

Interrelationship between imagination and the work of the Holy Spirit in prophetic preaching: A homiletic study

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ABSTRACT

In the vigorous discourse of prophetic preaching in contemporary homiletic fields, especially Brueggemann's prophetic preaching has strongly influenced preachers, as well as scholars. His work manifests the counteraction between two imaginations – the dominant and alternative imaginations - in the assurance of the transforming and liberating power of the scripture itself, through the conceptualization of imagination and the work of the Holy Spirit.

In this context, this study is positioned in the homiletic field of the reformed tradition. In a large sense, it attempts to investigate prophetic preaching in an empirical and interpretive as well as a normative and pragmatic way. The aim of this investigation is to illustrate the interrelationship between imagination and the work of the Holy Spirit in prophetic preaching, and consequently to initiate normative, practical principles in a strategic model for contemporary preaching.

To achieve these aims the study explores the ontology and epistemology of prophetic preaching. It identifies problems in the understanding of homiletic praxis, and at the same time examines the definition and history of prophetic preaching. Moreover, to respond to the question of why Brueggemann's conceptualization regarding imagination has been highlighted, this study conducts an investigation into the available literature relating to Brueggemann's prophetic imagination. A balanced interpretive and faithful perspective based on a reading of the whole Scripture is consistent throughout Brueggemann's oeuvre and his focus on application based on the transformational message in praxis is remarkable. Normative markers in prophetic preaching, deduced from an exploration and exegesis of specific texts in Luke and Acts, consequently bring about practical principles for application to prophetic preaching. The practical principles are formulated as follows: D (Direction-Diagnosis of the Reality); IEP (Imaginative Embossing of Problems of the Reality); S (Proclamation of the Gospel aiming at Solution); and IP (Imaginative practice). With the use of these principles, example sermons are analyzed and a new sermon for prophetic preaching is written.

The results of this study are expected to provide the preacher with a strategic model to bring prophetic preaching into practice. Lastly, the ontological and epistemological exploration attempted in this study has made a contribution in describing a thicker and more developed definition of prophetic preaching.

In conclusion, prophetic preaching itself should achieve the following aim: to be a presentation of God's voice, spoken to the preacher and the listeners with the subjective help of the Holy Spirit's working in message transformation.

Key Words

Prophetic preaching, Imagination, Holy Spirit, Message transformation, Interrelationship, Homiletics, Walter Brueggemann.

OPSOMMING

In die lewenskragtige diskoers rondom profetiese prediking in die kontemporêre homiletiese veld, het veral Breuggemann se profetiese prediking 'n groot invloed op predikante en akademië gehad. Sy werk demonstreer die opponerende interaksie tussen twee ideewêreldes - die dominante en alternatiewe verbeelding - binne die versekering van die transformerende en vrymakende krag van die Skrif self, deur die konsepsualisering van verbeelding en die werk van die Heilige Gees.

Die studie is binne hierdie konteks geïnterposisioneer in die homiletiese veld van die gereformeerde tradisie. Tot 'n groot mate probeer dit profetiese prediking op 'n empiriese en interpreterende, sowel as normatiewe en pragmatiese manier ondersoek. Die doel van die ondersoek is om die verwantskap tussen verbeelding en die werk van die Heilige Gees in profetiese prediking te illustreer en gevolglik normatiewe en praktiese beginsels in 'n strategiese model vir hedendaagse prediking te inisieer.

Ten einde hierdie doel te bereik, word die ontologie en epistemologie van profetiese prediking ondersoek. Die studie identifiseer probleme in die begrip van homiletiese praktyk en ondersoek tergelykertyd die definisie en geskiedenis van profetiese prediking. Verder, in antwoord op die vraag van waarom Brueggemann se konsepsualisering van "verbeelding" so onderstreep word, word 'n studie van beskikbare literatuur aangaande Brueggemann se konsep 'profetiese verbeelding' onderneem.

'n Gebalanseerde, interpretatiewe en getroue perspektief gebaseer op 'n lesing van die hele Skrif is konsekwent deur Brueggemann se *oeuvre* en sy fokus op toepassing gebaseer op die lewensveranderende boodskap in praktyk is indrukwekkend. Normatiewe merkers in profetiese prediking, afgelei uit die ondersoek en eksegetiese van spesifieke tekste uit Lukas en Handelingen, lei tot die formulering van praktiese beginsels wat op profetiese prediking toegepas kan word.

Hierdie praktiese beginsels is as volg: D (rigting-diagnose van die realiteit); VRP (verbeeldingsreliëf van probleme van die realiteit); O (verkondiging van die Evangelie met die oog op 'n oplossing); en VP (verbeeldingspraktyk). Voorbeeldpreke is met die gebruik van hierdie beginsels ontleed en 'n nuwe preek vir profetiese prediking is geskryf.

Die verwagte resultate van hierdie studie is om die predikant van 'n strategiese model, om profetiese prediking prakties te maak, te voorsien. Laastens dra die ontologiese en epistemologiese ondersoek van hierdie studie tot 'n gelaaiete en meer beskrywende definisie

van profetiese prediking by.

In samevatting, profetiese prediking self moet die volgende doel bereik: om 'n voorstelling van God se stem te wees, wat tot die predikant en die luisteraars spreek met die subjektiewe hulp van die Heilige Gees se werk in boodskaptransformasie.

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CHAPTER 1 INTRODUCTION

1.1 Background and problem statement

1.1.1 Background

Martyn Lloyd-Jones (1971:9) maintained that preaching is one of the greatest works of God, while emphasizing a most urgent need in the Christian Church today for true preaching. What is true preaching? Generally, Biblical preaching has been connected with expository preaching (Robinson, 2001:21). A variety of genres and styles in sermons have been emphasized as important aspects of preaching. Currently, there are different forms of preaching methodology and style: deductive and inductive preaching; topical and expository preaching; gospel and evangelical preaching; biblical big idea and Christ centered preaching; narrative preaching incorporating plot and movement; literary forms preaching; imaginative preaching; celebration preaching and four pages (scenes) preaching. In addition, there are classifications based on gender, race and ethnicity such as feminist, black, African American, Hispanic, and Asian preaching for example.

In this context, the call for prophetic preaching has critically influenced the contemporary pulpit where preaching has seemed powerless or not effective. Tisdale (2010:20) stated that the malaise of prophetic preaching in our day is a spiritual problem. The aim of every preacher is to deliver a message filled with power and vitality that may contribute to the congregations' transformation. When we look at preaching from the perspective of transformation, one can argue that prophetic preaching is essential (Wogaman, 1998:4). In the words of Tisdale (2010:x), it is believed that 'some faithful believers long for a church that can speak to them not only about personal faith and piety but also about the key events that are going on in city, nation, and world.'

Brueggemann (2012a:132) defined prophetic preaching as a sustained effort to imagine the world as though YHWH were a real character and the defining agent in the life of the world. Accordingly Brueggemann insisted that the prophetic task of "imaging YHWH" flies in the face of our conventional idolatries and atheisms (2012a:3). He has used the concept of imagination since publishing his first work, "the Prophetic Imagination" in 1978.

Besides Brueggemann, there are articles and books in which prophetic preaching is also articulated: Wayne Grudem wrote "The gift of Prophecy" (1988); J. Philip Wogaman published the book, "Speaking the Truth in Love: Prophetic Preaching to a Broken World" (1998); Marvin A.

McMickle published his book, "Where Have All the Prophets Gone?" (2006); Leonora Tubbs Tisdale explored this topic in "Prophetic Preaching" (2010); Johnson (2011), in his work, "Prophetic JESUS, prophetic CHURCH", explains that the voices of prophecy found in Luke and Acts can provide today's Christians, who are accustomed to practical earthly lives, with challenges and fresh insight, leading to experience of a new energy. Moreover, prophetic preaching tends to be currently emphasized by influential black preachers of the USA (LaRue, 2009:91,100).

However, prophetic preaching, for preachers today, seems to be something that causes a feeling of fear and hesitation (Tisdale, 2010:10-20). Moreover there are some misunderstandings, distortions and arguments about prophetic preaching and its practice (Cf. Smith, 2012:360). In this context Brueggemann (2001:xii) claims that "Prophetic preaching is an application of a written message faithful to the present. It needs sound understanding of imagination because powerless prophets' voices must find imaginative ways that are rooted in the text." In addition it requires studying the interrelation with the Holy Spirit. Because the work of the Spirit is as inextricably linked to preaching as heat is to the light a bulb emits (Chapell, 1994:23-24).

This approach cultivates prophetic preaching to be more powerful in the pulpit, so that its original goal may be achieved. There has always been danger in prophetic preaching, such as perverted prediction of the future and a lack of love for others (Chan, 2012:15). However, Edwards, Jr. (2004:746) remarks that the preaching should be done from the perspective of the powerful rather than that of the oppressed.

1.1.2 Problem statement

The central question envisioned for this study is related to the understanding of the interrelationship between the function of imagination in transforming the message and the role of the Holy Spirit in prophetic preaching.

Prophetic preaching can be diversely defined: from its biblical grounding, its social concern, its criticizing and energizing nature, or its imaginative calling. Each definition is equally true and important (Tisdale, 2010:3-10). In this context there are some arguments regarding prophetic preaching. On the one hand prophetic preaching, described by Brueggemann (2012a:2), does not simply mean that prophets were predictors, those who tell the future. Prophets were social activists who worked to establish social justice. On the other hand, according to Ottoni-Wilhelm

(2003:77), prophetic preaching is not exclusively moral exhortation or predictions regarding future events.

Focusing on imagination, Walter Brueggemann (2012a:23, 132) states that “prophetic preaching is an effort to imagine the world as though YHWH, the creator of heaven and earth, the Father of our Lord Jesus Christ whom we Christians name as Father, Son, and Spirit, is a real character and a defining agent in the world.” The conceptualization of imagination is important in understanding a message. Carter-Florence (2008:118) depicts the function of imagination as the point of contact between God and human beings, the place where we meet God. Furthermore imagination takes the form of interpretation. Meanwhile Eslinger (1995:169) calls our attention to the fact that “since the preaching of the gospel cannot remain in a mode of opposition, of contrary juxtaposition, the imagery of biblical faith points toward transformation.”

Is it a requisite to conceptualize imagination in prophetic preaching in order to transform the message in the texts of the Bible into the contemporary context? What is the interrelationship between the conceptualization of imagination and the role of the Holy Spirit for the legitimacy of prophetic preaching? It is not difficult to explain what the prophets of the Bible made of their prophetic calling. A lot of references can be used. However, it is not easy to apply such biblical study to the contemporary pulpit. Despite these problems, application is continuously attempted. Troxel (2012:3, 11) mentions that we have to read the prophetic books within the Bible as a whole and replace whatever distinct contexts there might be, for understanding an overarching point and a distinctive voice. Johnson (2011:38-39) also states that the entire style and structure of Luke’s work has prepared ancient and contemporary readers to think precisely in such (prophetic) terms. He presents how prophecy plays a key role in Luke’s construction of his two-volume work (Cf. Peterson, 2010).

For the sake of continuous application of a prophetic message, conceptualization of the role of imagination can be deployed as an important tool in applying prophecy to the present age. Mark Johnson (quoted by Troeger, 1990:101) described the history of the theory of imagination; “until the enlightenment we find nothing that could be called a fully worked out theory of imagination.” The concept of imagination in preaching has been used among various authors.

The prophetic imagination for the propriety of prophetic message has been explained by Walter Brueggemann. He supposed two narrative accounts of the world: the dominant imagination and the alternative one. On the basis of this assumption Brueggemann (2012a:39) claims that prophetic preaching requires an epistemological break from the assumed world of dominant imagination. For Brueggemann, the act of alternative imagination is interactive, not authoritarian,

nor confrontational (2012a:41-42). He leads us to imagine: “God as the main character in this world, the world as Babylonian territory, consequently imagining as an epistemological break the loss of the present society acknowledged under divine judgment” (2012a:56-70). He concludes that prophetic–pastoral work is to provide a script of imagination whereby people can linger in their loss and be done with the loss in order to move on (2012a:84). It results in moving the main agent in the world from humans to the God, YHWH (2012a:84, 96; Cf. 2001:1-6, 115-119).

Analyzing the situation on the contemporary pulpit of churches as “preaching emergency” in the book of “The Word Militant: preaching a decentering word” by Brueggemann, William (Brueggemann, 2010:v) remarks that Brueggemann’s prophetic preaching has helped make an essentially cowardly preacher more militant. Buchanan (Brueggemann, 2012a:xiii) also evaluates that Brueggemann models the lesson not to circumscribe God (the Hebrew construct YHWH) in the foreword of the book, “the practice of Prophetic Imagination”.

However his conceptualization regarding prophetic imagination hasn’t explicitly dealt with its relation to the role of the Holy Spirit. Johnson (2011:52) states that the most obvious indicator that Luke conceives of Jesus and his followers as prophetic figures, is the prominent role played by the Holy Spirit throughout his two-volume (Luke and Acts) work.

For making this connection between imagination and the work of the Holy Spirit, it is indispensable to examine and explore: the definition and history of prophetic preaching, the function of imagination in preaching, and the role of the Holy Spirit in terms of the application of the prophetic message in the biblical literature. Especially, if it is deemed positive to consent to the importance of conceptualizing imagination, this endeavour must be interrelated with the role of the Holy Spirit. This interrelation is brought into the equation with the assumption that the Holy Spirit works effectively in generating the prophetic message. This study can help preachers, not only to gain a sound and perspective-rich understanding on prophetic preaching, but also to release them from the burden and fear usually associated with prophetic preaching (Tisdale, 2010:10-20).

Consequently, in making a prophetic sermon, pertinently paying attention to the conceptualization of imagination is necessary for the transformation of the written word into today’s world. Moreover, this work must be expanded by relating it to the work of the Holy Spirit. In light of current homiletic discussions surrounding prophetic preaching, the problem statement of this study can be described as follows:

To what extent will a study of the interrelationship between conceptualization of imagination for message transformation and the Holy Spirit in prophetic preaching be able to create an effective model for contemporary preaching?

The following questions arise from the problem statement:

- What are the historical, theological and interpretational backgrounds of prophetic preaching?
- What is the role of the conceptualization of imagination in prophetic preaching?
- What biblical principles regarding prophetic preaching can be traced in biblical literature?
- How is the function of imagination interrelated with the work of the Holy Spirit in prophetic preaching?
- How could biblical principles of prophetic preaching with the focus of the interrelationship between the function of imagination and the work of the Holy Spirit be transformed into practical propositions?
- To what extent will the explanation of the interrelationship between the function of imagination in transforming the homiletic message and the work of the Holy Spirit in prophetic preaching be able to create an effective model for contemporary preaching?

1.2 The Aim & Objectives

1.2.1 The Aim

The purpose of the study is to suggest practical principles for an effective model of contemporary preaching by exploring the interrelationship between imagination in message transformation and the work of the Holy Spirit in the praxis of prophetic preaching

1.2.2 The Objectives

The objectives of this study must be seen in their relation to the aim:

- To define what prophetic preaching is
- To study the role of the conceptualization of imagination in prophetic preaching
- To investigate the key role of prophecy played in the biblical literature (with the focus on Luke and Acts)
- To explore the relationship between the function of imagination and the work of the Holy Spirit

- To determine practical theological principles of prophetic preaching
- To evaluate examples of prophetic preaching with the eye on developing a responsible and effective model for contemporary preaching

1.3 Central theoretical argument

The central theoretical argument of this study is that the conceptualization of imagination in transforming the homiletic message explicitly has to be interrelated with the work of the Holy Spirit. It is argued in this study that the work of the Holy Spirit must be integrally dealt with for a perspective-rich and effective deployment of message-transforming imagination in the praxis of prophetic preaching.

1.4 Methodology

This homiletic study will be conducted within the Reformed tradition. This study takes note of and makes use of the interaction between theory and praxis as proposed in the practical theological model of Zerfass (Heyns & Pieterse, 1990:35-36). There will be constant reference to the practical-theological theory of action designed by Heitink (1999), which has been developed with reference to Zerfass' model. It combines three interconnected procedures: the hermeneutical circle, the empirical circle, and the regulative or strategic circle. Furthermore, Osmer's theory(2008) regarding the hermeneutic interaction between the core tasks of practical theological research (descriptive-empirical task, interpretative task, normative task and strategic task) will be deployed in the course of the study, with the eye on fully investigating the research field and placing the different aspects of the study in interaction with each other.

In chapter 2, the method of biblical terminology analysis of prophets, and reference literature that describe the history and current manifestations of the problem field prophetic preaching finds itself in, will be used by means of books, internet sites and academic journals. This is related to the first task (the descriptive-empirical task with the key question: what is going on?) as defined by Osmer (2008:31-41). The following questions will be asked: why has prophetic preaching been called for in contemporary context? How effectively does prophetic preaching play a role among the current preaching styles?

Chapter 3 employs reference literature, to which Brueggemann's books, articles, sermons and other contributions will be compared to. In doing so, this chapter will mainly investigate the relationship between imagination and prophetic preaching, which is related to Osmer's second task – the interpretive task with its key question: Why is this going on? In this study it translates

to what the role of imagination in prophetic preaching is. Why has Brueggemann's conceptualization regarding "imagination" been highlighted in the discussion of what is necessary in the current manifestation of prophetic preaching?

Chapter 4 aims to establish practical theological norms or propositions by means of biblical analysis, focusing on the interrelationship between imagination and the work of the Holy Spirit in prophetic preaching. This chapter concerns Osmer's normative task as expressed in the key question: what ought to be going on? The task should be understood as a combination of theological and ethical interpretation, and good practice (Osmer, 2008:139-160). For this purpose, this chapter will examine Luke's work as a biblically grounded source where the work of the Spirit is integrated into the acts we are called to perform in service of the Gospel. The reason why the researcher chose this part is that Luke and Acts contain important references to the interrelationship between the style of prophetic preaching, imagination, and the role of the Holy Spirit. For the purpose of examining and drawing conclusions from these texts, the grammatical-historical exegesis method (Coetzee, 1997: 1-14; De Klerk & Van Rensburg, 2005) will be used. The researcher will then attempt to establish an inductive and synthetic proposition on the relationship between imagination and the Holy Spirit.

Chapter 5 develops practical and theological principles for prophetic preaching drawn in the preceding chapter and suggests a model for practical application. This is related to Osmer's pragmatic task as expressed by the question: how might we respond? How do Brueggemann's sermons interact with the normative principles? How can we make an effective model of prophetic preaching? Therefore, while discussing strategies of action for the praxis by bringing sermon samples in interaction with theory for renewal of praxis, The researcher will highlight the critical position of prophetic preaching in current preaching- in particular with respect to its impact on message transformation.

CHAPTER 2 CONTEMPORARY PREACHING PRAXIS AND TRANSFORMATION IN PROPHETIC PREACHING (DEFINITION AND HISTORY)

The forms and methods of preaching are described in various ways in recent homiletic literature. An understanding of the place of the audience in the homiletic event and an emphasis on communication within the field of contemporary preaching has resulted in a variety of styles of preaching. Prophetic preaching is seen to embrace situational phenomena as well. However, preaching cannot only rely on such situational matters because it is, according to the researcher, not just another form of inter-human speech. This study on prophetic preaching is therefore indispensable as a contribution to the subject of transformation that does not only involve human action but also the actions of God or the vitality of the Word of God itself.

This chapter explores the following: the trends within contemporary preaching and its strong and weak points; the need for prophetic preaching; the variety of responses toward prophetic preaching; the features in prophetic preaching; the continuity of terminology of “prophets” seen in biblical perspective and the contemporary preaching field; and lastly reflection on defining prophetic preaching. The reflection in this chapter is primarily related to the first task of practical theology (the descriptive task with the key question: what is going on?) as defined by Osmer (2008:31-41) in its relation with the interpretative task. The following questions will guide the motif of this chapter: “Why has prophetic preaching been called for in contemporary context? How effectively does prophetic preaching play a role among the current preaching styles?”

2.1 Manifestations of prophetic preaching in the contemporary Homiletic fields

The understanding of the listeners in contemporary preaching is associated with the concept of message transformation. A sound understanding of the tendencies of contemporary preaching is prerequisite for this study. It would be especially helpful to discuss the contribution of contemporary Homiletics to the methodologies of preaching, even though that has some weak points.

2.1.1 The tension fields of contemporary Homiletics

Preaching as a communicative event has been the subject of new attention during the last few decades. After the “New Homiletic” movement began in the late 1960’s and the early 1970’s, contemporary homileticians have put much effort into developing a paradigm of preaching in

which preachers strive to deliver the message effectively in order to transform the lives of the listeners.

The “New Homiletic” movement has some distinct characteristics. Hobbie (1982:17-23) notes the three major movements that occurred in Homiletics from around 1982, that helped churches to move beyond topical preaching. They are: an inductive approach, a narrative or story form and a method based on the movement and structure of the biblical text. Inherently, these movements emphasize the importance of communication with the listeners.

Noticing the change in the field of Homiletics, Eslinger (2002:11) describes the situation during the mid of 1980’s as “A Copernican revolution in preaching”. In his book “The Web of Preaching,” Eslinger deals with preaching methodologies suggested by various homiletic scholars as a web of organic combination, while discussing each scholar’s claim independently. Eugene Lowry (1997:11) remarks that the “revolution” in sermonic shape that is sensitive to the listeners and consistent with the biblical genres, began with the publication of Craddock’s work “As one without Authority” (1974) and the discussion continues in contemporary literature. According to Craddock (2001:53-54), the listener completes the sermon, and his/her participation is essential, not just in the post-benediction implementation, but in the completion of the thought, movement and decision making within the sermon itself. With the focus on the listeners, Allen (1998:xii) characterizes contemporary preaching patterns as inductive and relying heavily on story and image, whereas classical patterns tended to be deductive as well as linear and propositional. In reference to the said change of the focus in contemporary preaching, he insists that “whereas preachers formerly concentrated on what they wanted to say, preachers now emphasize how listeners receive the sermon.”

With regard to the new approach to preaching discussed by the New Homiletic-movement, Thompson (2001:1) states that the approach has exchanged the “old wineskins” of argumentative preaching to the “new wineskins” of narrative. A revolution in Homiletics occurred, meeting very little resistance. The “new wineskins” of Homiletics mentioned by Thompson (2001:8) offered an appropriate alternative to traditional preaching through the rediscovery of the listener, the recognition of the revelatory quality of biblical genres, and the focus on narrative movement.

Consequently, the influence of the New Homiletic-movement can generally be defined as the rediscovery of the listener, and an emphasis on narrative movement to understand the biblical text. Does this tendency of the New Homiletic-approach emphasize the nature of message transformation sufficiently? To answer the question one first needs to explore the influence of

the New Homiletic as well as its weak points.

2.1.2 The influence of the New Homiletic-movement

Although there are various claims about the extent of the influence of the New Homiletic-movement, the most remarkable influence is the emphasis on the narrative character, which is based on the understanding of the listeners and the development of preaching methodologies. The interest, that the narrative based approach has in the value of the listener is quite apparent in Craddock's inductive preaching style. Craddock (2001:14) states that the collapse of Christianity means the loss of the scaffolding of a supporting culture. In this respect the fall of Christendom is to be welcomed by the preacher who has a lack of understanding of the listener.

This tendency of the New Homiletic-movement is revealed in the development of methodologies about preaching. In this development a variety of methodologies in preaching has been established, such as the inductive model of Fred Craddock, the narrative sermonic plot of Eugene Lowry, David Buttrick's phenomenological approach through moves, the Sermon as movement of images by Thomas Troeger, amongst others (Cf. Eslinger, 1995:201). Allen (1998:64) argues that inductive preaching is especially useful when a congregation initially finds a text or topic dull. Inductive tension creates interest that helps the congregation to become involved in the sermon.

To sum up, the most remarkable characteristics of the New Homiletic-approach are narrative character and the development of preaching methodologies. This development has not been established through only homiletic influences. These movements, as Thompson (2001:6) points out, are influenced by the contemporary theological and social cultural climate.

2.1.3 The challenges for the New Homiletic-approach

Despite the essential contribution and merits of the New Homiletics, its methodologies have weak points. The biggest concern is that the narrative approach of the new preaching methodology is not something with which the increasingly post-Christian culture of today can identify. Thompson (2001:10) remarks that "narrative preaching by itself cannot bear the burden of shaping a communal moral vision in this climate." Moreover, narrative preaching errs by disregarding the revelatory character of diverse genres in the biblical text as preachers try to change these characters to fit their mould of narrative preaching. Narrative preaching is also reluctant to speak with authority or to make concrete demands for change in the listeners' lives (Thomson, 2001:11-14, 85). Similarly Hans Frei (1974:130) points out another challenge for

narrative preaching regarding the concept of “great reversal”. According to Frei, “interpretation was a matter of fitting the biblical story into another world with another story rather than incorporation that world into the biblical story.”

Due to the lack of speaking with authority itself, narrative preaching is challenged to cause the listeners’ transformation. Besides it has limitedness in entailing all genres of the biblical texts in its preaching style. Thus both the advantages and disadvantages of New Homiletics call for its ongoing development. In this attempt one of the fundamental challenges for the New Homiletic-approach is that it needs to give clear indicators for Christianity to take a stand against relative value and the application of relative ethics in the postmodern era. Another challenge for New Homiletic-thinking is that its preaching should overcome the tendency to limit its preaching to personal utterances. As a result the task of New Homiletics is to challenge the believer to accept responsibility and participate in the building a community of faith. Ultimately these tasks have relation to the call on prophetic preaching to transform messages (Smith, 1994:339).

2.1.4 The need for prophetic preaching for effective transformation

The contribution of contemporary Homiletics such as the emphasis of the listeners as well as the development of preaching methodologies is connected to the function of message transformation in preaching itself. In common preaching aims to transform the listeners’ life, and for which the preacher may use various methods. In this approach, it can be said that prophetic preaching is a high and holy calling (Woodley, 2012:7). McMickle (2006:1) states that “one of the essential needs in every congregation of believers is an occasional sermon rooted in the words and witness of the OT prophets.” He also insists that prophetic preaching is desperately needed for helping the church to recover the present wider dimensions of justice and righteousness (2006:64).

In addressing emergent call for prophetic preaching to contemporary preaching, Tisdale (2010:20) diagnoses that “we have lost our will to preach prophetically because we have lost the prophetic vision that comes from being intimately connected with God, with God’s word, and with God’s people.” She reasons the need for prophetic preaching claiming that preachers should preach prophetically to overcome their spiritual problems and to integrate individual spirituality and social issues, and finally preachers should preach prophetically according to the pastoral call (Tisdale, 2010:22-32).

On the other hand there are various obstacles in prophetic preaching praxis. For example, McMickle (2006:vii) identifies the following four obstacles inherent to prophetic preaching of the

contemporary congregation in the USA: a narrow definition of justice; the emergence of an oxymoron called patriot pastors; the focus on praise and worship; and the vile messages of prosperity theology. Further he argues that the absence of prophetic preaching is caused by the preoccupation with other topics and other aspects of ministry (McMickle, 2006:8).

Moreover an imminent task regarding prophetic preaching is to deal with the discernment between the prophecy and the prediction. Both the preacher and listeners often tend to confuse these two concepts by misunderstanding prophecy as mere prediction. Although the prophecy in the Bible ultimately implies the meaning of prediction, it is unreasonable to understand the prophecy as a prediction of what is happening today. In this regard the statement by Gerda de Villiers (2012:13-14) is valid. She manifests that the matter of future cannot be ignored completely as some prediction in some way or another is implied. She claims that the element of prediction is something that develops out of a present circumstance in which the divine plan, relating to matters in the future, is revealed.

Therefore such misunderstanding of prophetic preaching discussed up to now demands the examination on the responses of different traditions on how we should understand the nature and task of prophetic preaching.

2.2 Responses of different traditions on the transformative task of prophetic preaching

2.2.1 The interpretation of different traditions

2.2.1.1 The conservative perspective

The conservative perspective as to prophetic preaching can be characterized as distancing itself as well as dealing with one-sidedness social issues. This approach can be reasoned that the church is fundamentally bound to its theological tradition-conservative evangelism. As a result in prophetic preaching praxis Tisdale (2012:1-2) points out that the conservatives tends to focus on “family values” and abortion when it comes to preaching justice. In the end conservatism has its shortcomings because it deals with limited topics or issues in prophetic preaching.

Similarly with regard to the silence of the conservative stance to social issues in prophetic preaching, McMickle argues that conservative evangelicals are hijacked in that they do not fulfill their roles. According to McMickle (2006:14, 62-63), the conservatives will be subjected to two consequences. Firstly, they will be grouped together with those whom the news media calls

“conservative evangelicals” as waging the culture war of abortion and human sexuality. Secondly, they will be turning their back on a hot social issues and concentrate on their congregation.

In the end this attitude of conservatives toward prophetic preaching can be sensed in the preaching praxis. For example, Allen (1995:155) reports the case study of Mainstream Protestantism (which includes more than 200 sermons preached in the Christian Church Disciples of Christ) in 1988, which shows that “only 5 percent of 200 sermons focus on an social issue and 3 percent on other social issues.” This is also evident in research on the recognition of today’s American preachers. Robinson’s paper “Are social issues like sexual, homosexuality, and divorce really important?” shows that ministers as a group hold much more conservative positions on theological and ethical questions than a newspaper reader might expect (Robinson, 1999:45-46). Likewise since 2000 prophetic preaching has been developed as a genre of preaching. With the publication of “Patterns of Preaching” in 1998, Allen (1998:199-201) still discussed social justice with the term of ‘social issue’, not the term of ‘prophetic preaching.’

The limitation of the conservative community is not only related to the matter of churches, but also to society. US theologian, Peter Hodgson (quoted by Bedford-Strohm & De Villiers, 2012:182) argues that conservative movements formed against the cultural and political changes in the USA, have become dominant and have until recently controlled all branches of government. The conservative approach held by both churches and societies finally resulted in neo-conservatism in the USA. After all, the response of conservatives to prophetic preaching comes to distancing itself or dealing with one-sidedness social issues.

2.2.1.2 The liberal and radical perspective

Whereas the conservatives have a narrow, limited view on social issues, radicals and liberals are much more open-minded (Langford, 2001:22-23; Van Dusen, 1963:81-82). Both liberal and radical perspectives each have their own feature. On the one hand liberal theology, in a broad sense, has its origin from Enlightenment Movement in which reason was considered as a critical authority against the traditional doctrine of the church. So, science and history became the key challenges that shaped more liberal theology (Percy & Markham, eds., 2006:160-161). As a result, a concept of rational religion was developed (Langford, 2001:3-13). In this frame work, the critical features of liberal theology are the critique of doctrine, approaching to historical Jesus (Kärkkäinen, 2003:92-95), cultural studies, and the stress of the individual’s religious experience and ethical contribution. To sum up theology in this approach is better characterized as ‘teaching of faith’ than as ‘dogmatics’ (McFarland, 2011:278)

On the other hand radical theology is based on the conception of the demythologizing (Hardwick, 1972:xx; Altizer & Hamilton, 1966:10). Reflecting more systematically on the possibility of maintaining Christian identity apart from belief in the existence of a transcendent God was termed 'death of God theology' (Altizer & Hamilton, 1966; Christian & Wittig, eds., 1967). But this perspective was a short period's phenomenon. Radical theology related to the post-Christian theology often locates itself within a secular framework and society in conversation with continental and postmodern philosophy (McFarland, 2011:397).

Different types of post-Christian theology, characterized dialectical have emerged after 'death of God theology' as a short period's phenomenon. To the right side, in order to recover the resources of the orthodox Christian tradition, Radical Orthodox focuses the unique and properly radical nature of Christian Theology, while committing to a critical engagement with philosophy, refusing accommodation with secular modes of thought. In contrast, to the left side, post-Christian Theology focuses to address a critique regarding the possibility and limits of Christian Theology. For example, the post-Christian European secular theology, influenced by the neo-Marxist critical theory engages with Christianity as a political, literary and cultural text (McFarland, 2011:428-429; Ruether & Grau, 2006).

Considered from another perspective, liberal/radical view tends to go beyond the biblical and theological boundary and as a consequence it sometimes introduces extreme aspects such as justification of violence into prophetic preaching. In terms of the justification of violence, Göranson (2011:84-85; Walshe, 1983:112) provides an example of the extreme radical standpoint of Burgess Carr, as it was presented as follows:

"If for no other reasons, we must give our unequivocal support to the liberation movements, because they have helped the Church to rediscover a new and radical appreciation of the Cross. In accepting the violence of the cross, God, in Jesus Christ, sanctified violence into a redemptive instrument for bringing into being a fuller human life."

To conclude, as the Post-Christian Theology, radical theology has the focus primarily on philosophy, while liberal theology seeks to mediate between Christianity and modern cultural situation, embracing present socio-cultural contexts. Nevertheless they can be integrated in the sense that they both stress social justice. The terms "liberal" and "radical" are used in mutuality regarding their concern for social justice in South African, Latin American and some Asian contexts (Walshe, 1983:xi-xv; McFarland, 2011:279-280; Murray, 2011:219-228).

2.2.1.3 Black American preaching and the charismatic perspective

When discussing prophetic preaching the charismatic part and black American perspective need to be mentioned. It is true that these two perspectives have, to some extent, similarities but they don't have the same overall view. It can be said that they have similarity in terms of the emphasis on the listener's dynamic response and emotional touch. However, black American preaching rather focuses on the presence of the Word of God (LaRue, 2002:5-11; 2009:1-11), while the charismatic focuses on the experience of the gifts of the Spirit (Mühlen, 1978:43-60, 123-132). However when being compared with the previous tendency in which black American preaching and charismatic preaching presented, nowadays, it is evident that they have a more balanced perspective in terms of the believer's personal spirituality and social issues.

With regard to black American preaching, LaRue (2009:91), in "More Power in the Pulpit: How America's Most Effective Black Preachers Prepare Their Sermons," expresses that prophetic preaching can be dangerous and it is not safe but may be saving. Moreover LaRue (2009:100) reminds us what preaching prophetically implies: "the proclaimer of the Word must raise the pressing issues of race, class, and gender while infusing them with human tragedy and frailty." Using the two branches - priestly and prophetic - of the traditional ministry in black churches, Roberts (1980:109-110) describes the relationship between priestly and prophetic ministry as follows: "the priestly ministry of black churches refers to their healing, comforting, and succoring work, while the prophetic ministry involves its social justice and social transforming aspects".

Similar to the black American preaching's perspective, Sandford (2009:22) states that the contemporary charismatic renewal movements also emphasize the transformation of societies as currently much of the charismatic renewal wing of the church has been highlighting power, prophetic ministry and prophetic voices. Furthermore Sandford (2009:126-127) emphasizes "cultivating culture" to transform society; this implies a release of all power and the subsequent experience of miraculous levels of love and honour in the church instead of seeking for miracles and demonstrations of power.

In summary, it is certain that in contemporary preaching praxis, discourses about social justice and social transformation are interrelated with prophetic preaching among diverse perspectives. On the basis of the understanding of this interrelationship the following discussion focuses on the renewal of ethical value and social justice in preaching, especially in terms of current social circumstances.

2.2.2 The renewal of ethical value and social justice in the application of preaching

Prophetic preaching makes it possible to renew the acknowledgement of ethical value and social justice. Preaching does not stay just in the level of ethic. However it also does not neglect ethical dimension. Allen (1995:71-72) states that churches should ask three questions of every phenomenon that is encountered in a biblical text: a church doctrine, a historical recollection, and a personal action or social situation. This approach also includes a moral dimension. In a similar vein, focusing on the moral sense that biblical texts hold, Wilson (2002:56) claims that “the ethical function of preaching must be recognized as a textual perspective (‘is’) rather than a mere application or adaptation of a text to an analogous situation (‘is like’).”

Identifying the primary purpose of prophecy as redemptive and ethical, Ross (2001:231-232) explains that such prophecies (predictions) about future judgments and salvation are rooted firmly in a basic ethical concern: understanding and making God’s special love effective in their lives. In agreement with Ross, McMickle (2006:140) remarks that “in every generation the business of prophetic preaching will encounter the great moral and ethical issues that dismay the world from the view of the moral authority of Scripture.” In linking Jesus’ kingdom to an ethical-eschatological reality, not a futuristic-apocalyptic one, Van Eck (2012:50-51) defines the former as transformative, social, active, and durative, while defining the latter as destructive, material, passive and instant. Consequently prophetic preaching which contributes to the renewal of ethical values and the concern of social justice, intends to integrate individual faith and social justice.

2.2.3 Moving toward integration: between private and public sphere

Today one of the remarkable characteristics of prophetic preaching is its attempt to integrate individual salvation and social issues. This debate originated quite early. In describing the characteristics of true prophetic passion, Baab (1958:63) intends to define prophetic preaching as the prophet’s idea of what his task is and the preaching purpose of certain biblical texts as they apply to the modern preacher. According to Baab (1958:31), this prophetic passion provides genuine motivation, deep conviction, compassionate social concern, and challenging authority for preaching the Word. With relation to the prophetic passion Williamson (quoted by Allen, 1995:147) describes the nature of the gospel as bipolar in that “it (a) promises God’s love to each of us as the only adequate grounds of our life and (b) demands justice from us toward all others whom God loves.”

On the other hand Von Rad (1968:9-10) raised the matter of economic social development and

social injustice as one of the four reasons for why prophets in the OT appeared in those days. These reasons below indicate that the prophet's messages were related to social issues:

- (1) the degeneracy of Yahwism because of syncretism
- (2) Israel became politically autonomous.
- (3) economic developments and severe social injustice (Isa 5:8, Micah 2:1f)
- (4) the rise of Assyria in the eighth century.

Pointing out the importance of the issues that need to be addressed at ecumenical level and inside local congregations in prophetic preaching praxis, McMickle (2006:130-131) claims that in order to renew and restore prophetic preaching in our society in the 21st century, we need to hear from people of all ethnic backgrounds and denominational groupings who are willing to speak and do the work of justice.

The integration between individual belief and social issues is presented in diverse scholarly efforts. Christine Smith (1992:1) defines the three worlds converged in the act of preaching: the world of text, the world of the preacher and community, and the world of the larger social context. Consequently the function of preaching is to let individuals and communities experience the forms of oppression against the criterion of justice (Smith, 1992:6).

Charismatic party also shows an attempt at achieving a balance between individual belief and social issues. Sandford (2009:19) depicts a prophetic church as a lighthouse church and as having the role of infusing justice into society. Furthermore black American preachers' way of preaching also has similarities with this integrative perspective. LaRue (2002:5-9, 2009:5), who deals with black preachers' preaching in his work, describes eleven common features found among their preaching. One of them, an astute awareness of the culture, specifically indicates that preachers need to care about the events in their social, political, educational, and economical surroundings. Similarly Tisdale (2010:28-36) emphasizes individual, social integration and individual-communal integration.

In short, from this integrative perspective of contemporary preaching praxis, in what follows the continuity between the transformative actions of biblical prophets and contemporary prophetic preachers as seen in the history of preaching will be investigated.

2.3 The continuity between biblical prophets and contemporary prophetic preachers

In an attempt at defining prophetic preaching, the term of "prophetic" raises complex questions,

as Piet Naude (2012:91) states that distilling the defining characteristics of prophetic discourse is by no means simple. First of all, an understanding of the terms related to the term “prophetic” is a prerequisite for realizing prophetic preaching. Therefore it is required to explore the terms and usages of “prophecy, prophets, prophetic” as they are utilized in biblical literature.

This study employs Kramer’s description (quoted by Friedrich, 1968:791) of the term “prophets”: appointed men and women who elucidate something of which the content is not derived from them but from the God who reveals his will through the event. Another definition of the term “prophetic” is given by Gowan (1998:2), who poses that it means: taking a lonely stance for truth and justice, against popular opinion. In addition to this basic understanding of the term “prophetic” or “prophets”, the backgrounds of the Old Testament and New Testament will be discussed.

2.3.1 The background of the Old Testament

There are three major terms used in the OT to refer to the term “prophets”: “*nabi*” (prophet), “*roeh*” (seer), and “*is ha elohim*” (man of God). The first term “*nabi*” in the OT is the core word relevant to the term “prophetic”. The most common Hebrew term for such a person is “*nabi*” (a prophet). This word is translated to mean prophet in the Septuagint (LXX) (Friedrich, 1968:812; Willson, 1980:23; Hays, 2010:25-26; Groenewald, 2012:32).

Anderson (1988:248) indicates that two different ways are used by scholars to interpret the term “*nabi*”: in an active sense and passively. Generally this term is interpreted passively as in the introduction of the OT (Collins, 2007:153, Coogan, 2009:245). On the other hand, De Jong (2007:319) indicates that the most frequently attested term in the Hebrew Bible is “*nabi*”, an active form of the word meaning the one who invokes (the gods). Groenewald (2012:31) mentions that people who are called prophets, both true and false prophets, who appear in many books in the Old Testament, are referred to by using the same term. All of these people seem to be fulfilling roles that the later tradition associates with prophets/prophetesses.

Next another term “*roeh*” (seer) is sometimes used when referring to an individual (2 Samuel 24:11, Amos 7:12). According to Hays (2010:25-26), the term “*nabi*” (prophet) is used as a primary term in 1 Samuel 9:9, while the term “*roeh*” (seer) is regarded as the old one (Cf. Friedrich, 1968:809).

Lastly, the term “*is ha elohim*” (man of God) is closely related to delivering the Word of God. According to Hays’ (2010:25-26) analysis, the term is used with reference to Moses in postexilic

literature a few times (1 Chron. 23:14; Ezra 3:2) as well as to David (Neh. 12:24,36). In the Historical Books the term “*is ha elohim*” and “*nabi*” (prophets) are often used interchangeably. However, “*is ha elohim*” (man of God) is not used for any of the literary prophets like Isaiah, Jeremiah, etc. (Hays 2010:25-26). In addition Groenewald (2012:32) claims that the term “*is ha elohim*” (man of God) is used exclusively for individual men and always positively.

In summary, in the Prophetic Books the major term used for Yahweh’s spokesmen is “*nabi*”, even though it also includes both true and false prophets (Hays, 2010:25-26). Groenewald (2012:32) indicates that the Hebrew Bible uses the lexical groups of “*nabi*”, “*hozeh*” (to see) or “*roeh*” interchangeably and in connection with each other to refer to prophets. Moreover, in relation to the function of prophets which connects the role of prophets with the concept of communication in preaching, Gary Smith (1994:1,5) concludes that prophets function as spokesmen for God and their decisive role is to communicate God’s words to others for transforming their thoughts and acts.

2.3.2 The background of the New Testament

According to the definition by Blenkinsopp (1984:36), the Greek word “prophetes”, was generally used to describe a person who was a member of the temple staff; who interpreted the ecstatic or unintelligible utterances of the priestess of Zeus or the Pythia. On the other hand, Friedrich (1968:828) describes the specific New Testament connotation of the word as follows: “by and large the NT understands the prophet the biblical proclaimer of the divine, inspired message.” Therefore the LXX, as most common Greek translation of the OT, did not translate the word “*nabi*”, rather it used an equivalent term with a venerable Greek history that meant something in the non-Jewish world of that time (Vawter, 1968:224).

Peisker (1978:81-84) describes the spectrum of uses for the term “prophet” in the New Testament as follows:

- (1) the conception in the Old Testament as the mouth of God,
- (2) John the Baptist who makes delivers radical preaches on judgment and repentance,
- (3) Jesus Christ is called a prophet,
- (4) those specially commissioned and equipped by God to proclaim the messages that was given to them by the Holy Spirit, and
- (5) Christian Prophets who possessed the gift of prophecy in the early Christian church.

In comparison with the Old Testament prophecy, the two characteristics significantly related to

“prophets” in the NT are described as complex. Both have an extension and a restriction in terms of the eschatological view.

Firstly, in reference to the complex nature of the term mentioned above, the extension inherent in the term means that the New Testament prophets make things known to their community that were hidden from all former generations (Eph.3:5). While the restriction inherent in the term means that the New Testament prophets are not unrestricted rulers over others even though they also declare God’s will with authority. For example they are also members of the community and subject to judgment (Freidrich, 1968:849).

Secondly, from an eschatological perspective evident in the New Testament Friedrich (1968:832) argues that this perspective ultimately implies that Jesus Christ is located in the centre of prophecies as he is Himself the fulfillment. Similarly Verhevdén (2010:204-210) concludes his paper “Calling Jesus a Prophet, as seen by Luke” by identifying Jesus as a prophet with the introduction of historical references. There have been various attempts, in the same manner, to describe the concept of justice by focusing on Jesus Christ as prophet. Ahlgrim (2002) regards Jesus as a model for prophetic preaching, while Ernest Van Eck (2012:47-74), in his paper “A prophet of old; Jesus the ‘public theologian’”, emphasizes that the understanding of Jesus as a social prophet should be taken seriously.

From contemplating prophets (“*nabi*”) as spokesmen for communication between the Word of God and others in the OT, and Jesus as a social prophet from an eschatological perspective in the NT, this discussion continues to consider preaching history with the focus on how the continuance of the prophetic dimension was visualized in the course of this history.

2.3.3 Preaching history

The notion of Homiletics is similar to that of Hermeneutics. Both the New Homiletic-perspective and developments in the research field of Hermeneutics see the response of listeners as essential. Gadamer (1975; Anthony Thiselton, 1980:304-309), refers to the concept “the fusion of horizon”, which is emphasized in Hermeneutics, remarks that the meaning of a biblical text can be understood more clearly through interaction with listeners. On the other hand, Frei (1974:136-142) associates the experience of listeners in preaching praxis with narrative dimensions in Hermeneutics. Frei adds that just as the New Homiletic- perspective, which emphasizes the experience of audience rather than the idea or content conveyed, the New Hermeneutics also finds narrative dimensions in biblical revelations significant.

In Christian preaching history the term “prophet” was not always used as a description for the core task of the preacher. On the contrary, during the early and mid-preaching history period the concept of “prophetic” mainly referred to eschatological, apocalyptic elements, and only indirectly to social justice (Edwards. Jr., 2004:255-261,735). This fact is evident in the statement of Chidester (2000:331): “According to Savonarola, the general corruption of church and society indicated that the end would come soon. Preaching this apocalyptic message, Savonarola emerged not only as a popular prophet, but also for a brief period as the political leader of the city of Florence”. Gowan (1998:2) explains this understanding of the term “prophetic” in detail, “as the virtual creators of ethical monotheism, lonely individualists who stood for spiritual religion and against organized religion’s ritualistic observances which were devoid of concern for justice.”

What is interesting is that the utilization of the term “prophetic” in modern preaching history is closely associated with the social and political issues of those periods. For example, in modern preaching history social issues like the Vietnamese War and civil rights movements brought about the use of the term “prophetic” in preaching praxis. Lundbom (2010:1) has an interesting comment on this topic: “in the modern day, particularly during the American civil rights movement and the Vietnam War crisis of the 1960s and 1970s, there was much talk in the church, academy, and public sector about prophets and messages said to be ‘prophetic’”.

It is certain that prophetic preaching is closely related to public theology. Contemporary public theological approach gives much contribution on social engagement of churches. In the article “*The role of prophetic action in public theology*” De Wet (2014b:5-6), overviewing different epistemologies including the “two Kingdoms”-model, Neo-Calvinist approach and communicative rationality approach, suggests that as far as the “two Kingdoms”-model is concerned, there is common ground between Christians and non-Christians in as far as both are conscious of the natural laws of God for his created order as it is written in their hearts. Koopman’s approach also supports Christian participation in the public sphere; in an attempt for an organic transformative perspective by using an integrative Trinitarian theological structure, Koopman (2010:123; quoted by De Wet 2014b:4) asserts that public theology reflects on the love of the God who is at work in all spheres of life. In a similar vein Mclhenny (2009:79-80; quoted by De Wet, 2014b:3) states that “all callings outside of the church follow the goal of living in accordance with God’s created order and exercising justice in some way.”

In the circles of the New Homiletic approach, the term “prophetic” is often used in addressing the diverse aspects of social issues (local and international). Therefore in order to effectively apply prophecies in the Bible texts in current preaching, theological interpretation is essential. In this regard Hays (2010:89) suggests some ways to approach the prophecies of the Bible texts:

Firstly, do not overlook the poetic aspect of the prophecy. Secondly, focus more on translating and applying the broader theological principles of the prophetic message. Thirdly, do not forget how the prophets use the concept of near view / far view as the near and far future events are often intermingled. Finally, be cautious so as not to your fixed theological understandings to dictate how you interpret a particular passage even before you begin to struggle with it. For the effective application of prophetic preaching to praxis, the following discussion explores its transformative aspect and diverse perspectives to define prophetic preaching.

2.4 Definition of prophetic preaching incorporating diverse perspectives

It is not easy to define prophetic preaching. Prophetic preaching is discussed from four perspectives: academic and theological; pastoral and spiritual; social and ethical; and the combined and synthetic perspective. But these perspectives are not cast in stone nor wholly inclusive because most definitions cannot express the complexity of the matter it wishes to describe. An attempt will be made to provide a definition of prophetic preaching after the discussion of the four perspectives.

2.4.1 The academic and theological perspective

Stewart (1984:32-33), utilizing Sanders' basic hermeneutic modes (the constitutive and prophetic mode), intends to define prophetic preaching and its role. According to Stewart (1984:33) the prophetic hermeneutic mode, and not the constitutive mode, is necessary for the approach in the light of the changes in Israel's historical context. Therefore prophetic preaching can be defined as to have God's people return to (their) original identity and purpose as God's elect. While pointing out two primary ingredients for identifying prophetic preaching: to presume to speak for God, as a human embodiment of God's Word for us now, and to facilitate an existential encounter with God or Scripture, Ryan Ahlgrim (2002:15,143) asserts that prophetic preaching is not about forms or techniques, it is about who we are. According to Ahlgrim (2002:71, 77), prophetic preaching is naturally based on biblical themes rather than the explanation of biblical texts.

Approaching prophetic preaching as a creating perspective, Immink (Immink & Stark, 2002:19) defines it as "a creative voice that offers new existential possibilities and alternatives." He remarks that preaching, as a performative act, is to name the revelational presence of God as agent of change and renewal. Dawn Ottoni-Wilhelm, (quoted by Tisdale 2010:5) links the holy trinity to prophetic utterances when she states that "prophetic preaching envisions past, present and future concerns within the context of the reign of God realized in Jesus Christ and

empowered by the Holy Spirit". Ottoni-Wilhelm also names the three essential elements of prophetic preaching: it voices God's passion for others; it proclaims the promises of God; and it points the way to new possibilities.

To conclude, in this perspective prophetic preaching is regarded as God's voice and is aimed at encountering, envisioning new possibilities. In other words, prophetic preaching has to do with a transformative process (Cf. De Klerk, 2007:197).

2.4.2 The pastoral and spiritual perspective

The pastoral approach to prophetic preaching keeps to its theological foundation while associating its theological background with diverse interpretations of social issues. Tisdale (2010:3) refers to several characteristics that are needed to understand the term "prophetic", rather than just a single definition. A somewhat synthetic manner is evident in her definition.

Tisdale (2010:10) summarizes seven hallmarks for the definition of prophetic preaching:

- (1) Prophetic preaching is rooted in biblical witness: both in the testimony of the Hebrew prophets of old and in the words and deeds of the prophet Jesus of Nazareth.
- (2) Prophetic preaching is countercultural and challenges the status quo.
- (3) Prophetic preaching is concerned with the evils and shortcomings of the present social order and is often more focused on corporate and public issues than on individual and personal concerns.
- (4) Prophetic preaching requires the preacher to name both what is not of God in the world (criticizing) and the new reality God will bring to pass in the future (energizing).
- (5) Prophetic preaching offers hope of a new day to come and the promise of liberation to God's oppressed people.
- (6) Prophetic preaching incites courage in its hearers and empowers them to work to change the social order.
- (7) Prophetic proclamation requires of the preacher a heart that breaks with the things that break God's heart: a passion for justice in the world; the imagination, conviction, and courage to speak words from God; humility and honesty in preaching; and a strong reliance on the presence and power of the Holy Spirit.

In her accounts for prophetic preaching mentioned above Tisdale (2010:20) is fundamentally more concerned with preachers' spiritual problems in performing prophetic preaching as well as prophetic pastoral ministry. Tisdale (2012:30) states that "prophetic preaching often depends of

pastoral ministry for its impetus, its context, and its follow-up care. Furthermore, prophetic preaching can often initiate a conversation that continues pastorally long after the sermon has ended.” As such for Wogaman (1998:7) prophetic preaching means bringing the light of the gospel to shine upon all aspects of human existence. It is not always easy to correlate the pastoral with the prophetic. In the end, though, they are two sides of the same coin. One cannot be very prophetic without being pastoral and one cannot be very pastoral without being prophetic. In addition Chan (2012:15-16) describes that, ultimately, prophetic preaching begins and ends with love and the dark side or danger in prophetic preaching is a lack of love for others.

According to Grieb (2004:124), who presents Paul as prophet-pastor preaching role-model, prophetic preaching seeks to bring “God’s perspectives” to bear on the perceived realities of our lives and the lives of the members of our congregations. Eclov (2012:69) also expresses prophetic preaching from the pastoral perspective, as a voice crying in the wilderness or beautiful feet running with good news on a desert road. In the book of “Prophetic preaching,” Woodley (2012:3-5) stresses some themes related to it: firstly, prophetic preaching always begins with a high regard for Scripture. Secondly, although prophetic preaching starts with God’s Word, it also flows through a preacher’s heart. Thirdly, based on this sense of holy discontentment, prophetic preachers have a sense of urgency. Fourthly, prophetic preachers are motivated by love for people. Lastly, prophetic preaching brings hope to the listener.

In summary, the pastoral perspective focuses on pastoral ministry in which preachers’ spirituality is reckoned critical in that the preacher cannot preach prophetically, without him/herself being transformed by the Gospel.

2.4.3 The social and ethical perspective

The social and ethical perspective is derived from the combination of theological background and social concern. The academic and theological basis for this discussion of the social and ethical perspective to prophetic preaching is Berger and Luckmann’s work, “The Social Construction of reality” (1967). Moreover Wilson’s work, “Prophecy and Society in Ancient Israel” (1980) is also relevant.

Gary. V. Smith (1994:26) deals with the social dimensions of transformation in his work. According to him, in order to understand the human side of the process of transformation, it is necessary to look at the social setting of the prophetic messengers and their audience so that one can trace the dynamic process of change. Kelly Miller Smith wrote “Social Crisis Preaching”

in 1983, while Christine Maries Smith deals with prophetic preaching from the social perspective through works such as “Preaching as weeping, confession and resistance: radical responses to radical evil” (1992) and “Preaching Justice: Ethnic and Cultural Perspectives” (1998). This perspective deals with social issues much deeper. So it tends to look for a new prophet. Proctor (1996:160) explains that “we need new prophets who will accept the challenges of making at least three goals realities”: “revising view on ownership, creating surrogate parenting institutions, and developing a system of guaranteed full employment.” According to Proctor (1996:156), prophetic preaching is “to proclaim the Word of the Lord now, in the present crisis, to undo this awful state of affairs.”

In summary, the social and ethical perspective is derived from the combination of theological background and social concern. This perspective deals with social issues deep and widely. So it needs to look into the social structures as well as setting of preachers and listeners.

2.4.4 The combined and synthetic perspective

This perspective is an attempt to achieve a balance between the biblical text and culture and between individual spirituality and social justice. It tends to focus on the application in terms of prophetic witness. Göranson (2011:90) mentions “prophetic” in relation to the socio-political context: “To be prophetic is when a person (or a group of people) in the church takes a stance for truth and justice, and thereby criticizes the society (or a part of the society) and claims to do this by divine inspiration.” The following characteristics are expressed by Cornel West (quoted by Tisdale, 2010:9): “prophetic witness consists of human acts of justice and kindness that attend to the unjust sources of human hurt and misery. Prophetic witness calls attention to the causes of unjustified suffering and unnecessary social misery.”

Likewise the combination of the social and pastoral perspectives regarding prophetic preaching is discussed by various scholars. According to McMickle (2006:2-3), the function of prophetic preaching is that “it points out a lack of concern and acquiescence in the face of evil that can so easily replace the true God of Scripture who calls true believers to the active pursuit of justice and righteousness for every member of society.” Presupposing “an alternative consciousness to be nurtured, nourished, and evoked against the dominant culture” in identifying the task of prophetic ministry, Walter Brueggemann (2001:3) emphasizes what roles the alternative consciousness attempts to play in terms of individuals and the community of faith.

In this perspective, it is generally taken for granted that the combination aims at the balance between academic and pastoral, or the integration between individual and social issues.

2.4.5 A preliminary definition from the perspective of message transformation

Up to now various definitions of prophetic preaching were discussed: from the theological and academic perspectives, to the pastoral, social issue centered, and the integrated perspective. The academic theological perspective refers to fundamental principal while the social issue-centred perspective has the limitation of expanding the definition of prophetic preaching to something that falls beyond the foundation of biblical theology. The combined perspective, however, provides ample grounds for defining prophetic preaching in that it enables to integrate social issues into the justice of God. The definition of pastoral perspective accepts the combined view seen as applicable more to the church community. The argumentation above illustrates that one needs to understand prophetic preaching not just from one perspective, but from many. Thus this study attempts to construct another definition in which the work of the Holy Spirit will be emphasized, bringing about message transformation, while bearing the combined definition in mind.

Remarkably regarding diverse approaches and definitions of prophetic preaching Brueggemann's interpretation is seen to infuse all the perspectives. It is presented in the concept "imaginative remembering", which can be said to synthesize his biblical and theological background as well as his social and pastoral perspective. Brueggemann (2003:7) explains the concept as follows:

The interplay of historical reportage and canonical formation is endlessly complex. The process of that interplay is the work of tradition, the defining enterprise of biblical formation, transmission, and interpretation that we may term "imaginative remembering."

Brueggemann (2003:395) emphasizes significantly about function of imagination in interpretive process of biblical texts: "the Bible is never simply reportage and description, but is always interpretive commentary that pushes upon the observable to the constructed, that is, imagination beyond the "given." We may think of imagination as the generation of "images" that lie beyond the socially acceptable consensus and socially guaranteed."

However it is still sensed that his addressing on the definition of prophetic preaching has the limitedness despite the focus of imagination. It can be regarded as a lack of explicit articulation of the work of the Holy Spirit as a critical agent in describing the function of imagination. Therefore the work of the Holy Spirit, a subjective agent of message transformation needs to be entailed in depth. Contemplating these views in mind, the researcher attempts a preliminary

definition on prophetic preaching. The researcher's own preliminary definition in accordance with this perspective is proposed as follows:

Prophetic preaching is to restore God's justice and righteousness in a broken world through message transformation which rests on the interrelationship between the function of imagination and the work of the Holy Spirit.

The theological base for this preliminary definition will be explored in following chapters.

2.5 Summary

Prophetic preaching is not a simple methodology regarding preaching or a kind of preaching technique. It has something to do with the fundamental definition of preaching. Contemporary preaching requires the understanding of listeners, a narrative approach, and message transformation. This development in the field of preaching has caused diverse responses toward prophetic preaching. Accordingly prophetic preaching puts the emphasis on the balance between individual spirituality and social justice.

The meaning of the terms "prophet" or "prophetic" referred to in the OT and NT was explored as well as the effect that the understanding of biblical prophets has on contemporary preaching praxis. According to this background, it was drawn that a possible definition of prophetic preaching can be constructed in Brueggemann's thinking which considers imagination critical. For prophetic preaching to be more dynamic it is necessary to explore imagination as a critical element in the process of preaching. The reason why prophetic preaching should be studied in relation to imagination is that preaching delivers itself through language in order to communicate with listeners. The understanding of language as the point of contact at which message transformation is primarily performed is indispensable (Clader, 2003:1-6).

From exploring the contemporary preaching praxis entailing the New Homiletic movement as well as its challenges the researcher comes to call for prophetic preaching. Particularly the term "prophetic" is often used in addressing the aspects of social issues. As a result, prophetic preaching itself implies alternative or transformative elements to let the listener encounter a new possibility. Up to now diverse reflections discussed on the definition of prophetic preaching result in an integrative approach between individual spirituality and social justice. Therefore as God's voice, prophetic preaching can bring about envisioning the new possibilities.

Keeping this approach in mind, in the following chapter the conceptualization of imagination in prophetic preaching will be investigated with the focus on Brueggemann's especially.

CHAPTER 3 THE CONCEPTUALIZATION OF IMAGINATION IN PROPHETIC PREACHING (FOCUSING ON WALTER BRUEGGEMANN'S CONCEPTUALIZATION)

For effective and dynamic prophetic preaching it is essential to explore imagination as a critical element in the process of preaching. Before positioning the concept of imagination in prophetic preaching this chapter will begin with the general discussions on the function of imagination. The reason is that one primarily needs to understand imagination epistemologically and diachronically. Subsequently the researcher will approach Brueggemann's conceptualization regarding "imagination" in prophetic preaching as his high appreciation on imagination has influenced in the contemporary preaching praxis. Therefore as methodology the researcher will employ reference literature analysis of Walter Brueggemann. It is also related to Osmer's second task-the interpretive task: what is the role of imagination in prophetic preaching? Why has Brueggemann's conceptualization regarding "imagination" been highlighted in the discussion of what is necessary in the current manifestation of prophetic preaching?

3.1 The function of imagination in preaching

Postmodern preaching should refer affirmatively to image-rich narratives and stories for articulating the gospel (Loscalzo, 2000:22). At the outset, it is necessary to reflect on the meaning of 'imagination', and to deal with imagination a prolific tool for communication as well as its dynamics and development. Regarding the term 'imagination' Kearney (1988:16) identified four main definitions as follow:

- 1) the ability to evoke absent objects which exist elsewhere, without confusing the absent objects with things present here and now.
- 2) the construction and/or use of material forms and figures such as paintings, statues, photographs etc.
- 3) the fictional projection of non-existent things as in dreams or literary narratives.
- 4) the capacity of human consciousness to become fascinated by illusions, confusing what is real with what is unreal.

Since imagination aims at fostering communication between the preacher and congregation, the word of God demands appropriate means for its conveyance. In this regard images and forms become significant tools for delivering the message. Jensen (1980:121-122) mentions that God's word finds its appropriate vehicles both in the sense of images and forms. With cross-cultural perspective in mind when discussing preaching Nieman and Rogers (2001:14) depict

that as being an act of communication, preaching moves from speaker to hearers, and into a dynamic world of meanings and moods, images and claims. Besides, this act is embedded in culture. In this perspective, Campbell (2002:131) argues that the study on homiletic imagination should be performed in the concrete practice of Christian communities.

Furthermore, imagination is also associated with the task of interpretation of our experiences of God in this world as the function of imagination is the point of contact between God and human beings. Carter-Florence (2008:118-120) states that the act of imagination requires interpretation through a faithful imagination as human beings tend to make meanings relying on their own experiences. Developing this view Ahlgrim (2002:51) points out that effective use of imagination not only affects Christians but also enables to change a non-Christian to Christian since images affects our feelings and intuitions but not our conscious ego. Regarding the function of imagination Hunter (1998:96) argues that “as the creative imagination functions to help us invent metaphors and images, it offers us an intuitive way of gathering images and restructuring material. It can simplify, or it can intensify.”

To sum up faithful and creative imagination in preaching ultimately functions to challenge our feelings and intuitions viewing of a dynamic world embedded in culture. As well it intends to interpret one’s experiences of God as the point of contact between God and human beings in the process of simplifying or intensifying of texts. Having outlined the function of imagination, the discussion now turns to examine the diverse views: conservative scholars, the New Homiletic scholars, and scholars of post-modern preaching.

3.1.1 The conservative view on imagination

Regarding the understanding of imagination in preaching, two tendencies - positive and negative - are found. Generally some Calvinists and evangelicals often show conservative and, to some extent, negative view regarding imagination in preaching. For Calvin the function of imagination is limited in leading to the essence of the truth due to human beings’ total depravity, even though they are created according to the image of God. In the end Calvin states that the imagination yields an idol inwardly, and ultimately the hands manufacture the factory of idols outwardly (Dyrness, 2004:14, 28-29). In a similar manner Luther (quoted by Troeger 1990:106) warns of the evilness of man’s imagination. Similarly Lloyd-Jones (1971:119) warns us of the use of imagination in preaching. He claims that preaching cannot be taught; preaching is born, not made. For Lloyd-Jones (1971:118), the studying of Homiletics including its methodology is secondary, so the crafts of preaching construction are regarded as prostitution and abominable.

In conclusion some conservatives including evangelicals claim that it needs sensitivity using imagination in preaching on account of human beings' depravity although they are not totally against it.

3.1.2 The view of New Homiletics on imagination

One of the influential features in critical recognition of imagination is the stream of New Homiletics. According to Mckenzie (2010:4) New Homiletic thinking of the 1980s and 1990s, embraced inductive, narrative-shaped sermons that made use of the imagery and literary forms of texts. By describing a "discerning mind" (a listening heart: 1 Kings 3:9) as the work of imagination Mckenzie (2010:6) emphasizes the need of imagination for modern hearers (Cf. Kysar & Webb, 2006:192-194). In this regard it would be helpful to examine the claims on imagination articulated by scholars of New Homiletic.

Some New Homiletic scholars depict imagination related to the function of effective communication and the form of sermon. Craddock (1979:65) insists that images are essential to the form of sermon and cannot be separated from the content of the entire sermon. Similarly, Buttrick (1987:153) explains "image grid" that makes the structure of a fine sermon in which images as well as examples and illustrations interact one another. This view has something to do with Lowry's (1997:79-80) account in that imagination functions to integrate the factors of the sermon plot. Correspondingly, Long (2005:199) mentions that images are active ingredients of communication in sermons, not just as decorations

In brief, imagination articulated among New Homiletic scholars can be defined not only as the instrument but also as the current call for contemporary hearers. In this regard Dickinson (2013:2) remarks appropriately that "New Homiletic, in which sermons are seen as "creative events" rather than "delivered messages" and preaching is representational rather than propositional. This has encouraged the development of new styles of preaching based on the use of story, imagination, or empathy in ways that acknowledge the variety of literary forms in the Bible."

3.1.3 The view of Post-modern preaching on imagination

Postmodern preaching influenced by New Homiletic takes the positive view and strong support toward imagination. Kearney (1988:6-14) explained that imagination possess a mimetic (mimesis model; 1988:255) or representing function in which it negates the given world and resolves to bear a new perspective. Dyrness (2004:4) discussed a fundamental continuity in the

understanding of imagination from the Middle Ages to the present; “imagination is the ability to shape mental images of things not present to the senses.”

Paul Ricoeur takes a pronounced positive stance in the articulation of imagination. Ricoeur (quoted by Karadas, 2008:59) claims that productive imagination has a distinctive intentionality. In other words, it offers a model for perceiving things and the paradigm of a new vision (Cf. Taylor, 2006:93-104; Stiver, 2012:41). Topping and Vissers (2011:31) explain that, “for Ricoeur, imagination is the human correlate of a modulated poetic understanding of revelation. So it needs deployment of imagination which corresponds to revelation as human faculty.”

In the postmodern preaching imagination is often addressed in the relation with stories or narratives. Eslinger (1995:87) depicts that preachers build their sermons on the interplay between story and imagery. Story provides a home for image, while images can often provide a clue to the interpretation of the stories. With the similar tone, Webb (quoted by McKenzie, 2010:112) emphasizes on story-telling that aids the listeners to imagine a future by conjuring up what could be or will be.

In addition, discussing the power of imagination in current culture McKenzie (2010:7) asserts that images have the power to shape our personal and social lives, and many of them run contrary to the gospel. Moreover, he describes some functions of imagination: as in depth encounter between text and life (51); as a helpful tool for coherence in preaching (55); as a way out of boredom (65); as articulate and teach concepts in preaching (74-75) and as a means of helping listeners to identify and relive the text in their personality (93).

In this context it would be essential to explore Walter Bruggemann’s conceptualization regarding imagination. As a leading and influential thinker in the contemporary thinking on the power of prophetic preaching, Brueggemann (2001:xiv) asserts that “The interface of prophetic and imagination has turned out to be a most important one. Prophetic faith in a flat, confrontational mode, without imagination, is a non-starter.” For Brueggemann, the practice of imagination in his prophetic preaching plays a critical role in order to re-describe the texts and re-imagine the world by contextualizing biblical texts to contemporary situations.

Therefore, the following section will address Brueggemann’s annals and his accounts; the conceptualization of imagination and the relationship between imagination and prophetic preaching, leading to message transformation.

3.2 The conceptualization of imagination in the thinking of Walter Brueggemann

In this section, along with his annals Walter Brueggemann's perspective on imagination will be examined, which includes his hermeneutic view and framework, and conceptualization of imagination, lastly its contemporary application within prophetic preaching.

3.2.1 Annals of Walter Brueggemann

Walter Brueggemann (born in 1933), an American Old Testament scholar and theologian has considerably influenced Old Testament scholars of the last several decades. He received an A.B from Elmhurst College in 1955, a B.D (equivalent to today's M.Div) from Eden Theological Seminary in 1958, a Th.D. from Union Theological Seminary in 1961 and a Ph.D. from Saint Louis University in 1974, and was ordained in the United Church of Christ. He served as a professor of Old Testament and Dean at Eden Theological Seminary (1961-1985) and at Columbia Theological Seminary (1986-2003). He is currently William Marcellus McPheeters professor emeritus of Old Testament at Columbia (Walter Brueggemann, 2014).

As an advocate and practitioner of rhetorical criticism he has written more than one hundred books and hundreds of journal articles, including "*Journal for preachers*", "*Sojourner*" (reference, 2012b:165-189), participated in public media program like Bill Moyers' 1990s PBS television series on Genesis (Wikipedia, 2014).

As for his methodology of choice, Brueggemann employs a combination of techniques that was developed by the literary and sociological disciplines. Brueggemann can be categorized as being an exegete and theologian; as an exegete he has composed several commentaries like Genesis, Exodus, etc.; as a theologian he has been an editor for the Fortress Press series "Overtures to Biblical theology". As an Old Testament theological scholar, his focus on literary mode, social function and dialectical approach is highly remarkable. In addition, his writings such as "The prophetic imagination" (1978), "Theology of The Old Testament" (1997), "An Introduction to the Old Testament: The Canon and Christian Imagination" (2003), and "Truth speaks to Power" (2013) are representative of his strong interest in the prophetic corpus.

In summary, Brueggemann has devoted his life to a passionate exploration of the Old Testament theology, with an emphasis on the relation between the Old Testament and the Christian canonical works, the origins and history of Christian doctrine, and the dynamics of Jewish-Christian interactions. A detailed look into Brueggemann's view and framework on Hermeneutics from his vantage point as an Old Testament theologian will follow.

3.2.2 The features of his approach as an Old Testament scholar

As an Old Testament theologian Brueggemann often addresses Von Rad, who is one of the most distinguished Old Testament theologian of the twentieth century, as his theological base (2011b:chapter 1-5; 2005a:22,60). Like other prominent Old Testament theologians, such as Walter Eichrodt (1961), Brevard Childs (1993), Brueggemann also devotes himself on addressing the integrative perspective of Jew-Christian faith and the continuity of the Old and New Testament through contextualizing the Word to the contemporary (2005b:xvi-xvii).

While Balentine (2012b:xi) bestows the expression “countertestimony” on Brueggemann’s work as a summative nominative. Brueggemann (2003:1-13) designated the continuity implications of “imaginative remembering” as a theological conception. For example, regarding King David’s life story as the matter of truth in conflict, Brueggemann (2002a:xv) argues that it is the same matter for the present time. And he also reflects that this story amounts to a harbinger of the interface of “universal and particular.” (2011b:x). This view is largely derived from Jacob Neusner’s (1987; Brueggemann, 1991a:4-5) recognition of the continuity dynamic between the Jewish and Christian stories (Cf. Levenson, 1993:1-61; Brueggemann, 2008b:13; Childs, 1993:95-322; Brueggemann, 2005b:108). Therefore Brueggemann attempts to cling to such continuity, while introducing the concept of transformation addressed by Von Rad (1962ii:129-315; 1965:131-143; Brueggemann, 2005a:74). However regarding biblical interpretation, while proposing his own alternative to the traditional theology of the Old Testament, Brueggemann resists confessionalism and reductionism (2011a:3; 2005b:xiv; 2008b:11-12).

For Brueggemann the continuity between the New and the Old Testament can be identified as dynamics of Jewish-Christian interaction. This continuity has its base in the Jewish proposal that human persons are constituted precisely for dialogical existence in relationship to this God of fidelity and freedom (2011a:27; 2008b:244; 2005b:83). His dialogical relationship evokes acts in the reality in which one is empowered with imagination for subversive intentionality to direct enough to challenge the imperial reality (2011a:292). To some extent Jewish scholarship has influenced Brueggemann’s theological perspective (2009b:5-9; 2008b:12-13; 2011a:362). Discussing Brueggemann’s theological reflections, Sharp (2011a:264) states that his reflections range across the Hebrew Scriptures, and interact into the New Testament continually.

What backgrounds have influenced Brueggemann’s interpretation of biblical texts as a theologian and preacher? Brueggemann (2000:342) mentioned significant crisis related to hermeneutic sense in his life; firstly, his church belonged to the Prussian union that has never been confessionally self-conscious. Secondly, his study background has been the opposite of

Albrightians who underrated anyone who did the Society of Biblical Literature tentatively. Thirdly, Brueggemann could carry out his teaching without the remarkable fracture between reason and faith on account of the characteristic of the two seminaries (Cf. 2008a:xi-xxiv; 2012b:43-60).

Remarkable features in his theology and biblical interpretation can be largely categorized as rhetorical criticism and as an alternative approach to biblical texts. On the one hand Brueggemann (2002a:xi; 2005b:55; 2011a:363) regards his elder scholar, James Muilenburg's rhetorical criticism as a defining frame for his approach to theological interpretation. Besides, Muilenburg (1969:1-18; Brueggemann, 2005a:22-23) influenced his take on rhetorical criticism, which includes respectively elements like the imaginative faithfulness of the church and the healthiness of human culture (2008a:xvi-xviii). Consequently arguing about the contribution of rhetorical methods related to imagination in interpretation, he (2002a:xiii) describes that "rhetorical criticism is devoted to the claim that texts are acts of imaginative construal of a world that the characters of the text inhabit. This means that rhetorical methods of interpretation pay primary attention to the act of imagination."

On the other hand for approaching biblical texts, Brueggemann (2000:345) proposes an alternative way, namely the unfamiliarity of the text, 'the strange new world of the Bible' that does not conform to our controlled formulations, either rational or canonical. This reading can be shown diversely as faithful reading (2005a:27), alternative reading (1991a:ch5), subversive reading (1994:ch6), possible reading (1995:252; 'anticipatory reading' in 1995:253), and diachronic reading (2005b:78). In this regard his hermeneutical method can name attentive reading in each genre of the Bible, especially covenant as subversive paradigm in Torah, exposition of prophetic oracle in prophets, dramas of hidden subversion in writings (2011a:286). Such attentive reading contrasts with traditional reading; the move toward a dramatic sense of the text permits the reading community to stay with the terms of the text, even with its contradictions, incongruities, and unwelcome lines (2008a:110-111). Thus, the diverse theological reading is perceived to be critical (2000:345). Sharp (2011a:264) appreciates Brueggemann's approach to the interpretation of biblical texts; his exegetical work has larger trajectories shaping his proclamation across the scriptural canon even though it is in each instance focused on hearing a particular word in a particular biblical passage.

To conclude as to theological interpretation Brueggemann, taking rhetorical criticism associated with the act of imagination and the unfamiliarity of the text, encourages us to examine how our own heritage, upbringing, religious and academic training, and mentors have influenced our reading of scripture (2008a:xii). Therefore in this context it is worthy to look into the correlation between Brueggemann's imagination and the Humanities.

3.2.3 The relation between Brueggemann's view and the view of the Humanities

On the one hand Brueggemann argues about Freud's insight on the human self in which the self is seen as thick or multi-voiced, having a candid dialogic transaction to be interpreted (1993a:59-61; 2009b:xiv). In this regard the self is essentially a venue for interpretation, an enterprise that requires a trustful exchange. In addition Brueggemann focuses on the move to a more bilateral direction from a dialogical sense of self in covenant in more recent time; in this the listener is to be an active participant as well as a passive receiver in a two-way exchange (2011a:28; 2005b:474-476). Just as Freud grasped the thickness of self so Brueggemann understood that of the biblical texts, considering positive this analytic approach to comprehend biblical texts multi-voiced out beyond the approach of rhetorical canon.

On the other hand, in applying message contemporarily Brueggemann's remarkable point of departure can be traced to a sociological approach. It becomes clear that his theology is articulated in close connection with sociology. This perspective is seen as a contrast against the traditional way of biblical interpretation and theology. Concretely using concepts from Berger and Luckmann's (1967) approach to the sociology of knowledge, he sees the prophetic message as a radical liberating response to the royal consciousness that arose during the monarchy (Smith, 1994:30; Brueggemann, 2008a:2).

Besides, in developing his theological insight Brueggemann also borrows other scholars' concepts; for example Göranson (2011:73) estimates that Brueggemann employs a concept 'trajection,' instead of tradition in addressing what is utilized from Robinson and Koester. They re-categorized the whole spectrum of the New Testament scholarship from traditional conceptions such as "background" or "environment" or "context" to "trajectories" (1971:8-14). He approaches the division of the prophetic books differently from the traditional way. While most scholars tend to divide between past- and post- prophet or past- and post- exile perspectives, Brueggemann's concern is with the division based on Mosaic tradition and David tradition (1993b:202). The insight helps Brueggemann to care about social concern; he refers to Gottwald's study of Early Israel as a community of radical liberation (1993b:206; 1991a:ix; 2002a:xi; 2005b:50-53).

In short, Brueggemann proposes that the pursuit of sociological trajectories may provide the ground for serious criticism, while attending to biblical texts multi-voiced psychologically. As a result, his perspective on interpretation and its application is characterized far more flexible against the current challenges among the theological traditions.

3.2.4 The features of Brueggemann's interpretative application

Firstly, one of the features of Brueggemann's interpretative application is to take interpretive pluralism for the balance among theological traditions. Brueggemann (2005a:xiii; 2005b:xvi) focuses on a balanced acknowledgement of theological ideologies regarding biblical interpretation and its application because the work of theological interpretation cannot be separated from the epistemological and socio-political context (2005b:707-720). Brueggemann notes that we have to discern three tendencies in post-reformation biblical interpretation; orthodox, rationalism, pietism (2005b:5-6). Moreover, he often argues through his work on the dangerous claims that both conservatives and liberals address, proposing the tasks that both must overcome mutually. For example, with the reference to responses to current dominant culture, Brueggemann (2003:27; 2005a:36; 2011a:8,267) comments on the temptations which each party may experience; the liberal Christian temptation is to accommodate dominant culture, resulting in the desperation of faith. On the other hand, for the conservative Christians, it is to fashion an absoluteness that stands disconnected from the dominant culture. Brueggemann (2005c:163) also pinpoints the challenges each party tends to take; Liberals attend to what the Bible seems to say on economics; Conservatives focus on what the Bible seems to say on secularity.

Secondly, another feature of Brueggemann's interpretative application is to focus on the alternative way, that is seeing from covenantal perspective. For a balance among interpretative perspectives Brueggemann concretely argues that there are no final interpretations and suggests the perspective of covenantal existence resulting in the pathos of God, the great Holy God (2011a:32). Brueggemann identifies absolutism and autonomy as endless temptations to escape from covenantal existence when the human being, as the dialogic self, is in interaction with the dialogic God (2011a:29). To sum up against the seductions of absolutism and autonomy Brueggemann directs toward the alternative: covenantal existence with dialogical ground. In this regard he appeals that prophetic rhetoric disregarded in the twentieth century must be generated beyond the view of what is old (2011a:330).

Lastly, the other feature of Brueggemann's interpretative application is to penetrate the Old and New Testament taking the stance of scribal interpretation as the scriptural strategy. Most of his preaching, to a great extent, includes the texts of both the Old Testament and the New Testament (2011c). In doing so Brueggemann proclaims one scriptural strategy against exclusionary absolutism; it is the shift from prophetic proclamation to scribal interpretation (2011a:330). This strategy is often found in the work of his biblical interpretation and application (2007:41-47); for example, Sabbath practice in his work corresponds with Jesus' invitation in

Matthew 11:28, which subverts the entire world of acquisitiveness; the Psalm of lament is related to a variety of voices appealing to Jesus in distress (1995:82-83); and the suffering and hope in prophetic messages are concerned with those of the New Testament (2006b:17,129-131; 2008b:298-289); and Torah commandments relate to a contemporary covenantal obedience (2008b:215). After all in the practice of scribal interpretation, Brueggemann pays attention to the conceptualization of imagination. In what follows Brueggemann's conceptualization of imagination will be explored.

3.2.5 The conceptualization of imagination

With regard to identifying the act of imagination, Brueggemann attempts diverse descriptions. First of all, he employs a variety of expressions in depicting imagination: act of imagination (2011a:167), acts of alternative imagination (2011a:89), evangelical imagination (2011a:92), faithful imagination (2011a:172), imagination of dialogic God (2011a:206,216), imagination as a liturgical articulation (2007:85), poetic imagination (2007:117), Psalmic imagination (2007:122), Spirit-led imagination (2007:132), textual or text-rooted imagination (2008b:370).

For Brueggemann, as Christian worship, an act of human imagination voices, advocates and insists on a gospel perception of all living reality. In this perspective Brueggemann (2011a:267) notes that the task of the three canons of the Old Testament: the Torah, the Prophets, and the Writings is to out-imagine the imagination of dominant culture. Besides, with the focus on the strange new world of the Bible Brueggemann gradually highlights the work of imagination in identifying God as the Dialogic One. That is, his conception of imagination connects one with the image of the Dialogic God through which a human being with his or her fear can communicate with God (2007:73).

Above all, the conceptualization of imagination that Brueggemann has developed in moving biblical texts to their contemporary meaning, as well as the openness of his thinking toward faithful imagination contributes to the acknowledgement of present dominant realities. He proclaims that the biblical text can lead to re-description and inform the re-imagination of the world in which we are to practice faith (2008a:76; 2011a:264). In his work of re-imagination and re-description of the world, the terms Brueggemann employs for the perception of realities are as follows; Royal consciousness (2011a:45), national security state (2011a:154), Solomon in the 21st century (2011a:159), military-economic hegemony (2008b:379), military consumerism (2005b:718; 2006:168), monologic practice of power (2007:74), foolishness (2011a:256-258).

For Brueggemann, the conceptualization of imagination plays a decisive role in contextualizing biblical texts to the contemporary situations, leading to re-description of the texts and re-imagination of the world. In what follows the researcher will approach some narratives in biblical texts on the base of conceptualization of imagination by Brueggemann.

3.2.6 Hermeneutic traces through the conceptualization of imagination in biblical texts

In Exodus and Law narratives one can find the conceptualizations of imagination. Two major metaphors articulated deliberately in Brueggemann's theological reflections are the exodus and resurrection (2011a:264). Sharp (2011a:15) explains in detail that the exodus story draws us into the drama of the contest between our Creator God and the world's fraudulent secular "magicians" (2011a:38). In this sense the concept of Pharaoh's reign generates abundant images to express the contemporary ideologies; while it embraces the alternative including Pharaoh's system (2008b:112), more bricks, pharaoh commands, Pharaoh's goods, the magicians, predatory economy of Pharaoh (2011a:83-88).

Likewise Brueggemann suggests a continuity within the law narrative; in contrast with the commands of Pharaoh's laws, that is to say, covenantal commandments are not one-dimensional directives but are in fact lines of accountability that must always be rearticulated in new circumstances for the sake of the community (2011a:52). Thus the Decalogue becomes the source of a vigorous, contested interpretive tradition of Torah (2005b:185). As well, the Books of prophecies and Writings draw one to exercise daring imagination, which leads to thinking autonomous capitalism (2011a:171), while resisting the acceptance of the narrative of unrestrained capitalist ideology and conjures neighborly relationship in a very different way (2011a:172). For example Brueggemann categorizes the Major Prophets' stance into each diagnosis in modern jeopardy; Isaiah to acquisitive commoditization, Jeremiah to exclusionary anti-neighborliness, Ezekiel to life-emptying pornography (2011a:101-111). Besides, the book of Psalms reminds one of the promises of The Creator and its assurance (2011a:192-194). Thus Brueggemann remarks that the imagination becomes ultimately the remembrance to embrace the community (1995:31; 2011a:200).

Therefore, in order to conceptualize imagination, Brueggemann, firstly, begins from the linguistic approach in which poetic imagination of the narrative in biblical texts is regarded as an alternative imaginary act. Subsequently Brueggemann focuses on faithful imagination through which the true reality bearing witness to divine impossibility can be identified as well as the dominant and totalized reality (2012a:143-44). In fact in the process of exegesis of biblical texts he carries out a hermeneutic approach using the conceptualization of imagination. In the end

this conceptualization of imagination contributes on the accusation of the contemporary world, further proposing an alternative world by means of the scenario competing of the two converse imaginations. Ultimately it is proved that his approach to imagination which is generated in the process of scribal and rhetorical interpretation, and the focus of the covenantal perspective orient toward prophetic preaching in preaching praxis. Thus, the relation between prophetic preaching and imagination will be discussed in the following section.

3.3 The relationship between prophetic preaching and imagination

In his theological reflections the interface of prophetic preaching and imagination is proved as the most significant. Brueggemann proclaims that prophetic preaching must be imaginative because it is urgently out of the ordinary and the reasonable (2001:xv). For Brueggemann, the practice of prophetic preaching, epistemologically, has the following sustained ground related to the worldview: “prophetic preaching is an effort to imagine the world as though YHWH ... is a real character and decisive agent in the world” (2012a:45).

In what follows the researcher examine Brueggemann’s addressing on the terms related to prophetic preaching, the practice of prophetic preaching, and characters of conceptualization of imagination to contemporary situations.

3.3.1 The understanding of terminology related to prophetic preaching

To begin with, various terms related to prophetic preaching, namely the person of the prophet, prophetic word, prophetic ministry, prophetic talk, prophetic task and faith, and prophetic rhetoric have the following implications:

Firstly, Brueggemann identifies the prophetic figures as follows: they are primarily poets who bring the world to voice outside of a settled convention. While the future is implied in their discernment of the reality of God and while justice is intrinsic to their characteristic utterances, the most important aspect of their speech is their re-perception of the world as the arena of God’s faithful governance (2002b:161; 2011a:95). In this perspective, for the prophets, talk of God always includes socioeconomic-political talk (2006b:199).

Secondly, the prophetic word is not a proposition or announcement of set truths. It is often the playful exploration and processing of insight that is not known until it is brought to precisely the right shape of expression (2011a:96).

Thirdly, prophetic faith denotes a voice for life in a world that is bent on death (2006b:142); is aimed at reconstruction of social reality (2006b:153). Therefore prophetic task has a twofold accent about the shape of reality in a world where the living God is on exhibit. The prophetic antidote to denial is truth-telling and the one to despair is hope-telling (2011a:138-146).

Fourth, in prophetic ministry the preacher's task is to engraft folk into the narrative of origin miracle, culminating promise, and human intentionality (2011a:358). Thus the ground of prophetic ministry is situated in the divine council, the sanctions of Sinai (2006b:152). Prophetic ministry is neither prediction nor social action, rather it is to talk about the walk of faith out of abyss into restoration (2011a:138).

Lastly, Brueggemann prefers prophetic rhetoric to prophetic preaching (2011a:330). In this regard prophetic rhetoric aims to confront and divide and sort out. On the other hand, in the study on the complexity of divine judgment, Brueggemann identifies prophetic preaching as poetry, which critically implies that the thickness of the poetry contributes on the exhibition of the divine struggle for God, namely, God's internal life (2012a:67).

3.3.2 The practice of prophetic preaching as prophetic imagination

For the purpose of addressing the contemporary prophetic-pastoral task, Brueggemann advances the processing of prophetic preaching defined as an effort to imagine the world through covenantal relation with God, as a defining agent in the world. The processing of prophetic preaching Brueggemann suggests is as follows:

First, we imagine loss of the City of Jerusalem; experiencing loss imagined as divine judgment; however, among Brueggemann's accounts what interests us is that the matter of divine judgment is subject to the matter of loss. In other words, Brueggemann is preoccupied with divine grief on God's part over the coming trouble for the city of Jerusalem (2012a:64, 85-89).

Second, loss requires lingering place of relinquishment; (2012a:85) in this, prophetic task is the voicing of the process of the loss that moves through grief to possibility (2012a:96). As well, we need to turn from the human process of grief and hope to the same process in the internal life of YHWH.

Third, as the primary character and agent of loss and newness in prophetic horizon, YHWH is ready with newness when and where there is the relinquishment. The present city, as in

Hebrews 13:14, will not last. We imagine its loss; on the other hand, the prophets imagine the city that is yet to come (2012a:70).

Last, there is the yearning for new possibilities defined as abundance, transformation, and restoration, which becomes continuing mandate in the midst of dominant imagination described as scarcity, totalizing ideology and the reductionism of modernity (2012a:149).

3.3.3 Characteristics of the conceptualization of imagination to contemporary situations

Relying on Brueggemann's claims discussed so far one can summarize the features of application of conceptualization of imagination to the contemporary situations. It can be characterized as follows: making boundaries extended in terms of individual and social application, the proposal of alternative reality, and transformation.

- *Individual and social boundaries extended in application*

Brueggemann's conceptualization of imagination not only identifies the contemporary world but applies it in a sense of modernity, and its range always spreads from individual to social boundaries. For Brueggemann, the work of prophetic is to trace the inescapable connections between personal pain and public system practice (2012a:42). For example, the exodus motif moves to alternative commune, enlarging the concept of Sabbath to public, and social perspective (1987:20-24; 2011a:64, 66, 86). This perspective appears in entire work of his interpretation on the Decalogue (2011a:52), Laws (2005b:187-190; 2011a:64,121), Psalms (1995:40-41, 221; 2007:94; 2011a:176-220, 224), Proverbs (2011a:258, 284), and Books of Prophecies (2006b:10; 2011a:166).

- *The proposal of alternative reality; Alternative imagination against dominant imagination*

Addressing Alternative imagination is critical in order to understand Brueggemann's contemporary application of imagination. For Brueggemann Sabbath is alternative to modern totalitarianism (2011a:65, 59), Sinai with the Decalogue are also applied to alternative to the insatiable totality of Pharaoh system (2011a:53, 91-92). Likewise the exodus motif is understood as the departure from the system of longing for (2011a:59). His alternative motif is already articulated in the stories in Genesis 1-2 which suggests the chapters 1-2 in Genesis as an alternative model. This alternative imagination can be concretely presented as leaving the reality (2011a:145), the voice of the subversion (2007:117-140) and influencing the policy (2011a:172).

Likewise, against the reductionisms of the modernity, Brueggemann asserts that the prophetic task is to subvert the simplistic explanatory logic of dominant imagination and to let the congregation experience the thickness of processed grief wherein hides newness waiting to be enacted (2012a:96). Thus, Brueggemann's alternative imagination means to let the text deliver an alternative scenario of reality that has as its defining force the central character of God before whom all else must be altered (2008a:132).

- *Transformation*

Before advancing transformation, one needs to discern the term "transformation" in the two dimensions: epistemology and praxis; the first implies an epistemological subversion or emancipation generated by the act of imagination; the latter the change of individual and social behaviour as the result of prophetic preaching. Brueggemann deals with both the two dimensions of transformation mutually.

As one of the new possibilities in prophetic imagination Brueggemann describes, transformation is the remarkable concept in the grasp of the contemporary application of imagination. Fundamentally, Brueggemann (2008b:374) anchors his perspective of the transformative core in the savior of Israel who has transformed chaos into a life-giving system of fruitfulness. Exodus is described as the victory of the transformation of YHWH (2011a:41), and Torah (2011a:41) and Sinai (2011a:65-66) are also explained in the same vein. The concept of transformation is seen related to that of subversion (2006b:174); it is being articulated throughout the books of Prophecies (2011a:121, 126) and their hopeful messages (2011a:147), and the Psalms (1995:71-72; 2007:135; 2011a:192-202). Especially "The prophetic poetry, the most evident form of sub-version is not isolated in Scripture, but also appears in the Torah commandments, in the wisdom teaching, and in the Psalms of lament. All these texts move against conventional certitudes and become advocates for transformation" (2008a:4).

On the other hand, discussing the goal of local theology (preaching), Tisdale (1997:46) mentions that its goal is "the transformation of the imaginations of the hearers in accordance with the message of the gospel." In the same vein, Eslinger (1995:169) argues that the imagery of biblical faith in preaching points toward transformation. In the end, such an image-based mode of transformation enables to emerge a dynamic (1995:170). For Brueggemann, the preaching venue is an arena for alternative imagination since the act of imagination is characterized as interactive, not authoritarian, and exclusively confrontational (2012a:41). However, at the same time, Brueggemann (2012a:39) remarks that "prophetic preaching is

dangerous work not only because it has a subversive edge but because it requires an epistemological break with the assumed world of dominant imagination.”

In conclusion Brueggemann’s articulations on social dimension, alternative imagination and transformation are integrated into one another mutually (1987:10, 45-48). Thus out of the tradition of Moses, Brueggemann (1987:27) states that faith transformation may be understood in three moves: 1) critique of the dominant theology, 2) public embrace of pain as alternative to the dominant ideology and 3) release of social imagination.

3.4 Summary

First, the researcher introduced generally the perspective of the New Homiletic scholars as well as conservative views, subsequently faithful imagination of postmodern preaching. Next, the researcher explored Brueggemann’s theological and hermeneutical accounts on the conceptualization of imagination bearing message transformation as well as the introduction of his annals. The conceptualization of imagination provides sound and critical insights in contemporary application of biblical texts and in describing the current reality. Brueggemann’s faithful and alternative imagination remarkably functions to bring about powerful and dynamic prophetic preaching which is characterized with rhetorical and subversive. As a result, the practice of imagination in prophetic preaching suggests the alternative reality embracing individual and social boundaries through message transformation.

Presenting Brueggemanns’ modes of practice and the possibility of imagination, Miller (quoted by Brueggemann, 2006a:xi) argues that the prophetic imagination provides equipment for us to exercise our own imaginations against the dominant culture and against the dominant economic and political modes likely to identify our lives, ultimately leads to the practice of the obedience to the one God who has redeemed and called us. Accordingly, one can highly appreciate Brueggemann’s conceptualization of imagination for theories that consider message transformation in contemporary Homiletics. As well, Brueggemann’s critique and integrative insights to the current interpretive traditions are significant since in the contemporary world the Gospel requires more openness, thickness and complexity (2011a:355).

Above all, one can notice that discussing the emphasis on the conceptualization of imagination in prophetic preaching ultimately directs toward the work of the Holy Spirit. For example, on account of the task of contemporary preachers Brueggemann stresses that preachers, in the world of rapid and deep change, must keep engrafting folk into the life and times of the Holy God, whom we name as Father, Son, and Spirit (2011a:336). Even though there is not explicit

utterance to the work of the Holy Spirit in this engrafting activity, Brueggemann's articulation is seen to presuppose the participation of the triune God within the process of imagination rooted in biblical texts. Likewise his later writing often comes to deal with the role of the Holy Spirit related to imagination as it is seen in his 'Spirit-led imagination' (2007:117-140).

Therefore it is indispensable to examine the interrelation the work of the Holy Spirit with the act of imagination in prophetic preaching in depth. In the following chapter with Brueggemann's development of articulation on the Holy Spirit such as Spirit-led imagination the researcher will attempt to explore the interrelationship between imagination and the work of the Holy Spirit.

CHAPTER 4 THE INTERRELATIONSHIP BETWEEN IMAGINATION AND THE WORK OF THE HOLY SPIRIT IN PROPHETIC PREACHING: THE DEVELOPMENT OF A NORMATIVE THEORY

This chapter explores the interrelationship between imagination and the work of the Holy Spirit in prophetic preaching. The previous chapter discussed the fact that the role of imagination is indispensable in prophetic preaching. Moreover it was also reasoned that further theological consideration for the work of the Holy Spirit in the process of imagination is needed. The essence that arises from that discussion is that the principles of interrelationship can be developed into a normative theory for theological and academic fields. The researcher therefore explores the interrelationship between imagination and the work of the Holy Spirit in light of theological and pastoral needs in this chapter. The discussion develops three dimensions of imagination and the work of the Holy Spirit and then offers an integration of these elements. Subsequently, an exegesis of the biblical texts (Luke and Acts) is performed for the purpose of establishing the biblical theological accountability of this study. Lastly, this chapter presents normative markers for the interrelationship between imagination and the work of the Holy Spirit.

4.1 Imagination and the role of the Holy Spirit

4.1.1 Hermeneutical demand of the interrelationship

According to Ebeling (quoted by Jensen, 1980:63), hermeneutics is the “theory of the exposition of texts.” The conventional view is that the language of a biblical text is the language one ought to attempt to understand and explain (Jensen, 1980:63). The interrelationship between imagination and the Holy Spirit is closely associated with an understanding of the role of imagination in prophetic preaching. According to Topping (2011), John Calvin and Paul Ricoeur offer two different views of imagination. In this regard Topping (2011:24) critiques that for Calvin, imagination seems to be strictly akin to fantasy, a lesser faculty, as it is for much of early modern Protestantism. Therefore the will and the heart should be regenerated and sanctified through the agency of the Holy Spirit at the hearing of the word. Paul Ricoeur, however, unfolds imagination as a faculty central to the text and its interpretation, since it is the primary anthropological site.

From the contrasting stances of imagination, the researcher will proceed with the combination of the two views in that although Calvin has somewhat negative perspective of imagination his preaching style also shows the frequent use of question and answer, and imaginary

conversations with disputants (Parker, 1992:134). As such, when interpreting the language of biblical texts the context of the text must be considered as critical. Moreover, the interpretive work sometimes needs re-contextualization in which the illumination of the Holy Spirit must be accompanied with faithful imagination. Kysar and Webb (2006:214) remark that “True, re-contextualizers must preserve what might be called the ‘Spirit of the text’ if they are to claim that there is a living word in their message.” In the practice of interpretation, imagination and the work of the Holy Spirit are mutually connected. Carter-Florence (2008:121) therefore, refers to how a faithful imagination is related with the Holy Spirit: “We can only interpret the best we can, hoping and leaving room for the Spirit to make itself heard in the voice of the community, as well as in the questions of outsiders.”

To sum up, in the hermeneutic perspective where the language of biblical texts should be understood and explained, the study of the interrelationship between imagination and the Holy Spirit is closely associated with an understanding of the function of imagination in preaching. The practice of the interpretation of biblical texts generates the re-contextualization in the interplay between imagination and the work of the Holy Spirit.

4.1.2 Pastoral practical demand of the interrelationship

Preaching is one of the most important pastoral ministries. Therefore, the interrelationship between imagination and the work of the Holy Spirit in preaching is critical. In this regard, Clader (2003:5) comments that preaching with imagination does not aim for simply effective listening itself, but concerns the work of the Holy Spirit. In a similar vein, LaRue (2011:77) describes that imagination is allied with the Spirit in that it moves where it will. Sanders (2002:127) emphasizes the role of the Holy Spirit in preaching with passion, which brings about the dynamics of conversation, the courage of convictions, and the altars of conversion throughout God's church.

Besides expressing preaching as one area of experiential celebration guided by the Holy Spirit, Mitchell (2008:122,129) appreciates a biblical and psycho-spiritual rationale for preaching for the purpose of the holistic faith by critiquing the appeal to reason in terms of homiletic method. Hunter (1998:87-88), referring to the imagination related to incarnation, remarks that preaching requires the indispensable illumination of the Holy Spirit where diverse aspects of lives are presented through imagination. In the practice of preaching, the interrelationship between the imagination and the Holy Spirit must result in the sound acknowledgement of Christ. Johnson (quoted by Topping & Vissers, eds. 2011:37) also emphasizes that “a community constantly nurtured by the wisdom communicated by means of the complex images and symbols of

scripture can be trusted imaginatively to read the world with discrimination and discernment according to the mind of Christ.”

On the other hand, Eslinger (1995:60-66) states that when one discusses imagination, one has to consider the two capacities of imagination: to “imagine that” a certain state of affairs exists and to “imagine how” it exists, which enables one to involve the participation of the listener. Eslinger emphasizes the readiness of the preacher who must lead the listeners to faithful imagination. Faithful imagination directs to foster the listeners’ imagination based on holistic interpretation, and which comes to bear original implications of the Scripture through the work of the Holy Spirit. In a similar tone, arguing the contemporary reality of pulpit impeding holistic listening to the Scripture, Brueggemann (1989:81-87) proposes “baptismal imagination” that implies ‘life imagined through the prism of baptism.’ Thus, he considers the assurance of God’s promises as critical in light of ethical preaching in the church.

To conclude, the interrelationship between imagination and the work of the Holy Spirit is dealt with not only from a hermeneutic perspective, but also a pastoral practical one. An exclusive focus on only one perspective would not be holistic. In this regard Dingemans (1996:45,48), referring to the role of the preacher using imagination to the listeners, states that the preacher may help to break down the impediments and obstacles intellectual or empathetic that the listeners experience in getting access to text. In this sense, the use of imagination fosters to perceive another type of theology and another idea of God and God’s work. Emphasizing this balanced perspective, Brueggemann (2007:131) in his exegesis of Psalms claims that psalmists and liturgists imagine and shape and offer their message as given by God’s Spirit. Brueggemann (2012b:85) employs Ricoeur’s view of imagination, while regarding it as helpful to both the conservative and progressive contexts for a sound understanding. The next section discusses Brueggemann’s account of the interrelationship between imagination and the work of the Holy Spirit.

4.1.3 Brueggemann’s accounts of imagination and the work of the Holy Spirit

Brueggemann’s conceptualization of imagination provides sound insights into the contemporary application of biblical texts and describing the current reality. His biblical interpretation and the stress he puts on application are contributable in preaching praxis, especially in diverse contemporary situations. As an Old Testament scholar he employs ‘the Holy One’ as the Trinitarian term to address the relationship between imagination and God. In what follows the researcher pay attention to the Holy One and its related features.

4.1.3.1 'The Holy One' as an expression of the Trinity

In the process of biblical exegesis through the conceptualization of imagination, Brueggemann employs the terms 'YHWH' as the background provided by the Old Testament, and 'the Holy One' as Trinitarian synthetic conception. The Holy One can be understood as follows: as the One referred to in the theophany at Sinai as the origin of Israel as a community of faith (2005b:569); as the One to whom urgent petitions and imperatives are addressed (2007:82); as the One who encourages us, saying "fear not", throughout the hard times in history (2011a:278); as the One who restores our lives in generosity (2011a:293-294); as the One who fashions a life in a text (2006b:139-140). On account of the task of contemporary preachers, Brueggemann stresses that preachers in the coming century of rapid and deep change must continue grafting folk into the life and times of the Holy God, who we name as Father, Son, and Spirit (2011a:336).

4.1.3.2 The relationship between the Holy Spirit and imagination

When the researcher compares Brueggemann's earlier writing with his later writing, it is evident that he often refers to the relation between imagination and the Holy Spirit in his latter works. In this one can notice that Brueggemann addresses the work of the Holy Spirit played in the process of generation of imagination as well as functioning as the power source of application and transformation.

First, Brueggemann identifies the Holy Spirit as the generating agent of imagination, while allowing imagination to be the interpreter. By doing so Brueggemann spotlights the notion of Spirit-led imagination, which helps us see the world differently, that is, as "other", and to ultimately long for the world in disengagement from the present "given" world (2008a:28). In this perspective Brueggemann concludes that such interpretation, while attentive to the specificity of the text, is indeed Spirit-led, and the imagination is a gift of God's Spirit (2008a:26).

Second, Spirit-led imagination proposed by Brueggemann attends to the work of the Holy Spirit as the transforming and liberating power. He argues that the power of the Holy Spirit, indescribable in the rationality of domination, finally proceeds toward liberation in the process played by Spirit-led imagination. Therefore Brueggemann concludes that such imagination, grounded in biblical texts and led by the Spirit of God, may allow us to see and act differently in the world (2011a:171). Against the current phenomenon much enthralled by the predatory commercial totalized system, Brueggemann still proclaims that the newness happens in church as nowhere else; it happens because the Spirit comes there like the wind (2011a:294).

In short, Brueggemann expounds the Holy Spirit as the agent that generates imagination and as the transforming and liberating power during the establishment of a church tradition that integrates with the world. In what follows researcher attempt to identify the functions of imagination and the Holy Spirit as the hermeneutic framework and the interplay between imagination and the work of the Holy Spirit for the purpose of developing a normative theory for prophetic preaching.

4.2 The suggestion of a hermeneutic framework in prophetic preaching

4.2.1 The three dimensions of imagination in preaching

The functions of imagination in prophetic preaching can be described in different ways. In this section the researcher identify the functions of direction, presentation of the realities and marginal embodiment as the three dimensions in the presence and its functions of imagination played in prophetic preaching.

4.2.1.1 Direction of the reality

On the one hand imagination has an essential role in presenting a plot and its movement for preaching, and directing the aims of the preaching. Preaching utilizes the modes of development of the narratives. Thus, imagination not only enables a preacher to point out the original meaning of the narratives, but also considers the development of the narratives by looking at the literary features of the texts. As a result, imagination enables us to be sure of the intrinsic importance of biblical texts. With a similar tone Wilder (quoted by Jensen, 1980:127) vindicates the intrinsic significance of the early Christian rhetoric in its aspects of imagery.

In this approach, direction implies a directing point in preaching which embraces the preacher, the listeners and text. The direction of preaching by imagination, thus, remains primarily critical in light of interpretation of the preacher, and subsequently the interpretation leads the listeners to utilize imagination in delivering the message for holistic direction. With regard to the role of imagination for the preacher to better understanding the listeners, Elliot (2000:149), refers to Craddock's 'empathetic imagination' (Cf. White, 2006:42). In addition for the preacher's sermon preparation with using imagination, Loder (quoted by Elliot, 2000:147) remarks that "we intentionally open our human spirit to the Holy Spirit, the Spirit will speak through our imagination and guide us in our sermon preparation."

Besides, imagination directs forward-moving preaching. Articulating the need for sacramental preaching itself, Schlafer (1992:66) emphasizes that “sermons that integrate the voice of Scripture, congregation, culture, liturgy, and preacher through a coherent strategy shaped by image, narrative, or argument have an excellent possibility of becoming sacraments of grace to those who hear them.” In brief, imagination functions to provide direction, namely, develops a plot and movement for preaching, and presents the aims, consequently, it spurs preaching on to move forward in the participation of the listeners through empathetic, faithful imagination.

4.2.1.2 Embossing of the problems of the reality

Another essential function of imagination in prophetic preaching is to present the reality. In this, reality, in one sense, means the reality as the visual world, and in another sense as the reality of the new creation as in the process of being renewed by God.

Imagination can reveal the reality visually or in three dimensions. As a result, imagination helps the listeners to understand the reality clearly and concretely. In this regard, pointing out the imminent demise of imagination in contemporary culture, Kearney (1988:2-3) argues that image precedes the reality it is supposed to represent, while reality has become a pale reflection of the image. What is more, the relation between imagination and reality seems to have been subverted and inverted altogether. Discussing the correlation between the imagination and feelings, Dyrness (2004:3-4) remarks the function of imagination which connects the object to feelings of pleasure or displeasure, while expressing that shape or images are connected with some deeper reality.

Broaclus (1979:223) details the difference between a sound understanding of “imagination” and “fancy” which means “something that you dream up” as used in “flights of fancy.” Mental manipulation becomes “fancy” when it is careless of facts and ends, playing on the surface of things, and it becomes “imagination” when penetrating the heart, the essence, giving facts a new radiance and vital significance. Similarly Green (1989:83) describes imagination in the relationship between reality and illusion by pointing out that “imagination turns out to be not the opposite of reality but rather the means by which manifold forms of both reality and illusion are mediated to us.” As such, Troeger (1990:27) claims that imagination is not the opposite of reason. He quotes William Wordsworth saying that “imagination is clearest insight, amplitude of mind, and reason in her most exalted mood”.

Consequently, so as to bring about sound reflection of the reality by imagination according to the Scripture, the preacher should depend on holistic interpretation in order not to result in fancy,

as well as prepare for “faithful imagination” (Carter-Florence, 2008:121; Clader, 2003:5; Cosgrove & Edgerton, 2007:56). It is ultimately to foster the listeners’ imagination in the work of the Holy Spirit. Further Craddock (2001:65) regards imagination as essential to the form of the preaching in that by means of images preaching will be a re-creation of the way of life. Ultimately, imagination that reflects realities prevents preaching from being powerless and dull. Tisdale (1997:43) emphasizes preaching beyond the presence of God so that listeners can envision a real possibility in their real social world. She claims that theology should be formed in such a way that people can, from amidst their own socio-cultural location, affirm ‘yes we can envision that as a real possibility for us’.

For Brueggemann (2005b:67) imagination is a crucial ingredient in Israel’s rendering of reality. He expounds the role of prophets with imaginative power of poetry. They speak in images and metaphors that aim to disrupt, destabilize, and invite alternative perceptions of reality (2005b:625). For example, Brueggemann identifies worship as an act of poetic imagination that aims to reconstruct the world. The phrase, “act of imagination,” means that it presents lived reality in images, figures, and metaphors that defy our conventional structures of plausibility and that host alternative scenarios of reality that reach beyond our conventional perceptual field (2011a:226). Therefore Brueggemann (2005a:xv-xvi) points out the recent appreciation of rhetoric in scripture in that it is a recognition that it is a theology of the world, utterance in the text given new reality. In agreeing with Brueggemann’s positive access to the rhetoric in scripture, Hays (2010:89) comments that one should appreciate and understand the worth of imagery and figures of speech beyond one’s swift theological pre-understanding.

In spite of the imminent demise of imagination in contemporary culture due to the confusion of perceptions regarding the relationship between imagination and reality, one can assume that imagination clearly is connected with feelings, which means that it not only reflects where we live, but also enables one to perceive an alternative reality. Consequently, imagination aims to subvert the dominant realities, reconstructing the world by imagining another possible new reality. From this perspective it is certain that a new understanding of theology has come about due to the recent appreciation of rhetoric in scripture.

4.2.1.3 Marginal embodiment

The third function of imagination in preaching is to help the listeners to perceive the background, or parts of the text or beyond the text that one can easily miss. Noticing the recent scholarly interest in marginal figures, Collins (2007:13) appreciates that one of the clearest gains of recent “postmodern” scholarship is the increased attention to figures and interests that are

either marginal in the biblical text or have been marginalized in previous scholarship. Davis (1995:248), pointing out irony as the genuine quality of the biblical prophetic preaching as referred to by Charles Rice, details the nature of ironic speaking. Ironic speaking implies a certain voluntary marginalization, a willingness to be left outside the power structure. It declares a vision without a programme attached, to speak fearlessly to the current situation and yet accept with all humility that the future remains obscure.

The reason why imagination is useful to understand marginal lives is that biblical texts themselves were written in such a situation. Discussing Israel's history during the period of the second temple, Nissinen (2006:41) remarks that some forms of traditional prophetic activity were despised rather than appreciated by the learned circles and were therefore probably driven to the margins of society. Likewise, Amit (2006:101) argues that the Chronicler's philosophy is not theoretical: it has social, political and spiritual implications. In describing the imaginative work of the preacher, Carter-Florence (2008:124) states that imaginative work takes discipline and a commitment to routine, as well as the pain of going to the edge and beyond, to see what is at the margins of self and community. It does not take any particular skill or creativity.

Most of all Brueggemann views the imaginative recognition of marginal lives as being remarkable. Brueggemann's social concerns about the marginal reveal in various aspects of his theological field. The speaker of the Psalms and those whom the speaker represents are for instance the socially vulnerable and marginal (1995:220). His emphasis on the marginal results from the conviction that YHWH acts in partisan ways, characteristically in solidarity with the marginal, thus decisively shaping and impinging upon the process of public history (2006b:113). As a result, for Brueggemann the prophet is regarded as the one who sees the marginal being put at risk by the powerful (2006b:148). For example, for Brueggemann (2009a:51) the narratives in 1 Kings and 2 Kings offer a narrative primitivism, social marginality, epistemological naiveté, and theological amazement by utilizing faithful imagination more powerful than dominating technique. Sharp (2011a:97) appreciates that the prophetic imagination is, for Brueggemann, a means of evangelical proclamation that does not neglect the terror and grief of the marginalized, the exploited, and the forgotten, but rather stands in solidarity. Brueggemann (1991a:190), thus, declares that the nurturing, practice, and legitimacy of imagination at the margin is essentially a liturgical activity. In raising the concern on the margins against traditional and customary reading in theology, Brueggemann (2005a:98-102) claims that various efforts at the margins of scholarship have become a new and growing phenomenon in Old Testament study.

To conclude, the marginal embodiment as a function of imagination starts from the recognition that YHWH acts in solidarity with the marginal in the process of human history. Moreover, the effectiveness of imagination to understand marginal of lives lies in the fact that biblical texts themselves were written in such a situation. In this the imaginative work of the preacher lies in the endeavour to access to the margin and the discipline. In what follows the researcher will explore the three dimensions of the role of the Holy Spirit interacting with those of the imagination.

4.2.2 The three dimensions of the role of the Holy Spirit

The previous sections dealt with the indispensability of the role of imagination in prophetic preaching. In this section the researcher explores the three dimensions of the role of the Holy Spirit that interact with the roles of the imagination: diagnosis of the reality, presentation of a transformative solution, and paradoxical witness. These roles refer specifically to the practice of biblical preaching.

4.2.2.1 Diagnosis of the reality

For sound illumination of biblical interpretation, the Holy Spirit guides the preaching to diagnose the reality that imagination is aiming at. Harris (1987:8-9) states that imagination, essentially as a faculty of mind and body at the same time, characteristically looks at reality from the reverse, unnoticed side. In the end, arguing the importance of the reason/feeling paradox of imagination, she concludes that the Holy Spirit is the Creator Spirit as the Divine Source of imagination (Harris, 1987:181). The reason why the role of the Holy Spirit holds significance for the listener is that when preaching judges and diagnoses sinful man, the Holy Spirit plays a role in keeping the danger of one-sided judgment from activating. Jensen (1980:82) argues that “God’s Spirit will use those words to bring the reality of judgment or liberation as he sees fit. Determining who needs to hear words of judgment and who needs to hear words of liberation is the Spirit’s job, not ours.” In the same perspective discussing the preacher’s creative competence in preaching, Immink (2002:47) focuses on incarnation theology or pneumatology, which relates the transmission of the power to live to the “in, with and under” of sermon communication, or attributes it to the hidden workings of the Holy Spirit.

In practice, Brueggemann (2011a:99-111), describing only one holy city, Jerusalem, as God’s natural habitat, emphasizes that the major prophets’ messages, drawn from pentateuchal traditions, diagnose the jeopardy of the Holy City as follows: In Isaiah as acquisitive commoditization (Isa 5:8); In Jeremiah, as the exclusion with some left behind (Jer 5:28); in

Ezekiel, as life-emptying pornography antagonistic to holiness about the mystery of life (Ezek 8:10). In the end for Brueggemann the reality of this world is identified as totalitarian power, which is characterized as secular and sectarian triumphalism (2008b:378-379). To sum up, the Holy Spirit is the hidden and divine source of imagination in preaching, and it functions to bring the reality of judgment or liberation to the hearer while playing the role of diagnosis of the reality through biblical texts.

4.2.2.2 Presentation of a transformative solution

The second function of the Holy Spirit in preaching is to present a transformative solution to the reality of human lives as confronted by the biblical texts. Jensen (1980:81) contends that “if we can somehow help the biblical text come alive again the Holy Spirit will drive the reality of the text into the reality of the human lives now confronted by the text.”

On the one hand, Brueggemann demonstrates the continuity of prophetic traditions as follows: a human economics (Isa 5:8), neighbourly engagement (Jer.5:28), and the holiness of the mystery of life (Ezek 8:10) against the totalitarian power. Brueggemann (2008b:383) proposes a reinterpreted biblical tradition that yields no final solution. Rather, it is established as an ongoing and new interaction, the kind modelled by Moses at Sinai. According to him, “this tradition knows the elusive name of the Holy God; beyond that it walks by faith, not by sight.” Finally, he insists that “such walking by faith is inherently revolutionary.”

On the other hand, in light of the New Testament it is certain that through the Gospel, the Holy Spirit proclaims the everlasting and ultimate solution for the realities of human beings. In this the Holy Spirit enables one to imagine and experience the new reality, which enables one to walk in the faith as an alternative against the dominant reality. To conclude the Holy Spirit functions to suggest biblical alternative to the dominant reality. This alternative comprises walking with faith with the Holy Spirit or the Holy God as the citizens of the Kingdom of God. Such a practice generates the liberating and transforming power of the Holy Spirit through the proclamation of the Gospel.

4.2.2.3 Paradoxical witness

The third function of the Holy Spirit is to bear the preacher and listeners to become paradoxical witnesses. The function can draw on the fact that homiletics in the postmodern era currently calls on the use of paradox in speech. On the other hand, paradoxical witness is connected with the nature of paradox in the biblical texts. Therefore, the work of the Holy Spirit in relation to

imagination in preaching ultimately lies in permitting the message to become paradoxical witness. Besides, the work of the Holy Spirit is to enable the listeners of the preaching to become paradoxical witnesses.

In an attempt to reach an understanding the concept of 'paradoxical', one needs to consider both the linguistic aspect and its conceptual implication:

First, the linguistic aspect can be identified within linguistic boundaries. Buttrick (1987:119-120) identifies the two functions of language: the language of amplification and the dialectical language of denial. According to Buttrick, the dialectical language of denial as a language designed to signal God's transcendent "otherness", functions in two ways; as qualifying analogy or as framing analogy producing paradox. Stating that the word is always paradoxical, Ellul (1985:24) describes the character of paradox. Paradox "is something situated beside or outside the *doxa* (opinion). The paradox is free of all *doxa*, but at the same time calls the *doxa* into question." On the other hand, preaching in the postmodern era has to utilise the paradox in that it consists of linguistic and literature features and speech. In this regard Loscalzo (2000:48) claims that our preaching should capitalise on the paradox "as a way to appeal to and connect with those affected by postmodernism."

Second, in the aspect of implication the concept of paradoxical embraces contemporarily the terms such as images, symbols, and metaphors. Colie (quoted by Campbell & Cilliers, 2012:185) describes that the dimension of paradox in speech appears through various forms of literature like parody, metaphor, and irony, which requires bifocal vision and discernment. This paradox creates and sustains liminal spaces at the very limits of discourse. Moreover, biblical texts are essentially paradoxical. Campbell and Cilliers (2012:xi, 18) declare that the gospel is foolishness, preaching is folly, preachers are fools. They add that homileticians are fools. Paradox could be described as holding together irreconcilable opposites in order to create and sustain liminality, which contains the primary activity of the fool (2012:185). It implies that the specific comprehension of the Divine, or God-image that moulds the background for this search is itself paradoxical (2012:7). In this regard the ultimate paradox is the cross. In a similar vein Welborn (quoted by Campbell & Cilliers, 2012:23, 29) remarks that the Messiah-cross was a shocking, blasphemous paradox.

As such the Holy Spirit witnesses the paradox of the message through imagination. The hearer is called for being equipped with as the witness of the Gospel. This is essentially not only the work of the Holy Spirit, but also calls for the discipline of the preacher. The Holy Spirit, as the cause of the power, transforms the listeners by means of the practice of preaching delivered

through imagination. Thomas (1997:44) declares that “imagination is the key to the moment of celebration which is the experiential assurance of Grace that overcomes evil.” Besides, Thomas (1997:35) emphasises the exercise of the imagination by which the preacher fashions affirmative images that affect people in their inner core. In this the Holy Spirit helps the hearer experience the transforming and liberating power of the gospel by means of the images. Stressing Spirit-led preaching Troeger (1990:14-15) insists that “we cannot compel the Spirit to fill our imaginations with wind and fire, but we practice those disciplines of prayer and thought that will open us to God’s revelation.”

Brueggemann portrays the paradox in the biblical texts through imagination. In describing the work of the Holy Spirit as the paradoxical witness via imagination, Brueggemann (2011a:238) argues that worship claims our humanly constructed acts of imagination designed to advocate a perspective. However in this, the meaning of imagination in the community of faith is not “to make up,” but “to receive, or entertain images of reality beyond the accepted given. In this he identifies the giver or origin of the imagination as God’s Spirit, for the Spirit bears witness” (2011a:238). Brueggemann (2011a:239) consequently declares that “worship is an Act of Spirit-led imagination that allows us to see and live differently, it runs upstream, against the grain of dominant reality.” Campbell & Cilliers (2012:185) demonstrate how the concept of ‘counter-testimonies’ is discussed by Brueggemann as something that has an iconoclastic and anti-ideological function and is revealed by means of paradoxical rhetorical structures throughout the biblical texts.

In conclusion, the Holy Spirit plays a critical role related to the paradoxical witness in contemporary postmodern homiletics. In prophetic preaching the ultimate role of the Holy Spirit related to the imagination is to have the narrative become a paradoxical witness, further leading the listeners to be transformed as paradoxical witnesses. Up to now the discussion detailed each dimension of both imagination and the work of the Holy Spirit embrace. The following section presents a comparative table to highlight the interrelationship.

4.2.3 The integrated comparative table including each dimension

The interrelationship between imagination and the work of the Holy Spirit is relevant to the mode of biblical interpretation and homiletics as the deliverance of biblical texts. In the hermeneutical and homiletic discussions the concern for image and narrative has been strongly articulated (Cosgrove & Edgerton, 2007:18). Robinson (1964:6-7 quoted by Jensen, 1980:63) points out that language does not leave the meaning established objectively anymore by emphasising that “the language of the text is regarded positively as an interpretative

proclamation of that meaning and hence as our indispensable access to it". However, in light of interpretation using imagination, the preacher's subjectivity should be controlled and examined. What is important is the question of how the interpreter's subjectivity can prove and expand the objectivity of the biblical texts. The focus of imagination in preaching is one of the remarkable characteristics of the trends within New Homiletics, which attends to new literary tendencies. Davis (1995:265) argues that the newer literature tends to speak less of persuasion than imagination, and of engaging the audience in a creative process. Likewise Troeger (quoted by Davis, 1995:265) states that "homiletics, which began as the discipline of sacred rhetoric, is becoming the disciple of imaginatic theology."

The integral perspective, therefore, helps to understand the interrelationship between imagination and the work of the Holy Spirit. Imagination related to biblical interpretation must be interpreted and understood through the illumination of the Holy Spirit, as well as in its own functions. This integral relationship can be explained as below.

Table 1: The integral relationship between imagination and the Holy Spirit

Functions of imagination	Interrelated integration between imagination and the Holy Spirit	Work of the Holy Spirit
<p>Direction of the reality:</p> <ul style="list-style-type: none"> • Understanding the background of the reality • Realising the directing point of the reality 	<ul style="list-style-type: none"> • Knowledge of the background of biblical texts and the situation: • Understanding the point which the biblical texts and the reality aim to • Diagnosis of problems the reality incorporates 	<p>Diagnosis of the reality:</p> <ul style="list-style-type: none"> • Comprehending the problems of the reality • Biblical diagnosis of the reality.
<p>Embossing of the problems of the reality:</p> <ul style="list-style-type: none"> • Concrete perception of the reality. • Having a grasp of the implied dilemma. • Deepened and extended illumination of the problems 	<ul style="list-style-type: none"> • Understanding of the reality intended by imagination • Grasping various problems and dilemmas • Sustaining the pertinence of the Gospel 	<p>Presentation of a transformative solution:</p> <ul style="list-style-type: none"> • Presentation of the alternative against the reality. • Proclamation of the Gospel message.

<p>Marginal embodiment:</p> <ul style="list-style-type: none"> • Understanding a variety of perspectives. • Looking beyond the reality. • Extension of the social perspective. 	<ul style="list-style-type: none"> • Rediscovering the personal and communal calling. • Proposing practical and alternative application. • Dialectical affirmation of the absoluteness and exclusiveness of the Gospel. 	<p>Paradoxical witness:</p> <ul style="list-style-type: none"> • Induction of the conversion of conscience. • Discovery of the variety in terms of the point of application. • Seeking for the continuity of the Gospel as the Truth.
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As a rhetorical mode, the focus on imagination is a significant trend in the New Homiletics. The integrated table shows that the functions of imagination and the work of the Holy Spirit can be seen to be interwoven in at least three dimensions. Most of all, in this process the work of the Holy Spirit is decisive for the listeners to respond to the preaching.

The following section offers an exegesis of biblical texts that are related to the relationship between imagination and the work of the Holy Spirit in prophetic preaching. Each dimension studied in this chapter will be kept in mind when attempting to find normative markers by means of the process of exegesis.

4.3 Exegesis of chosen phrases (from Luke 4 and Acts 28) with suggested hermeneutic framework

This chapter examines Luke’s work as the biblically grounded source. The reason for this choice is that Luke and Acts contain important references to the interrelationship between the style of prophetic preaching, imagination, and the role of the Holy Spirit. For the purpose of examining and drawing conclusions from these texts, the grammatical-historical exegesis method (Coetzee, 1997:1-14; De Klerk & Van Rensburg, 2005) will be used. The researcher will subsequently attempt to establish an inductive and synthetic proposition for the relationship between imagination and the Holy Spirit.

4.3.1 Exegesis of Luke 4:16-30

4.3.1.1 The text and its background

Matthew (13:53-58) and Mark (6:1-6) position the paragraph describing Jesus’ visit to Nazareth after the reference to the other ministries in Galilee, while Luke brings it forward. For Luke, the passage describes the first detailed ministry of Jesus’ public life. The difference can be

explained by the reworking with reference to the other sources of gospels, as well as Luke's private source (Fitzmyer, 1981:521,526-527; Bovon, 2002:151; Marshall, 1978:179-180; Nolland, 1989:192-194).

Commentators generally use the term 'programmatic' with regard to this passage to emphasise Luke's intention. Other descriptions include programmatic significance (Marshall, 1978:178), programmatic text (Nolland, 1989:195), not chronologically, but programmatically (Craddock, 1990:61), programmatic explanation (Stein, 1992:152), programmatic incident (Green, 1997:216), programmatic statement (Pao, 2000:109; Bovon, 2002:152,157).

The discussions on the theme of this passage vary. On the one hand it provides an ideal opening summary of Jesus' message (Marshall, 1994:988), Jesus' ministry and preaching (Stein, 1992:153), the realisation of God's promise of salvation (Bock,1994:87), Jesus' ministry and eschatological fulfilment of the prophecy (Marshall, 1978:178; Morris, 1990:115; Litwak, 2005:9-17), a conflation as a climactic build-up of reaction of the fulfilment-story and rejection-story (Fitzmyer, 1981:528-529), attention to Christology and the nature of the programme of liberation (Nolland,1989:195), and new Exodus hopes (Turner, 1996:244-250). In light of this complexity of the theme, Green (1997:207) contends that the passage presents the nature of the whole of Jesus' ministry, the activity of the Spirit and the identification of Jesus and the nature of his mission.

Meanwhile, Litwak (2005:111-115) argues that the Nazareth account plays a more significant role in the narrative, for it records the beginning point of Jesus' public ministry. On the other hand, Craddock (1990:59, 61) remarks that brief summaries of Jesus' ministry in the Gospels and in Acts were part of the church's preaching.

4.3.1.2 The text exegesis

A verse for verse exploration of the text, can be summarised as follows:

16v: The worship in the synagogue in common consists of prayer, the law, reading the Prophets and preaching. Whoever is present in the synagogue could become a preacher (Marshall 1978:181; Fitzmyer, 1981:531; Nolland, 1989:194; Bock, 1994:88; Green, 1997:209).

17v: This passage introduces the discussion of Isaiah 61:1-2. Jesus reads the citation according to custom or by choice. Thompson (1972:90) regards it as the citation according to Lectionary; Stein (1992:155) explains it as a cycle of assigned reading. However, quite a few scholars

support the idea that the choice was from Jesus' intention, as well as the customary programme of worship in the synagogue (Fitzmyer, 1981:532; Nolland, 1989:193; Bovon, 2002:153; Lenski, 2008:247).

18-19v: These passages include both Isaiah 61:1-2 and 58:6; the reason for the citation of the two verses is that they reveal the concept of release effectively, which means that the ministry of Jesus is introduced in terms of the one who brings release to Israel – from sickness, sin and Satan (Mallen, 2008:76). Similarly, Lenski (2008:248-249) says that the imagery used by Isaiah refers to the coming release from the Babylonian exile and further on to its fulfilment through Jesus Christ (Plummer, 1942:121). The two references in the passage (18-19v) are as follows: one is Jesus being equipped to proclaim the Gospel message and the other is the reference to the year of release as the essence of the Gospel.

'The Spirit of the Lord is upon Me, Because He anointed Me' shows that Jesus was equipped appropriately for the purpose of proclaiming the Gospel. Bock (1994:89) mentions that Jesus' remark recalls 3:20-21. His statement shows that he is both an anointed Son and a prophetic figure. In mentioning the imagery of the anointed Jesus, Strauss (2002:46) expounds that these images bring together Isaiah's related portraits of the messianic King (Isa. 11:11-2), the Servant of the Lord (42:1), and the prophetic herald of salvation (61:1-2) (ref, Marshall, 1978:183; Stein, 1992:156)

'the favorable year of the Lord' is associated with the Sabbath Year and the year of Jubilee when every debt is exemplified. It ultimately implies the salvation of God, as the release from spiritual bondage (Stein, 1992:156; Morris, 1990:117). Furthermore, Nolland (1989:197,202) argues that the jubilee imagery encompasses spiritual restoration, moral transformation, rescue from demonic oppression, and release from illness and disability beyond an implementation of jubilee legislation. Craddock (1990:62) claims that "the Christ will also usher in the amnesty, the liberation, and the restoration associated with the proclamation of the year of jubilee."

Regarding 'the poor' (the captive, the blind, the oppressed) referred to in this passage, while Turner (1996:250-251) describes them as the metaphor for the oppressed Israel: Israel's low estate, Bock (1994:90) explains that these expressions generate the activity of imagination, implying symbols. It does not just mean physical poverty, but implies spiritual poverty in sinful human beings (Bock, 1994:89; Nolland, 1989:197) as well as all harm that comes from sin, pain, despair and the oppression related to socio-economic matters (Green, 1997:211; Fitzmyer, 1981:532). The metaphors in this passage render the preaching more significant (Marshall, 1978:183).

21v: 'Today this Scripture has been fulfilled in your hearing'. This utterance is considered the theme of this passage. It expresses 'the fulfilment of prophecy in Christ'. It is not only directly the fulfilment of the Old Testament (Marshall, 1978:178), but also the completion related to the contemporary history of the church (Fitzmyer, 1981:533-534; Stein, 1992:157). Jesus focuses on present fulfilment: what the prophet had foretold centuries before is now coming true (Marshall, 1994:988). Jesus' proclamation shows that whoever is poor at heart can have hope through the message of the good news (Bock, 1994:89).

22v: In terms of the expression 'all bore witness to him in that they marvelled at his words', some critics say that Jesus' witness was received positively (Nolland, 1989:198; Stein, 1992:157), others understand it negatively as that the hearers concretely witnessed against Jesus (Marshall, 1994:988; Marshall, 1990:117). However, some commentaries connect Jesus' witness with that of Stephan (Plummer, 1942:124; Nolland, 1989:201; Bovon, 2002:156; Lenski, 2008:259).

23-24v: The paragraph related to the Jews' response of rejecting Jesus foreshadows his prophetic fate in Jerusalem (Nolland, 1989:200, 202; Lenski, 2008:260; Mallen, 2008:77-78).

25-27v: Like Israel's customary unbelief in the prophets in the history of Israel, the rejection of Jesus reminds of miraculous actions of acceptance outside Israel (1 Kings 17:8-16; 2 Kings 5:1-14). These examples also reflect the justification that the Gospel ultimately would be delivered to the Gentiles (Fitzmyer, 1981:537), focusing on the themes addressed by Luke, that is, Jesus' future rejection and mission to the Gentiles (Stein, 1992:159-161). Especially Mallen (2008:76) remarks that "the good news brought by Jesus will extend to those at the margins of society, whether through gender, race or uncleanness" (refer to Green, 1997:217-218).

30v: The crisis of Jesus being physically assaulted is caused by rejection and unbelief as Jesus passes through the crowd. Some regard the fact that he could come through it as a miracle (Plummer, 1972:130; Craddock, 1990:64; Lenski, 2008:260). However, one should be careful to label this a miracle (Marshall, 1994:988; Morris, 1990:119). In discussing the statement 'Jesus' passing through,' Marshall (1978:190) and Nolland (1989:201) argue that the time of Jesus' suffering at the Cross has not yet come, thus the hearers could not kill Jesus. Bovon (2002:156-157) says that 'to go' is the theological verb for Jesus' journey from Galilee to Jerusalem. In addition, various commentators connect this passage with an anticipation of the passion and resurrection (Nolland, 1989:201; Green 1997:156-157; Marshall, 1978:190). On the other hand, Ambrose (quoted by ed. Just, 2003:83) expresses the paradoxical, spontaneous actions of

Jesus as follows: “He still preferred to heal the Jews, rather than to destroy them, so that they would cease to want what they could not attain.”

4.3.1.3 Interrelationship between the functions of imagination and the work of the Holy Spirit (as it manifests in Luke 4:16-30)

Table 2: The interrelationship manifested via the three normative markers (in Luke 4:16-30)

Functions of imagination		The work of the Holy Spirit	
Direction of the reality Verse 18	18v: ‘the poor’ – they remind of the Exile period in the history of Israel and are furthermore associated with the present political, social and religious hardship under Roman rule.	Diagnosis of the reality Verse 18	18v: ‘the poor’ – the light of the Holy Spirit points out that the unbelief and disobedience of Israel caused poverty. The Holy Spirit helps them realize their condition of spiritual capture and blindness.
Embossing of the problems of the reality Verse 18	18v: ‘the captives, the blind, the oppressed’ – these descriptions help us imagine the realities of the poor. Israel’s realities are described as political, economic, social and religious captivity, thus the condition of the despised of the vision. Consequently, such oppressing reality allows us to imagine how great the burden of their lives is.	Presentation of a transformative solution Verses 18-19 Verse 21	18-19v: ‘The Spirit of the Lord is upon Me’ - It proposes the positive work of the Holy Spirit as the key to the problems of the realities. The solution to all the questions and problems is the Holy Spirit, in other words, the prophecies, or the Gospel message proclaimed by prophets. 21v: ‘Today this Scripture has been fulfilled in your hearing’ The clear proclamation of the ministry of Christ is through the Holy Spirit. Jesus proclaims the truth, the fact, without explanation.
Marginal embodiment Verse 18	18v: ‘the poor, the captives, the blind, the oppressed’ 25-27v: ‘the benefits of the	Paradoxical witness Verse 22	22v: ‘all bore witness to him’ As the solution to human problems, Jesus’ messages

Verse 25-27	<p>Gentiles'</p> <p>The conceptualisation of the imagination proceeds to help hearers understand how the little at marginal state are participated in the history of God. The imagination reveals the continuity of the grace of God at the margins of the history of Israel and the world.</p> <p>In the history of the salvation of Israel, the story told of the margins extends imagination. In other words, the story itself functions to bring contact between the reality and another possible reality.</p>	Verse 30	<p>come as grace and at the same time judgement. The Holy Spirit is subjective when grace and judgement are witnessed.</p> <p>30v: 'passed through them'</p> <p>The Holy Spirit paradoxically allows the message to proceed toward and beyond the barriers in spite of unbearable realities.</p>
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4.3.2 Exegesis of Acts 28:23-31

4.3.2.1 The text and its background

This passage belongs to the one part of the records concerning Paul's journey to Rome (Acts, 28.11-31). According to Pao (2000:109), Luke 4:16-30; 24:44-49; Acts 1:8; 13:46-47 and 28:25-28 can be seen as programmatic statements that control the narrative of Acts as planned by Luke. In this regard Pao (2000:245) remarks that the mission to the Gentiles was dealt with as central, especially by Luke. Therefore this passage reveals that the fulfilment of the Gospel message occurs in the proclamation by Jesus at Nazareth (Luke 4:16-30) (Mallen, 2008:68; Tiede, 1980:31). Barrett (2004:1235) describes the theme of the paragraph as the successful achievement of a primary goal, and the victory of the word of God. Larkin (1995:383) considers the passage as interacting with us, not controlled by us. In this regard the end of Acts is no less important than its beginning (Parsons, 2008:363).

4.3.2.2 The text exegesis

A verse for verse exploration of the text can be summarised as follows:

23v: 'they' means the Jewish religious leaders. Many Jews that lived in Rome were curious about Paul and his messages. They had little information about Paul because the Jewish community was temporarily taken out of Rome by the emperor Claudius (Acts 18:2). Meanwhile, the churches in Rome were composed more of Gentiles. As a result, it is certain that later Jewish comers into Rome would have had less information about Paul and the church of Christ in Rome (Gempf, 1994:1107).

24-25v: In Paul's ministry, success and failures coexisted. This can also be seen as the situation (scene) of the spot witnessing the Gospel. Regarding the genuineness of conversions, Larkin (1995:388-389) explains some scholars' views such as that Polhill and Krodel take a positive stand while Haendhen and Marshall are negative. For example, Marshall (1980:424) notes that Israel's insensibility was the same as that of their ancestors, it was a case of 'like fathers, like children' proclaimed by the Spirit through Isaiah. This reference was quoted by Jesus (Lk. 8:10; Mt.13:13-15; Mk. 4:12) and was also by John (Jn. 12:39f) and Paul (Rom. 11:8). 26-27v: By citing Isaiah 6:9-10 (Cf. parallel to Mark 4:12) Paul expresses his frustration and disappointment, some of which were referred to in the previous letters sent to the Christians in Rome (Rome 11:8). With the reference to Isaiah 6:9-10 which is parallel to Mark 4:12, Paul presents the realities of the listeners. This shows their hostility against Jesus Christ (Arnold, 2002:272). Marshall (1989:425) contends that "God's Word brings the diagnosis of sin, which is painful to hear and accept, but at the same time it wounds in order to heal" (NIB, 2002:362).

28v: "this salvation of God has been sent to the Gentiles" does not mean that God gives up on the Jews, rather it emphasises the work of spreading the Gospel all over the world beyond the Jewish people. Throughout the book of Acts, the fact that Paul turned away from certain Jewish people does not imply that he disregarded all the Jewish people (refer to Rome 11:25-32; Marshall, 1989:425; Larkin, 1995:391; Barrett, 2004:1246; Bock, 2007:756-757).

Nolland (1998:79) notices that "the verb 'ἀκούω' in this verse is usually translated as 'listen' to contrast the willingness of the Gentiles to respond to the gospel message (e.g. 13.48) with the stubborn response of the Jews who hear but do not perceive." The paradox of the Gospel is that Israel's rejection of Christ brings new hope for Gentiles. Similarly, Chase (quoted by Bruce 1988:509) notes that the narrative reaches a solemn climax-rejection on the one hand, and unchecked success and hope on the other, which brings the paradoxical view. According to Arnold (2002: 272-273), Luke may well be presenting Paul as an example for the church generally to follow.

30v: Paul was under ‘house arrest’, but be free to witness to anyone who came within earshot. Although there are various articulations regarding Paul’s after trace in Rome, it is clear that the Acts significantly aim to address the gospel’s reach to the ends of the earth, not just Paul’s story (Larkin. 1995:391; Barrett, 2004:1249; Bock, 2007:750; Chance, 2007:531).

31v: Through the conclusions of the two Books of Luke (24:47) and Acts (28:31), Luke proves the gospel message as the paradoxical truth for salvation. Concluding the recoding of the Acts, Luke describes that although Paul has the status of a prisoner, the Gospel message delivered by him is witnessed boldly and without hindrance. This presents in nature the paradox of the Gospel (2 Tim 2:9; Larkin, 1995:391-393; Parsons, 2008:367). Besides this, it can be understood as the one realisation of Gospel’s reach to the end of the earth as referred to in Acts 1:8 (Bruce 1988:511; Larkin, 1995:391; Parsons, 2008:366; Bock, 2007:759).

4.3.2.3 Interrelationship between the functions of imagination and the work of the Holy Spirit (as it manifests in Acts 28:23-31)

Table 3: The interrelationship manifested via the three normative markers (in Acts 28:23-31)

Functions of imagination		The work of the Holy Spirit	
Direction of the reality Verse 23	23v: ‘they’ means the Jewish leaders who have religious questions about Israel’s hope and who visited Paul. It implies that they essentially have a yearning for the truth.	Diagnosis of the reality Verse 24	24v: The response to the message - Their response to the gospel reveals their spiritual state. The Holy Spirit judges the state and exposes their limitation.
Verse 26	26v: ‘this people’ indicates all the generations and lives against the Gospel message of God.	Verses 26-27	26-27v: To predict the spiritual fate - The Holy Spirit ultimately functions to proclaim their final fate beyond diagnosis of the realities.
Embossing of the problems of the reality	23v: They meet Paul because of religious curiosity. 26-27 v: ‘Their hearts have	Presentation of a transformative solution	30v: Welcoming in the gospel - Even though as a prisoner Paul is not free, he willingly welcomed anyone who came

<p>Verse 23 Verses 26-27</p>	<p>become dull,' 'Ears scarcely hear' And 'they have closed their eyes'</p> <p>These images functions to understand the realities of lives without God (spiritual, emotional and social).</p> <p>The images portray that with the truth of the gospel hidden, any religious act is not worthy, and cannot solve the affairs of life.</p>	<p>Verse 30 Verses 23,31</p>	<p>to him (coming to the gospel). This can be the one principle suggesting a kind of solution in the midst of limitations and perseverance or sufferings.</p> <p>23,31v: The Kingdom of God and Jesus Christ - The Holy Spirit awakens in us continuously that the Gospel message itself is the solution, while suggesting an alternative way of life in the world of the crisis and rebellion.</p>
<p>Marginal embodiment Verse 30</p>	<p>30v: 'all who came to him' - Who (what kind of people) approached Paul? It can be very interesting imagination. Already Paul finished the discussion with the Jewish leaders in the response of indifference and rejection. Nevertheless it is certain that some people wondered about the news of the Gospel delivered by Paul. This fact shows that there were people who experienced a thirst at the margins of society.</p>	<p>Paradoxical witness Verse 28 Verse 31</p>	<p>28v: 'they will listen' - In contrast with the rejection of Israel, the fact that the salvation of God turns to the Gentiles clearly presents the paradox in terms of the work of God.</p> <p>31v: 'boldly without ceasing' The Holy Spirit is the main power and plays a significant role in the Gospel being delivered boldly without ceasing, articulating the alternative way of life.</p>

4.4 Normative markers for the interrelationship between imagination and the work of the Holy Spirit in message transformation

An exploration on the interrelationship between the imagination and the work of the Holy Spirit in message transformation has achieved to find interplays between the two agents. In a large

sense, imagination leads the listeners to understand the directing point of the preached text, while the Holy Spirit helps the preacher to diagnose the reality with the use of holistic imagination. In the end, the listeners come to recognize in depth the reality in their consciousness, further to imagine a new reality in the work of the Holy Spirit for message transformation.

Finally, the exploration has resulted in developing the following three dimensions in prophetic preaching: direction of the reality–diagnosis of the reality; embossing problems of the reality–presentation of a transformative solution; marginal embodiment–paradoxical witness. Each dimension of the principles has the following implications:

Firstly, the principle of direction of the reality–diagnosis of the reality entails recognizing problems of the reality and motivating transformation through imagination. Imagination functions to facilitate such insight to the reality as well as to understand the possibility the message itself implies. Primarily, in the description of the task of prophetic peaching, Brueggemann (2012a:96) employs concepts like ‘broken, subvert’ so as to express crisis and danger of the dominant reality in this world, and desperately calls for transformation.

On the other hand, the Holy Spirit diagnoses and evaluates the reality the directional point seeks for. In articulating the work of the Holy Spirit in the use of images, Chapell (2005:187) claims that “the Spirit that inspires Scripture reinforces the conclusion that people tend to seize images more readily than they do propositions, and if they take hold of enough images, they can grasp apt principles.”

Secondly, the principle of embossing of the problems of the reality–presentation of a transformative solution encompasses that the function of the imagination is to provide deeper insight into the reality (Dyrness, 2004:3-4). The imagination helps us to perceive loss and problems caused by contemporary dominant systems. The process, gradually, moves into the presentation of a solution, in which the proclamation of the Gospel is central in bringing about message transformation. The solution to the problem of reality lies, clearly, in proclaiming the Gospel.

However, this approach does not exclusively ignore the act of teaching. Essentially the Gospel itself is the subject of transformation, thus, proclamation becomes a core way of delivering Scripture. In this regard, Cosgrove & Edgerton (2007:92) state that preaching is words breathed out by the Holy Spirit. In this context, the Holy Spirit proposes a solution to the reality, in which the Gospel with transforming power is highlighted. Consequently, the presentation of the

solution is to correspond with 'bringing about newness' through proclamation of the Gospel positioned at the heart of message transformation.

Thirdly, the principle of marginal embodiment – paradoxical witness embraces alternatives and the focus of consistent practices in current society for transformation of itself. In this the nature of alternatives suggested in prophetic preaching is concrete, paradoxical and sometimes radical. In this process, imagination also plays an effective role, creating character, inspiring the listeners to renew and subvert the dominant view of this world and also its dominant imagination. Imagination, accordingly, functions to give insight with which one can reach the marginal in society by extending the sphere of imagination beyond the sphere of private reality. As a result, the act of imagination contributes to the embodiment of the reality at the margin.

As such, the Holy Spirit helps the preacher and listeners in the act of imagination, to apply and extend the imagination to their lives of faith. Finally, the Holy Spirit encourages the lives of faith, leading to transformation of the listeners and the society where they live. In this regard, paradox is, in nature, related to the proclamation of the Gospel in depth, which itself implies message transformation, further bearing paradoxical witness inspired by the Holy Spirit.

For prophetic preaching to be effective, it needs to lay claim on continuous practices rooted in current society like social justice or common good. Thus the process calls for a kind of consistent and repetitive practice, rather than temporal responses. In this regard, in defining the essential command to the church as proclamation of the Gospel, Benne (1995:72) claims that the church must attend to its core vision, "not only proclaiming it, but attempting to be faithful to it in all its practices and endeavors."

4.5 Summary

This chapter discussed the interrelationship between imagination and the work of the Holy Spirit in prophetic preaching. It revealed that the work of the Holy Spirit in prophetic preaching is critical for message transformation and that imagination plays the significant role of turning preaching into a visualized reality. The exploration of this interrelationship has unearthed three dimensions in which normative principles can be identified: direction of the reality–diagnosis of the reality; embossing of the problems of the reality–presentation of a transformative solution; marginal embodiment–paradoxical witness. These principles need to be examined in order to be applied to the praxis of prophetic preaching. Therefore the following chapter aims to formulate a strategic model aimed at message transformation and praxis theory for the contemporary prophetic preaching. This will facilitate the interaction between the normative

theory as developed in this chapter and the perspectives gained from a critical reflection on the example sermons. These example sermons will consist of Walter Brueggemann's and Edmund Clowney's and Barbara Lundblad's and one commentary text by Charles Campbell that incorporate the conception of imagination and the role of the Holy Spirit.

CHAPTER 5 PRAXIS THEORY FOR A STRATEGIC MODEL AIMED AT MESSAGE TRANSFORMATION IN CONTEMPORARY PROPHETIC PREACHING

5.1 Developing praxis theory for a model

The previous chapter, noticing the work of the Holy Spirit as critical in the act of prophetic preaching, carried out an investigation of the interrelationship between the imagination and the work of the Holy Spirit. As a result, this interrelationship has come to identify the following three normative principles as markers for the practice of prophetic preaching: direction of the reality–diagnosis of the reality; embossing of the problems of the reality–presentation of a transformative solution; marginal embodiment–paradoxical witness. Consequently the approach has revealed that the Holy Spirit interplaying with the act of imagination empowers and challenges the listeners to respond to the Gospel delivered in prophetic preaching, taking their stand as witnesses in this world.

Bearing the normative principles above in mind, this chapter will attempt to establish praxis theoretical markers for a strategic model aimed at message transformation in contemporary prophetic preaching. This endeavor is to respond to Osmer's pragmatic task as expressed by the question formulated for this particular research project: how does Brueggemann's example sermon interact with the normative principles? How can we make an effective model of prophetic preaching?

Before embarking upon this task, it is necessary to firstly mention the implications of establishing practical principles for prophetic preaching, and address the concept of message transformation epistemologically and theologically. Secondly, this chapter will suggest practical principles based on normative theory developed in chapter 4. Thirdly, for proving propriety of the practical principles, an attempt will be made to examine and analyze one of Walter Brueggemann's sermons from Luke 4:16-30 and two other sample sermons from the same text by Edmund Clowney and Barbara Lundblad and one commentary text by Charles Campbell respectively. Thus the work of interaction between the two parties - normative theory and critical reflections - on example sermons will be processed. Lastly, with the eye on a message transformational model, making a sample sermon will be conducted according to the practical principles developed. In the following section, the researcher briefly motivates the criteria regarding the selection of particular sermon as above.

5.1.1 The selection criteria of sample sermons and the method of analysis

For sample sermons, the following example sermons and a commentary text are selected: Walter Brueggemann's 'On signal: Breaking the vicious Cycles' (Luke 4:16-30) in "The Collected Sermons of Walter Brueggemann"; Edmund Clowney's 'Jesus preaches liberty' (Luke 4:16-22) in the book "Preaching Christ in all Scripture"; Barbara Lundblad's 'The fear in our hometown' (Luke 4:21-30) in the book "Transforming the Stone: preaching through resistance to change" and Charles Campbell's commentary section title: 'Jesus' ministry and the powers-preaching' (Matt 5:1-7:27 & Luke 4:16-30) in his work "The word before the powers: an ethic of preaching."

Firstly, the selection criteria of these sample sermons lies in that the text itself, partly, entails the conception of imagination and the work of the Holy Spirit. The text of Luke 4:16-30 incorporates symbolic expression showing the function of imagination as well as the work of Holy Spirit. Accordingly, it can compare with each preacher's perspective as to prophetic preaching.

Secondly, the text of Luke 4:16-30 selected is the same with that for exegesis done in chapter four, in which the interrelationship between imagination and the work of the Holy Spirit are expounded, resulting in the establishment of the normative principles. Therefore, the selection of the same text brings about coherence in the task of practical analysis and developing pragmatic principles from the normative principles. Inevitably, practical principles are indispensable for the normative principles.

In an effort to analyze sample sermons, four practical principles in prophetic preaching will be employed as method. The manifestation of these practical principles will be described in 5.2.1 section in detail. First of all, according to the practical principles Brueggemann's sermon will be analyzed. Subsequently, by interweaving the features of his prophetic preaching with imagination and the work of the Holy Spirit, the conclusion will be discussed. This method of analysis will be employed coherently in the analysis of other sermons'.

5.1.2 Importance of practical principles of prophetic preaching

On the one hand, the critical stance of prophetic preaching positioned in contemporary preaching praxis has been addressed throughout this study. For contemporary preachers, however, the implementation of prophetic preaching in praxis is seen as triggering challenges. One of the reasons that contemporary prophetic preaching seems to be less powerful or have little impact on the listeners can be that utterances of the preacher have the lack of embodiment of reality as Huh (2005:44) points out in his work "a new understanding of prophetic preaching."

On the other hand, Scripture as God's word itself is characterized with prophetic proclamation; "indeed it is inspired for the very purpose of being spoken, as God's word" (Edwards 2014: 529). However, this approach must not result in neglecting or underestimating the act of practicing it. Therefore, on the contrary, in preparing and performing prophetic preaching it seems to be crucial to establish its practical principles. In this context, an effort to establish practical and theological principles for the practice will ultimately help the preacher to examine his own sermon by means of the principles to be proposed.

Before presenting these practical principles, for the purpose of establishing a strategic model aimed at message transformation, the following section discusses the concept of message transformation in light of theology and epistemology.

5.1.3 Implications of the conception of message transformation

Scripture, essentially and ultimately, aims at transformation (Powery, 2009:77,135; Cilliers, 2004:95,212). Likewise prophetic preaching directs toward transformation. For the solution to problems of the reality, the principle of the proclamation of the Gospel was presented. In discussing the concept of message transformation, the following two aspects need to be considered: the linguistic function of the word itself in communication and the transformative power Scripture itself holds.

The one possibility of a message transformational model lies primarily in the linguistic mode of preaching, as one of various ways of communication. Buttrick (1987:16-20) remarks that "preachers use words, so preaching can reshape the world in consciousness and transform identity." He also mentions that preaching uses words. Preaching gets access to metaphorical language because God is a mysterious presence-in-absence.

The other possibility for suggesting a transformation model is based on the nature that Scripture itself implies transformative power. In this regard, Cilliers (2004:95) states that "God's Word incarnates in human words – to transform us." In a similar tone, Smith (1994:xi, 1, 5, 26) also claims that preacher as God's messenger and the prophet can challenge audiences to transform their behavior, so transformation can be possible. Transformation must be sought from the biblical message itself. In a similar vein, Tisdale (1997:46) asserts that "local theology has as its goal the transformation of the imaginations of the hearer in accordance with the message of the gospel."

Integrating the function of linguistics in words with that of the transformative power of the Gospel, Brown describes “the word of the Cross” as a concept of message transformation. With this, Brown (1995:19) proposes parallels between the claims of Austin’s speech acts and Paul’s epistolary utterances. According to Austin (quoted by Brown, 1995:17, 20), “all language is potentially performative,” “The words have power to do things within certain conventions.” In addition to this linguistic aspect, Brown (1995:169) identifies the Cross manifested by Paul in First Corinthians 1: 18-2:16 as a core motif of transformation of human beings.

To sum up, the linguistic function of words and the renewing power of the Gospel entail the concept of message transformation, and consequently motivate the infusion of prophetic preaching in contemporary preaching. The following section suggests practical principles with which one can set out to bring prophetic elements from example sermons into interaction with the theory of the renewal of contemporary preaching praxis.

5.1.4 The suggestion of practical principles

In an effort to make this work truly useful in practice, this section expounds functional principles to be used as a guide in the practice of prophetic preaching. The following normative principles come to establish the accompanying practical principles:

Table 4: The presentation of transferring from normative principles to practical principles

Normative principles (interrelationship between imagination and the work of the Holy Spirit)	Transfer	Practical principles (for a message transformative model)
First principle: Direction of the reality – Diagnosis of the reality	⇒	D (Direction-Diagnosis of the Reality)
Second principle: Embossing problems of the reality – Presentation of a transformative solution	⇒	IEP (Imaginative Embossing of Problems of the Reality)
	⇒	S (Proclamation of the Gospel aiming at Solution)
Third principle: marginal embodiment – paradoxical witness	⇒	IP (Imaginative practice)

The first normative principle transfer to D (Direction-diagnosis of reality) in the practical principle. This principle is to understand and diagnose the theme and directing point of preaching.

The second normative principle transfers to two parts, namely, IEP (Imaginative Embossing of Problems of the Reality) and S (Proclamation of the Gospel aiming at Solution). This principle aims for the transition of consciousness of the listeners and generating of the eager for the solution of problems, which comes from deliberate analysis and embossing of problems of the reality. In the end this principle focuses the proclamation of the Gospel.

The Third normative principle transfers to IP (Imaginative Practice). This principle entails to apply the solution to the individual and social dimension (as marginal embodiment) as well living out the faith empowered by the Holy Spirit (as paradoxical witness). For effective application, the act of imagination is positively played with the focus on consistent practice.

As a framework for describing the act of prophetic preaching, three factors, namely the text, the preacher, and the listener, will be addressed. Reflecting on the process of prophetic preaching in the interplay of three factors each principle considered as a stage is detailed as follows:

D (Direction-Diagnosis of the Reality)

This stage entails the starting of prophetic preaching in which a clear point of direction is necessary. Also the reality calls for a biblical and theological diagnosis. The text provides the preacher with the grounds for interpretation, while the listeners attend to the reality of the preacher preaching the given text. They consequently respond to the interpretation and diagnosis spoken by the preacher. Prophetic preaching, thus, needs to hold a clear point of direction and the process of diagnosis.

IEP (Imaginative Embossing of Problems of the Reality)

This stage, through imagination, embosses the problems derived from the diagnosis. In this perspective imagination on the one hand, is generated from the text itself, and on the other hand is developed in the process of interpretation of the preacher. Most of all, the preacher needs to employ imagination in order to effectively deliver the message of preaching. Imagination grounded on holistic interpretation contributes to the listeners' concrete and sharp insights into the reality, and finally leading each person to generate his or her own acts of imagination beyond the imagination given (White, 2006:42). Thus, in this phase it is critical that the listeners come to face the reality of loss in terms of the brokenness of their relationship with God or problems of the dominant system (Cf. Brueggemann, 2012a).

S (Proclamation of Gospel aiming at Solution)

In this stage the text guides the preacher to proclaim the Gospel clearly, as seen in the example of Jesus; preaching in his ministry is featured with proclamation beyond simple teaching (Luke 4:21). As both prophet and rabbi, and as a good model of prophetic ministry, Jesus proclaimed an *evangelion* which can be translated “evangelize,” or “preach the good news.”(Wells, 2014:6; Graves, 2012:400) The preacher, therefore, must proclaim the Gospel which the text entails directly or implicitly. In this sense “prophetic preaching is a core biblical mandate” (Park, 2012:426). Especially this stage calls for the work of the Holy Spirit (Wells, 2014:10; Cilliers, 2004:107). The listeners and preacher are invited to be renewed and to be witness to the Gospel as response to the preaching.

Bearing message transformation through a pneumatological insight in mind, De Wet (2014a:7) states that “the act of preaching is as a performance of Scripture, an embodiment of God’s reign after the pattern of Jesus in a pneumatological category which embraces unity with Christ through the regenerative work of the Holy Spirit.” Thus the concept of transformation is indispensable in defining prophetic preaching.

IP (Imaginative practice)

In this stage, the preacher should propose alternatives, applicable to the problems of the reality along with the Gospel proclaimed, which calls for a reach into the marginal in contemporary society. In this regard, the preacher can generate imagination so that such suggestions can be characterized with marginal embodiment and delivered effectively.

As an application to the principle of imaginative practice (IP), Breed and De Wet (2012:39-40; De Wet, 2014c:7-8) propose the need for a visualized liturgical space of which heart lies in the ministry of the Gospel of the crucified and resurrected Jesus Christ as well as in remembering the covenantal relationship with God and His promises of renewal.

For the purpose of applying alternatives to one’s life in practice, the following principles can be outlined:

- Practical proposal has to be transformation-oriented (transformative) in which there is no fear with the resistance of dominant party.
- The alternative to the problems addressed has to bear the practice of the Gospel identified as obedience and sacrifice in the world.
- Practical suggestion has to do with something authentic that motivates the listeners to take small steps (Bonne, 1995:72).

Consequently, the practical suggestion is for the listeners to become a prophetic community which comes to the awareness of the marginal and humanity, further taking prophetic action in praxis according to the mind of Christ (De Wet, 2014c:7).

In brief, practical principles for the praxis of prophetic preaching have been proposed with the description of what each principle entails. In order to prove the propriety of the principles, the following section will examine Walter Brueggemann’s sermon from Luke 4:16-30 and two other sermons for the same text authored by Edmund Clowney and Barbara Lundblad respectively, and discuss the interaction between the theory and critical reflections gained from the work of evaluation.

5.2 Identifying prophetic elements in Walter Brueggemann’s sermon from Luke 4:16-30 (Sample sermon 1)

5.2.1 Implications of the prophetic elements of sample sermon 1

The manuscript of original sermon is laid out in the left column while the analysis codes signifying the practical principles and some notes are put on the right column. The title of Walter Brueggemann’s sample sermon drawn in the book “The Collected Sermons of Walter Brueggemann” (2011) is ‘On signal: Breaking the vicious Cycles’, and its text readings consist of Leviticus 25:8-24, Isaiah 61:1-4, and Luke 4:16-30.

Table 5: The presentation and analysis of sample sermon 1

<p>My father-in-law, Patrick D. Miller, was a distinguished Presbyterian minister-pastor at Druid Hills Church, denominational executive, and moderator of the General Assembly. One day he and I were discussing how to translate the Lord’s prayer...”forgive us our trespasses, forgive us our sins, forgive us our debts.” he said, only half joking, “I would rather have my debts forgiven than my sins.” Of course he was a Calvinist, and Calvinists are the ones who think most about money(1) and loans and debts, and interest, and taxes, and capital gains, and wealth. In such a world, forgiveness of debts matters a lot.</p>	<p>The word ‘signal’ becomes the key in this sermon.</p> <p>1. D (Direction and Diagnosis of Reality): The preacher emphasizes the image of ‘debt’ by using diverse expressions related to the word ‘money’.</p>
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Long before my father-in-law, Moses-probably a secret Calvinist-announced to Israel God's will for money and property, one of the most distinctive marks of biblical ethics. It is called Jubilee. Moses- the secret Calvinist- declared as God's will: every fifty years you must give back to the people the land and property that is inalienably theirs that they have lost in the rough and tumble of the economy. You must give it back, even if you own it legally and it is properly yours. You must give it back because in the end it is theirs and not yours, inalienably. The start of the occasion for the return of property is signaled by a **trumpet(2)**, in Hebrew yabal, from which we get Jubilee, Jubilation, a huge celebration of bringing things back to where they ought to be. So imagine, when the yabal sounds, when the signal is given, everybody returns property, everybody cancels debts, everybody breaks off **the mad scramble of accumulation and acquisition(3)**. It is a signal not unlike the great gavel that ends the fury of Wall Street every day, only it signifies something very different. At the center of biblical faith is a command from God that curbs economic transactions by an act of communal sanity that restores everyone to proper place in the economy, because life in the community of faith does not consist in getting more but in sharing well. We focus on Jubilee because this is **Trinity's fiftieth year (Trinity Presbyterian Church, Atlanta, Georgia)(4)**, and the yabal is sounding in Trinity; when we hear it we think "Jubilee." I want to tell you three things about Jubilee as you ponder how Trinity should practice it at the end of fifty glorious years.

1

Jubilee is a concrete, material, economic act that is undertaken with discipline and intentionality. It is not just a kind thought or a good intention or a religious idea. It is about money and property being transferred. that preoccupation with money and property is central to biblical faith. One could think that the Bible is all about sex. In truth, the Bible is much more concerned with money and property than it is about sexuality. and at the center of its economic teaching is this business of Jubilee.

While those old folk did not know about the intricacies of the

2. IEP (imaginative embossing of problems): Jubilee as the good news is described in the metaphor of 'trumpet' using sensory image. The sound of 'the trumpet' also comes to cause dilemma to those who have to transfer their current ownership. As the result, the preacher signifies the nature of proclamation Jubilee itself implies.

3. S (Solution): As solution to the problems of the reality, remarkably holistic understanding of Jubilee is called for. In this part, the use of 'signal' as the key word aims at suggestion of alternative.

4. IP (Imaginative practice): For the purpose of contemporary application and its practice of jubilee, the preacher mentions that the listeners (Trinity Church) must attend to their mission in society.

modern market and moving wealth by electronic means, they knew all about commerce. Indeed, it is likely that the word “Canaanite,”(5) the ones feared the most by Israel, means “traders” who bought and sold and moved money and goods. When Moses wanted to state the distinctive mark of Israel alongside the Canaanites, he knew that the distinction is not territorial or ethnic or linguistic. It is ethical. Moses observed **the working of the market, the practice of accumulation and acquisitiveness and greed and monopoly.(6)** he observed, as anyone can see, that in the long run the operations of accumulation and acquisitiveness tend to monopoly, so that some end up with a lot and some end up with a little or with none, have and have-nots, wealth and poverty. And what Moses figured out is that such a process is an impossible way to run a community. And so he announces in that long speech in **Leviticus 25,(7)** at the end of forth-nine years of accumulation, the property will be returned to its proper owners(vv.27-28). The land cannot be sold to perpetuity(v.23), that is, irreversibly, because the land belongs to God and not to the accumulators. God wants the little ones, who always lose in the market game, to have their stuff. when the signal is given, the vicious cycles of accumulation are broken, wealth is divested back to the ones who do not have it. It is an act of divestment.

2

This practice of divestment on signal is exceedingly difficult,(8) and folks do not want to do it. It is the most difficult, most demanding, most outrageous requirement of biblical faith. It surely seems so in the modern world with our deep practices of accumulation and our intense yearning to have ours and keep ours and make it grow. Indeed, in all my teaching of the Bible, when this subject comes, somebody-seminarian, pastor, lay person- inevitably asks and wants to be reassured, “there is no evidence that they really did this, is there?” But it is not really a question. It is an act of resistance. Because we do not want to divest for the sake of someone else. I do not want to return to someone else what I have been able to acquire. What is mine is

5. D: With the imaginative word, ‘Canaanite’ implying the concept of ‘trader’, the listeners come to be associated with current dominant economy system.

6. IEP: With the image of the working of market, the reality of the problem of the economic praxis gets to its embodiment.

7. S: After biblical interpretation on Leviticus 25, as an alternative, the concept of ‘subvert’ is proposed.

8. IP: The preacher calls for consistent practice of transformation despite the practical difficulty thereof.

not his! It is likely here, more than anywhere, that the Bible questions our usual assumptions about our life in the world. The command, however, is no more objectionable now than it was then. In a related law, Moses chides Israel:

Be careful that you do not entertain a mean thought, thinking, the year of release is near and therefore view your needy neighbor with hostility and give nothing.... do not consider it a hardship. (Deut. 15:9,18)

But the most dramatic resistance to Jubilee is reported in Luke 4. Jesus came to the synagogue and read the scripture lesson from Isaiah 61:

He has sent me to proclaim release to the captives...to let the oppressed go free, to proclaim the year of the Lord's favor. (v. 18b-19) (9)

What this text is doing is proclaiming Jubilee, "the year of the Lord's favor." To let the oppressed go free is to cancel debt, to let the poor back into the economy with their rightful stuff. And then he made it worse; he said, "Today this scripture has been fulfilled in your hearing." what he meant was, "**I am the Jubilee. Isaiah wrote about it. I am going to enact it.**"(10) And he set about giving social power and social access and social goods to the poor and excluded. And says Luke, "They were filled with rage." They tried to kill him by throwing him off a cliff, and he barely escaped.

They did not want to hear about the Jubilee that would curb their accumulation, not even for Jesus. It is a hard command.

3

The only reason one might obey such a hard command that is concrete, material, and economic divestment is that we have a different, large vision of the future. We know what is promised and what will be, by the power of God.

The command is to serve the great social vision of the Gospel,(11) because that vision of God will only become reality

9. S: Through message transformation, the solution to the problem is manifested.

10. S: The Gospel proves that Jesus Christ is the point of departure, at the same time, the solution of subject to the problems of the reality.

11. IP: An alternative sphere introduced by

when there is enough human obedience. This vision of God is not a vision of accumulation and monopoly so that those who have the most when they die win. This vision of God's future is not about angels who have gone to heaven floating around in the sky with their loved ones. This vision, rather, is about God's kingdom coming on earth as it already is in heaven.

God's rule where **the practices of justice and mercy and kindness and peaceableness are every day the order of the day.(12)** It is a vision of the world as a peaceable neighborliness in which no one is under threat, no one is at risk, no one is in danger, because all are safe, all are valued, all are honorable, all are cared for. And this community of peaceableness will come only when the vicious cycles of violent accumulation are broken.

You see, what Moses understood, that we all understand in our society, is that you cannot have a viable, peaceable, safe urban community when deep poverty must live alongside huge wealth, when high privilege is visible alongside endless disadvantage in health and housing and education. You can have some inequities, but the inequities must be curbed by a practice of neighborliness that knows every day that rich and poor, haves and have-nots, are in it together and must find ways of being together as neighbors in common.

From the outset of the Bible, certainly in God's command of Sinai and surely in the ministry of Jesus,(13) signals of neighborliness are endlessly enacted. That finally is what is odd and true and demanding and glorious about the Gospel, that God wills and acts toward a neighborliness that curbs greed, vetoes fear, and removes the causes of violence. We baptized people are the ones who have signed on for this vision and act toward it. The poem Jesus quotes from Isaiah 61 ends with a marvelous anticipation:

a garland instead of ashes,
gladness instead of sadness,
praise instead of feebleness,

the preacher extends to the public social responsibility beyond the private sphere.

12. IP: Practice of character traits such as justice and mercy, starts in small steps of practice.

13. S: The preacher exclusively draws from the Bible a solution to dominant reality (also with the Gospel). In describing the reality of newness, reminding of Isaiah 61:3-4, shows message transformational application.

they shall build up the ancient ruins,
they shall repair the ruined city,
the devastation of many generations. (Isa. 61:3-4)

When the cycles are broken by divestment, newness comes on a large scale.

4

And now comes **Trinity-fifty years-Jubilee to face this hard practice of a glorious vision.(14)** there is no single recipe for how to enact Jubilee. But let me observe three zones in which divestment will make newness possible.

Every family(14-1) I know lives partly an intricate practice of debt management, of old wounds remembered, of old properties held, old angers, old resentment. In Montreat we have an old pie safe that has been there at least thirty-five years, to my knowledge. Periodically but not often, a cousin observes, “that really belongs to me.” Jubilee is a chance in our families to break old cycles of resentment and hurt, so that when the signal is given, debts are forgiven, sins are pardoned, and newness may come close to home, beyond our best expectations.

At Trinity Church,(14-2) what a chance now as the signal sounds. Trinity occupies a peculiar position in Atlanta and in Presbyterianism. Your size, your wealth, your special vision, your deep compassion, your generous spirit are known among us all. Trinity may now think of deep and bold gestures of Jubilee, costly enough and significant enough to impact the truth of the city, not something safe and modest and in-house, but something that gives back to the city enough that will make neighborliness possible in fresh, perhaps dramatic ways. It is the business of such a church to do that.

Such a powerful assemblage as Trinity, soon or late, may think about Jubilee as obedience **concerning public policy issues.(14-3)** The question of public policy has nothing that I can think of to do with being Republican or Democrat, conservative or

14. IP: The application for practice takes embodiment in three spheres to be applied to the Trinity Church, detailed as follows: 14-1, 14-2, 14-3.

14-1. IP: about commands in individual relationship. Understanding of dilemma hidden in personal and family relationship as well as an alternative life is called for.

14-2. IP: about commands as church. As task, historical and social mission of church is suggested.

14-3. IP: about commands to the community of believers

<p>liberal, even capitalist or socialist. It has to do with our deep gospel conviction that our society is increasingly becoming a jungle of fear and danger, and will keep on that way unless and until we think seriously about neighborliness between haves and have-nots, about taxation and all the pieces of Jubilee economy.</p> <p>On this fifty years of Trinity, listen for the signal, the yabal, the trumpet. It is a summons to divest, to let in an evangelical future. Jesus is our signal. The jubilee is done, so that,(15)</p> <p>the blind see, the lame walk, lepers are cleansed, the dead are raised, and the poor have their debts canceled.(Luke 7:22)</p> <p>My father-in-law had it right. The best thing is to have our debts forgiven. That is why we pray, Forgive us our debts... as we forgive our debtors</p>	<p>regarding local society. The mission of the faith community anchored its identity in the vision of the Kingdom of God to public policy issues is called for.</p> <p>15. S: Proclaiming the Gospel.</p> <p>Concluding the sermon, the preacher cites Luke7:22, which brings to focus the transformative power of the message itself.</p>
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5.2.2 The review of sample sermon 1

The sermon above was written at the fifty year celebration of Trinity Church in Atlanta, Georgia. The texts consist of Leviticus25:8-24, Isaiah 61:1-4 in the Old Testament, and Luke 4:16-30 in the New Testament. One of the characteristics shown in Brueggemann’s preaching is reading from the whole Scripture, encompassing the OT and the NT. This feature is found easily in his sermons. In this regard, Tisdale appreciates that Walter Brueggemann’s prolific work has consistently inspired ministers to reclaim the prophetic witness that rests at the very centre of the Hebrew Scriptures (Tisdale, L.T & De Wet, F.W, 2014:2).

From the analysis of this sermon, the following noticeable remarks are made:

First, the use of imagination functions to diagnose the reality by giving a keen insight to the listeners. Through conceptualization of imagination related to Jubilee (the *yabal*), Brueggemann sharply critiques problems of the reality by diagnosing the unequal situation of contemporary economy as follows: ‘mad scramble of accumulation and acquisition,’ ‘accumulation and acquisitiveness and greed and monopoly.’

Second, the mode of suggestion of alternatives is characterized with a passionate and somewhat radical manner. Conceptualization of imagination created by Brueggemann directs the preacher and listeners to interpret and understand what the text intends. His accounts of an alternative entail the following features:

- The alternative is related to the Gospel; essentially the core of his alternative vision is identified as the vision of God, namely, the presence of God's Kingdom on earth.
- The vision of alternative has the nature of newness and peacefulness.
- The alternative attends to social justice or social good, directing toward the marginal.

Calling us for a command to the great social vision of the Gospel in Brueggemann's alternative implies God's kingdom coming on earth as it already is in heaven.

Third, in terms of application his preaching has the remarkable ability of focusing on the practical in our lives. In the preaching, he points out that this practice of divestment on signal is exceedingly difficult, and that people are unwilling to do it. However, he paradoxically claims that it is also to be a glorious vision for the church facing Jubilee. He names the following as God's rules to be practiced every day: justice, mercy, kindness and peaceableness. As a result, these practices become the ways that haves and have-nots must find of being together as neighbors.

Brueggemann's visualization of reality through the use of imagination is characterized as being concrete and challenging. Consequently, such visualization provides one with usefulness in applying practical principles as well as analyzing the elements of prophetic preaching.

5.2.3 Interaction between the normative theory (as developed in chapter 4) and a critical reflection of sample sermon 1

This section attempts to merge normative principles developed in chapter 4 with the perspectives gained from a critical reflection of the example sermons, especially focusing on Brueggemann's sermon from Luke 4:16-30 (sample sermon one).

The first principle for normative theory in prophetic preaching is direction of the reality – diagnosis of the reality. Brueggemann's preaching seems to consider critically the reality the text reveals, that is, during Jubilee the little ones in present economic oppression are recognized. By means of the image of signal, he therefore inspires the listeners to attend to the

call or sound of Jubilee (the *yabal*). The effect of the imagination he utilizes in this has to do with the diagnosis of reality. Like this, his call for attending to the sound of Jubilee is attributed to the reality of this world, itself far away from biblical faith. In this regard, at the centre of biblical faith is a command from God that curbs economic transactions by an act of communal sanity that restores everyone to their proper place in the economy, because life in the community of faith does not thrive on getting more but in sharing well. In other words, the signal of Jubilee implies the present dominant reality to be broken and restored. It is certain that even though he does not refer directly to the Holy Spirit, through the function of imagination, revealing the holistic point of direction of reality and diagnosing the reality with discernment it is implied.

The second principle for normative theory in prophetic preaching is embossing the problems of the reality – the presentation of a transformative solution. For Brueggemann, the diagnosis of the reality is critical; serious enough to emboss core problems of this dominant reality. He concretely identifies the problems which Jubilee must proclaim as ‘accumulation and acquisitiveness and greed and monopoly’. It is certain that this understanding of reality has bearing on the critical diagnosis of the reality seen in prophetic preaching.

Beyond the description of the problems of the reality Brueggemann proceeds with their solution. In this part, he suggests practical and alternative solutions as well as the proclamation of the Gospel message without direct articulation of the Holy Spirit. The account of the solutions consists of a focus on the gospel message, newness and peaceableness, and social good. His attitude of suggesting an alternative to be practiced can be seen, to some extent, as radical and decisive as he mentions that it is an act of divestment. Similarly, De Wet & P. Kruger (2013:2,6) diagnosing that contemporary society has a lack of vision to hunger and thirst for righteousness, argue that sharpening ethical dimension based on eschatological approach causes the believers to be conscious of their Christian calling and in engaging the problem of the current society. In addition Brueggemann (2011a:317) claims that the divestment may create newness, since the God of the Gospel is always doing the work of transformation.

The third principle for normative theory in prophetic preaching is marginal embodiment – paradoxical witness. Conceptualization of imagination in prophetic preaching effectively enables us to realize the marginal embodiment as well as aid our understanding of what the reality aims at and the embossing of the problems in reality. He states embodiment of the marginal in the preaching: God wants the little ones, who always lose in the market game, to have their stuff. When the signal is given, the vicious cycles of accumulation are broken, wealth is divested back to the ones who do not have it. It is an act of divestment. Finally, the embodiment extends to social good or social justice as he expresses the hope that such a powerful assembly as Trinity,

sooner or later may think about obeying the implications of Jubilee concerning public policy issues.

In the context of his preaching, Brueggemann announces the power of God who promises and fulfills his promises, executing his plan as the host agent for a grand vision of the future. In this regard, one finds that the act of finding alternatives to the marginal embodied by imagination can be realized through the power of God or Holy Spirit. He mentions that the practice of Jubilee is the most difficult, most demanding, and most outrageous requirement of biblical faith. Thus, without the work of the Holy Spirit living out the faith as paradoxical witness is impossible.

Up till now an example sermon for prophetic preaching performed by Brueggemann was examined. The following section attempts to investigate two other preachers' sermons, as well as a commentary on the implications of Luke 4:16-30 from a book by Charles Campbell.

5.3 Critical reflections on the two sample sermons and one commentary

The sermons of Edmund Clowney and Barbara Lundblad delivering the same text with Brueggemann's sermon will be investigated. Subsequently, as to the same text Campbell's commentary will be discussed.

5.3.1 The analysis and review of sample sermon 2 (authored by Edmund Clowney)

The title of Edmund Clowney's sample sermon is 'Jesus preaches liberty', which is drawn in the book "Preaching Christ in all Scripture" (2003), and its text reading is Luke 4:16-30.

Table 6: The presentation and analysis of sample sermon 2

<p>INDEPENDENCE MALL IN Philadelphia is not a shopping mall but a park for the historic buildings that cradled American independence. In the center is the shrine of the Liberty Bell.(1) The bell is more protected than it was in my boyhood, when I could trace with my finger the words around it: "Proclaim liberty throughout all the land unto all the inhabitants thereof." The text is from Leviticus 25:10 (KJV).</p> <p>On one recent Fourth of July, it occurred to me that we had just celebrated the completion of the human genome project,(2) a</p>	<p>'Liberty' is the key word in this sermon.</p> <p>1. IEP: The reference to the Liberty Bell in the introduction of sermon aims at the listeners' consciousness of the need of true liberty and</p>
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<p>rough map of the codes that control our development. As editorial writers began observing, this is big stuff. On the one hand, there is the enthusiasm of those who tell us that the key to diabetes. Or Alzheimer's, or forms of cancer may be found in the billions of combinations that make up our genomes. On the other hand, C. S. Lewis long ago reminded us of the threat of social engineering through chemistry. Are we to have designer children, or reinvent humanity through eugenics? Some of you will remember the novel 1984, written when that date was decades in the future. It predicted a slave class, bred with more brawn and less brains to serve the elite. That hasn't happened, but we do have "Speakwrite" now sold as voice-recognition software.</p> <p>Certainly, the issues of freedom and determinism(3) are now on the table. Jesus preached about freedom in the synagogue of his hometown, Nazareth. His text connects with the text on the Liberty Bell.</p> <p>The synagogue was surely crowded when Jesus rose up to read the Scripture. Everyone had heard of his astonishing teaching, and his equally astonishing miracles. They knew him as a carpenter, the son, they supposed, of Joseph who also worked at that trade. They knew his brothers and sisters. A small town did not have many carpenters. Jesus may have mended their chairs, or made the new table they had ordered.</p> <p>But now he appeared to be a rabbi, a teacher who had been in Judea and was now teaching in Galilee. Heads were already turned as he stood up, went forward, and received the scroll of Isaiah from its keeper.</p> <p>Jesus rolled the scroll from one staff to the other until he came to the sixty-first chapter of Isaiah. He read these words: "The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor" (Luke 4:18-19, NIV; see Isa. 61:1-2).</p> <p>The townspeople watched and waited while he rolled up the scroll, gave it back to the attendant, and sat down. Their eyes were all on him; what did they hear?</p>	<p>longing for it.</p> <p>2. IEP: Addressing the problem on determinism by citing genome project results in questioning of whether development of humans can be sure of their future or not.</p> <p>3. D: The use of these words; freedom and determinism, presents the directing point of sermon.</p>
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“Today,” he said, “this scripture is fulfilled in your hearing.”(4)

Jesus was not merely teaching. He was issuing a proclamation. What Jesus proclaimed was the Year of Jubilee. Isaiah’s prophecy spoke of the time of liberation that God required in the Old Testament law. The sacred calendar for Israel marked the seventh day as the Sabbath, the seventh year as a sabbatical year, when the land would lie fallow, and after seven sabbatical year, the Year of Jubilee.

The sounding of trumpets marked the beginning of the Year of Jubilee, the fiftieth year. To a poor man in a debtor’s prison, the sound of that trumpet was the sweetest music he had ever heard. It meant that he was free. His prison time was over. He could return to his own land in Israel, the land he had forfeited through debt. It was not even to be a year of labor, for all were to eat of what the land produced of itself. That time of deliverance and restoration was to break any cycle of oppression in Israel. All debts were cancelled; the poor regained their inheritance, their families were reunited. This law was to govern debt management in Israel, because the coming of the Year of Jubilee marked the new order that was to begin (Leviticus 25; Deut. 15:1-11).

The Jubilee showed that the land belonged to the Lord. The people held it from him as stewards of his gift. When Israel ignored the Sabbath years as well as the Sabbath days, the Lord judged them by sending them into exile. The land would then have its Sabbath for seventy years (2 Chron. 36:21).

If the land was Israel’s inheritance in trust, then **Israel was God’s inheritance. The Jubilee ordinance with God’s words:(4-1)** “They are My servants whom I brought out of the land of Egypt: I am LORD your God” (Lev. 25:55, NKJV). God cares for the poor, the captive, the oppressed among his people (Deut. 15:9).

When Isaiah speaks of the year of God’s favor, **he is alluding to the Year of Jubilee to show that God’s law contains a promise.(4-2)** God not only requires the day of liberation; he promises to bring that day. Because his people have been without defenders before their enemies, and have no one to lead or

4. S: The Gospel is solution. Following citing Isaiah 61:1-2, Jesus proclaims its fulfillment made by himself. The addressing reveals the nature of prophetic preaching that the essential solution to the problem of reality lies in proclaiming the Gospel.

4-1. S: As a solution to problem of reality, the concept of ‘jubilee’ is focused biblically and theologically.

4-2. S: Implications of jubilee which significantly refer to God’s promise foster to

<p>deliver them, God says that he will come to deliver them himself. He will put on his helmet of salvation and his breastplate of justice and come to save them (Isa. 59:15b-17). The need of the people of God is so desperate that only he can deliver them. In the exile, Ezekiel the prophet saw the people spread out in a valley. Their situation could not have been more hopeless. To begin with, they were all dead. Their bodies were long decomposed, their bones dry and scattered. "Son of man, can these bones live?" the Lord asked his prophet. "Lord, you know," was his amazing answer.</p> <p>Further, the promises of God are so great that only he can deliver on them. God promises not only restoration but renewal.(4-3) When Ezekiel prophesied, the bones came together, and were covered with flesh. God's power can raise the dead and fill them with the new life of the Spirit. The greatest promise is theirs. He will be their God (Lev. 25:28).</p> <p>Jesus, however, did not just teach about the meaning of the Jubilee as law and promise. His message was a trumpet call (5) "Today this scripture is fulfilled in your hearing." Luke does not have to elaborate on his message. God had required the shadows of the Jubilee festival.(5-1) God had promised the last great jubilee when he would come to bring deliverance and restoration. What Jesus says is that the time has come because he has come. His lips are the trumpet call.(5-2) The year of God's favor, of his saving blessing, of his kingdom promise is announced, not on Mount Zion, but in Nazareth, where Jesus was brought up. The curious Nazarenes wanted to see miracles; they did not know that what they heard was a miracle. There stood the Lord among them, telling them that his new order had begun.</p> <p>Jesus was the Anointed Preacher, the Messenger of Jubilee, filled with the Spirit to speak words of grace (Luke 4:22).(6) His declaration was with authority. He who was born of the Spirit in the womb of the virgin, was anointed with the Spirit coming as a dove to rest on him. In the power of the Spirit he wore the helmet of salvation and the breastplate of justice to engage Satan in the wilderness. He is the shoot from the stump of David's line. The Spirit of the Lord rests on him. He is the Wonderful Counselor, the Mighty God, the Everlasting Father, the Prince of Peace.</p>	<p>direct to the solution of problem.</p> <p>4-3. S: God's promise includes restoration and renewal.</p> <p>5. S: Imagination and Solution Imagination of Jesus' message is expressed with sensory image, through which the preacher stresses Jubilee as a festival of liberation (5-1). Likewise the same message proclaimed from Jesus' lips is expressed via visual and sensory image (5-2).</p> <p>6. S: Message and the Holy Spirit. Applying effectively words of grace to the practice relies on the</p>
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Do these great names for Jesus seem remote from your experience? Or have they faded in your life from when you first heard them-in Handel's Messiah, perhaps?

Then listen, hear Word of the Lord as the people of Nazareth would not. Jesus not only announced the Jubilee, he accomplished it. The liberty that he read about from the Isaiah scroll is the liberty that he gained for you. He did that as the Servant of God in his passion, and as the Son of God in his power. In his wisdom he did not finish reading the passage in Isaiah: **"to proclaim the year of the LORD's favor and the day of vengeance of our God" (Isa. 61:2 NIV). Jesus did not say that the day of judgment was about to begin.(7)** John the Baptist did not understand that omission. Later, when John was put in Herod's prison, he sent his disciples to ask Jesus, "Are you the one who is to come, or shall we look for another?" (MATT. 11:3, ESV). These shocking words show that John could not understand why Jesus was withholding judgment. Since Jesus could cast out demons and raise the dead, why did he not judge the wickedness of Herod? John was in prison because he had denounced that wickedness. John had preached that the axe of judgment was lying at the root of every tree of wickedness. Why did Jesus not pick up that axe and destroy Herod? Jesus could only show John's disciples his miracles as signs that he was the One to come, and tell John not to be offended in him.

The people of Nazareth were offended in Jesus. Who did he think he was? Didn't they know his family? They knew his mother, his brothers and sisters. Who was he to announce the coming of the Jubilee, and claim to fulfill it? In a curious way, have you evaded the claim of Jesus because you think you know all about him?

Don't take Jesus for granted. He has not yet come as he will. We wait for God's "Son from heaven, whom he raised from the dead-Jesus, who rescues us from the coming wrath" (1 Thess. 1:10, NIV). The mercy of Jesus waits for you today. Do not ignore his call to you.

His mercy waits, but his deliverance is finished. The Jubilee trumpet was blown on the Day of Atonement, when the blood of the sacrifice was sprinkled on the mercy seat, the golden lid of

subjective work of the Holy Spirit.

7. S: In proving the power of the Gospel itself, the preacher mentions the purpose of Jesus' message. Central is holistic manifestation of what the message itself aims at with regard to proclamation of the Gospel in prophetic preaching

the ark of the covenant that represented the throne of God.

Jesus read from Isaiah 61. That prophecy proclaims the result of the work of the suffering Servant described in Isaiah (53:5-6). "But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed. We all, like sheep, have gone astray, each of us has turned to his own way; and the LORD has laid on him the iniquity of us all" (NIV).

Jesus did not come to bring the judgment, because he came to bear the judgment.(7-1) He bore our sins in his own body on the cross. His suffering in our place sets us free. Justice has been done, and his power liberates us. Jesus showed that when he went on from Nazareth to Capernaum, and there delivered a man from demon possession. There, too, he healed the mother-in-law of his disciple Peter, and she could help in preparing dinner for Jesus and his disciples. Jesus delivered and he also restored: sight to the blind, liberty to the crushed. **He calls us to show our love for him in deeds of mercy to the poor and afflicted.(8)**

Jesus delivers and restores. Can you begin to grasp what that may mean in your own life? The secret of it all is that Jesus receives you personally. Jesus was baptized for you. He did not need baptism to symbolize the washing away of his sins, for he had no sin. John protested that he should not be baptizing Jesus, but Jesus insisted-to fulfill all righteousness. In his baptism he was determined to be one with you. Do you see what that means for you? The Father said, "This is my Beloved Son, my chosen." Because Jesus was united with you, you by faith are united with him. What the Father said to Jesus he says to you. He calls you his Beloved. You are chosen in Christ before the creation of the world (Eph. 1:4). Believers are sons of God because they are united with the Son of God. The Spirit of God rests on you, the seal of the presence of the Father and the Son.

You are therefore free of condemnation. **Where the Spirit of the Lord is, there is freedom.(9)** You are joined in the community of his church, and made his witness (9-1) in the world, that you should show forth the praises of him who called you out of darkness into his marvelous light.

7-1. S: It is seen that on account of the judgment bore by himself, Jesus did not refer to judgment in proclaiming the Gospel. In this, the preacher demonstrates power of the Gospel itself by citing directly Isaiah 53:5-6.

8. IP: Marginal embodiment. Practical application which entails witnessing the love of Christ among the marginal is introduced. However, the mode of suggestion seems not to be authentic and have the lack of its emphasis.

9. S: Message and the Holy Spirit. A main ministry of the Holy Spirit through the Gospel aims at for

<p>Yes, in your genes there are latent characteristics, but they are limitations only to those who do not know their Creator. What is true of Jesus is also true of you.</p> <p>“Before I was born the LORD called me; from my birth he has made mention of my name. . . . He said to me, ‘You are my servant, Israel, in whom I will display my splendor’ (Isa. 49:1, 3, NIV). Yes, those words describe Jesus. Our Lord is God’s Servant. He is the true Israel in whom God’s glory is revealed. But you are made and remade for splendor. Joined to Christ, you are free to display his glory in your own calling, the service that is perfect freedom (9-2).</p> <p>You need not wait; indeed, you dare not wait. The Jubilee has begun, and Jesus is already our ascended Lord. Call on him today. Better, call on him right now, and begin on earth to taste the Spirit of Jesus from heaven.(10)</p>	<p>listeners to be built up by proclaiming liberation of grace, accordingly to witness (9-1) the grace of liberation (9-2).</p> <p>10. IP: It can be argued that the expression ‘to taste’ seems to be, to some extent, abstract in light of application in practice.</p>
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Clowney’s sermon starts by referring to eager for freedom of human beings and the limits of determinism in contemporary society. This sermon has the following features:

First, the sermon concentrates on proclamation of the Gospel and its explanation as a whole. However, although being regarded as the focus on message transformational way in prophetic preaching, the approach, to some extent, can result in theological addressing not preaching.

Second, the sermon, to some extent, shows a lack of employing imagination. It can hinder the role the diagnosis and deep embossing of the reality to be played effectively. As a result, It has the limit to the access to marginal embodiment as application. For example, although he articulates the practice of love to the poor or afflicted in the part of application in his preaching, over all it tends to be theological and theoretical rather than practical.

Primarily, preaching must be proceeded on the basis of theological and biblical interpretation. However, effective prophetic preaching needs to deal with diverse application to the current reality in order not to be something abstract for the listener. The result of the analysis demonstrates that Clowney’s sermon describes, largely, the interpretation and explanation of the text (as identified “S” of analytical codes), rather than the articulation of the concrete application and practice (as “IEP” and “IP”). In the end, it is indicated that the act of analysis using practical principles helps to perceive the essential elements prophetic preaching entails.

5.3.2 The analysis and review of sample sermon 3 (authored by Barbara Lundblad)

The title of Barbara Lundblad's sample sermon is 'The rear in our hometown', which is drawn in the book "Transforming the Stone: preaching through resistance to change" (2001) and its text reading is Luke 4:16-30. The focus verse of this sermon is 4:21 *Then [Jesus] begun to say to them, "Today this scripture has been fulfilled in your hearing."*

Table 7: The presentation and analysis of sample sermon 3

<p>We have come into this Gospel text in the middle of the story-like walking in late for a movie.⁽¹⁾ The reel has been running a while, and we'll have to find our place and make sense of the scene. Jesus is speaking. "Today," he says, "this scripture has been fulfilled in your hearing." You may have seen this movie before, so you know what scripture Jesus is talking about. Or perhaps this is all new to you.</p> <p>Jesus had just read from the scroll of the prophet Isaiah: The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favor. (Luke 4:18-19)</p> <p>Then Jesus rolled up the scroll and sat down. The eyes of all in the synagogue were fixed on him. All of this happened before we came in. If this were a movie, the camera (2) would be panning around the room, focusing on the faces, eyes wide, bodies bending forward. Or perhaps the camera would focus on Jesus. This is where we came in-as Jesus begins to speak: "'Today this scripture has been fulfilled in your hearing.' [And] all spoke well of him and were amazed at [his] gracious words" (4:21). The voices in the room grow louder. People are talking in groups; the camera moves in, allowing us to overhear. "Is not this Joseph's son?" someone asks. The scene moves quickly.⁽³⁾ I doubt that any director could manage this scene. It goes too fast. We have no time to take it in.</p> <p>Jesus speaks again. Already the mood has changed. Jesus senses their uneasiness and suspicion. "Doubtless you will quote</p>	<p>'Fear' is the main key word in this sermon.</p> <p>1. D: As a significant imagination, cinematic technique appears, which functions to connect stories in biblical texts (2) to a story in contemporary – America history in 1787 (7).</p> <p>2. IEP(1-1): The camera delivers a scene which shows the listeners at the synagogue in Nazareth and Jesus. This scene related with IEP(1-2), (1-3).</p> <p>3. IEP(1-2): It zooms the response of the listeners and Jesus' answer to them. (Luke 4:21-24)</p>
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to me this proverb, 'Doctor, cure yourself!' And you will say, 'Do here also in your hometown the things that we have heard you did at Capernaum.' (They hadn't mentioned Capernaum; Jesus seems to be reading their minds.) "No prophet is accepted in the prophet's hometown," he says (4:23-24). What does Jesus see in their eyes? Hear in their questions? By now people must be visibly agitated. Does this man think he's a prophet? Then Jesus goes on, reminding them of two stories most of them had heard since childhood.

Two of Israel's prophets, Elijah and Elisha, had healed and blessed outsiders—a widow from Sidon and a leper from Syria—though, as Jesus pointed out, there were surely widows and lepers in Israel at the time. It's hard to follow that he's saying, especially if you don't know the stories. I remember that second story, the leprosy story, from my childhood. In Egermeier's Bible Story Book there was **a picture (4)** of the little Hebrew servant girl who brought her master, Naaman, to Elisha the prophet. Naaman was a powerful Syrian soldier. He wanted to wash in a Syrian river to be made clean, but Elisha was stubborn and insisted that he come to the Jordan. I can still see the picture of the little girl standing beside the prophet and the Syrian soldier. The mighty soldier was dripping wet, and perhaps embarrassed, but the leprosy was gone. I thought it was a great story.

But there's no time to stay with those memories for long. The story in the synagogue has already moved on. We have gone only six verses since Jesus sat down. Only six verses since all spoke so well of him. Suddenly, "all in the synagogue were filled with rage" (4:28). How could things get so bad in six verses? **The camera (5)** moves over the faces—the same faces that had spoken well of him, faces now red with rage.

They got up, drove him out of the town, and led him to the brow of the hill on which their town was built, so that they might hurl him off the cliff. (4:29)

Wait! What did Jesus say that was so bad? Have they forgotten? This is Joseph's son. They'd known him all of his life. It's one thing to disagree, but this rage is out of proportion. There's no reason to throw this hometown boy over the cliff. Jesus "passed

4. IEP: Used a picture imagination.

Reference to Children bible storybook and the use an image of picture illustrated in the book facilitate to describe vividly the spot of the sermon.

The image is mentioned in used picture imagination (12) in terms of application.

5. IEP(1-3):

The camera focuses on rage expressed by the listeners to Jesus' declaration.

through the midst of them and went on his way" (4:30).

What had happened in Jesus' hometown? Let's go back to where we entered the scene. "Today this scripture has been fulfilled in your hearing." Was that it? Had Jesus' words sunk in? Was Joseph's son claiming to be the one anointed by the Spirit of God? Or was it the stories he told-the widow in Sidon, the leper in Syria-did he think they wouldn't get the point? Had God moved out of Nazareth-is that what Jesus was saying? It isn't hard to imagine that the people in Nazareth would take offense at him or be a bit put off, but **they were filled with rage.(6)** They wanted to kill him.

"Today this word has been fulfilled in your hearing." **The camera (7)** fades out, then back. The scene has changed and so has the time. It's not a synagogue, but Saint George's Church in Philadelphia in 1787. Two black minister, Richard Allen and Absalom Jones, are pulled from their knees as they pray in a church gallery reserved for whites. There was a place for blacks in the balcony, but they refused to go, Instead, they passed through the midst of them and led their people out into the light of day What do these people want? the white folks must have asked. We ordained these men to attend to the needs of black people. How many other churches would have done that? But the two black preachers believed that the fullness of God's blessing had come upon them and their people, and they would acknowledge those blessings by praying on the main floor-if not in this church, then somewhere else. Thus the African Methodist Episcopal Church was born.

"Today this word has been fulfilled in your hearing." The spirit's anointing does not go unnoticed. Jesus went to Capernaum-and Philadelphia. He even came to my small town and my home church: Zion Lutheran, Gowrie, Iowa. **It's a silly story,(8)** really. Nothing as memorable as the preachers in Philadelphia, but I guess it was memorable for a child. Every year our Sunday school presented a Christmas pageant. And every year, I was in the chorus: the angel chorus or the speech chorus or some other chorus. But Mary was played by a girl who hardly ever came to Sunday school. My mother tried to explain that it was the

6. D: Through zooming of the camera, the listeners come to face the reality of the listeners in synagogue and their problem.

7. IEP: Camera moves the film from the synagogue to a scene of resistance demonstrated by two black preachers in a church in Philadelphia in 1787.

8. IEP: (Used Illustration) Illustrating the preacher, her own experience of a Christmas pageant ends in exposing silliness of current listeners corresponding

teacher's way of getting her involved, but it made no sense to me. After all, I was the one who was always there.

A widow in Sidon. A leper in Syria. Two African American ministers in Philadelphia. The wrong girl chosen to be Mary in an Iowa town. And the people in Nazareth-people like me who are there week in and week out-are supposed to keep singing their hearts out in the chorus. The people in Jesus' hometown heard what Jesus was saying: **God has blessed and healed outsiders before, and God is doing it again.**(9) And they were filled with rage.

"Today," said Jesus, "this scripture is fulfilled in your hearing." (10) This word changed things. This word proclaims good news to the poor and release to the captives. When African American slaves heard Jesus reading from the prophet Isaiah, they must have wondered in their hearts, for they surely didn't hear much good news or experience much freedom. But one day that word came to Richard Allen and Absalom Jones with **anointing power.**(11) "Today this scripture is fulfilled in your hearing."-your hearing, brothers and sisters. And they stood up and led their people across the Jordan River instead of up to the balcony. This word fulfilled changed things.

Those who are lifelong Christians would surely say that God's blessings are meant for everyone. I was taught that lesson in Zion's Sunday school years ago. The white Christians in church that Sunday in Philadelphia no doubt said that God's blessings were for everyone. The people in Jesus' hometown probably did, too. But when this happens on God's terms and not ours, we get a little miffed. Even outraged. Can you hear the voices?

Of course we believe that God loves everybody-not just white people. We'd never ask black sisters and brothers to sit in the balcony today! But now they want us to add spirituals to our hymnal and **change the pictures** (12) in the Sunday school books. We admit the children in the books used to be mostly white-but that changed years ago. Now they're talking about the pictures of Jesus. Don't you think that's going a bit too far?

It's hard to be from Nazareth these days. hard to hear the stories about **all the outsiders that God is calling and blessing.**(13) I

to those in Nazareth.

9. S: (message transformation)

As the solution to the problem of reality, the Gospel is proclaimed.

About 10 times the preacher repeats the verse "today this scripture is fulfilled in your hearing."(10) In this process of proclamation of the Gospel and its application, critical is the work of the Holy Spirit.(11)

12. IEP: (Used picture imagination)

The image of the pictures contributes on demonstrate sharply the problem of the reality.

<p>guess some of us feel a bit like I did years ago when the wrong girl got to play Mary and I was an anonymous angel singing offstage. Sometimes we joke about how much things have changed, but sometimes we don't. In the Lutheran Church we're not even sure what jokes you can tell anymore. We assume the Scandinavian jokes about Ole and Lena will probably have to go. Maybe the Swedish smorgasbords, too. I don't know how it is in your church, if you're part of one, but there are lots of people in Nazareth who feel like they've been left behind or passed over. To them, everything that matters is happening in Capernaum; everybody who matters lives somewhere else.</p>	<p>13. IP: (marginal embodiment) From awareness of the problem of reality, the listeners come to extend their consciousness to marginal embodiment expressed as "outsider".</p>
<p>How will it be in Nazareth in this new year? In the Lutheran Church in the United States 1995 marked the twenty-fifth anniversary of the ordination of women. There are about 1,700 ordained women (14) out of some 16,000 clergy in our denomination. Nevertheless, it is not uncommon to hear that women are taking over the church. There are too many women on church boards, too many women appointed as delegates to important meetings. Sometimes I hear my brother pastors says, "I'll never be elected to anything again. I'm white, and I'm a man, and the seats are reserved for somebody else."</p>	<p>14. IP: Practical application in marginal embodiment is proposed in concrete sphere of the ordination of women.</p>
<p>There's a lot of fear in our hometowns, in our congregations, and in the larger church. A lot of fear and rage in Nazareth. But Jesus won't take back what he said after reading from Isaiah: "Today this scripture has been fulfilled in your hearing." Some will argue that Isaiah's scripture has nothing to do with the two Black preachers in Philadelphia or with women being ordained-Luke's story is about Jesus fulfilling the prophecy. Then what do we mean when we pray for the Spirit's power?(15) It happens every time there is a baptism in our church. The words in italics say. "The minister lays both hands on the head of each of the baptized and prays for the Holy Spirit." The prayer is not new; the words come from the book of Isaiah. "Pour out your Holy Spirit upon _____: the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord, the spirit of joy in your presence." These words are from a different chapter of Isaiah than the words Jesus read, but aren't</p>	<p>15. IP: (The work of the Holy Spirit) Application of message transformation in practice is the ministry of the Holy Spirit. Thus as depending on the Spirit prayer is essential.</p>

<p>we praying for the same spirit?</p> <p>"Today this scripture is fulfilled in your hearing." This word fulfilled changes things. In Nazareth and Capernaum. In Philadelphia and in my hometown and in yours, too. The story could have been different in Jesus' hometown. The people could have believed God's word was being fulfilled that very day in their hearing. They could have believed the word was meant for them. But they were thinking about Capernaum-and I was thinking about that undeserving girl who played Mary, and the white people in the church in Philadelphia thought the Black preachers were asking for far too much.</p> <p>The story in Nazareth didn't have to end with rage. It could have ended with blessing. (16) "Today this word is fulfilled in your hearing." It's the same in your hometown and mine. The promises of God are big enough for you and me-and for the people of Capernaum. Let us pray for a deep measure of the Spirit's anointing so we can trust God's blessing enough to quiet our fear and our rage.</p>	<p>16. IP: (paradoxical witness)</p> <p>The story of unbelief in Nazareth must not end in curse and judgment. Proclaiming of The Gospel of Jesus Christ is to be the proclamation of paradoxical blessing in which every anger and rage change into blessing.</p>
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Lundbald, with the use of resourceful imagination, sets up the theme of the preaching, while diagnosing the reality and problems in it. Subsequently, the imagination leads to challenge to transformation and recognition of the marginal directed by prophetic preaching. In short, critical remarks appeared in the sermon above are as follows:

First of all, the sermon focuses on the principles of IEP and IP. Such utilizing of imagination leads the listeners to follow the move of preaching in the act of imagination; for example, the use of instruments like camera, pictures, illustration on stories, and her own narratives of childhood.

Second, the repetition of the Gospel, especially the core message: 'today this scripture is fulfilled in your hearing' implies that being conscious of a new reality, and taking alternatives and bringing them into practice in order to complete the alternative all rely on the listeners' faith to the Gospel. The proclamation aims at message transformation.

Third, Lundblad draws transformation as one of the significant features and renewal of the recognition of the marginal. For example, moving from the Bible story and her own experience to an event in the history of the USA, she presents the issues of contemporary women

ordination manifesting discriminated pastoral leadership, in which she claims renewal of the reality and a new consciousness of the marginal (Cf. Dingemans,1996:45, 48).

Fourth, it is certain that the work of the Holy Spirit is highlighted in the conclusion of her sermon so as to fulfill the purpose of prophetic preaching (Cf. Cilliers, 2004:107).

5.3.3 The analysis and review of sample commentary (by Charles Campbell)

The title of ‘Jesus’ ministry and the powers: preaching’ draws in one section of Charles Campbell’s commentary, “The word before the powers: an ethic of preaching” (2002). Campbell comments on the Luke 4:16-30 and Matt 5:1-7:27.

Table 8: The presentation and analysis of sample commentary

<p>In his ministry after the temptation, Jesus continues the path of resistance that leads to the cross; at virtually every turn he proclaims and embodies an alternative to the ways of the Domination System. Just as Jesus had relied on the Word in the wilderness, so, when he returns from the wilderness, he immediately begins proclaiming a new order (1) breaking into the world (Matt. 4:17, 23; 5:1-7:28; Mark 1:14-15; Luke 4:16-30). Although Jesus uses language traditionally associated with hierarchy and domination-“kingdom of God/heaven”-both his proclamation and his ministry turn that language on its head, undermining its association with violence and domination while retaining the political character of the gospel. In his words and deeds, Jesus challenges and subverts the Domination System at every turn.</p>	<p>1. Key word: ‘A new order’ is the key theme in this article. This word is articulated in 1-1, 1-2, 1-3.</p>
<p>In his opening sermons-the Sermon on the Mount (Matt. 5:1-7:27) and the sermon at Nazareth (Luke 4:16-30)-Jesus boldly announces the new reality that has “come near” in him. He speaks the Word that he will “perform” in his life and ministry. In the Beatitudes (Matt. 5:3-12), which open the Sermon on the Mount and announce the new eschatological order (2) that provides the context for the practical instruction in the rest of the sermon, Jesus reverses the priorities of the Domination System. In a series of eschatological blessings (not moral imperatives),</p>	<p>2. Key Word (1-1): The sermon on the Mount is identified as eschatological</p>

Jesus proclaims that beatitude in the new order belongs not to those who lord their power over others through violent domination but to the “poor in spirit,” “those who mourn,” “the meek,” “the merciful,” “the pure in heart,” “the peacemakers,” and even “those who are persecuted for righteousness sake.” The Beatitude, in fact, provides a “systematic and explicit repudiation of the Domination System.” In making these pronouncements, Jesus not only envisions a new order; he also sets that new reality loose in the world. Nothing can ever be the same again.

In the rest of the sermon, Jesus delineates the concrete practices of the new community that lives in this new reality, what Wink calls “God’s Domination-Free Order.” In this new community, reconciliation takes priority over vengeance (Matt. 5:21-26); women are no longer treated as objects or property (5:27-32); love of enemies and nonviolent resistance replace violent domination of the “other” (5:38-48); religious practices do not become the source of superiority and competition (6:1-18); the desire for wealth is not the driving motivation of life (6:19-34). Socially, politically, religiously, and economically, **Jesus subverts the Domination System and the spirit that drives it. (3)**

In his opening sermon in Luke, sometimes called the “Nazareth Manifesto,” Jesus likewise announces **a new order (4)** that “is being fulfilled” in the very proclamation and hearing of his words. Taking up the mantle of the prophet and drawing on Isaiah 61, Jesus proclaims good news to the poor, release to the captives, recovery of sight to the blind, freedom to the oppressed, and the year of the Lord’s favor (Luke 4:18-19). All of these pronouncements should be taken literally as words for those who are physically in need of healing and ache for liberation from oppression and captivity. At the same time, however, Jesus’ words confront the powers in the spiritual dimensions of their work. As I noted in chapter 1, the powers seek to hold people captive to their idolatrous, dominating ways. But Jesus announces release from this captivity. The powers seek to take away our vision-our imagination-so that **we live under the delusion (5)** that their way is the only way, and we are unable even to conceive an alternative. But Jesus announces new sight-

commands and practical instructions to form a new reality.

3. The work of the Holy Spirit is to apply effectively the Gospel to the practice.

4. Key Word (1-2): The sermon of Jesus in Nazareth is seen as the proclamation to a new order completed by Christ.

5. D: (imagination and reality) Describing the powers which this world seeks for as idolatrous, dominating ways, the preacher points out that our contemporary reality is under the delusion.

new imagination-for those whom the powers have blinded. The powers, particularly in **our capitalist system,(6)** create domination through the commodification of reality and the accumulation of wealth. But Jesus, placing persons before capital, proclaims the jubilee year, in which wealth will be redistributed and people will live free of the drive to accumulate that distorts human life and serves as a source of human violence.

And Jesus doesn't stop there. In his reflections that follow, he subverts **all notions of religious or ethnic superiority (7)** that hold people captive and cause them to denigrate and oppress "outsiders." In telling the stories-directly from the people's Scripture-of the widow at Zarephath and Naaman the Syrian, Jesus invites his hearers to see the mercy of God at work in the "other"-even the enemy. He undercuts one of the main sources of domination and violence in the world: ethnic and religious superiority, which continues to wreak its havoc through contemporary movements for "ethnic cleansing" and acts of religious violence, from Serbia to Palestine to Northern Ireland to New York City. Not surprisingly, at this point his hearers' "captivity" to the Domination System becomes evident. They seek to get rid of this one who undercuts their assumptions of superiority. Just as **Jesus' challenge to the Domination System will later lead the powers to crucify him,(8)** so here, right at the beginning of the story, Jesus' message draws forth the response of mob violence.

In his Nazareth Manifesto as in the Sermon on the Mount, Jesus proclaims the shape of **the new order (9)** breaking into the world in his person. In both sermons he challenges "every conceivable prop of domination, division, and supremacy," and he offers an alternative to the way of violent domination in the world. Later in Luke, Jesus sets out the domination-free character of his new community as its fundamental difference from the "powers that be." At the Last Supper, Jesus' disciples reveal their own captivity to these powers by arguing over who among them will be the greatest. In response to their request, Jesus offers the disciples a concise, programmatic statement about the new community he is

6. IEP: 'the powers' is a symbol to express the reality of capitalist system. The powers signifying the nature of capitalist system establish dominant system through commodification of reality and accumulation of wealth (7).

Such diagnosis is seen practical enough to perceive the reality in deep.

8. S: (message transformation)

There is an act of the proclamation of the Gospel, while expressing the death of Jesus paradoxically.

Finally Subversion to the dominant system is made in proclaiming the Gospel.

9. Key Word (1-3): a new order is to suggest an alternative.

10. S: (Message transformation)

As a model to practice a new order Campbell draws a servant

<p>building:</p> <p>The kings of the Gentiles lord it over them; and those in authority over them are called benefactors. But not so with you; rather the greatest among you must become like the youngest, and the leader like one who serves. For who is greater, the one who is at the table or the one who serves? Is it not the one at the table? But I am among you as one who serves. (Luke 22:24-27) (10)</p> <p>At a shared meal, at which he gives his body and blood as “one who serves,” Jesus teaches the disciples directly about the new, domination-free community he is creating in the midst of the Domination System. In fact, the meal itself becomes both the central image and the primary embodiment of the political, social, economic, and religious alternative Jesus offers to the powers of the world who “lord it over” others. (11)</p>	<p>leadership of Jesus Christ, of which nature is fundamentally paradoxical.</p> <p>11. IP: (paradoxical witness)</p> <p>Alternative message Jesus offers the world is paradoxical, and which takes embodiment in every sphere of life beyond the way of this world.</p>
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In spite of being not a form of sermon, Campbell’s commentary abundantly entails practical principles for the act of prophetic preaching. Campbell emphasizes message transformation as proclamation of the Gospel. Interpreting the texts of Luke 4:16-30 and Matt. 5:1-7:27, Campbell identifies ‘a new reality’ as the theme of the texts. Campbell, initiating a new eschatological order, asserts that Jesus’ message challenges and subverts the Domination System at every turn.

To sum up, critical prophetic features seen in Campbell’s commentary are as follows:

First, in the same manner with Brueggemann, Campbell diagnoses our contemporary reality defining it as dominant system through imagination. He diagnoses the powers bounded in capitalist system; they create domination through the commodification of reality and the accumulation of wealth. And religious or ethnic superiority that hold people captive and cause them to denigrate and oppress “outsiders.”

Second, proclamation of the Gospel is highlighted as message transformation; especially as solution and its practice to dominant system of this world, a servant leadership taken by Jesus in the world is paradoxically proposed (Cf. De Wet, 2014c)

Third, the Holy Spirit initiates transformation; while addressing that at the heart of transformation, critical is the work of the Holy Spirit; socially, politically, religiously, and economically, Campbell concludes that Jesus subverts the Domination System and the spirit that drives it.

So far, critical reflections on prophetic elements were discussed in the comparative study among sermons based on practical principles developed in this chapter. The following section sets out making a sermon by the researcher as a strategy for the purpose of applying for contemporary preaching praxis.

5.4 Making a sample sermon illustrating the working of the message-transformational model

In an attempt to facilitate the practice of prophetic preaching in contemporary preaching praxis, an example sermon will be presented now - authored by the researcher himself -, applying the aforementioned principles, which in each stage includes remarks on the working of message transformation interplayed between the text, the preacher and the listeners. The title of the researcher's sample sermon is 'Jesus went his way' and its text reading is Luke 4:16-30.

Introduction

Have you ever listened to or enjoyed singing the Pop Song "My Way"? The lyrics of "My Way" tell the story of a man who, having grown old, reflects on his life as death approaches. He is comfortable with his mortality and takes responsibility for how he dealt with all the challenges of life while maintaining a respectable degree of integrity. The reason for the song's popularity is that it contains people's desire for their walks of life to some extent.

In a generation of unbelief and uncertainty it is noticeable to walk boldly in one's way. In the text, first of all, we can see the limitation of human beings seen in the generation of unbelief.

Generation of unbelief and resistance

D (Direction-diagnosis of the reality):

With the text describing the synagogue in Nazareth where Jesus was preaching the responses of the listeners, this phase intends to recognize and diagnose the lives of human beings and the problems of their reality still experienced in the contemporary world. In this phase the text and its background is regarded as critical, while the listeners gradually turn, to some extent, from taking a passive stand to actively imagining and taking part in listening to the sermon.

Jesus visited Nazareth where he was brought up. And he entered the synagogue according to the Jewish customs of those days. Then he read the Scripture as he always did on the Sabbath day. The text he found and read was Isaiah 61:1-2. In those days, according to the traditions of worship at Synagogues, after reading the Scripture anyone who wanted to speak could preach

voluntarily. So people wondered or expected what message Jesus would deliver from the read text. In verse 20 the scripture says, “and the eyes of all in the synagogue were fixed upon Him.”

The people of this generation were looking for something to hear or to listen to. This may mean that there was a desire for the Truth and a consideration of the problem of human beings. The people in the synagogue would not have come for simple gossip or jokes. What are they expecting from the speaker? What answers are they waiting for? Jesus makes a significant declaration in verse 21 without any explanation after reading the text: "Today this Scripture has been fulfilled in your hearing." His proclamation confused the people. In verse 28 the listeners in the synagogue are surprised and confused, and their hearts turns to chaos and unbelief. Finally all in the synagogue were filled with rage.

We see the unbelief of this generation before the declaration of Christ. Certainly it shows the fact that primarily human beings are not deserved to participate in the glory of God - the promises and blessings of God. Therefore, it is inevitable that the attitudes taken by such human beings far away from the grace of God, is that of doubt and resistance.

A few years ago, a youth, wandering, curious about Christianity, finally got access to an anti-Christianity site. His search that started as simple curiosity turned into doubt through surprise, leading to strong unbelief. We need to ask to ourselves, “Are we of those with access to the Truth, but regarding it with doubt? Or are we those who seek for the Truth? Finally, do we believe in the Truth?” We, as a Christian community, must hold the answer on how to deal with or overcome this generation of unbelief and rage or resistance. The Church must think deeply about how we can lead this generation to Christ.

What are the problems produced in the generation of doubt and resistance?

IEP (Imaginative Embossing of the problem of the Reality) –

This phase refers to the two characteristics revealed in the age of resistance identified as the “generation of unbelief” and “rage” To make the approach effective and more descriptive, the preacher employs techniques of imagination such as metaphors, narratives and illustration.

The listeners come to question the solution to the problems of reality, while recognizing the depth of the problems.

The generation of doubt and resistance has the conviction that only certain engrossed certificates can protect him/her in the way of his/her life. Today the world requires of us a certain and successful career. Consequently, we run forward to acquire such certificates without looking around us. It is alleged that in China, since adopting western educational policies and a

system of competition, a lot of young students have been suffering in the struggle to gain entrance to universities. Unjust acts like cheating and bribery are committed in the entrance exam, and a lot of Chinese students go to the USA in order to escape the competition. The situation causes a generation with higher rates of Chinese than other foreign students in the USA.

This generation of doubt and resistance seeks for something miraculous. Being average attracts them no more. As a result lots of adolescents dream of being heroes in mass media, and imitating and following the current idols. Finally this starts to consume their lives. On the other hand, for the purpose of protecting themselves, by enlarging corporations, big companies have become slaves of endless invasion. Something miraculous corresponds to acts like possessing something shocking, something bigger, and something more.

The generation of unbelief and rage does poorly at attending to the pale sound of the Truth. Even though human beings are fundamentally fallen, living with limitations and problems, they do not want to seriously linger on these problems. This generation is shut off from catching up with the Truth.

Time of grace, men of grace

S (Proclamation of Gospel for Solution) –

This phase highlights the Gospel message as biblical solution to the problems of reality mentioned above. The Gospel message to be proclaimed is the core key of transformation. Message transformation calls for a response of faith from the listeners as well as lives of obedience as paradoxical witnesses and sacrifice accordingly. Imagination can also be stimulated. In this phase the Holy Spirit initiates proclamation as the essence of message deliverance, and if necessary, interceding in the process of explanation so as to help the interaction among the message, the preacher and the listeners.

What is the message of Jesus toward this generation shut to the truth? Jesus uses the image of Jubilee presented in Isaiah. For Israel community, Jubilee is the critical Jewish festival experiencing restoration, while having the people got reminded of the fact that Israel belongs to the God. In that year, an epoch-making re-equipment of the political, socio-economic, and religious circumstances was generated so as to restore the oppressed and the poor suffering from the matters of debts, properties, and slaves and so on. Thus, Jubilee became an epoch-making system to sort out problems impossible solved by the vulnerable themselves.

We can imagine that the despair, how much the vulnerable who cannot expect tomorrow long for Jubilee. Also we can imagine of the waterfall of hope falling down after the frustration of human beings' deep and absolute despair got through in their lives.

Before Jesus's proclamation, we as human beings must respond; in this regard, the following responses of two dimensions may be considered;

On the one hand, it is the response of faith demonstrated by the poor. Jesus's proclamation embraces core message to human beings, in which Jesus declares that Jesus himself is the one who has fulfilled salvation to the poor. In this context, the word 'poor' signifies itself the status of physical poverty, however, at the same time, it fundamentally implies spiritual poverty in hearts. They are the ones chased away to the cliffs of life.

The world we live is full of captives sorrowing and mourning in this despair; illegal inhabitants, the exploited, the unemployed, victims suffering from illegal sex trade, game and gambling addict, debtors from credit delinquency, women and children in Africa isolated from the benefits of education and so on. They are being drawn to the survival spot with anxiety day by day. However national systems or practical alternatives of church do not fully reach out hearing of such pains. Would their sorrowing lead to only death? Still, do they have the reason to live out their lives?

Toward the poor, Jesus our Lord proclaimed to live their lives. The proclamation echoes that in human beings' stance there is no hope, no solution but in the salvation Jesus himself fulfilled there is hope and solution. Therefore, Jesus speaks that surely, they can live and they also must live. The poor must reveal their response of faith. Faith produces an amazing result. The response of faith is the only way to get access to Jubilee Jesus proclaimed, not explained of jubilee. For the one who responds with faith, the proclamation comes to salvation and restoration, but for the one who remains unbelief, judgment and wrath.

On the other hand, it is the response of lives as paradoxical witness of the one given grace. Jesus' message calls for lives as paradoxical witness from the one given grace. In other words, Christ requires the poor with grace of sacrifice and obedience. Actually, although those oppressed as well as the captives can be restored spiritually, they may need help physically. This help makes it possible through sacrifice and obedience of brothers and sisters in faith community. That is, grace needs to be succeeded via obedience and sacrifice of the poor. This message can be understood as an expression of paradoxical witness.

Jesus witnesses of how the poor in hearts in the history of Israel community could become the inherited of God's grace. It was in the days of Elijah a widow in the land of Sidon and Naaman the Syrian in the time of Elisha that witnessed God's grace. Certainly they were poor in hearts. However, they became restored by faith. What surprises us is that this restoration can be done by faith, sacrifices and actions of those who had received God's grace. For Naaman, there was a little maidservant as a captive who could witness the grace of God. For Zarephath, there was the prophet Elijah who delivered God's grace.

Such poor people act out as paradoxical witness for the righteousness of God in the history of God's redemption. We may not be satisfied with the story of Naaman in the children's Bible or the story of the widow in Sidon for showing the miraculous power of Elijah. Jesus is calling them as a witness. With the grace of God such the poor are being used as instruments witnessing of Christ in this text. We can find examples of multitude of poor witnesses in the Christian history (Hebrews 11). They are the rich of the kingdom of God witnessing paradoxical victory. Although such life seems shown paradoxically, but their lives as witness become an instrument for the salvation of being dying generation (world)

For renewal of grace and movement of restoration, most of all, it requires the response of faith, and living out the lives of paradoxical witness. Restoration and renewal call for consistent practice and discipline. How can it make possible?

Going forward without keeping away

IP (Imaginative practice) –

This phase aims to present a practical model so that the listeners can apply the message of transformation to their current lives. In this phase, bringing small but consistent disciplines into practice is emphasized. Disciplines of Christian faith cause the believers to commit themselves to the life of paradoxical witness. For an effective understanding of this approach and its description, imagination is also created. In the process, the Holy Spirit encourages and empowers the believers to follow examples of disciplines suggested by the preaching, applying and extending it to their social lives. By doing so, ultimately the Holy Spirit plays a critical role as the host of completion of the preaching on the listeners' side as well as being the one who initiates it in the preacher's side.

For the believer in the consistent grace, what attitudes are revealed in the generation of doubt and resistance? Christ himself shows an example. He goes boldly to the middle of doubt and resistance. This is the example of the Lord who does not avoid his way. A commentary explains that it leads to the Cross and resurrection. The moving forward without fleeing from reality is

also the way of submission in which the nature of perseverance is central, because fruits of the paradoxical gospel are born from such endurance.

Those who are filled with unbelief and rage intended to throw Him down a cliff. However, Jesus passed by among them. According to the timetable of God, the way of the Lord could not stop there. The ministry of Jesus was completed by the Holy Spirit as His confession in verse 18 shows: "The Spirit of the Lord is upon Me, because He anointed Me to preach the gospel to the poor."

Disciplinary remarks for the community of faith to bring acts of grace into practice are as follows:

- God calls the believer as a witness of God.
- The witness of God takes part in the grace of God along with those who are poor at heart.
- Proclamation of the Gospel message is the answer for restoring the generation of resistance.
- Spirit-led witness of God has the power to beat and break through any resistance.
- The witness of God is the one who continues to take small steps in spite of looking weak and small.

It is alleged that among house holders in the USA, 77.5% are debtors, and one in seven Americans is being pursued by a debt collector. American university students also owe lots of debt due to study loans. Can they be released from debt? Rolling Jubilee, implementing a Strike Debt project, is a non-profit international organization aiming to help those who suffer from a variety of debts and to release them from the situation by buying debt for pennies on the dollar, but instead of collecting it, abolishes it. According to a BBC report, Rolling Jubilee has purchased and abolished \$3.8m (£2.35m) of debt owed by 2,700 students, paying just over \$100,000 (£62,000), or as it says, "pennies on the dollar". Rolling Jubilee says that it is a spark, not the solution, while appealing to the public:

"Together we can liberate debtors at random through a campaign of mutual support, good will, and collective refusal. Debt resistance is just the beginning. Join us as we imagine and create a new world based on the common good, not Wall Street profits."

Those who follow Jesus Christ are the ones who continue to walk, taking small steps of practice in their ways of life. Although the step looks small, the truth in the Bible proclaims paradoxical victory. Christ the Lord is calling for those who are given grace as paradoxical witness.

The song “My Way” sings: “Regrets, I've had a few; But then again, too few to mention. I did what I had to do. And saw it through without exemption.” And anyone can sing the song. Nevertheless, we are too small to walk the way given to us without regrets. However, the example the Lord showed us does not look regrettable. Rather, he went to the heart of the resistance. Since Christ walked His way, we can also go through with it. The Holy Spirit empowers, helps and leads us. Finally, for my way I would have no regrets.

5.5 Summary

This chapter attempted to formulate a strategic model aimed at message transformation and praxis theory for contemporary prophetic preaching. Primarily, theoretical and contextual considerations on challenges of prophetic preaching praxis as well as implications of message transformation were explored. Subsequently, four practical principles were established, focusing especially on the analysis of Brueggemann’s sermon from Luke 4:16-30, in an effort to prove the propriety of the principles. In the end, the following four practical principles, functioning as the anchors of a strategic model for message transformation in contemporary prophetic preaching have been formulated: D (Direction-Diagnosis of the Reality); IEP (Imaginative Embossing of Problems of the Reality); S (Proclamation of the Gospel aiming at Solution); IP (Imaginative practice).

Overall, the analysis of Brueggemann’s sermon, its comparison to the other sermons, commentary and finally the researcher’s own sample sermon intended to prove that accountable and effective practical principles could be developed as a strategic model for infusion of prophetic preaching in contemporary Homiletics. The following chapter will conclude this study by summarizing results drawn throughout the study, and finally provide noteworthy remarks related to the aims of this exploration.

CHAPTER 6 SUMMARY AND CONCLUSION

This study, positioned in the homiletic field within the reformed tradition, conducted an investigation into prophetic preaching with regards to practical theology. Having faced the lack of a powerful and effective preaching to enable transformation of the congregation, prophetic preaching, which embraces spiritual and ethical dimensions, has been significantly articulated in contemporary homiletic and pastoral fields. However, the praxis of prophetic preaching still revealed contrasting stances due to challenges like a one-dimensional approach to prophetic preaching or distorted practices on the pulpit. In this context, especially Brueggemann's prophetic preaching has strongly influenced homiletic and pastoral discourses in that it manifests the transforming and liberating power of the Gospel in both the conceptualization of imagination he mainly employs, and the work of the Holy Spirit.

Therefore, the purpose of this study was to illustrate the interrelationship between imagination and the work of the Holy Spirit in prophetic preaching, and consequently to initiate practical principles with the eye on a strategic model for message transformation in contemporary prophetic preaching as these strategic indicators are anchored in normative theory from Scripture. In this study descriptive, interpretive and normative elements were used in hermeneutical interaction to form a practice-theory and to propose a model to help reformed preachers to execute their task creatively.

This chapter, in the end, intends to summarize each chapter and suggest practical principles for an effective prophetic preaching model that can be used by the reformed preacher to function with effect. In light of current homiletic discussion surrounding prophetic preaching, the problem statement of this study was described as follows:

To what extent will a study of the interrelationship between conceptualization of imagination for message transformation and the Holy Spirit in prophetic preaching be able to create an effective model for contemporary preaching? (Ch.1: 1.2)

Critically, as the central theoretical argument, this study has argued that the work of the Holy Spirit must be integrally dealt with for a perspective-rich and effective deployment of message-transforming imagination in the praxis of prophetic preaching (Ch.1: 1.3).

The following section will mainly summarize the results gained and progress made throughout the different chapters in trying to fulfill the descriptive, interpretative, normative and strategic tasks of practical theology. Answers to the following research questions were pursued in the course of the study:

- What are the historical, theological and interpretational backgrounds of prophetic preaching? (Ch.2)
- What biblical principles regarding prophetic preaching can be traced in biblical literature? (Ch.2)
- What is the role of the conceptualization of imagination in prophetic preaching? (Ch.3)
- How is the function of imagination interrelated with the work of the Holy Spirit in prophetic preaching? (Ch.4)
- How could biblical principles of prophetic preaching with the focus of the interrelationship between the function of imagination and the work of the Holy Spirit be transformed into practical propositions? (Ch.5)
- To what extent will the explanation of the interrelationship be able to create a responsible and effective model for contemporary preaching? (Ch.6)

6.1 Summary of main findings

Chapter one introduced the background and the problem statement for this study as well as and the aims to be achieved in order to motivate that Brueggemann's prophetic preaching has strongly impacted our contemporary preaching field. Especially, discussions at the start of this exploration have come to manifest how critical it is to illustrate the interrelationship between conceptualization of imagination in message transformation and the work of the Holy Spirit in the praxis of prophetic preaching. Lastly, acting as the methodology for this study, Osmer's theory (2008) was addressed. It entails descriptive-empirical, interpretative, normative, and pragmatic tasks. They were deployed in the course of the study with the eye on fully investigating the research field and placing the different aspects of the study in interaction with each other.

Chapter two explored the implications of how the element of transformation in prophetic preaching is viewed by contemporary preaching praxis (definition and history). For the purpose of describing the history, as well as manifestations of problems regarding prophetic preaching, the methods of biblical terminology analysis of prophets and a reference study were employed. The investigation has embraced the biblical, historical, theological and interpretational perspectives on the definition of prophetic preaching. In the end of the investigation, a preliminary definition of prophetic preaching was proposed.

The results as to the place of prophetic preaching in contemporary society drawn in this chapter were as follows:

- (1) Prophetic preaching can contribute to the call for message transformation encompassing individual faith and social justice by positioning its ground in a restored relationship with God according to the covenantal promises, and achieved in the Gospel.
- (2) Prophetic preaching entails an integral approach including theological, academic, pastoral, and social ethical dimensions. Through holistic understanding of prophetic preaching and for its application in contemporary preaching practice, the researcher's preliminary definition of prophetic preaching was proposed as follows:
 "Prophetic preaching is to restore God's justice and righteousness in a broken world through message transformation which rests on the interrelationship between the function of imagination and the work of the Holy Spirit."

Chapter three discussed general implications of imagination, subsequently exploring Brueggemann's conceptualization of imagination. The exploration showed that his accounts of imagination in prophetic preaching provide sound and critical insights in contemporary application of biblical texts and in describing the reality. Brueggemann's faithful and alternative imagination characterized as being rhetorical and subversive, functions remarkably well in bringing about powerful and dynamic prophetic preaching. The investigation has brought about the following results:

- (1) For the sake of transposition of a prophetic message into contemporary prophetic preaching praxis, the conceptualization of imagination must be dealt with in depth.
- (2) Imagination in preaching plays a critical role as a means of communication from a linguistic approach. Likewise New Homiletics and post-modern preaching which consider the listeners considerably significant take a noticeably positive view of imagination.
- (3) Brueggemann's critiques and accounts for current interpretive traditions provide one with holistic and balanced insight to imagination, which encompasses a biblical, theological and sociological approach.
- (4) Brueggemann's prophetic preaching -through conceptualization of imagination- stresses an alternative reality and transformation toward social justice.

The investigation has concluded that conceptualization of imagination and prophetic preaching encompasses imagining the God as the real protagonist of this world, and as a result, functions on an ethical dimension beyond personal faith.

Chapter four aimed at developing normative theory in the interrelationship between imagination in prophetic preaching and the work of the Holy Spirit. The results of the study were demonstrated a table, illustrating the interplay between them. Subsequently, for the purpose of

biblical and theological accountability of this study, an exegesis of the biblical texts (Luke 4:16-30 and Acts 28:23-31) was worked out. Through this endeavor, normative principles acting in the interrelationship were established.

The following are the results drawn from the investigation in this particular chapter:

- (1) The work of the Holy Spirit and the function of imagination are central in establishing dynamic and effective prophetic preaching.
- (2) The exploration of the interrelationship between imagination and the work of the Holy Spirit revealed three dimensions in which normative principles were identified: direction of the reality—diagnosis of the reality; embossing of the problems of the reality—presentation of a transformative solution; marginal embodiment—paradoxical witness.
- (3) In order to examine the normative principles, an exegesis of the texts was done, and as a result the markers have been proved to be primarily accountable for practical principles for contemporary prophetic preaching.

To sum up, the Holy Spirit is an empowering subject, along with the Gospel completed through the Christ, invites believers to experience renewal or transformation through faithful imagination.

Chapter five attempted to formulate a strategic model aimed at message transformation and praxis theory for the contemporary prophetic preaching. The task was carried out through the interaction of the normative theory as developed in Chapter four, with the perspectives gained from a critical reflection on the example sermons.

In an effort to respond to the question of how an effective model of prophetic preaching can be established, this chapter conducted a pragmatic investigation; the task was to develop practical and theological principles for prophetic preaching via the normative markers drawn in the chapter four. Thus, the researcher implemented the analysis by discussing three sample sermons for a particular passage (Luke 4:16-30) and a commentary on the same passage. The process for arriving at the backbone of a praxis that flows from a model for message transformation in contemporary prophetic preaching can be summarized as follows:

- (1) Practically in order to prove the accountability of the principles, the researcher analyzed Brueggemann's sermon entailing significantly prophetic elements according to the developed principles, while comparing with the others'. As a result, it was indicated that Brueggemann's visualization for the elements of prophetic preaching entails practical principles in a holistic manner, which could be cross-checked by other samples from

contemporary preaching as these are ultimately reflected in the normative principles for prophetic speech form Scripture.

- (2) The accountability and propriety of practical principles developed in this study has been proved by attempting to apply the principles to the praxis for contemporary prophetic preaching.
- (3) The practical principles developed for a strategic model for message transformation in prophetic preaching are expressed as follows: D (Direction and Diagnosis of Reality); IEP (Imaginative Embossing of the Problem of reality); S (a transformative Solution of the problem); IP (Imaginative practice).

Employing the principles, in constructing the researcher's own sermon, the accountability of this praxis theory was demonstrated clearly. The principles can therefore be expected to help in the practice of prophetic preaching.

6.2 Final conclusions

The aim of this study in practical homiletics was first and foremost to make a call for prophetic preaching by developing a praxis theory for effective contemporary preaching. This was achieved by making a study of the interrelationship between imagination and the work of the Holy Spirit in prophetic preaching for message transformation. The following noteworthy findings have been made:

Firstly, most of all, the study on the interrelationship between the conceptualization of imagination and the work of the Holy Spirit in prophetic preaching has proved to justify the critical position of prophetic preaching in contemporary preaching praxis through theoretical and practical investigation.

Second, the study has contributed to prove the fact that the proclamation of the Gospel itself can be regarded as message transformation, and for which the subjective work of the Holy Spirit is generated with the act of imagination. In this sense, the legitimacy of the central theoretical argument proposed in this study, namely, that the work of the Holy Spirit must be integrally dealt with for a perspective-rich and effective deployment of message-transforming imagination in the praxis of prophetic preaching, has been proved.

Third, this study has achieved formulating practical principles to construct sermons for contemporary prophetic preaching. As a result, it is expected to provide the preacher with a strategic model for bringing message transformation in prophetic preaching into practice.

Lastly, this study has made a contribution on describing a thicker and more developed definition of prophetic preaching by incorporating diverse perspectives. Prophetic preaching itself should strive to achieve the following aim: to be the demonstration of God's voice spoken to the preacher and the listeners through the subjective working of the Holy Spirit for message transformation. Having investigated prophetic preaching, finally, the researcher would like to mention the preliminary definition identified in chapter two again;

“Prophetic preaching is to restore God's justice and righteousness in a broken world through message transformation which rests on the interrelationship between the function of imagination and the work of the Holy Spirit.”

To conclude, in prophetic preaching, critical is that the understanding to the reality through the conceptualization of imagination. At the same time, the Holy Spirit plays a significant role in the preparation and delivery of preaching. This study has focused on this interrelationship. In order to apply prophetic preaching effectively to preaching praxis, deep insight into modern or post-modern theories articulated regarding imagination is necessary. This whole task, however, must be perceived, evaluated, modified, and applied under the illumination of the Holy Spirit.

6.3 Recommendation for further research

This study has been limited to dealing with the interplay of between the text, the preacher and the listeners, focusing especially on the listeners. As recommendations for further study into achieving effective prophetic preaching, the researcher suggests the need of investigating in more depth how the preacher could better take the perspective of the listeners into consideration.

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