of the  
20 people who saw these events over forty years in the  
21 wilderness. Nevertheless – many who saw and  
22 heard did not believe. But years later, another  
23 person – not of Hebrew birth, and by all accounts a  
24 wicked servant of a mythical god came to believe  
25 the reports circulating throughout the whole Middle  
26 East. We speak of course of Rahab the prostitute  
27 priestess who rescued the spies that Joshua had sent  
28 into Jericho. Listen to her heartfelt testimony: "*We*  
29 *have heard how the Lord dried up the water of the*  
30 *Red Sea before you when you came out of Egypt,*  
31 *and what you did to the two kings of the Amorites.*  
32 *... And as soon as we heard it, our hearts melted, ...*  
33 *for the Lord your God, he is God in the heavens*

II. By faith the walls of  
Jericho fell: the Lord  
accomplished it through His  
own divine power.

**Transition**

III. By faith Rahab the  
prostitute did not perish with  
those who were disobedient.

**Quotation**

The preacher quotes the Old  
Testament to show Rahab's faith  
in seeing and hearing.

1 *above and on the earth beneath.*" (Joshua 2: 10-  
2 11)

3

4 Now, because of her religious profession – she well  
5 knew the necessary magic to make the local myths  
6 come to life, and just the same, she knew the utter  
7 powerlessness of the pagan deities she had formerly  
8 served. But, the reports coming out of Egypt and  
9 also out of the wilderness made her realize that the  
10 God of Israel was no mere speculation, nor formula  
11 for making a profit. This was a real God to be  
12 reckoned with! And so by faith, she gave her  
13 allegiance to the God of Abraham, Isaac, Jacob,  
14 Moses and Joshua. Thereby she came into the  
15 house of Israel and being especially blessed – into  
16 the godly line that would ultimately lead to Christ.

17

18 Seeing and believing is the theme of the Apostle  
19 here in our short verses for today. The people who  
20 traveled with Moses saw and heard things never  
21 known before or since – some believed when they  
22 heard the voice of God, others did not because they  
23 presumed only that the noise they heard was merely  
24 thunder in the heavens. Rahab, did not have the  
25 experience of Israel, but nevertheless – she believed  
26 and it was counted to her as righteousness.

27

28 Our final point for this morning is simply this; God  
29 does not change the methodology of bringing  
30 people to faith down through the ages. The  
31 Apostle's list here may very well be similar to our  
32 own media award: the Oscar, which is given for a  
33 brilliant and spellbinding performance before a

**Application:**

Through his logical  
development the preacher  
applies the faith of Old  
Testament people to that of his  
present believers.

1 watching world. Even a celluloid Moses stood  
2 above the common crowd of movies back when  
3 Cecil B DeMille produced the epic story based  
4 upon the reports of God's revelation. And, a world  
5 less jaded then, recognized the brilliance of the  
6 performance and gave a modern, even worldly  
7 acclaim to the acts of God in brining His people out  
8 of Egypt.

9

10 One of the things we need to keep in mind in this  
11 regard, is that Moses, as well as every human who  
12 ever served the Lord of hosts – was only a  
13 supporting actor! However, we can take heart and  
14 encouragement in the works of the saints listed  
15 here, because above every pithy comment I might  
16 make, and above the brilliance of any modern  
17 commentary – still it is ever and always God who  
18 acts in history. And just as the people of the  
19 Apostle's time needed to be encouraged, if the God  
20 of heaven and earth could accomplish all that he has  
21 from a handful of Old Covenant saints, so may He  
22 again in their day as well as hours do the same, if  
23 we and they would just believe that God is, and that  
24 He has a purpose and He will use us His will to  
25 accomplish in every time and place. May we, like  
26 the people to whom Hebrews was written – take  
27 these admonishments seriously and go on to believe  
28 that God continues to accomplish His will in and  
29 through us, whenever we are obedient to His  
30 commands. Amen

**Conclusion:** it comprises about  
1/10 of the sermon (21lines out  
of 207lines).

**Theme:**

Since God is the real actor in  
history, He accomplishes His  
will in and through us, whenever  
we are obedient to His  
commands.

**Admonishment:** we must be  
obedient to His will through our  
faith.

**The goal of this sermon** is to  
encourage the hearers to be  
obedient to God's will.

### 5.4.1. Evaluation of Forsythe's sermon

#### • Goal of sermon

The goal of this sermon is to exhort the hearers to obey God's will. To achieve this goal, the preacher structures his sermon logically.

#### • Analysis of an audience

The preacher understands the problem of the congregation, namely that they have a habit of reverting to their former sinful ways.

#### • Ethos

This sermon uses emotional appeal. The preacher identifies himself with the hearers to make them accept the exhortation and identifies the hearers with Israel to encourage them to accept God's help.

#### • Logos

Forsythe's sermon is logical and well-structured. The theme of the sermon is: Since God is the real actor in history; He accomplishes His will in and through us when we are obedient to His commands. By the use of transitions the preacher summarises the previous movement and effectively connects it to the next movement.

The outline of the sermon is

Introduction

Transition

Development

I. By faith the people crossed the Red Sea.

- A. Fear not: if God is indeed on our side we do not have to fear man, beast or devil.
- B. Stand firm: we must learn to stand firm in faith.
- C. See the salvation of the Lord: God provides salvation for His people.

Transition

- II. By faith the walls of Jericho fell: the Lord accomplished it through His own divine power.
- III. By faith Rahab the prostitute did not perish with those who were disobedient.

Quotation  
 Application  
 Conclusion

Forsythe’s sermon combines emotional and logical appeal to communicate to his hearers. This sermon depends more on logical appeal than on emotional appeal to communicate effectively.

**5.5. PHILIP ARTHUR’S SERMON**

1                               **Hebrews 11:32-12:2**  
 2                               **The Race of Faith**  
 3                               **By J Philip Arthur, 2003**

4  
 5 Introduction  
 6 *And what more shall I say?* It is clear from this  
 7 remark in verse 32 that the author faced a problem.  
 8 There was a lot more that could be said! The subject  
 9 of faith had not been exhausted. The Old Testament  
 10 Scriptures contain many similar cases to those he  
 11 had already mentioned. Nevertheless, time was  
 12 short, and he had given his readers, then and now,  
 13 many stirring examples to stimulate their faith. The  
 14 time had come to complete this section of the letter,  
 15 and bring it to a conclusion.

Introduction:  
 The preacher starts by  
 expounding the verse 32.

16  
 17 The achievements of faith (32-35a)  
 18  
 19 The author could have listed all the men and women  
 20 of faith in the Old Testament. Instead, he ends his  
 21 catalogue by referring to certain characters who

Main points  
 I. The achievement of  
 faith.  
 A. People have  
 accomplished some  
 extraordinary things

1 lived in the days of the Judges, and the earliest days  
 2 of the Israelite monarchy. The people mentioned by  
 3 name in verse 32 all have something in common.  
 4 Each one accomplished extraordinary things by  
 5 faith. Gideon risked his life by throwing down a  
 6 monument to the pagan god Baal, and also achieved  
 7 a remarkable military victory against the Midianites  
 8 with a lightly armed contingent of 300 men (Judges  
 9 6:11-8:35). Barak's infantry triumphed against the  
 10 Canaanite general Sisera, whose cavalry was  
 11 equipped with iron chariots, the most advanced  
 12 military technology available at that time (Judges  
 13 4:1-24). Samson secured many spectacular  
 14 triumphs, the most notable in his dying moments,  
 15 when he pulled the Temple of Dagon down on the  
 16 heads of his Philistine captors (Judges 13:1-16:31).  
 17 Jephthah, a comparative nobody, rescued his people  
 18 from oppression by the Ammonites (Judges 11:1-  
 19 12:7). David's story, from the killing of Goliath  
 20 onward, is a string of glorious achievements.  
 21 Samuel, during a long ministry, changed the moral  
 22 tone of a whole people. In vv.33-35 we also have a  
 23 list of remarkable events, each one accomplished  
 24 through faith. No one is mentioned by name, but it  
 25 is not hard to work out who is intended.

through their faith.

Gideon

Barak

Samson

Jephthah

David

Samuel

26  
 27 None of the men named in verse 32 was perfect.  
 28 Each had his share of human failings. Gideon's  
 29 courage could be uncertain and his pleas for  
 30 unmistakable signs from God betrayed a very weak  
 31 faith indeed. Barak refused to go into battle without  
 32 the help of the prophetess, Deborah. Samson's life  
 33 swung like a pendulum between extremes of

B. None of the men who  
 accomplished  
 extraordinary things  
 through faith was  
 perfect.

Gideon, Barak,

Samson

1 greatness and monumental weakness. Jephthah  
2 made a foolish vow. David's domestic life was a  
3 mess, and even the wise Samuel repeated the  
4 mistake of his mentor Eli, and failed to discipline  
5 his sons. We can take courage from this. As we look  
6 back on our lives, we may regret a great deal, but  
7 none of our past failures disqualifies us from doing  
8 something for God. The main element in the stories  
9 of these characters is that when God called, each  
10 one responded. The achievements of faith do not  
11 depend on faith itself. Jesus said that a quantity of  
12 faith no greater than a mustard seed would do. Faith  
13 works wonders only when it leans upon a wonder-  
14 working God.

15

16 The sufferings of faith (35b-40)

17

18 Over the years, many Christians have thanked God  
19 for the author's pastoral wisdom in including these  
20 verses. Not everyone can identify with the  
21 triumphant note of the earlier verses. How many of  
22 us can say that our faith has been rewarded with  
23 such amazing successes as subduing kingdoms and  
24 stopping the mouths of lions? What we are given  
25 here is the other side of the story. The catalogue of  
26 triumph that we have already considered is now  
27 matched by a catalogue of sufferings. Some of the  
28 incidents mentioned here are drawn from the lives  
29 of the prophets, others from the persecution of the  
30 faithful Jews during the period of the Maccabees.  
31 Verse 35 speaks of torture. This refers to being  
32 stretched, as upon a rack, and then beaten.  
33 Imprisonment is mentioned in verse 36. This was

Jephthah

David

Samuel

### **Identification**

The preacher shows his positive faith.-**Pathos**

### **Transition**

II. The sufferings of faith.

A. The catalogue of triumph is matched by a catalogue of sufferings.

**The hearers' problem:** many Christians have suffered in their lives even while they believed Jesus Christ.

### **Exposition of the texts**

1 the fate of Jeremiah on two occasions. Moreover, an  
2 ancient tradition says that he died by stoning in  
3 Egypt. Certainly Jesus once said that Jerusalem was  
4 the city which stoned the messengers of God  
5 (Matthew 23:37)! According to another tradition,  
6 Isaiah was murdered during the reign of the evil  
7 King Manasseh by being sawn in two. What a  
8 horrible list of persecutions! Taken together they  
9 illustrate a sad fact: the world's scale of values is  
10 upside down. Those people who most deserve its  
11 respect, are often treated with casual barbarity.

12

13 These verses remind us of something that we  
14 easily forget. We tend to think that the will of God  
15 is something that we do. While this is often the  
16 case, there are also times when the will of God must  
17 be borne. As far as the first readers of the Epistle  
18 were concerned, the will of God meant enduring  
19 persecution. God called the Apostle Paul to serve  
20 him with a physical ailment so inhibiting that he  
21 called it a *thorn in the flesh and a messenger of*  
22 *Satan* (2 Corinthians 12:7). Joni Eareckson is an  
23 American lady who broke her neck in a swimming  
24 accident at the age of eighteen. She was paralysed  
25 from the shoulders downwards. God's plan for her  
26 is that she should live the Spirit-filled life, in a  
27 wheelchair. It may be the will of God for you or me  
28 to live for his glory while carrying a burden. This  
29 may be the hostility of others to the gospel that we  
30 love, or any one of a vast number of things: poor  
31 health, financial stringency, responsibility to a sick  
32 loved one, a job that we dislike but can't change,  
33 and more besides. We often suppose that such

B. Attitude to sufferings

**Illustration 1**

**Application**

1 burdens prevent us from serving God. In point of  
2 fact, these are the very situations where he wants us  
3 to serve him. We must prove God where we are.  
4 (We may never have the chance to prove him where  
5 we would like to be). John Wesley understood this  
6 very well when he drafted the Methodist Covenant  
7 service, with its prayer, 'Put me to doing; put me to  
8 suffering'. Whether it is our task to do things for the  
9 Lord, or to bear his will patiently, we need the same  
10 faith. Indeed, the faith that steadfastly endures can  
11 be greatly effective as a witness to God's grace.  
12 Many a person has been won for Christ by the calm  
13 trust of a friend in adversity.

14

15 Some might say that God played a cruel joke on  
16 these people. A life spent trusting him ended in  
17 violent and painful death. Had the Almighty cheated  
18 them? The answer is in vv.39-40. These verses  
19 focus on the word *perfect*. This takes us back to the  
20 argument earlier in the Epistle that Judaism was a  
21 preparatory religion. Imperfect prophets and priests,  
22 sacrifices that could never take away sins, a temple  
23 that would pass away, and a covenant that human  
24 beings could not keep were meant to pave the way  
25 for something perfect. Once Jesus had come, these  
26 things had served their purpose. The suffering  
27 believers mentioned in this passage lived at a time  
28 when this had not yet happened. Their faith looked  
29 forward to a Messiah who was promised, but not  
30 yet come. Our faith looks back to a Messiah who  
31 has come. Nevertheless, the object of our faith is  
32 one and the same. We see Jesus revealed in the  
33 written word of the New Testament, they glimpsed

## **Illustration 2**

### **Application**

C. The purpose of  
sufferings

### **Rhetorical question**

1 him by the dim light of prophecy and symbol. We  
2 and they live either side of that great watershed, the  
3 incarnation of the Son of God. Nevertheless, the  
4 way to God in every age is one and the same: we  
5 are justified through faith in Christ. We must learn  
6 from the example of these Old Testament saints.  
7 They achieved so much, endured so much, and  
8 suffered so much without the measure of gospel  
9 light that we enjoy. From those *to whom much is*  
10 *given...much shall be required* (Luke 12:48). In any  
11 case, we too await the fulfillment of certain  
12 promises. The grand culmination of God's purposes  
13 still lies in the future. The Church still needs those  
14 who can live by faith confident that whatever  
15 happens in the here and now, the best is yet to  
16 come.

17

18 The goal of faith (12:1-2)

19

20 At this point the focus changes. We have thought  
21 about the heroes of faith who lived long ago. In the  
22 light of all that they did and suffered, what about  
23 ourselves? At this stage the author uses an  
24 illustration that would be familiar to his first  
25 readers, the Games. The popularity of Greek culture  
26 meant that the practice of holding regular games  
27 festivals had spread throughout the Middle East. At  
28 that time, there were certain significant differences  
29 in the way that these competitions were organized  
30 compared with the modern approach. When races  
31 were held, the judges sat behind the finishing line.  
32 These were always distinguished former  
33 competitors. In addition, prizes were not awarded

### Transition

III. The goal of faith.

A. A life of faith is like a  
race.

The prizes

1 until the end of the whole festival. This meant that  
2 competitors from the later events watched those  
3 who went first. They in their turn, when their events  
4 were over, sat in the stands and cheered on those  
5 who came later.

6

7 The life of faith is like a race, and we are not the  
8 first to attempt it. There is a *cloud of witness* (1).  
9 The main idea here is not that they are watching us.  
10 The word translated 'witness' does not primarily  
11 mean spectator, as it does nowadays. The same  
12 word is sometimes translated 'martyr'. A martyr is a  
13 witness in the sense that he gives his life for the  
14 sake of the truth. It is not so much that the witnesses  
15 are watching us but rather that we have had the  
16 privilege of watching them. We have had the  
17 inspiration of seeing how they tackled the race. My  
18 grandfather served years ago in a regiment in the  
19 British Army known as the Durham Light Infantry.  
20 As is the case with many British regiments, its  
21 heritage acted as a spur to know to those who  
22 inherited it. It was no commonplace thing to know  
23 that your regimental motto, 'Faithful', was  
24 bestowed by no less a man than the Duke of  
25 Wellington, when the regiment was known as the  
26 68<sup>th</sup> Foot, and that a long line of battle honours  
27 stretched back over two centuries. Men who served  
28 in the Durhams felt that they had to be worthy of  
29 their ancestors. During the Second World War, the  
30 Durhams were part of the allied force that invaded  
31 German occupied Sicily. A century and a half after  
32 Wellington's day, another great British general,  
33 Montgomery, declared that they were as 'steady as a

The witnesses

**Illustration**

1 rock'. They had proved as steady and reliable as  
2 their ancestors. We Christians have a heritage  
3 greater than any other. Over the years, that cloud of  
4 witnesses has grown as fresh generations have kept  
5 the faith. Pause for a moment as you run, and look  
6 at the vast stadium, packed with those who have  
7 gone before. The Old Testament saints are there,  
8 and I can see the martyrs of the early Church too. Is  
9 that Martin Luther? I see several rows of  
10 Huguenots, and rank upon rank of sober Scots  
11 Covenanters, and an English face of two: Cranmer,  
12 Tyndale, Bunyan, Wesley, Whitefield and many  
13 more. Among them are many unknown to history  
14 who lived in obscurity. Most nations of the world  
15 are represented. The witnesses urge us on: 'we kept  
16 the faith, we endured. Go and do the same!'

17

18 There is practical advice here. The Greek word  
19 'gymnasium' comes from the verb 'to strip'.  
20 Everyday clothing was voluminous, so athletes  
21 competed naked. This explains the author's  
22 exhortation that we should *lay every weight and the*  
23 *sin which so easily ensnares us*. (1). We don't run  
24 well if we are impeded by sin. It is like a garment  
25 that threatens to envelop us. Drop it! In particular,  
26 let us leave behind that sin of unbelief. Nothing  
27 clings to an athlete's feet quite so stubbornly.  
28 Furthermore, let us *run with endurance*, with  
29 dogged perseverance. Some Christians are easily  
30 beaten. Whether it is personal Bible Study,  
31 attending the Prayer Meeting, witnessing to friends,  
32 loving their fellow believers, or helping in some  
33 aspects of ministry, when they meet some minor

**Pathos:** The preacher shows his faith.

Run with endurance

1 obstacles they give up. At this point we would do  
2 well to reflect on the apostle Paul's words in  
3 Philippians 3:13-14.

#### **Quotation**

4  
5 Brethren, I do not count myself to have  
6 apprehended; but one thing I do, forgetting  
7 those things which are behind and reaching  
8 forward to those things which are ahead, I  
9 press towards the goal for the prize of the  
10 upward call of God in Christ Jesus.

11 The selection closes with the best incentive of all.  
12 In addition to the great 'cloud of witnesses',  
13 someone else has run the race before us. Look  
14 ahead! See who wait at the finishing post! He is the  
15 *author* of our faith as he is also the *finisher of our*  
16 *faith* (2); he has pioneered the way. He knows the  
17 cost of faith in God, he knows that endurance is  
18 won through affliction. The Cross and the shame  
19 were the background to his life of faith. Ahead of  
20 him lay the joy of his Father. Joy beckons us too.  
21 The one who pioneered the path of faith waits at the  
22 finishing line. He himself is the prize. *Run in such a*  
23 *way that you may obtain it!*  
24 (1 Corinthians 9:24).

#### **Conclusion**

### **5.5.1 Evaluation of Arthur's sermon**

#### **• Goal of sermon**

The goal of this sermon is to encourage the hearers to run the race of faith with endurance.

#### **• Analysis of an audience**

This sermon analyses the hearers' problem, which is that many Christians today have suffered in their lives, even though they believe in Jesus Christ.

• **Pathos**

This sermon shows that the preacher believes that he will see the saints and the people who died before, in heaven. The preacher shows his positive faith that God will help him even though he (the preacher) failed to keep his faith.

• **Ethos**

The preacher evokes a feeling of failure in the hearers in order to give them the assurance of God's will. The assurance is that, even though the people fail to keep faith, God will help them and make them finish their race of faith.

• **Logos**

Arthur's sermon is an expository sermon. The basis of an expository sermon pattern consists of an exegesis, application and appeal (Adam, 1996:78). He touches his hearers mainly by means of logical appeal. Therefore, he does not use a story or anecdote in his introduction. He starts his sermon with the exegesis of verse 32 and moves his points in accordance with the flow of the text. He employs rhetorical questions and transitions to draw the hearers' attention and also uses illustrations to prove his statement.

The outline of the sermon is:

Introduction

I. The achievement of faith.

A. People have accomplished some extraordinary things through their faith.

(Gideon, Barak, Samson, Jephthah, David, and Samuel)

B. None of the men who accomplished extraordinary things through faith was perfect.

(Gideon, Barak, Samson, Jephthah, David, and Samuel)

Transition

II. The sufferings of faith.

A. The catalogue of triumphs is matched by a catalogue of sufferings.

B. The attitude to these sufferings

Illustration 1/ Application

Illustration 2/ Application

C. The purpose of suffering

Transition

III. The goal of faith.

A. The life of faith is like a race.

a. The prizes

b. The witnesses

Illustration

c. Run with endurance

Quotation

Conclusion

## 5.6. DUNCAN'S SERMON

1                   **Hebrews 3:7-19**  
2                   **The Danger of Unbelief**  
3                   **by Duncan**

4  
5

6       If you have your Bibles, I would invite you to  
7       turn with me to Hebrews 3. Today we pick up at  
8       verse seven.

9       Let me just briefly review for you that last  
10      week as we looked at Hebrews 3, verses 1 through  
11      6, we saw a contrast between Moses and Christ.  
12      Just like we saw in chapters 1 and 2 where Christ is  
13      compared to the angels and shown to be superior to  
14      the angels, so also in Hebrews 3:1-6, Christ is  
15      shown to be superior even to Moses, the faithful  
16      servant. The author highlights the fact that Moses  
17      was faithful as a servant in the Lord's house, he  
18      was honored as a faithful servant in the Lord's

### **Briefly review:**

The preacher is preaching a series from Hebrews. To communicate effectively, he reminds the hearers of the previous week's sermon.

1 house; but that Jesus in verses 3 and 4 was deemed  
2 worthy of more honor.

3 We pointed out that Moses was a faithful  
4 servant in the Lord's house, whereas Jesus was a  
5 son in the Lord's house. He was, in fact, the  
6 architect, the builder of the house. In view of the  
7 superiority of Jesus over Moses, the author tells us  
8 in Hebrews 1 that we ought to fix our thoughts on  
9 Jesus and there is a constant stress, even in those  
10 first six verses, that we are to live our lives in  
11 consistency with the profession of the faith that we  
12 make in the Lord Jesus Christ. Now thinking about  
13 the Moses and Christ comparison moves the author  
14 to ask some questions about the house of God  
15 under Moses and the house of God under Christ. In  
16 fact, the author starts thinking about the hard  
17 heartedness of Israel in the wilderness under  
18 Moses. And that is why he gives us this section  
19 beginning in verse 7. So let's read God's holy  
20 word:

21

## 22 **Hebrews 3:7-19**

23 *Now, Father, we do acknowledge that this is*  
24 *Your word and we ask that by Your Spirit You*  
25 *would apply it to our own hearts. Instruct us and*  
26 *encourage us in righteousness, we pray for Christ's*  
27 *sake. Amen.*

28

29 This appeal to Psalm 95 and the passage in  
30 Psalm 95 talks about Israel's disobedience in the  
31 wilderness at the waters of Meribah and at Massah.  
32 This appeal is a lot like I Corinthians 10. Can you  
33 remember that passage where Paul reminds the

He uses a **Transition** to  
connect two movements

## **Praying for guidance**

### **Exposition**

The preacher explains the  
historical background of the  
texts by referring the Psalm 95  
and I Corinthians 10.

1 Corinthians how the children of Israel in the  
2 wilderness became idolatrous? He warns the  
3 Corinthians against being idolaters because that is  
4 exactly the sin of the children of Israel in the  
5 wilderness. Well, the author of Hebrews is doing  
6 something similar. He is going back to Psalm 95  
7 and he is reminding us of the spiritual importance  
8 of a principle we learned in the history which God  
9 records through the words of Moses of how the  
10 children of Israel behaved in the wilderness.  
11 Among other things, that reminds us of the spiritual  
12 importance of the Old Testament for New  
13 Testament believers. It is not a dusty old book that  
14 is really irrelevant to where we are today, living  
15 under the New Covenant. No, it is directly relevant  
16 and both Paul and the author of Hebrews directly  
17 apply Old Testament historical passages to our  
18 spiritual situation as individual Christians and as a  
19 congregation. There are two things that I would  
20 like to point out tonight as we study this glorious  
21 passage from Hebrews 3:7-19.

22

23

24 **I. Christians must heed the OT in its spiritual**  
25 **warnings.**

26

27 The first thing in verses 7-11 is that Christians  
28 must heed the Old Testament in its spiritual  
29 warnings. Verses 7-11 give us an account of how  
30 the children of Israel failed to believe in the Lord in  
31 the time of Moses. Now the author of Hebrews  
32 goes right to Psalm 95. That is a wonderful Psalm  
33 and it is a Psalm that we often use to open up our

The preacher draws the attention of the hearers to focus on two things that this sermon will suggest.

I. Christians must heed the Old Testament in its spiritual warnings.

1 praise and our worship. It has those glorious words,  
2 oh, come and let us sing for joy to the Lord. Let  
3 us shout joyfully to the Rock of our salvation! But  
4 the end of that Psalm has a very stiff warning  
5 beginning in the second half of verse 7. You will  
6 see that warning from Psalm 95:7, the second half,  
7 all the way to the end of the Psalm in verse 11.

8 That Psalm is quoted here in Hebrews 3:7 and  
9 following. Isn't it interesting that the author of  
10 Hebrews introduces that Psalm with these words:  
11 therefore, just as the Holy Spirit says: The author  
12 of Hebrews says that in the words of the Psalmist  
13 (we are not even told who is the author of this  
14 particular Psalm). But as the author of Hebrews is  
15 concerned, the only thing we need to know is that  
16 the author of that Psalm is God the Holy Spirit.  
17 God the Holy Spirit is speaking in that Psalm. He  
18 inspired those words and those words are for us.

19 There are two things, at least, that are important  
20 for us to remember, when we think about the fact  
21 that the author of Hebrews says that that Psalm was  
22 written by the Holy Spirit. The first thing is to  
23 remind us that the Holy Spirit was active in the Old  
24 Testament. A lot of times we think that the Holy  
25 Spirit wasn't on the scene actively until Pentecost.  
26 But the fact of the matter is it is not only Hebrews,  
27 but Paul and Peter in the New Testament tell us  
28 that the Holy Spirit was active in the voice of the  
29 prophets and of the Scriptures of the Old  
30 Testament. In other words, the same Holy Spirit  
31 who inspired the apostles in the New Testament  
32 was the one who inspired the prophets in the Old  
33 Testament. And so the first thing we learn when he

A. The Holy Spirit is active in  
both the Old and New  
Testament.

**Transition**

1 says, "The Holy Spirit says," is that the Holy Spirit  
2 was active in the Old Testament, inspiring those  
3 words of Scripture.

4 The second thing we learn with those words is  
5 that the Old Testament itself is relevant for  
6 believers today. It is relevant for those who live in  
7 the time of the New Testament because the Old  
8 Testament is written for our instruction. Let me  
9 point you to two passages where Paul stresses that  
10 point. Turn with me to I Corinthians 10:1 where the  
11 Apostle Paul says this: I do not want you to be  
12 unaware brethren that our fathers were all under the  
13 cloud and all passed through the sea; And all were  
14 baptized into Moses in the cloud and in the sea:  
15 And all ate the same spiritual food; And all drank  
16 the same spiritual drink, for they were drinking  
17 from a spiritual Rock which followed them, and the  
18 Rock was Christ. Nevertheless, with most of them,  
19 God was not well pleased for they were laid low in  
20 the wilderness; Now I want you to zero in on verse  
21 6 and on verse 11: How these things happened as  
22 examples for us that we should not crave evil  
23 things as they also craved; Then look at verse 11:  
24 How these things happened to them as an example  
25 and they were written for our instruction, upon  
26 whom the end of the ages has come.

27 Do you hear what Paul is saying? That even the  
28 historical things that occurred to Israel were for our  
29 spiritual benefit. They are for our edification. We  
30 are to learn from those things. Even when we are  
31 reading historical accounts in the Old Testament,  
32 Paul is saying that those accounts are not there  
33 simply to inform us, to interest us, to tell us really

B. Both the Old and New  
Testament are relevant for  
believers today

**Quotation**

**Explanation**

**Rhetorical question**

1 amazing stories about what God did in times past.  
2 Those accounts are there for our spiritual  
3 instruction. Even historical passages, not even just  
4 those passages which give commands or which  
5 give guidance like in the book of Proverbs or which  
6 give instruction like in the wisdom literature, but  
7 passages which are historical are there for our  
8 edification. It is Paul who says that. It is not  
9 somebody making that up. That is the Apostle Paul.

10 One other passage I like to point you to. Turn  
11 with me to II Timothy 3:14, that famous passage we  
12 read all the time and it is the very foundation of our  
13 evangelical view of Scripture. You, however,  
14 continue in the things you have learned and  
15 become convinced of, knowing from whom you  
16 have learned them. And that from childhood you  
17 have known the sacred writings which are able to  
18 give you the wisdom that leads to salvation through  
19 faith which is in Christ Jesus. All Scripture is  
20 inspired by God and profitable for teaching, for  
21 reproof, for correction, for training in  
22 righteousness, that the man of God may be  
23 adequate, equipped for every good work.

24 Normally when we preach or teach that here at  
25 First Presbyterian Church, we are stressing the fact  
26 that all the Scripture, Old Testament and New  
27 Testament, are inspired by God and are profitable  
28 for our learning. That is true, but I want you to  
29 remember that in its original context, Paul was  
30 specifically saying to Timothy, Timothy, you have  
31 known from the sacred writings from your  
32 childhood.

33 What is he talking about? The New Testament

The preacher shows the **character of a speaker** in that he acts as a guide to find the truth through the bible.

The preacher reveals himself as a teacher.

**Rhetorical question**

1 was not even around when Timothy was a child.  
2 He is talking about the Old Testament in the first  
3 instance. What Paul says here is true about the New  
4 Testament, but when he says it, he has in mind  
5 especially the fact that Timothy is learning from  
6 the inspired writings of the Old Testament. Now  
7 the writings of the New Testament are inspired as  
8 well. They are equally inspired. In fact, they are  
9 definitive for our understanding of the Scripture.  
10 But Paul is stressing to Timothy that even the Old  
11 Testament is the inspired word, profitable to  
12 instruct him in righteousness. And that is so  
13 important for us to remember because a lot of  
14 Christians think the Old Testament is sort of a  
15 shadow pre-Christian, sub-Christian book that  
16 really isn't directly relevant to us today. But, in  
17 fact, the Old Testament has many principles which  
18 are important for our spiritual lives.

19 Having said what the author of Hebrews is  
20 doing by quoting from Psalm 95:7-11, let's turn  
21 back to Hebrews 3 and look explicitly at what the  
22 author is pointing out to us in Psalm 95. First in  
23 Hebrews 3:8, notice the phrase: do not harden your  
24 hearts. The author of Hebrews in quoting the Psalm  
25 is warning us as Christian against a hardened  
26 attitude of disobedience, a fixed attitude of  
27 disobedience. Do you know that term, hardening  
28 the heart? It was a term that was used of Pharaoh.  
29 Pharaoh hardened his heart against Moses, against  
30 the Lord. That is the way the Old Testament  
31 describes someone who is in spiritual rebellion. It  
32 is a perfect metaphor to describe someone who is  
33 spiritually rebelling against the Lord. And the

### **The hearers' problem**

They think the Old Testament is not directly relevant to us today.

C. The Old Testament is a warning to us as Christians against a hardened attitude of disobedience.

1 author of Hebrews is warning us here that it is  
2 possible to be a part of a community that professes  
3 to believe in God and yet in your own heart to be in  
4 spiritual rebellion against the God of that  
5 community. It happened in the Old Testament. All  
6 of these people had left Egypt together. At Mt.  
7 Sinai, all of these people said all that the Lord has  
8 said we will do. What did they do in the  
9 wilderness? They did not do what they said they  
10 would do and the author of Hebrews is bringing  
11 that out. Why? Because all along we have been  
12 saying what? Many of the people in the  
13 congregation to which he was writing were  
14 considering going back, reneging on their  
15 confession of Christ. Some of them were thinking  
16 of going back to Judaism, and the author of  
17 Hebrews is saying, don't harden your heart that  
18 way. Don't turn your back on the profession of  
19 your faith in Christ that you have made.

20 Look again in verse 8 and 9. The author in the  
21 quotation of Psalm 95 recounts what happened in  
22 the wilderness. You remember that there were  
23 various times in the wilderness where Israel  
24 rebelled. In Exodus 15, there was a rebellion. In  
25 Exodus 17, there was a rebellion in the wilderness.  
26 Of course, the great rebellion came in Exodus 32 in  
27 the event of the golden calf. All of these were times  
28 in which Israel hardened her heart, did not believe  
29 in Him, and did not obey Him. This is in the mind  
30 of the author as he warns us against rebellion.

31 In verse 10, he specifically reminds us of why  
32 the Lord was angry with Israel in those times. The  
33 Lord tells us two things in verse 10. First, they had

**Repetition:**

The preacher emphasises the fact that God warns the believer by using a repetition of the term "warn"

1 wandering hearts. Look at his phrase in Hebrews  
2 3:10: they always go astray in their hearts. In other  
3 words, they had strayed in their inmost being from  
4 truly trusting in God; and, therefore, it had a very  
5 disastrous impact on their actions. From their very  
6 inmost heart they had stopped trusting in God.  
7 Think about the scenario of the golden calf. Moses  
8 was on the mountain a long time. The people began  
9 to be impatient and said, well, this character, Moses  
10 who led us out here in the wilderness, maybe he is  
11 dead. So we are going to have to look out for  
12 ourselves. We are going to not remember what the  
13 Lord said to us, to wait until Moses comes down  
14 again. So they instruct Aaron to make us a god.  
15 And that is exactly what the author of Hebrews is  
16 talking about here. Sometimes we fail to trust in  
17 God, and as we fail to trust in God, we harden our  
18 hearts from the inside and it leads us into actions of  
19 rebellion.

20 The second thing in verse 10 that the Lord says  
21 He is angry about is that they did not know My  
22 ways. In other words, He is saying that they were  
23 spiritually ignorant. They were unfamiliar with  
24 Him. They did not know the Lord; they did not  
25 know His will; they did not know His ways. The  
26 author is reminding us here that there were many  
27 people in the wilderness who did know the Lord  
28 experientially, they did not know Him savingly.  
29 They were part of the multitude that came out from  
30 Egypt. They were part of the multitude who  
31 crossed the Red Sea, who saw all of God's  
32 miracles; but they didn't believe in Him. The  
33 author of Hebrews is telling us this because there

a. God's anger at their  
wandering hearts

### **Imagination**

### **Identification**

b. God's anger at their  
ignorance

1 are a lot of people who have seen blessings from  
2 the Lord poured out on them, whose heart is not yet  
3 responsive to the Lord. And he is concerned that  
4 there are people in the congregation to whom he is  
5 speaking that are in precisely that case.

6 In verse 11, he tells us what the result of that is  
7 going to be. The results of the Lord's anger against  
8 this hardening and spiritual ignorance is that the  
9 people did not enter the rest. Do you remember  
10 what happened in the wilderness? The whole  
11 generation died. Only Joshua and Caleb, not even  
12 Moses, from that generation entered into the land.  
13 God said that because they did not believe in Him,  
14 they would not enter into rest.

15 Those Old Testament passages are warnings to  
16 us to make sure that we reflect spiritually on our  
17 trust in the Lord. It is easy to fall out of trusting  
18 God and not even realize that we have done it. We  
19 get into a routine, a motion; we sort of get into  
20 habits and we start trusting what we are doing and  
21 stop trusting in the Lord and the author of Hebrews  
22 is warning against that.

23

24 **II. Christians must take heed and beware the**  
25 **dangers of unbelief.**

26

27 Look at verses 12-19 for a second thing I want  
28 you to see. Not only should we heed the Old  
29 Testament in its spiritual warnings, but we also  
30 need to beware of the spiritual danger of unbelief.  
31 The author of Hebrews in verse 12 opens up with  
32 an exhortation: watch out for an unbelieving heart.  
33 Why does he say? The reason is that unbelief, not

c. The results of God's  
anger

### **Rhetorical question**

### **Application**

II. Christians must take heed  
and beware the dangers of  
unbelief.

### **Transition**

1 trusting God, leads to evil consequences. Unbelief  
2 always leads away from God.

3 Now look, that is the way in normal human  
4 relations. When you start to distrust someone, does  
5 it lead you into a deeper relationship with them?  
6 No. You have seen it in business dealings. When  
7 one man begins to distrust the honesty of the man  
8 with whom he is dealing, does it lead to good  
9 business dealings? No. Does it lead to closer  
10 business relations? No. It leads to a fracturing of  
11 the relationship. This happens in human  
12 relationships, marriage relationships, as well; but  
13 the difference here is God is not to blame.  
14 Sometimes when distrust comes into a business  
15 relationship, it is because there is a good reason.  
16 But here, God has done nothing to deserve His  
17 people not trusting in Him. Here the people of God  
18 have set their desires on something else and they  
19 have stopped trusting in Him and it is leading away  
20 from their saving relationship with the Lord.

21 Notice what the author of Hebrews says in  
22 verse 13, because that is a danger. He says you  
23 need to encourage one another lest you be hardened  
24 by sin. The author is calling us to be vigilant  
25 against our hearts becoming callused towards the  
26 Lord.

27 I can remember a time in college. I felt a  
28 definite call to the ministry as a boy of 14. We had  
29 a Mississippian who was a RTS student, John  
30 Hutchinson. John was our Youth Director and John  
31 had a tremendous impact on me. I had felt for a  
32 number of years that the Lord might be calling me  
33 into the ministry, but I was very young and I did

### **Rhetorical questions**

- A. The believers need to encourage one another, lest they become hardened by sin.

**Illustration:** from something the preacher has experienced.

1 not trust those inclinations. I thought maybe I was  
2 thinking like a kid thinks about him going to grow  
3 up to be a policeman or a fireman. But when John  
4 was in Greenville, ministering in our church, John  
5 had a great impact on me and we went to the  
6 Tampa Youth Bible Conference at Seminole  
7 Presbyterian Church where Richard Watson was  
8 minister and a minister preached from the Book of  
9 Ephesians. I really was confirmed in my sense of  
10 the call of the ministry. Many years before I ever  
11 went into college, I had a strong sense that the Lord  
12 was leading me into the ministry.

13 In my first year of college I drifted away from  
14 the Lord for a period of time. I was still going to  
15 church; I was still going through the motions of  
16 being a Christian. I wasn't involved in gross and  
17 heinous public sin, but I was spiritually virtually  
18 dead in the water. And my relationship with my  
19 parents began to suffer. I had always been one of  
20 those kids that wasn't smart enough that when I  
21 went out to do something bad, that I would go  
22 home and tell my parents about it. I talked with my  
23 folks about everything and we had a good  
24 relationship there. But my parents sensed in my  
25 first year in college that I had drawn apart from  
26 them and they were concerned. My father called  
27 me one day and he said, I would like for you to  
28 come home from school tonight and I would like  
29 for you spend the night with us and have supper  
30 with us and talk. Well, I know what he wanted to  
31 talk about and I was mad. I didn't want to talk  
32 about that with Dad. And, Dad in his inimitable  
33 way after supper just sat down and said, son, your

1 mother and I are concerned about you. Because we  
2 know that you know what the Lord has for you and  
3 we just don't feel like you are pursuing that. We  
4 don't feel like you are walking in the way that Lord  
5 would have you. That's all he said. I was reduced  
6 to tears immediately, because the Lord used that  
7 exhortation from my father to pierce my heart.

8 That's exactly what the author of Hebrews is  
9 saying what we need to do for one another as  
10 brothers and sisters in Christ. As the Lord gives  
11 you a relationship with another believer and you  
12 see that believer struggling. If you are a parent  
13 relating to a child, if you are a friend relating to a  
14 friend, the Lord has given you a divine opportunity  
15 in that relationship to be a spiritual encouragement  
16 to that believer and to call them back from the  
17 brink and that's exactly what my dad did to me. I  
18 don't know where I would have been today if my  
19 dad hadn't been faithful to call me back from a  
20 direction that was spiritually destructive. And the  
21 author of Hebrews is saying Christians; you need to  
22 call your brothers and sisters, especially those with  
23 whom you are close, to call them to accountability  
24 to walk in Christ. We'll continue this as we gather  
25 again. Let's look together to the Lord in prayer.

26 *Father, I thank you for the opportunity to study*  
27 *Your word with Your people. Bless it to our*  
28 *spiritual nourishment and keep us in the faith. We*  
29 *ask it in Christ name. Amen.*

## **Application**

## **Conclusion**

### **5.6.2 Evaluation of Duncan's sermon**

#### **• Goal of sermon**

The goal of this sermon is to tell the hearers to beware of the dangers of unbelief and to encourage them to care for one another lest they be hardened by sin.

- **Analysis of an audience**

The hearers' problems are:

- 1) Many Christians today think the Old Testament is not directly relevant to us.
- 2) Many Christians fail to trust in God and harden their hearts, leading them to acts of rebellion.

- **Pathos**

Duncan's sermon has been well structured to establish the character of the preacher. Throughout the whole sermon Duncan establishes his character as a guide of the truth by using the expression of "I'd like to point you to", "turn with me to" (p. 24, 30, 31), "look again at verses 8 and 9 (p. "27:7), or I want you to see" (p.29:14). The prayer after the brief review also reveals the character of the preacher as a guide of the truth. It seems clear that the preacher is looking for God's guidance in order to guide his audience. The preacher also establishes his character as a teacher of the Biblical truth by giving a brief review of the previous week's sermon in the introduction.

- **Ethos**

Duncan employs emotional appeal: (1) where he identifies himself and the hearers with the hearers of Hebrews or Israel in the wilderness; (2) imagination and an illustration of something that the preacher has experienced to touch the hearers' emotion; and (3) the repetition of the term "warn" in order to evoke the hearers' emotion of fear that God warns the believer not to be disobedient.

- **Logos**

Duncan is preaching a series of sermons on Hebrews and reminds the hearers of the previous week's sermon. The sermon has been well composed with logical appeal. At the end of the introduction, the preacher indicates the goal of his sermon in order to draw attention to two things that this sermon will suggest. The preacher uses rhetorical questions between the movements to connect two movements and to captivate the attention of the hearers. Repetition is used in order to emphasise the fact that God warns the disobedient believers. The sermon is outlined as follows:

## **Introduction**

This consists of a brief review of the previous week's sermon to connect it with this sermon.

## **Transition**

I. Christians must heed the Old Testament in its spiritual warnings.

A. The Holy Spirit is active in both the Old and New Testament.

## **Transition**

B. Both the Old and New Testament are relevant for believers today.

C. The Old Testament warns us as Christians against a hardened attitude of disobedience.

a. God is angry about their wandering hearts

b. God is angry about their ignorance

c. The results of God's anger

## **Application**

II. Christians must take heed and beware of the dangers of unbelief.

## **Transition**

A. Believers need to encourage one another lest they be hardened by sin.

## **Application**

## **Conclusion**

## **5.7 CONCLUSION ON THE ANALYSIS OF THE THREE SERMONS**

The following conclusions can be drawn from the analysis of the three contemporary sermons on Hebrews.

\* Regarding the goal of the sermon

- The specific goal of the message can have a powerful impact on the hearers when it touches the congregation's real life and real problems.
- The goal of the sermon should be established in order to solve the congregation's real problems in the process of preaching.
- The goal of the sermon should be announced in a clear sentence or sentences in the introduction to the message in order to be understood by the hearers.

\* Regarding the analysis of the audience

- The preacher should analyse the congregation and be aware of their real problems.
- Communicative preaching should touch on the real problems of the congregation to enable a transactional event between pulpit and pew, between preacher and Biblical texts, and between preacher and congregants.
- The analysis of an audience enables a clear goal and suitable style in the sermon that are relevant to the congregation.
- The sermon that involves the analysis of an audience makes them feel that they are involved in the sermon. Thus, the sermon can easily communicate to the hearers and help them to overcome the obstacles in a given situation and keep faith.

\* Regarding the establishment of the preacher's character in the sermon

- The integrity of God's character should be established as the principal speaker in a sermon in order to make the hearers feel that they are listening to God.
- The preacher's credibility should show the preacher to be the mouthpiece of God; a leader; a teacher; or guide for the truth through the whole sermon. This character helps the preacher to persuade his/her hearers effectively because they are looking for people who have answers to the questions that haunt them as well as solutions to their problems.
- The preacher's positive tone encourages the hearers to act positively in response to his/ her exhortation.

\* Regarding the appeal of emotion

- The emotional appeal of a sermon has a powerful impact on the hearers and encourages them to take action or to make a decision with regard to the message.
- The interplay of positive and negative feelings establishes emotional dynamics in the hearers.
- When the preacher identifies with his/her hearers in a sermon, a positive emotion is created in the hearers.
- The emotional appeals should touch the listeners' needs, wants, desires, and wishes.

\* Regarding the logic of the sermon

- A simple and clear logical development in the sermon materials enables a sermon to be understood and communicated easily.
- The expository structure of a sermon that is intertwined with the exposition of texts followed by the exhortation has an effective impact on the hearers.
- Transitions created by digressions between two movements of a sermon keeps the hearers' attention focused.
- Examples are employed to effectively persuade the hearers about the truth of the point that the preacher is making.
- The message should be structured with unity, order, and progress towards the goal of the message in several ways: through deductive reasoning, inductive reasoning, causal reasoning, or reasoning by analogy.

## CHAPTER 6

### PRACTICE-THEORETICAL PERSPECTIVES ON COMMUNICATIVE PREACHING IN THE LIGHT OF HEBREWS

Basis- and meta-theoretical perspectives on communicative preaching in the light of Hebrews were established throughout this research. Chapters 2 and 3 respectively investigated the basis-theoretical perspectives from Hebrews. Chapter 2 focused on defining the term “preaching” and analysing the factors that contribute to communicative preaching. Chapter 3 discussed the communicative strategies that were employed in Hebrews with relation to rhetorical strategies. Chapter 4 investigated some effective communication methods and skills from the viewpoint of the meta-theoretical perspectives. Chapter 5 applied the results of the basis- and meta-theoretical perspectives in order to analyse a selection of contemporary sermons from Hebrews with a view to communicative preaching. This study derived guidelines for communicative preaching in the light of Hebrews from an analysis of these sermons. This chapter will devote itself to the hermeneutical interaction between basis-theoretical perspectives and meta-theoretical perspectives and an analysis of some sermons in order to deduce practice-theoretical perspectives on communicative preaching in the light of Hebrews.

The goal of this chapter is to make some suggestions for communicative preaching in the light of Hebrews in the following way:

- Guidelines with regard to the goal of the sermon
- Guidelines with regard to the analysis of an audience
- Guidelines to establish the character of the preacher
- Guidelines with regard to emotional appeal
- Guidelines with regard to logical appeal
- Final conclusions on practice-theoretical perspectives on communicative preaching in the light of Hebrews

## **6.1 GUIDELINES WITH REGARD TO THE GOAL OF A SERMON FOR COMMUNICATIVE PREACHING**

### **6.1.1 The result of the basis-theoretical perspectives on the goal of a sermon**

To enable communicative preaching, a sermon should have the specific goal of trying to solve the congregation's real problems in the process of preaching, giving it a clear and precise pastoral purpose.

### **6.1.2 The results of the meta-theoretical perspectives on the goal of a sermon**

- Preaching is not preacher-centred but listener-centred. Therefore, the goal of a sermon has to be established in relation to the listeners' comprehensive level.
- For an effective and communicative sermon, a preacher has to decide on the purpose and speech pattern of his or her message and make it relevant to the audience's situation.
- One of the important goals of a sermon is persuasion in order to foster belief, correct, educate, and to be righteous.

### **6.1.3 The results of the analysis of the sermons on the goal of a sermon**

- When the specific goal of the message is to touch on the congregation's real-life problems, it could have a powerful impact.
- The goal of a sermon should be to solve the congregation's actual problems in the process of preaching.
- The goal of a sermon should be announced in one or more clear sentences at the beginning of the message in order to be understood by the hearers.

## **6.1.4 Practice-theoretical guidelines for the goal of a sermon for communicative preaching**

### 6.1.4.1 Finding the same intent in the text

The goal of a sermon should be to use a text with the same intention and then relate it to the current listeners. The question: “What does this text call us to do, say, think or stop doing, saying, thinking?” should be answered. A sermon should go right to the point. The goal of a sermon states what the preacher expects to happen in the listeners as a result of hearing this sermon. Therefore, determining the goal of a sermon is the first step in the preparation of communicative preaching.

The goal of a sermon must be established by means of a sequential process of exegesis, hermeneusis, and homileisis. These processes relate closely to each other and, sometimes, even overlap. In the exegetical-hermeneutical process, the preacher asks questions in order to understand the text. In the hermeneutical-homiletical process the preacher streamlines the questions with textual accuracy and communicative relevance. The preacher focuses on two hermeneutical and two homiletical questions. The hermeneutical questions are: (1) What is the text talking about (subject)? (2) What is the text saying about the subject (complement)? The homiletical questions are: (1) What am I talking about? (2) What am I saying about the subject? The answers will not be identical because the hermeneutical questions are asked in the light of the Biblical audience and time. The homiletical questions are asked in the light of the preacher’s audience and time. To match these two different kinds of questions, the preacher has to concentrate on the fact that the road from text to sermon begins with an exegesis of the text, and then moves through theology, to eventuate in homiletics. In the exegetical phase, the preacher gets the exegetical idea or proposition by answering the two hermeneutical questions. The exegetical proposition uses the language of the text, including the time and culture of the Biblical writing. Moving to theology, the preacher moves to more timeless language. Now, the theological proposition uses language that is timeless and applicable to God’s people at any time. The proposition is usually stated as a timeless principle. In the homiletical phase the exegetical proposition and theological proposition guide the way, yet the preacher pays attention to the contemporary time and audience. The message remains centred in the text, giving allegiance to the same intent that the writer of the Bible had for his audience. The message also focuses on the audience, using strong

imperative language and speaking directly to the preacher's current listeners. Therefore, the message is text-centred and audience-focused. Throughout the process - from the exegesis to homiletics - the preacher maintains integrity with the intent of the text and speaks a relevant word to the contemporary listeners.

#### 6.1.4.2 Distinguishing the central idea.

The goal of a sermon should be distinguished from the central idea. Both should be announced in one or more clear sentences in the message in order to be understood by the listeners. In public speech, a message has specific purposes: to inform, persuade, actuate and entertain (See 4.3.1). However, a sermon has different purposes because a sermon is not just a public speech. Paul's instruction to Timothy, which Scripture is "useful for teaching, rebuking, correcting and training in righteousness" (2 Tim 3:16) states the goal of a sermon to be to teach the truth, to rebuke, to correct and to train in righteousness. The preacher has to reprove, rebuke and exhort. Thus, the goal of a sermon is the answer to the question: "What will the preacher want to do to the hearers by this sermon?" The following questions are useful to establish the goal of a sermon.

- Do I want to provide an *explanation* of Biblical truth?
- Do I want to facilitate an *encounter* with God/ the Holy Spirit/ The Lord Jesus Christ?
- Do I want to create an *experience*, enabling an event of meaning in which I do not control the final meaning to be derived?
- Do I want to explore ways to *engage* the storied-identity of Christ or of God in a communal conversation that helps bring about Christian formation?

Usually, the sentence that shows the goal of the sermon is formed as follows: "I would like you to" or "I want you to." The specific goal of the sermon states the behavioural response that the preacher seeks. The clearer your specific goal, the more purposeful and effective the speech is likely to be. In communication science, the following step-by-step procedures are useful for completing the specific speech goal. (1) Write a first draft of your speech goal that includes the infinitive phrase that articulates the response you want from your audience. (2) Revise your first draft until you have written a complete sentence that specifies the nature of the audience's response. (3). Make sure that the goal contains only one idea. (4) Revise the

infinitive or infinitive phrase until it indicates the specific audience reaction desired. (5) Write down at least three different versions of the goal and then decide on what emphasis to use.

The central idea is the target message for a particular audience. This central idea is called the “core statement” or “thesis statement” in communication science. A central idea of a sermon is a specific declaration of what the preacher expects to accomplish with his or her sermon. Thus, a clear central idea guides effective communication in preaching. The central idea should form a sentence, which contains a proposition, an interrogative response, and a key word. An interrogative response is an answer to a question that is implicit in the proposition. The exemplary sentence for the central idea is: “Every person can learn to pray by following the directions given by Christ.” This sentence contains a proposition (“Every person can learn how to pray,”) and an interrogative response (“by following the directions given by Christ”). The key word of this sentence is “directions”. The actual steps to make a sentence of the central idea are then as follows: (1). Write down a proposition. (2) Interrogate the proposition with “how” or “why”. (3) Write down a response to the interrogation. (4) Choose a key word.

## **6.2 GUIDELINES FOR THE ANALYSIS OF AN AUDIENCE WITH A VIEW TO COMMUNICATIVE PREACHING**

### **6.2.1 The result of the basis-theoretical perspectives on the analysis of an audience for communicative preaching**

The preacher who wants to communicate effectively should involve an audience from the beginning of the sermon preparation by analysing his/her audience. When a preacher knows the real problems of his/her audience, he or she makes them feel that they are involved in the sermon, helps them to overcome the obstacles in a given situation, and to keep faith.

### **6.2.2 The results of the meta-theoretical perspectives on the analysis of an audience for communicative preaching**

- Communicative preaching is an audience-centred process. A preacher has to analyse his or her audience and adapt his or her message to the audience.
- After analysing the audience, the preacher can decide on the specific goal of the

sermon.

### **6.2.3 The results of the analysis of an audience from the analysis of the sermons**

- The preacher should analyse his/her congregation to get to know their real problems.
- Communicative preaching should touch on the real problems of a congregation in order to establish a transactional event between pulpit and pew, between preacher and Biblical texts, and between preacher and congregants.
- The analysis of an audience enables a clear and proper goal and style that is relevant to the congregation.
- A sermon that involves the analysis of an audience makes the hearers feel that they are involved in the sermon. Thus the sermon can easily communicate to the hearers and help them overcome the obstacles in a given situation and keep faith.

### **6.2.4 Practice-theoretical guidelines for the analysis of an audience for communicative preaching**

#### **6.2.4.1 Involving the audience**

The preacher should involve the audience in his or her sermon to establish communicative preaching by using the results of his/her analysis of the audience/congregation. Analysing the audience is an essential part of the preparation for communicative preaching because the preacher wants to involve the audience in his or her sermon. This section will therefore suggest ways of involving the audience for communicative preaching other than analysing them, which has already been discussed in Chapter 4 (see 4.3.2.2). (1) The preacher may involve his or her audience in planning his or her sermon by anticipating their attitudes or thinking. For example, what current events or community affairs are affecting their thinking? What is happening within the church that is affecting attitudes? (2) The preacher may involve his or her audience in thinking while he or she is preaching by providing them with the skeleton outlines of the sermon. (3) The preacher may use visual aids to demonstrate to his or

her audience what he or she is saying. (4) The preacher may involve his or her audience in writing by encouraging them to write down the rationale of the message as they hear it. (5) The preacher may involve his or her audience in hearing by recording his or her sermon. The recorded sermon is available to the audience for further listening. (6) The preacher may involve his or her audience vocally by allowing the audience to respond verbally, for example, *Amen*, answering yes/no, or repeating the words. (7) The preacher may involve his or her audience in action by giving them the opportunity to act on what they have heard.

### **6.3 GUIDELINES FOR ESTABLISHING A PREACHER'S CHARACTER FOR COMMUNICATIVE PRACHING**

#### **6.3.1 The result of the basis-theoretical perspectives on establishing a preacher's character**

A preacher should show his or her goodwill, credibility and integrity as the mouthpiece of God and as a leader of worship in daily life in order to persuade his/her hearers effectively, because the hearers are looking for people who have answers to the questions that haunt them and perspectives on their problems.

#### **6.3.2 The results of the meta-theoretical perspectives on establishing a preacher's character**

- A preacher should show his or her credibility, because speaker credibility is the way that a speaker is perceived by the audience.
- The speaker credibility of the preacher relates specifically to his or her spirituality and personality.
- The preacher's spirituality is a more dominant factor than the words of the sermon in order to effectively communicate with his or her audience.

### **6.3.3 The results of the analysis of some sermons on establishing a preacher's character**

- The integrity of God's character should be established as the principal speaker in a sermon in order to make the hearers feel that they are hearing God speak.
- The preacher's credibility should show the preacher as the mouthpiece of God, a leader, a teacher, or guide for the truth throughout the sermon. This character helps the preacher to persuade his/her hearers effectively because they are seeking people that have answers to the questions that haunt them and solutions to their problems.
- The preacher's positive tone will result in the hearers' positive reaction to his or her exhortation.

### **6.3.4 Practice-theoretical guidelines for establishing a preacher's character for communicative preaching**

In Chapter 2 the roles of the preacher were discussed. The investigation's results ask the question: "What should the preacher be like?" The preacher should be a therapist who must focus on restoring the relationship between God and believers. The preacher should be a manager who must serve people being fixed in the relationship with God through serving the Word of God. The preacher should be a teacher who must teach the Word of God and build the hearers up to a growing faith in order to help others. The preacher should be a leader who must not only preach the Word of God but also work as the guardian of his hearers through his exemplary life and the seriousness of his calling. The preacher should be a minister who is called to minister the Word of God to the people. The preacher should be a shepherd who must watch, look after, and lead his congregation in accordance with the example of the Great Shepherd, Jesus Christ. The preacher should be a witness who must testify his confession to Jesus Christ and encourage the believers to keep faith with endurance and watch over the believers' thoughts and attitudes. The preacher should be an expositor who must have the ability to interpret and apply the Biblical texts relevant to the hearers' situation. These perspectives show that two issues are of supreme importance: the character and the authority of the preacher. The preacher has to develop authority as an external *ethos*, and integrity, authenticity, and spirituality as an internal *ethos* through his or her ability to connect his or her

sermon to the hearers' life with the Word of God. The character of the preacher and the nature of his or her spirituality are inextricably bound with the preaching event.

#### 6.3.4.1 Establishing authority

The preacher must prove that he or she practises to obey the Word of God in Christ in his or her daily life. Authority is the capacity to have one's advice and insight taken seriously. Thus, the preacher's authority is the listeners' tacit agreement that the preacher has earned the right to lead by virtue of either religious authenticity or demonstrated competence, or both. The preacher does not possess authority apart from a community that trusts him or her. When the congregation shows that the preacher practises obedience to the Word of God in his or her daily life, they will trust him or her. Therefore, the preacher should read, study, meditate on, and apply the Word of God in daily life.

The preacher should demonstrate that he or she has a sense of calling from God by his or her moral character and personal piety. When the congregation understands that the preacher has this sense of calling from God, they will be willing to trust him or her to lead and to preach to them. The preacher as a worship leader should exclude improper language, posture or gesture.

The preacher must show a responsibility before God for others. It means that the preacher must show his or her concern about the spiritual health and well-being of people. When the congregation members conceive that the preacher is responsible for others before God, they will be willing to follow his/her lead.

The preacher has the responsibility of being a model of Christian life. The congregation looks up to the preacher to be a responsible leader in the journey toward accepting the ethical claims of the Gospel.

The preacher should demonstrate that he or she is attentive to developing and nurturing a life of study. A congregation expects the preacher to be adequate to the problems in Christian life and will respond favourably to a preacher's keen intelligence, big heart, and common sense.

#### 6.3.4.2 Integrity

The preacher must be believable and trustworthy in daily life. A clear and evident harmony between saying and deed in daily life makes the preacher believable and trustworthy to his or her congregation. The preacher has to demonstrate honesty about his or her behaviour and movement toward maturity in Christ.

The preacher must make the audience perceive his or her knowledge and expertise. Therefore, the preacher should prepare his or her sermon message well.

#### 6.3.4.3 Authenticity

The preacher must be an authentic personal witness of the grace and blessing of God. Communicative preaching is indispensably connected to the life, faith, doubts, compassion, passion, and history of the preacher. Communicative preaching therefore requires the preacher's to be reliable, which is best accomplished by the preacher's commitment to live intentionally in the presence of Christ. In the preaching context, the preacher is a concrete physical expression of the grace and blessing of God.

The preacher has to touch on the real problems of the congregation and try to solve them in the sermon. People participating in a worship service clearly desire and expect to be spoken to by the preacher on a deep and meaningful level of experience. These people have three strong desires, the strongest being that the worship service and sermon be personal. The second desire is that the sermon offers release from pressure or tension. The third desire is that the sermon provides some insight into the existential problems of their lives.

The preacher should not be an emotional exhibitionist in the sermon. There is a limit beyond where something is too personal and too private to be brought to the pulpit. Therefore, two questions can help the preacher determine to what extent it is appropriate to speak about his or her own life and concerns from the pulpit. (1) What is the relevance of this problem or experience for the listeners? (2) To what extent does this particular problem or experience describe what is experienced by most people (e.g., sickness, confusion, anger, joy, loss, failure), rather than one unique to the preacher's own experience?

#### 6.3.4.4 Spirituality

The preacher must have a deep inner assurance of the forgiveness of sin and self-consciousness that he or she is accepted in Christ. The preacher should devote him- or herself to maintain an intimate relationship with God by means of the Word of God. The Word of God helps the preacher to grow spiritually in the grace of God and strengthens and renews his or her spirituality. For this reason, the preacher must practise to read, study, meditate, and apply the Word of God in daily life.

The preacher has to practise to be in intimate communication with God by means of prayer. No one has the power of God with men unless he has power with God for men. The preacher cannot represent God if he or she has not stood before God. Prayer is not the preparatory work but the chief work for communicative preaching. Prayer has to take priority in communicative preaching and in the preacher's daily life

The preacher must devote him- or herself to be controlled by and filled with the Holy Spirit. The Holy Spirit empowers the preacher to be mature spiritually and to carry out his or her ministry effectively. The renewal and fullness of the blessed Holy Spirit makes the preacher's preaching come alive.

### **6.4 GUIDELINES FOR THE APPEAL ON EMOTION FOR COMMUNICATIVE PREACHING**

#### **6.4.1 The result of the basis-theoretical perspectives for the appeal on emotion for communicative preaching**

A preacher should appeal to the hearers' emotion in order to move the hearers to take action or make decisions with regard to the message.

#### **6.4.2 The results of the meta-theoretical perspectives for the appeal on emotion for communicative preaching**

- Emotional appeals will be more effective than logical appeals.

- A preacher should touch listeners emotionally in the process of a sermon by appealing to their needs, wants, and wishes.
- Identification is a useful and important way of emotional appeal.

### **6.4.3 The results of the analysis of some sermons for the appeal on emotion for communicative preaching**

- An appeal on the emotion in a sermon could have a powerful impact on the hearers and persuades them to take action or make a decision with regard to the message.
- The interplay of positive and negative feelings establishes emotional dynamics in the hearers.
- When the preacher identifies with his/her hearers in the sermon, positive emotions are created in the hearers.
- The emotional appeal should be aimed at the listeners' needs, wants, desires and wishes.

### **6.4.4 Practice-theoretical guidelines for the appeal on emotion for communicative preaching**

#### **6.4.4.1 Appealing to the listeners' emotions**

The preacher should appeal to the listeners' emotions (e.g., anger, fear, shame, pity, envy, joy) in communicative preaching. Emotions are belief systems that guide how we understand our feelings and how we organise our responses to those feeling. Emotions involve both a physiological state of arousal and a set of beliefs about the feeling. Thus, the preacher should ask: "What emotion(s) are touched by this text?" "What emotion(s) do I want the audience to experience as I make my point?" The emotion(s) that the preacher wants to arouse will differ from sermon to sermon. The preacher should phrase his or her knowledge about the congregation's needs to elicit specific emotions.

#### 6.4.4.2 Appealing to the listeners' need

The preacher should appeal to the listeners' needs. This study has identified five needs: physiological needs, and the need for safety, love, esteem and self-actualisation. These needs are categorised according to a certain hierarchy. People cannot achieve higher-level needs until they have achieved lower-level needs. Thus, we cannot experience love until our physiological needs have been met. Physiological needs are the most basic category of needs and include food, drink, sleep, and sex. If these needs are not met, other needs become non-existent or are pushed into the background. The next step is safety needs, which include protection from wild animals, temperature extremes, and criminals. Individuals often use religion to fulfil their need for safety and security. At the third level of needs are love needs, which include love, affection, and to belong. People are hungry for affection and to have a relationship with people. People seek not only to receive love and affection, but also to show love and affection to others. The fourth level is esteem needs, the desire for a stable, firmly-based, high evaluation of the self. People need to be respected and valued. There are two kinds of esteem needs, namely: esteem that we get from others and esteem we give to ourselves. People receive esteem from others when they perform their social roles well. At the top of needs is self-actualisation. Self-actualisation is the need to achieve the best we can; to realise our potential. This is the desire to become more and more what one is; to become everything that one is capable of becoming. Thus, the preacher should ask: "What felt needs and real needs does this text address?"

#### 6.4.4.3 Using an emotion in the conclusion

The preacher may conclude his or her sermon with an emotional-impact conclusion. The emotional conclusion is likely to be used for the persuasive sermon where the goal is to reinforce or change belief, or motivate an audience to act.

#### 6.4.4.4 Narrative and humour

The preacher can use narratives and humour to effectively create motivational appeal. Narratives evoke images of time and place and help audience members to feel the emotions associated with a story. Narratives bring the emotion closer to the audience in time and space

and evoke greater emotional response from the audience. The preacher can move the audience from one emotion at the beginning of the sermon to another emotion at the end of the sermon.

Humour can bring about a variety of emotions, such as happiness, contentment, and pride. If used skilfully, humour can excite fear and anger as well. Humour is important for several reasons. First of all, humour softens the heart of an audience. Secondly, humour lets the audience talk back. Thirdly, humour provides instant feedback. Finally, humour provides an audible and physical break that could snatch an audience back to attention. The preacher can also use humour to develop several needs of people. Humour is also a useful way for the preacher to enhance his or her credibility. The preacher should discover the balance that allows humour to be used as an effective tool to enhance rather than distract from the message. There are three types of the basic ways of creating humour.

- *Puns* use a play on words as source of humour. The speaker may use a word that has two different meanings or may use two words that sound the same but have different meanings. Or, the speaker may exploit the ambiguities in what words mean for humorous effect.
- *Satire* is a disparaging comment made about someone or something in order to bring about changes in that person.
- *Farce* uses exaggerated characters and situations to produce humour.

#### 6.4.4.5 Identification

The preacher should talk the listeners' language to identify with them. A speaker can identify with an audience by using language in one of three ways. The first type of identification is obvious and direct. The second type of identification uses antithesis, creating an "us" versus "them" distinction. That is, a speaker can unite with an audience by demonising some other person, group, or idea. The audience is then forced to make a choice between the speaker and the "other" that has been demonised. The third type of identification derives from situations in which it goes unnoticed. For instance, using the word "we" to unite the audience with the speaker is a powerful, yet subtle type of identification. People are persuaded when a speaker talks a hearer's language through speech, gesture, tonality, order, image, attitude, and idea, identifying his ways with theirs.

## **6.5 GUIDELINES FOR THE LOGIC OF A SERMON FOR COMMUNICATIVE PRACHING**

### **6.5.1 The result of the basis-theoretical perspectives on the logic of a sermon for communicative preaching**

A preacher should arrange the sermon materials according to a logical development in order to ensure that a sermon is simple and clear. When a preacher used transitions created by digressions between two movements of sermon units, he or she will be able to keep the hearers' attention effectively.

### **6.5.2 The results of the meta-theoretical perspectives on the logic of a sermon for communicative preaching**

- A preacher should structure his or her sermon with unity, order, and progress toward its goal.
- The structure of a sermon might be organised in several ways: through deductive, inductive or causal reasoning, or reasoning by analogy.
- In communicative preaching, it is more effective to structure a message by inductive reasoning than structuring a message by deductive reasoning.
- A preacher will effectively draw the listeners' attention by using transitions.

### **6.5.3 The results of the analysis of sermons on the logic of a sermon for communicative preaching**

- A sermon with a simple and clear logical development of sermon materials will enable people to understand it and be communicated to easily.
- The expository structure of a sermon, intertwined with an exposition of texts and with an exhortation thereafter, will have an effective impact on the hearers.

- Transitions created by digressions between two movements of sermon units will keep the hearers' attention.
- Examples can be employed to effectively persuade the hearers about the truth of the point that a preacher is making.
- The message should be structured with unity, order, and progress for the goal of the message in several ways: through deductive, inductive and causal reasoning, or reasoning by analogy.

#### **6.5.4 Practice-theoretical guidelines for the logic of a sermon for communicative preaching**

##### 6.5.4.1 Considering the rhetorical situation

The preacher should consider the rhetorical situation in context and identify the central or crucial problem or issues. In every sermon, the rhetorical situation is different, the congregation is different, and so the sermon should be different. Logos, rhetorically, is concerned with actively thinking about and reflecting on the situation, and then making appropriate choices of words and arguments given the situation, the listeners, and God's call to bold proclamation. The following questions are useful when considering the rhetorical situation.

- Is there a special occasion involved or a particular season of the church year?
- Has anything tragic or wonderful happened in the congregation, the community, or the nation?
- Would preaching on this subject be especially sensitive for this congregation in any way?

##### 6.5.4.2 Using inductive reasoning

The preacher should make an inductive approach to hold interest and to enhance the listeners' participation. Inductive reasoning synthesises a series of particular events, ideas, or objects

and draws probable conclusions from those data. Argument by example is a basic type of inductive reasoning. Argument by example examines several specific cases in a given class and assumes that if the known cases were similar with regard to a specific characteristic, then other unknown cases in the same class will exhibit the same characteristic.

Inductive preaching employs four valuable elements. (1) It involves the listeners in learning. (2) It takes on a dialogical form. (3) It starts the message where people are. (4) It keeps up the suspense so that the listeners will follow. A good inductive sermon should awaken a conflict that is real to the listeners; that allows the weight of that tension to be felt before beginning the move toward resolution.

#### 6.5.4.3 Deciding on the goal of a sermon and a pattern of organisation

The preacher must decide on the goal of a sermon and a suitable pattern of organisation for his or her sermon. The goal of a sermon affects the organisation of the sermon. The preacher should answer questions such as: “What does this text call us to do, say, think or stop doing, saying, thinking?” and “How do I want listeners to respond?” To render a verdict? To change their minds? Or, to take action? Once these questions have been asked, the preacher can decide on the goal of the sermon and a suitable pattern of preaching. The goal of a sermon was discussed in 6.1.2 and this section will proceed to discuss a pattern of organisation.

##### 6.5.4.3.1 *Topical pattern*

The topical arrangement is not to be confused with the topical sermon. The topical arrangement is not a sermon’s form, a way of logically structuring the argument of a sermon with “points” to be made. Rather, the topical sermon offers an interpretation of a cultural concern from a Biblical perspective. Topically arranged preaching is the classic expression of the didactic sermon where a thesis is developed by a series of main points. For example, a sermon on the love of God might contain the following points:

- The pleasure of God’s love
- The purpose of God’s love
- The power of God’s love

#### 6.5.4.3.2 Expository pattern

##### 1. Verse by verse expository pattern

Verse by verse expository preaching is a variation of an expository pattern that is called a running commentary. The goal is an explanation of textual points that the preacher chooses to address. This sermon style usually extracts implications as a “point” from the Biblical material. Verse by verse expository preaching could attract and hold people’s attention effectively. The essential steps for verse by verse expository preaching are to: (1) determine meaningful limits for the passage; (2) in so far as is possible to identify the historical setting of the passage and the situation in which the passage was written; (3) discern the form (genre) of the passage and its intention; (4) determine the movement of the passage and the units of the text that will be the subjects of the exposition in the sermon; (5) work through the text unit by unit and word by word, exploring the meaning(s) of its constituent parts; (6) summarise the meanings of the passage in its historical and literary contexts; (7) identify the theological claims of the passage; (8) analyse the claims of the passage theologically; (9) determine the hermeneutical relationship between the text and the congregation; (10) designate what you hope will happen in the congregation as a result of participating in the sermon; (11) plan the movement of the sermon by using the sense units as the basic outline of the sermon and deciding which ones to emphasise and which ones to discuss in a more cursory fashion; (12) help the congregation to make connections between the world of the text and their own world; and (13) as an aid to preparation, the preacher should make a chart that maps the flow of the sermon.

##### 2. Chronological pattern

The chronological pattern approaches the texts generally through a sequence of ideas or events. It focuses on what comes first, second, third, and so on. When a preacher selects a chronological pattern of main points, the audience understands that there is a particular importance to both the sequence and the content of those main points.

##### 3. Causal pattern

A causal pattern tends to develop a claim with an “if-then” formula. This form often creates

suspense by withholding the full development of the claim or thesis until the “if” has been fully explored.

#### *6.5.4.3.3 Problem-solution pattern*

The problem-solution pattern is often understood theologically as a “law-gospel” sermon. Some aspect of the “law” of God is presented as the problem or dilemma that humans face with the goal of acting to accept the Gospel as the solution to sinful conduct. Therefore, the sermon is divided into two parts. One part deals with the problem and the other with the solution. In the first part, the preacher discusses some of the problems confronting “law.” In the second part, the preacher considers the possible solution, namely the Gospel. The problem-solution pattern is often organised around three general reasons: (1) there is a problem that requires action, (2) the proposal will solve the problem, and (3) the proposal is the best solution to the problem because it will provide positive consequences.

#### *6.5.4.3.4 Motivational pattern*

The motivational pattern combines problem solving and motivation. It follows a problem-solution pattern but includes the steps required to heighten the motivational effect of the organisation. A motivational pattern usually includes a five-step unified sequence that replaces the normal introduction, body, conclusion model: (1) an attention step, (2) a need step that fully explains the nature of the problem, (3) a satisfaction step that explains how the proposal solves the problem in a satisfactory manner, (4) a visualisation step that provides a personal application of the proposal, and (5) an action appeal step that emphasises the specific direction listeners’ action should take.

#### *6.5.4.3.5 Ethical pattern*

This pattern is often described as the “indicative-imperative” pattern. This pattern is structured first by an exposition of the “claims” of the text and then an exploration of the “responsibility” that the preacher derives from its contemporary application. An alternative is to present an accepted counterclaim of the Gospel as a new way to live.

#### 6.5.4.4 Using transitions

The preacher should use transitions. Transitions are words, phrases, or sentences that show a relationship between other words, phrases, or sentences. Transitions that create breaks between one part of the sermon or speech to another or from one main point to another are called section transitions. Section transitions are complete sentences that link the main sections of a sermon or speech. They summarise what has gone before and show movement to the next main idea. They help the audience to follow the flow of the sermon or speech and are important in helping both the preacher and listeners retain information.

#### 6.5.4.5 Using illustration

A good illustration has the power to lift what appears to be an abstract idea to a position of interest and practical application. It can bring a wandering mind back to attention, convince a doubting mind of the truth, and clarify a difficult concept. Thus, one of the elements that characterises communicative preaching is the use of timely, powerful illustration. However, the preacher should consider whether or not an illustration is needed in relation to the main truths that are being expounded.

Sources for illustrative material are: true stories, fictional stories, generic experience, images, quotes, facts, literature, hymns and poetry, parables, material created for the occasion, and the Bible. The Bible is the first and most important source. It is more than a good book of illustrations; it is the source of the very truth that the preacher proclaims.

Sermon illustrations appear in two broad literary styles: anecdotes and figurative speech. Anecdotes are brief narratives about some interesting character or situation. They are humorous (but not necessarily so) and place an emphasis on the personalities involved and other human-interest elements. Storytelling and personal anecdotes are often used in sermons, while figurative speech contains several types that can be used effectively in the sermon:

- A *simile* is an explicit comparison of two basically unlike objects and is usually identified by the use of the words “like” or “as”. For example, “Pharaoh’s heart was cold as a witch’s kiss.”
- A *metaphor* is a comparison that is drawn by identifying one object with another and thus

implying their similarity. For example, “You are the salt of the earth;” “You are the light of the world.”

- An *analogy* is an inference that if two (or more) things agree with one another in some respects, they will probably be alike in others. Analogy can explain the unfamiliar in terms of the familiar. For example, the apostle Paul used the one-body/many-parts analogy to explain believers’ relationship to the church.
- The *hyperbole* is a figure of speech that uses excessive exaggeration to make a point. It is usually a deliberate overstatement, such as “a thousand thanks,” or a fanciful claim, such as being “tired to death”.
- A *litote* is a deliberate understatement that is often employed for the sake of humour, as in: “It is not particularly appetising to find a moving object in one’s soup.”
- *Euphemisms* are words used to soften a term that may be considered harsh, blunt, or indelicate. For example, death is often referred to as “passing away”.
- The *oxymoron* uses a combination of words that sound contradictory or incongruous, such as, “Preaching is a rich poverty,” or “Honesty can be a cruel kindness.”
- *Catachresis* changes one word for another only remotely associated with it, and the association is often incongruous. For example, Hosea 14:2: “...so that we may present our lips as bulls”.
- The *synecdoche* is a figure of speech that uses the part for a whole, or the whole of a part, as in Psalm 50:10: “...the cattle upon a thousand hills [are mine]”.
- *Metonymy* is a figure of speech that uses the name of one person, place, or thing for that of something else with which it is identified. For example, an alcoholic is said to have a problem with “the bottle”.

#### 6.5.4.6 Making introduction and conclusion

The preacher usually designs an introduction to make clear the purpose of the sermon, create empathy between him or her and the congregation, and, sometimes, to try to remove the prejudice or suspicion of an audience. The introduction has some clear purposes. Firstly, it arouses interest, stimulates curiosity, and whets the appetite for more. Secondly, it introduces the theme by leading the hearers into it in a genuine way. Thirdly, it states the theme of the sermon and may reveal the plan for the sermon with a preview of the main points. Additionally, it discloses the goal of the sermon and helps a preacher to expand on themes according to the goal of the sermon. Thus, a sermon can be developed in the light of the goal

of the sermon. At the end of introduction, the audience should be attentive, familiar with the preacher, and with what is to come, and then wants to hear the sermon.

The followings are some ways to accomplish these purposes:

1. *Novelty*: a startling statement or statistic; a new discovery; a prophecy or prediction; a familiar idea in a novel setting, or vice versa.
2. *Movement or activity*: active, vivid wording, conjuring up images of movement; changes in the style of delivery.
3. *Proximity*: a problem closely related to the audience; a news item from the local newspaper; a commendation of the audience; a reference to a previous experience of the audience or a previous speaker.
4. *Concreteness*: a well-told narrative, hypothetical or actual; any concrete or specific wording.
5. *Familiarity*: a comment on a local or familiar matter; a common experience, vividly told; an epigram; a proverb; an apt quotation; an unusual way of putting something; a comparison or analogy.
6. *Conflict*: a disagreement; an argument, fight, or struggle, any “cognitive inconsistency”.
7. *Suspense*: a challenging rhetorical question or series of questions; a problem raised; a conundrum; or riddle.
8. *Intensity*: use of particularly colourful wording, delivered with strength; a forceful quotation.
9. *Humour*: a joke; a humorous incident; a witty remark.
10. *Life-relatedness*: a discussion of needs; a vivid story of human interest with which the audience can identify.

A conclusion is designed for the following purposes: to have a communicative impact on the congregation, achieve the sermon's purpose, and to establish a final impression on the congregation. By reason of its purpose, the conclusion has some tasks in the expository preaching between preacher and congregation: (1) recapitulation, (2) a personal direct application and appeal, and (3) exhortation. Some general principles concerning conclusions have already been discussed in Chapter 4 (See 4.3.2.4.1).

#### 6.5.4.7 Making a logical outline

The preacher should provide clear and logical outlines to attain communicative preaching. An outline gives the sermon a framework that the preacher might develop around a central idea. This framework helps the preacher to amplify his or her thoughts in an orderly manner, thus facilitating the congregation's understanding of the text and its relevance. Some guidelines for a good outline are:

- The outline should have a strong, clear relationship to the title, the goal of a sermon, and the central idea.
- Each main point should discuss only one aspect of the title or central idea.
- Each main point should be distinct from the other points and should not overlap.
- Each main point should be written as a complete sentence.
- Each main point should be written in the present tense so as to apply to today.
- Each main point should have approximately equal value in the development of the outline.
- The outline should contain specific rather than general wording.

#### 6.5.4.8 Providing an emotional outline

The preacher should consider emotional outlines within the logical outline for communicative preaching. A mono-mood delivery will give no sense of peaks and valleys. A sermon needs to have moments of effective intensity and then a backing off and moments of relief for the congregation. The emotional curve is usually downwards in a sermon. The first main point is long and shows strong enthusiasm. The second main point is five minutes shorter, while the last main point is just a momentary idea. Communicative preaching needs to balance out the main points. The first and last points require special care. Communicative preaching needs movements of crescendo and diminuendo. Communicative preaching does not depend on whether the preacher will attempt structure but how he or she will use the structural components effectively.

## 6.6 FINAL CONCLUSIONS ON THE PRACTICE-THEORETICAL PERSPECTIVES ON COMMUNICATIVE PREACHING IN THE LIGHT OF HEBREWS

This study has surveyed some suggestions with regard to the categories that have been deduced from the basis- and meta-theoretical perspectives. Finally, the following practice-theoretical conclusions can be drawn from the perspectives on communicative preaching in the light of Hebrews.

1. The preacher should establish the goal of a sermon in order to apply the intention of the text to the current listeners. The goal of a sermon states what the preacher expects to happen in the listeners as a result of preaching this sermon. When stating the goal of the sermon, the preacher should answer the question: “What does this text call us to do, say, think or stop doing, saying, thinking?” To answer this question, a sequential process of exegesis, hermeneusis and homileis is needed. The sermon should be text-centred and audience-focused.
2. The goal of a sermon is different from the central idea. The central idea is the target message for a particular audience to declare what the preacher expects to accomplish with his or her sermon. The central idea should form a sentence that contains a proposition, an interrogative response, and key word.
3. Communicative preaching should involve the audience from the preparation to preaching moments. The preacher can involve his or her audience by using the results of his or her analysis of them.
4. The preacher should earn authority from the audience. The preacher’s authority is the listeners’ tacit agreement that the preacher has established the right to lead them. The preacher earns authority as follows:
  - The preacher should prove that he or she practises obedience to the Word of God in his or her daily life.
  - The preacher should demonstrate that he or she has a sense of calling from God by his or her moral character and personal piety.

- The preacher should show a responsibility for others before God.
  - The preacher should be a model of Christian life.
  - The preacher should demonstrate that he or she is attentive to developing and nurturing a life of study.
5. The preacher should establish his or her integrity in daily life by demonstrating to his congregation that he or she is honest, believable, and trustworthy.
  6. The preacher should be an authentic personal witness of the grace and blessing of God. The preacher's authenticity is best shown by his/her commitment to live intentionally in the presence of Christ. The preacher achieves authenticity by touching the real problems of the congregation and trying to solve them.
  7. The preacher should prove his or her spirituality in daily life by devoting him- or herself to maintain an intimate relationship with God through the Word of God and prayer and by devoting him- or herself to be controlled and filled with the Holy Spirit.
  8. The preacher should touch the listeners' emotion and needs throughout the sermon. Sometimes an emotional conclusion can be used in the sermon to reinforce belief, change belief, or motivate an audience to act.
  9. Story-telling, humour, or identification can be used in order to establish emotional appeal in a sermon.
  10. To establish logic in the sermon, the preacher should consider the rhetorical situation in context and identify the central problem. Different rhetorical situations make every sermon different.
  11. To communicate effectively, the preacher should use inductive reasoning rather than deductive reasoning. Inductive preaching involves the listeners in learning, takes on a dialogical form, starts the message where people are, and keeps the listeners' attention throughout the sermon.

12. The logical organisation of a sermon depends on the goal of the sermon and the rhetorical situation.
- The main points can be arranged according to topic, which is a way of logically structuring a sermon.
  - A sermon can be arranged according to a verse by verse expository pattern, a sequence of ideas or events, or a causal pattern for exposition.
  - A sermon can be organised according to a problem-solution pattern (including a motivational pattern), or ethical pattern.
13. Transition(s) should be used in order to communicate effectively. Transitions summarise what has gone before and show movement to the next main idea. They help the audience to follow the flow of the sermon or speech and are important in helping both the preacher and the listeners to retain information.
14. A good illustration can bring back the listeners' attention, convince their doubting minds of the truth, and clarify a difficult concept. Illustrative material include true or fictional stories, a generic experience, images, quotes, facts, literature, hymns and poetry, parables, material created for the occasion, and the Bible. The Bible is the first and most important source.
15. The preacher should plan logical and emotional outlines for communicative preaching. An outline provides the sermon with a framework, which helps the preacher to amplify his or her thoughts in an orderly manner.

## **CHAPTER 7**

### **FINAL CONCLUSIONS OF THE ENTIRE STUDY**

#### **7.1 AIM OF THIS STUDY**

The main aim of the research was to investigate communicative and effective preaching and to suggest some guidelines for the praxis of communicative preaching for contemporary preachers in the light of Hebrews. Hence, the central research question was, “How can a preacher effectively communicate his or her message to his or her audience in their situation in the light of Hebrews?”

The research study was divided into four levels. The first level was the basis-theoretical level from Hebrews. The second level was the meta-theoretical level from communication science. The third level was the analysis of three contemporary sermons. The final level was the practice-theoretical level for communicative preaching.

#### **7.2 CONCLUSION ON BASIS-THEORETICAL PERSPECTIVES ON COMMUNICATIVE PREACHING IN THE LIGHT OF HEBREWS**

7.2.1 Communicative preaching is an exhortatory and evangelical conversation to believe in Jesus Christ as saviour and to encourage the hearers to keep faith in any situation by giving a message of God’s salvation to them. Communicative preaching provides the opportunity for hearers to listen to the real speakers, God the Father, Jesus Christ, and the Holy Spirit, from the Scripture itself.

7.2.2 A preacher is a person who works for people to be fixed in their relationship with God and to grow in their faith to help others by teaching the Word of God and an exemplary life. A preacher has the ability to interpret and apply the Biblical texts in relation to people’s situation and must testify his or her faith to Jesus Christ in daily life.

7.2.3 The preacher should have the specific goal of his or her preaching in mind and use a suitable literary style relevant to the level of his or her hearers’ understanding.

7.2.4 The preacher should have knowledge about his/her listeners in order to communicate effectively when preaching.

### **7.3. CONCLUSION ON THE RHETORICAL STRATEGIES OF HEBREWS FOR COMMUNICATIVE PREACHING**

7.3.1 Preaching and rhetoric has the same viewpoint or purpose, that is, persuasive communication. Preaching as an art of rhetoric involves intention, principles, and purpose. A wise preacher can use the principles of rhetoric in this sermon to effectively persuade his audience.

7.3.2 A preacher must keep in touch with his or her hearers in their real-life situation in order to recognise their actual problems and try to solve them in the course of preaching. This will give the preacher a clear and precise pastoral purpose in preaching. A preacher can choose any type of sermon and mould it to suit his or her own purposes.

7.3.3 Logical development results in a simple and clear sermon. The expository structure of a sermon, intertwined with an exposition of the text, followed by the exhortation, could have an effective impact on the hearers. A communicative sermon should contain transition(s) created by digressions between two movements of sermon units in order to keep the hearers' attention.

7.3.4 An example (or examples) can be used to effectively persuade the hearers about the truth of the point that a preacher is making.

7.3.5 A preacher has to persuade the hearers not only by means of logos but also by the integrity that he shows in his community. Most of all, a preacher should show the integrity of God's character as principal speaker through the course of preaching to persuade the hearers effectively.

7.3.6 A preacher in his or her own life must show goodwill, credibility, and integrity as the mouthpiece of God and as a leader to effectively persuade his or her hearers. The hearers are looking for a preacher who has answers to the questions that haunt them as well as solutions to their problems.

7.3.7 Rhetorically, an appeal to the emotion of the hearers will move them to caring about and then acting on what has been said. Thus, by arousing the emotions of the hearers a preacher can persuade them to take action or make a decision. The interplay of positive and negative feelings is usually used in order to establish emotional dynamics in the process of preaching.

7.3.8 By identifying with the hearers, a preacher is able to speak to the hearers' hearts and minds because identification is a powerful way to create a positive emotion. A preacher should know and listen to the congregation to identify with the hearers' needs.

7.3.9 A preacher should recognise the differences between his hearers. The hearers are a collection of individuals with different interests, knowledge, attitudes, personalities, desires and goals. A preacher must minimise these differences on common ground in order to identify with the hearers.

#### **7.4 CONCLUSION ON META-THEORETICAL PERSPECTIVES ON COMMUNICATIVE PREACHING**

7.4.1 Communication is a transactional process in which source and receiver play interchangeable roles throughout the act of communication. Communication as a process is continuous and always developing. Thus, communication cannot be fully appreciated apart from the context in which it occurs. Communication is also influenced by people's ethical standards.

7.4.2 To communicate effectively, a sender has to understand his or her audience and adjust his or her message to the audience.

7.4.3 Public speaking is an audience-centred process. A speaker has to analyse his or her audience and adapt his or her message to the audience. A speaker should employ a suitable type of speech in relation to his or her goal. Although a speaker may use any type of speech, all public speaking contains elements of persuasion. The audience must be persuaded to accept the information presented by the speaker.

7.4.4 In informative speaking, the speaker focuses on clarifying, explaining, describing,

defining, reporting, or otherwise broadening the audience's knowledge about some concept, term, process, relationship, or other subject.

7.4.5 In persuasive speaking, the speaker is seeking to induce his or her audience to believe, to accept, and to yield to some particular point of view through three modes, or appeals: logos, pathos, and ethos.

7.4.6 The major divisions in public speech are the introduction, body, and conclusion. In addition, transitions and signposts are important elements that connect the parts of a speech.

7.4.7 The introduction provides an opportunity to establish 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 listen to the speech.

7.4.8 The body of the message presents the information and/or arguments indicated in the introduction. In general, the body of a speech will be composed of: (1) The main points that a speaker uses to develop his or her main idea; (2) the sub-points that a speaker uses to develop his or her main points; (3) the supporting material that a speaker uses to fill out his or her main and sub-points; and (4) the connections that a speaker uses to show the audience the progression of his or her ideas through the speech.

7.4.13 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 remark(s).

## **7.5 CONCLUSION ON PRACTICE-THEORETICAL PERSPECTIVES ON COMMUNICATIVE PREACHING IN THE LIGHT OF HEBREWS**

7.5.1 The preacher should establish the goal of a sermon to adjust the same intent of text and to relate to current listeners. "What does this text call us to do, say, think or stop doing, saying, thinking?" To establish the goal of a sermon, this question should be

answered in a sequential process of exegesis, hermeneusis, and homileis.

- 7.5.2 The goal of a sermon differs from the central idea. The central idea is the target message for a particular audience to declare what the preacher expects to accomplish with his or her sermon. The central idea should form a sentence, which contains a “proposition”, an “interrogative response”, and “key word.”
- 7.5.3 Communicative preaching should involve the audience from the preparation to the preaching moments. The preacher can involve his or her audience by using the information that he has gained from his/her analysis of them.
- 7.5.4 The preacher should establish his or her character and earn authority by his integrity, authenticity and spirituality in daily life.
- 7.5.5 The preacher should involve the listeners’ emotions and needs throughout the sermon. Sometimes an emotional conclusion can be used in order to reinforce or change belief, or motivate an audience to act. Story-telling, humour, or identification, can be used in order to establish the emotional appeal in a sermon.
- 7.5.6 To establish the logic of a sermon, the preacher should consider the rhetorical situation in context and identify the central problem. Different rhetorical situations necessitate different sermons.
- 7.5.7 To communicate effectively, the preacher should use inductive rather than deductive reason. Inductive preaching involves the listeners in learning, takes on a dialogical form, starts the message where people are, and keeps the listeners’ attention throughout the preaching.
- 7.5.8 Transitions help the audience to follow the flow of the sermon or speech and are important in helping both the preacher and the listeners to retain information.
- 7.5.9 A good illustration could recapture wandering minds, convince listeners’ doubting minds of the truth and clarify a difficult concept. The preacher can use illustrations in the form of true or fictional stories, generic experiences, images, quotations, facts,

literature, hymns and poetry, parables, material created for the occasion, and the Bible. The Bible is the first and most important source.

7.5.10 A preacher should utilise logical as well as emotional outlines for communicative preaching. An outline provides the sermon with a framework, which helps the preacher to amplify his or her thoughts in an orderly manner. Emotional outlines, on the other hand, enable a sermon to have a powerful impact.

## **7.6 TOPICS FOR FURTHER STUDY**

- 7.6.1 A study of post-modern culture and ways to preach communicative sermons relevant to a contemporary audience;
- 7.6.2 A study of a sermon with a view to communicative preaching.
- 7.6.3 A study of the patterns of a sermon with a view to communicative preaching.
- 7.6.4 A study of the rhetorical interpretation of Biblical texts.

## **7.7 KEYWORDS OF THIS STUDY**

The following keywords can be used for electronic research purposes:

Communicative preaching, rhetorical preaching, preaching, sermon, rhetoric, Hebrews, communication, logos, pathos, ethos, audience.

## ABSTRACT

This study is an attempt to investigate communicative and effective preaching. It suggests some guidelines for the praxis of communicative preaching for contemporary preachers in the light of Hebrews. Hebrews was written in an elevated rhetorical style and contains one of the longest sustained lines of argumentation in the New Testament.

The research is expanded in order to arrive at the answers to the question:

- How can a preacher effectively communicate his/her message to his/her audience in their situation in the light of Hebrews?

In order to reach this aim, Hebrews and the rhetorical strategies used in this book are investigated to disclose basis-theoretical principles for communicative preaching. Communication principles are investigated in order to extract meta-theoretical principles that can be utilised in communicative preaching. In addition, three published sermons are analysed in order to evaluate the results of this study. After having scrutinised these elements, a final conclusion is deduced.

*Basis-theoretically*, the research reveals the following guidelines:

- Communicative preaching should provide the opportunity for hearers to listen to the real speakers, God the Father, Jesus Christ, and the Holy Spirit, from the Scripture itself.
- A preacher should have the ability to interpret and apply the Biblical texts in relation to people's situation and must testify his/her faith in Jesus Christ in his/her daily life.
- A preacher should have the specific goal of his/her preaching in mind and use a literary style that is suitable for the level of his/her hearers' understanding.
- A preacher must keep in touch with his/her hearers in their real-life situation in order to recognise their real problems and try to solve these in the course of preaching.
- A sermon should be well structured by means of logical development.
- A sermon should contain a transition or transitions that are created by

digressions between two movements of sermon units in order to keep the hearers' attention.

- A sermon should persuade the hearers not only by means of logos but also through the example of the preacher's own good character.
- A sermon should employ the interplay of positive and negative feelings in order to establish emotional dynamics in the process of preaching.

*Meta-theoretically*, the processes, forms of communication, and the principles of public speaking are investigated in order to understand the principles of communication. This research finds the following guidelines:

- Communication is a transactional process in which source and receiver play interchangeable roles throughout the act of communication.
- To communicate effectively, a sender has to understand his/her audience and adjust his/her message to the audience because public speaking is an audience-centred process.
- A speaker's speech should suit his/her goal.

*Guidelines* that were obtained as a result of the research include the following:

- A preacher has to analyse both the Biblical text and his audience.
- A preacher has to apply the goal and the theme of the text in relation to his/her audience's situation.
- A preacher has to logically organise his/her sermon in order to win his/her audience's attention through the principles of effective communication.
- A preacher should persuade his/her listeners not only by means of the logical development of the sermon, but also through the example of his/her own good character.
- A preacher should employ emotional appeal to have an impact on his/her listeners.

## OPSOMMING

Hierdie studie is 'n poging om kommunikatiewe en effektiewe prediking te ondersoek. Dit stel 'n aantal riglyne voor vir die toepassing van kommunikatiewe preek vir hedendaagse predikers in die lig van Hebreërs. Hebreërs is in 'n verhewe retoriese styl geskryf en bevat een van die langste volgehoue argumentasielyne in die Nuwe Testament.

Die navorsing word onderneem om by antwoorde uit te kom op die sentrale vraag:

- Hoe kan 'n prediker sy/haar boodskap effektief aan sy/haar gehoor oordra binne hul situasie in die lig van Hebreërs.

Ten einde hierdie doel te bereik, word Hebreërs en die retoriese strategieë wat in dié boek gebruik word, ondersoek om basis-teoretiese beginsels vir kommunikatiewe prediking bloot te lê. Kommunikasiebeginsels word ondersoek ten einde meta-teoretiese beginsels uit te lig wat in kommunikatiewe prediking gebruik kan word. Verder word drie gepubliseerde preke ontleed ten einde die gevolgtrekkings van hierdie studie te evalueer. Nadat dié beginsels in diepte ontleed is, word tot 'n finale gevolgtrekking gekom.

*Basis-teoreties*, het die volgende riglyne uit die navorsing geblyk:

- Kommunikatiewe prediking moet aan die toehoorders daarvan die geleentheid bied om na die werklike sprekers uit die Skrif self te luister, naamlik God die Vader, Jesus Christus, en die Heilige Gees.
- 'n Prediker moet die vermoë hê om Skrifgedeeltes met betrekking tot mense se situasie te interpreteer en moet sy/haar geloof in Jesus Christus in sy/haar daaglikse lewe bely.
- 'n Prediker moet die spesifieke doel van sy/haar preek in gedagte hou en 'n literêre styl gebruik wat toepaslik is vir die begripvlak van sy/haar toehoorders.
- 'n Prediker moet in voeling bly met sy/haar toehoorders in hul lewensituasie ten einde hul werklike probleme te herken en dit binne die prediking te probeer oplos.
- 'n Preek moet goed gestruktureer wees en 'n logiese ontwikkelingslyn volg.
- 'n Preek moet 'n oorgang of oorgange bevat wat voortgang tussen

gedagte-eenhede in die preek bewerkstellig ten einde die toehoorders se aandag te behou.

- 'n Preek moet die toehoorders nie net deur logika oorreed nie, maar ook deur die voorbeeld van die prediker se eie positiewe karaktereienskappe.
- 'n Preek moet die wisselwerking van positiewe en negatiewe gevoelens gebruik ten einde emosionele dinamika in die proses van die prediking daar te stel.

*Meta-teoreties* word die prosesse, kommunikasievorms en die grondslae van openbare redevoering ondersoek ten einde die beginsels vir kommunikasie nader te omlin. Die navorsing bevind die volgende:

- Kommunikasie is 'n aksie waar bron en ontvanger binne die kommunikasiegebeure omruilbare rolle speel.
- Ten einde effektief te kommunikeer, moet die sender sy/haar gehoor verstaan en sy/haar boodskap daarby aanpas omdat openbare redevoering 'n gehoorgerigte proses is.
- 'n Spreker se toespraak moet toepaslik vir sy/haar doel wees.

*Riglyne* wat uit die navorsing voortvloei, sluit die volgende in:

- 'n Prediker moet beide die Skrifteks en sy/haar gehoor ontleed.
- 'n Prediker moet die doel en tema van die teks by die gehoor se situasie aanpas.
- 'n Prediker moet sy/haar preek logies organiseer ten einde sy/haar gehoor se aandag deur middel van effektiewe kommunikasie te wen.
- 'n Prediker moet sy/haar luisteraars nie net deur die logiese ontwikkeling van die preek oorreed nie, maar ook deur die voorbeeld van sy eie positiewe karaktereienskappe.
- 'n Prediker moet 'n emosionele appèl maak ten einde 'n impak op sy/haar luisteraars te hê.

## 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.	:	2Cronicles
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
1Ti.	:	1Timothy	2Ti.	:	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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