RELATIONAL READING FOR BIBLICAL DISCOURSES:
A NEW STRATEGY FOR PREPARING BIBLICAL PREACHING

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RELATIONAL READING OF BIBLICAL DISCOURSES: A NEW STRATEGY FOR PREPARING BIBLICAL PREACHING

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The purpose of this thesis project is to propose a new strategy for preparing Biblical Preaching by demonstrating the value of using Relational Reading (RR). Since preaching is communication between God and His people, preachers must properly handle God’s message, His Word, written for His people. RR is a powerful interpretive tool that can help maintain the integrity of Scripture and assist pastors in their biblical preaching ministry. Theoretical and biblical research was conducted in relevant literature and articles on hermeneutics, homiletics and linguistics. Based on surveys sent to current pastors, the present situation of biblical interpreting and preaching was diagnosed. To prove the benefits and possible applications of RR, several biblical discourses were analyzed, and homiletic applications were presented from the results of analyzing discourse structures. Findings in this study were integrated to develop an appropriate nine-step manual intended to aid pastors in using RR for preparing biblical preaching.

Abstract length: 150 words.
DEDICATION

Έγκαινίζω τό έργον τούτο τῷ Κυρίῳ μου καὶ Σωτήρι Ἰησοῦ Χριστῷ.
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<td>RR</td>
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<tr>
<td>DA</td>
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<td>SR</td>
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Chapter One

Introduction

Historically, preaching was regarded as a critical element of Christianity\(^1\) because Christianity is essentially a religion built on the Word of God.\(^2\) Paul the Apostle urged Timothy to, “Preach the word; be ready in season and out of season” (2 Tim 4:2a)\(^3\) because preaching is important in Christian evangelism.

\(^1\) In this regard, Peter Taylor Forsyth is right when he says, “I will venture to say that with its preaching Christianity stands or falls.” See Peter Taylor Forsyth, Positive Preaching and the Modern Mind (Blackwood: New Creation Publications Inc., 1993), 89. Also, J. Daniel Baumann said with a quote from Clyde Reid, “… with preaching Christianity stands or falls.” See J. Daniel Baumann, An Introduction to Contemporary Preaching (Grand Rapids, MI: Baker Books, 1972), 93.


Regarding hermeneutics, Grant R. Osborne mentioned that “… the final goal of hermeneutics is not systematic theology but the sermon. The actual purpose of Scripture is not explanation but exposition, not description but proclamation.” Grant R. Osborne, The Hermeneutical Spiral: A Comprehensive Introduction to Biblical Interpretation (Downers Grove, IL: Inter-Varsity Press, 1991), 12. In the same manner, Richard Lischer urged that the final results of all theological works should always be shown in preaching. Richard Lischer, A Theology of Preaching (Nashville, TN: Abingdon, 1981), 27.


Virtually, as Walter C. Kaiser, Jr. mentioned, the church always casts a destiny with the Bible. See Walter C. Kaiser, Jr., Toward an Exegetical Theology: Biblical Exegesis for Preaching and Teaching (Grand Rapids, MI: Baker Academic, 1981), 7-9.

\(^3\) Unless otherwise noted all scripture is from the New American Standard Bible (NASB; La Habra, CA: The Lockman Foundation, 1995). Incidentally, this project uses the NASB because its translators pursued an essentially literal translation of the biblical text.

Preaching that accurately interprets and applies the Bible is an essential and vital ministry of the church today to defend and propagate Christian faith. Therefore, God has specifically called the preacher among His people to perform the mission of biblical preaching (Acts 4:18-20; Eph 4:13-14). All preachers, who have received God’s calling, must carry out biblical preaching that teaches and delivers the Bible properly, with both a firm and humble attitude of faith and a clear sense of responsibility to the Word of God.

Statement of the Problem

In today’s rapidly changing postmodern era, one of the most serious problems in church ministry is that preaching is no longer considered as important as once it was. Today’s churches have lost influence in the world and continuously experience very serious problems, such as slowdown of church growth, cavitation of a church and spiritual stagnation because the Word of God is not preached properly. In other words, the current crisis of the church is the consequence of the fact that preachers have not preached the Word of God biblically. The prophet Amos warned the Israelites that they faced spiritual famine because they could not hear God’s word anywhere (Amos 8:11-13), and the writer of Proverbs said, “Where there is no revelation, the people cast off restraint” (Prov 29:18 NIV). These mean, in brief, that Christians must hear the voice of God when His Word is preached to them. After all, Christianity is nothing

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4 D. Martyn Lloyd-Jones asserted that “… the most urgent need in the Christian Church today is true preaching; and as it is the greatest and the most urgent need in the Church, it is obviously the greatest need of the world also.” See, D. Martyn Lloyd-Jones, Preaching and Preachers (Grand Rapids, MI: Zondervan Publishing House, 2011), 17.

5 Stott, Between Two Worlds, 50-91.
without preaching. The degeneration of preaching\(^6\) not only heightens the crisis of the church but also causes corruption and collapse of the church built with the word of God.\(^7\)

Despite much research and education on preaching,\(^8\) many preachers do easily overlook the fact that they should be sincere and thorough when interpreting and preaching the Bible. Due to this, the authority of God as the Owner of the Word and proper interpretation to enlighten the genuine meaning of the Word have mostly disappeared from the pulpit; there remain only moral, ethical or exemplary lessons in preaching. Consequently, both non-biblical preaching\(^9\) that does not deliver the contents of the Bible properly and anthropocentric preaching\(^10\) that interprets

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\(^7\) Marva Dawn pointed out that modern churches have been greatly influenced by the postmodern culture that makes everything sink into a state of torpor. The postmodern culture, in which absolute truth is denied, everything is interpreted relatively, and personal emotions and pleasures are given too much importance, has changed general awareness on religion and the truth. Refer to Marva J. Dawn, *Reaching Out Without Dumbing Down: A Theology of Worship for the Turn-of-the-Century Culture* (Grand Rapids, MI: William B. Eerdmans Publishing Co., 1995), 4.

\(^8\) D. A. Carson believes that there is a lack of proper training in preaching ministry even today. He lamented, “The best of Western seminaries and theological colleges reinforce the cultural bent toward the abstract and fill students' heads with the importance of grammatical, lexicographical exegesis. Such exegesis is, of course, of enormous importance. But in students who do not have a feel for literature, it can have the unwitting effect of so focusing on the tree ... that the entire forest remains unseen, except perhaps as a vague and enormous challenge.” See D. A. Carson, *The Gospel According to John* (Grand Rapids, MI: William B. Eerdmans Publishing Co., 1991), 100-101.

\(^9\) Preaching should be always biblical. However, non-biblical preaching is usually proclaimed when preachers attempt to preach the Bible according to custom and tradition or their subjective views instead of considering the essence of preaching.

\(^10\) Anthropocentric Preaching is human-centered preaching derived from the perspectives and thoughts of humanism that have furtively permeated the church today in the stream of thoughts of *Enlightenment, Modernism* and *Postmodernism*. Anthropocentric preaching is generally found in the following three types of preaching: *Prosperity-Pragmatism Preaching, Moral-Ethical Preaching* and *Audience-Dependent Preaching.*
and applies the Bible anthropocentrically based on *humanism*\(^ {11}\) have become rampant.\(^ {12}\) Both the content and the direction of preaching have deteriorated as what teaches moral, ethical, and exemplary lessons and what desires and seeks the secular or materialistic are valued more. Derek Thomas pointed out that if the preacher preaches while focused on his or her interests, emotions or intentions without considering the text of the Bible, nobody can realize or understand the will of God from the biblical text.\(^ {13}\) That is because preaching is not merely telling an instructive or touching story or delivering an inflammatory or boring speech.\(^ {14}\) The best way to move the church of today from such a crisis to renewal is to deliver the Bible truthfully as the Word of God.\(^ {15}\)

Indeed, because preaching is fundamentally a result of biblical interpretation and an application of the interpreted texts, delivering without appropriate hermeneutic efforts must inevitably be wrong. Since biblical preaching begins with an accurate and proper interpretation

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11 According to *Merriam-Webster Dictionary*, the definition of the term *humanism* is “a system of values and beliefs that is based on the idea that people are basically good and that problems can be solved using reason instead of religion.” *Merriam-Webster.com*, s. v., “humanism,” accessed April 14, 2016, http://www.merriam-webster.com/dictionary/humanism.

12 Unlike the Reformation with the slogan ‘*Sola Scriptura,*’ the Enlightenment after that adverted a tendency of thought that did value ‘Reason Alone.’ Due to the famous proposition that R. Descartes (1596 - 1650) proposed, “I think, therefore I am (*cogito ergo sum*),” *cogito*, ‘I as a thinker,’ was put to the center of all recognition and philosophy. After skepticism by reason was introduced to philosophical hermeneutics as one of the methods of recognizing the absolute and decisive truth, reason was able to define and govern the meanings of everything. The development of human-centered philosophy and hermeneutics based on skepticism and its verification through reason has changed the recognition of truth. Furthermore, the Bible was easily accepted as the Word of God until that time; afterwards, it was also subjected to verification and examination by reason like other ancient literatures. Subsequently, spreading of the so-called liberal theology with the higher criticism that put forward rational reason far and wide, the Bible was no more regarded as the Word of God, but it was regarded as a human work as documents edited by human only. As a result, the Bible that had to be the contents of preaching was stripped of its authority as the Word of God. Refer to Stanley J. Grenz and Roger E. Olson, *20th-Century Theology: God & the World in a Transitional Age* (Downers Grove, IL: Inter-Varsity Press, 1992), 19.


of the biblical text, all preachers should deeply consider various hermeneutical issues and discussions confronted in the process of studying the Bible. Furthermore, they must pay attentions to the development of biblical hermeneutics and should spare no time and effort to improve their hermeneutical abilities by learning useful methods of biblical interpretation.  

In this point, it is important to note that various multidimensional approaches for biblical interpretation have been tried. The biblical interpretation method garnering most attentions today is *Discourse Analysis* (DA), also known as *Text-Linguistic Criticism*, which has been used

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16 As the achievements of studies in Hermeneutics, there are various methods, for example, historical criticism, narrative criticism, rhetorical criticism, sociological criticism, linguistic criticism, and reader-response criticism. For brief summaries of those methods, refer to Klein, Blomberg and Hubbard, *Introduction to Biblical Interpretation*. Despite its age, this is a guide that helps to apply various kinds of interpretation methods simply and practically. The following book and the books mentioned in its footnotes of each chapter are very useful: Howard Frederic Vos, *Effective Bible Study* (Grand Rapids, MI: Zondervan Publishing House, 1956). On the other hand, for deep and broad discussions and understandings of the text and its meaning in a more fundamental aspect, study carefully Kevin J. Vanhoozer, *Is There a Meaning in This Text?: the Bible, the Reader, and the Morality of Literary Knowledge* (Seoul: Korea InterVarsity Press, 2003). Vanhoozer discusses the issues of text on the views of both the contemporary philosophy and theological, literary hermeneutics.

worldwide by many scholars in linguistics, hermeneutics, literature, theology, and so on. Recently, one of the most remarkable areas of hermeneutical research regarding DA is certainly Relational Reading (RR) proposed by Sang-Hoon Kim. This RR is a hermeneutical method that attempts multidimensional, integrated approaches in the interpretive process of a biblical text. RR rearranges the text visually and focuses on the relationship of the various elements in the text, such as stylistic relations (SR), logical relations (LR), thematic relations (TR), interpersonal relations (IR), and relational goals (RG).

There are several strong advantages to using the method of RR in the preparation process for biblical preaching. The first advantage is the ease of the biblical interpretation process. RR makes it easy to find grammatical function and connections between each phrase and to understand the semantic stream of text through the visualized arrangements of text. The second advantage is the clarity and accuracy of the results of the biblical interpretation. This method helps the preacher grasp the clear picture of the syntactic structure of the text and consider all the

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19 There are several practical articles on the instructive steps of relational reading presented by Sang-Hoon Kim, including the following: “Another Attempt for Integrated Linguistic Interpretation of the Biblical Text: A Relational Reading” (paper presented at the annual meeting for the Society of Biblical Literature, Nashville, Tennessee, November 18-21, 2000); “A Linguistically Integrated Method of the Discourse Analysis to Interpret the Biblical Text,” KENTS 1 (2002): 101-128; Bible Interpretation Manual, especially Chapters 11 to 13; and “Syntactic-Analytic Greek Study.” Furthermore, see his first work on relational reading: Kim’s dissertation presented for his degree of Doctor of Theology, “Interaction between Koinonia and Zoe in 1 John, a Relational Reading” (Th.D. diss., University of Stellenbosch, 1998).


various elements associated with text without missing any of them. Thus, the result of it can be sufficiently reliable. Third, RR provides practical help to enable preparation of biblical preaching. RR can be applied very practically and effectively to biblical preaching in that it is easy to use for making sermons because it enables the student to understand the meaning of the text exactly. Considering these advantages, RR is a very useful, effective method of biblical interpretation for preparing biblical preaching because it makes up for the weak points in current interpreting methods and helps the preacher to interpret and apply the correct and plentiful meanings of the Bible.

The purpose of this thesis project is to propose a guide for and examples of using RR as one of the most effective hermeneutical methods of sermon preparation for contemporary preachers who desire to declare the Word of God correctly and properly. Therefore, this project will first examine the problems of the contemporary church in crisis under the influence of postmodernism and subsequently consider biblical preaching as an alternative. Then, this project will review the principles of biblical interpretation and the steps involved in preparing biblical preaching for the contemporary church.

Statement of Limitations

This project has several limitations for studying and applying the process of preparing to biblically preach as follows.

First, this study deals with two different fields of practical theology: hermeneutics and homiletics. This, however, does not mean that this study addresses all the areas in both fields or demonstrates the interrelationship between them. Dealing with all the areas of homiletics and hermeneutics goes beyond the purpose of this project even though many areas of these fields are very helpful for preaching. The purpose of this project is not to reveal the most recent
achievements of hermeneutical-homiletic studies but is limited to improving biblical interpretation skills and applying these skills to a preaching ministry.

Second, this study deals only with a series of processes for preparing a biblical preaching. Thus, it is not within the scope of this study to present various views on the definition of preaching or to solve methodological issues for effective delivery.

Third, this study discusses the value and the applicability of using RR as the most effective and practicable hermeneutic method in the process of preparing a biblical preaching. Therefore, the scope of this study is limited to introducing the method of RR to preachers and presenting the guide and examples for preparing a biblical preaching, even though there are many different hermeneutical methods and tools for biblical interpretation.

Fourth, throughout this project, the Greek text found in the fifth edition of the United Bible Societies’ Greek New Testament (UBS5, 2014) and the Hebrew text found in the fifth edition of Biblia Hebraica Stuttgartensia (BHS, 1997) are used as the basic texts for analysis of the original biblical text. Several English Bible translations, of course, are often consulted together for gaining more thorough comprehension of the texts if necessary. However, using diverse versions or translations of the Bible does not mean that this project carries out textual criticism on the biblical text.

Finally, the research of this project is conducted in the evangelical perspective that presupposes the inspiration of the Bible. However, this project is not intended to differentiate between diverse theological lines among Christian denominations.  

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22 In this regard, Gordon D. Fee said, “Books on hermeneutics as application are more difficult to suggest, partly because one’s interests here will depend significantly on one’s confessional stance.” Fee, New Testament Exegesis, 178.
Theoretical Bases

This section explores five theoretical bases for understanding biblical preaching and biblical interpretation.

Biblical Basis

The Bible has a great deal to say about the essence and characteristics of biblical preaching. Moses described it briefly before his death: “They shall teach Jacob your rules and Israel your law; they shall put incense before you and whole burnt offerings on your altar” (Deut 33:10; cf. Lev 10:11). The prophet Malachi repeated this commandment: “For the lips of a priest should guard knowledge, and people should seek instruction from his mouth, for he is the messenger of the LORD of hosts” (Mal 2:7). This shows clearly what God took seriously. Besides, in the book of Nehemiah, an example of biblical preaching is clearly exhibited: “They read from the book, from the law of God, translating to give the sense so that they understood the reading” (Neh 8:8). This verse shows that it is important not only to read the text but also to explain it so that there is no confusion in the hearers as to its meaning. The people could know what the text meant through the efforts to translate or explain it. Another example is Jesus Himself. Jesus, “… beginning with Moses and all the Prophets … interpreted to them [who were the two men on the road to Emmaus] in all the Scriptures the things concerning himself” (Luke 24:27). Mark said, “Jesus came into Galilee, preaching the gospel of God” (Mark 1:14), and Matthew said the crowds were astonished at Jesus’ teaching (Matt 7:28). Also, Jesus Himself sent His disciples out to preach repentance (Mark 6:12).

The apostle Paul also revealed the logic of preaching in such a way. He said, “How then, can they call upon the one they have not believed in? And how can they believe in the one of
whom they have not heard? And how can they hear without someone preaching to them?” (Rom 10:14) Accordingly, when Paul arrived in Thessalonica, he “… went in as was his custom, and on three Sabbath days he reasoned with them from the Scriptures, explaining and proving …” (Acts 17:2-3). The original word in Greek for ‘reasoned’ is ‘διαλέγομαι’ which means ‘to speak through.’ Paul spoke through the Scriptures by explaining and proving the text. This is evidence for the fact Paul was practically a well-disciplined expository preacher.

Incidentally, the apostle Peter warned preachers with the following: “No prophecy of Scripture comes from someone’s own interpretation” (2 Pet 1:20). Consequently, “… there are some things in them that are hard to understand, which the ignorant and unstable twist to their own destruction as they do the other Scriptures” (2 Pet 3:16). In this regard, preaching has a very practical nature so it must require preachers to be credible, studious and assiduous in biblical hermeneutic studies.

Theological Basis

Considering the fact that Christianity is the religion of preaching, without true preaching there is neither salvation nor life. Preaching is the essence of the church and an important manner in which God works. As the apostle John mentioned, God spoke to us through His Son, the Word, and that Word was made flesh and dwelt among us (John 1:14). Preaching “is foolishness to those who are perishing, but to those of us who are saved, it is the power of God” (1 Cor 1:18). In this sense, the church finally received the charge to “preach the good news to all creation” (Mark 15:15). Thus, it is right that the church makes every effort to restore the authority and power of the Word of God by proclaiming the Bible correctly. New homiletics,
however, has removed not only the authority of preachers but also that of the Bible. Moreover, it proposed new diverse types of preaching to fulfill the audiences’ desires from the perspective that preaching is communications with the audiences; however, serious problems arose that involved abuse of the text or neglect to rightly deliver the text to the audience. Accordingly, expository preaching was raised as an alternative to solve the other crisis of the pulpit derived from new homiletics. Haddon W. Robinson asserted that preachers should preach with the authority Scripture has and asked, “What authority do we have anymore?” According to Robinson, expository preaching is preaching to deliver the divine authority and the divine power most perfectly. In this sense, preaching the Bible is the most important duty of preachers. D. Martin Lloyd-Jones also said what the churches of today requested the most was expository preaching. Paul told Timothy, “Do your best to present yourself to God as one approved, a worker who has no need to be ashamed, rightly handling the word of truth” (2 Tim 2:15). That is why preachers must also try to make the same efforts.

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23 New Homiletics was a new paradigm suggested originally to solve the crisis of traditional preaching. It suggested a change in the focus of preaching from the preacher to the audiences. According to Fred B. Craddock’s book, the authority of preachers was dragged down from their positions in the pulpit. See Fred B. Craddock, *As One without Authority*, 4th ed. (St. Louis, MO: Chalice Press, 2001), 3-20.

24 New homiletics considered only the interest and pleasure of the audiences. On this problem, Chang-Kyun Chung pointed out that new homiletics was too busy focusing on ‘the situation of losing the audiences,’ so it has been interested in ‘the ways getting the audiences’ only. See Chang-Kyun Chung, *Communicative Preaching* (Suwon: Hapdong Theological Seminary, 2002), 94.


27 Lloyd-Jones, 17, 74, 86-87.
Historical Basis

The methodologies of biblical interpretation have changed diversely throughout history. Traditionally, ancient hermeneutics focused on the language of the text including its grammar, vocabulary, and style. However, modern hermeneutics give attention to the relationship between the text and the interpreter. During the early church era, there were two major methods of interpretation used in churches. One was the allegorical hermeneutic method derived from Judaism and Philo of Alexandria in Egypt. The other was a grammatical-historical hermeneutic method, which originated with Chrysostom of Antioch in Asia Minor. Later, Tertullian increased the doctrinal interpretation of the church through Regula Fidei, the rule of faith, to solve the problems caused from allegorical interpretation methods. However, the wrong doctrinal interpretation of the Catholic Church was one of the core-factors that brought the fall and decline of the Medieval Catholic Church. Thus, the reformers like Luther and Calvin started the Religious Reformation by interpreting the Bible in literal, grammatical and historical perspectives with the absolute authority and verbal inspiration of the Bible in mind.

As is widely known, the Reformation was triggered by a preacher who confessed that he could do nothing just because all his beliefs had been written in the Bible. The centerpiece of the

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29 Ibid., 16.
30 Kim, *Bible Interpretation Manual*, 22; Klein, Blomberg and Hubbard, 91-95.
32 Klein, Blomberg and Hubbard, 96.
33 Ibid., 103-105.
34 At the Imperial Diet in Worms on April 16, 1521, Martin Luther said, “I cannot, and I will not recant anything.” See Roland Herbert Bainton, *Here I Stand: A Life of Martin Luther* (Nashville, TN: Abingdon-Cokesbury Press, 1977), 185.
Reformation in the sixteenth century was by far the restoration of preaching.\textsuperscript{35} On the other hand, both the backlash against the Catholic Church and the Renaissance launched historical criticism,\textsuperscript{36} a humanistic attempt to reinterpret the Bible with only naturalness and probability, without any of the supernatural factors of the Bible.\textsuperscript{37} Existential beliefs, with its existential-theological foundation, began with Karl Barth and Rudolf Bultmann after World Wars I and II.\textsuperscript{38} Literary criticism appeared to overcome historical criticism by the middle of the twentieth century.\textsuperscript{39} It is significant that literacy criticism concentrated on the text per se whereas historical criticism neglected it. Meanwhile, Noam Chomsky suggested the Syntax-Semantics research model, and then the system and methods of text-linguistic hermeneutics materialized.\textsuperscript{40}

\textbf{Hermeneutical-Homiletic Basis}

Preaching that is only based on biblical texts is one aspect of following faithfully the instructions that Jesus Christ gave to the church.\textsuperscript{41} For this, a preacher must become an interpreter with proper qualifications. Even though every excellent interpreter is not an excellent preacher, every excellent preacher must be an excellent interpreter without exception. Thoroughly understanding the text itself is the basic starting point of biblical interpretation. The greater control of interpretation belongs not to the interpreter but to the text itself and the


\textsuperscript{36} Klein, Blomberg and Hubbard, 109.

\textsuperscript{37} Ibid., 110-111.

\textsuperscript{38} Ibid., 115-118.

\textsuperscript{39} Ibid., 817.

\textsuperscript{40} Ibid., 818-825. Also, see Kim, \textit{Bible Interpretation Manual}, 27.

\textsuperscript{41} Rienk Bouke Kuyper, \textit{To Be or Not to Be Reformed} (Grand Rapids, MI: Zondervan Publishing House, 1959), 152.
intention of the text. Consequently, preaching should also be focused on delivering the text itself and the intention of the text. In this manner, D. A. Carson said that preaching had to be initiated from the biblical text directly and clearly, and then it had to be controlled by the text. Also, Leader R. Keck defined biblical preaching as preaching whose contents were superintended by the Bible and whose functions were similar to that of the text preached.

**Linguistic Basis**

When it comes to linguistics, the way that the writer of the Bible tried to communicate with the reader is understood in two aspects: the grammar and the structure that the languages are using. Thus, it is very helpful to know biblical languages like Hebrew or Greek to interpret the Bible correctly. Linguistics and hermeneutics are closely related to each other. Accordingly, the achievements developed in the field of linguistics have been applied by those working in hermeneutics. In the grammatical aspect, the biblical writer’s communications are accomplished through the combination of two factors, semantics and syntax. Semantics observes how modification of the forms of a word changes the meaning of the word according to its grammatical function. Syntax is an attempt to explain the linguistic structure by combining diverse compositional elements of the language for communications. Semantics and syntax demand that all biblical phrases be interpreted according to grammatical rules.

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42 Klein, Blomberg and Hubbard, 121-123.


45 Today, the text-linguistic research areas are *lexis*, *syntax*, *semantics* and *pragmatics*. See Kim, *Bible Interpretation Manual*, 28.
On the contrary to that aspect, in the structure of the text, the biblical writer’s communications are accomplished through the understanding of both the surface structure and the deep structure. Thus, biblical study should begin with analyzing the whole surface structure of each book of the Bible. Also, the basic unit of communication is not individual words and separated sentences but the entire discourse. When analyzing the format of the surface structure carefully, it is possible to obtain an important clue about the writer’s perspective. This method of systematically analyzing the text based on the grammatical-structural aspects of the Bible is DA. It was introduced for studying what the text itself says, unlike historical criticism.

Additionally, many scholars use various types of syntactic arrangements of the text, as one of the most effectively developed methods in DA. The principles and rules of various types of syntactic arrangements are continuously developing, and many people are trying to apply to them to biblical interpretation. These methods generally begin with segmentally dividing the text and rearranging each of the components. With the result of syntactical arrangements, they help “the analyzer visualize the syntactic structure of the text.” In this regard, the syntactic arrangements of the biblical text are able to help the preacher to objectively

47 Snyman, 87.
48 Louw, Semantics of New Testament Greek, 94-95.
49 Nida, 73-89.
50 Snyman, 86.
51 Sang-Hoon Kim said, “… the interpretation by these types of arrangement are initiated and led by Stuart and Kaiser in OT Hebrew, Fee, Mounce and Guthrie in NT Greek.” Kim, “Syntactic-Analytic Greek Study,” 3.
52 Ibid., 4.
find out the core theme of the text that originally intended by the writer, with an understanding of the structure, flow and logic of the writer’s idea in the text and in the development of a theme.

Statement of Methodology

This project will focus on the following three aspects to present a systematic, practical strategy for helping the contemporary preacher to teach and preach the Bible properly.

First, literature research on the biblical interpretation and preaching will be provided. This study will examine the features of biblical preaching and then consider the necessity of biblical interpretive tools for it. As a result, this project will introduce RR as a useful biblical interpretive method and discuss how to apply this method of interpretation to preaching ministry today.

Second, a survey analysis will be provided for diagnosis and evaluation of current preaching ministries. This project will survey current pastors who preach regularly in their churches about their preaching ministries, and then the result will be statistically analyzed and applied to this study. Through this, the appropriateness of using RR in a biblical preaching ministry will be proved and maintained.

Third, this project will offer a systematic, practical method of biblical interpretation with examples as an alternative to current methods. This project will propose a step-by-step guide to prepare biblical preaching by using RR and actual examples of using RR. Possibilities of applying the guide will be evidenced, and then this project will verify the value and the effectiveness of using RR for biblical preaching.

These aspects are examined and developed in the six chapters that make up this project.

In the first chapter, this project raises the problem and presents the limitations, the methodology and related literature reviews as preliminary considerations.
In the second chapter, the necessity of a hermeneutical method that attempts multidimensional, integrated approaches centering on the relationship between biblical interpretation and biblical preaching is discussed. First, the problems of the contemporary preaching ministry (that biblical preaching is not performed properly in the contemporary church) are criticized. Then, this project argues for the necessity of an effective biblical hermeneutical method for biblical preaching.

In the third chapter, this project discusses the principles of proper biblical interpretation and the conditions for the biblical preaching ministry of the contemporary church. For this, the results of the survey that was carried out to diagnose the situations of preaching ministries are analyzed and evaluated.

In the fourth chapter, this project presents the principle and example of using RR as one of the integrated, multidimensional interpretation methods. With an explanation of the concept and features of RR, this project presents examples of biblical interpretation using the RR method and asserts the suitability and effectiveness of RR in the preparation of biblical preaching.

In the fifth chapter, this project proposes ways to use and apply RR for the preparation of biblical preaching in detail. This project then develops and proposes a guide named a ‘Nine-Step Relational Reading Strategy for Biblical Preaching Preparation.’ Also, this project gives an example of preparing biblical preaching based on the guide. This offers every step in the process of preaching preparation, from selecting texts of the Bible through finding structures and core messages of the text to making outlines and writing a sermon manuscript to preach.

Finally, the sixth chapter is contributed as the conclusion. The entire discussion of this project is briefly summarized with recommendations.
Review of Literature

This project deals with the issue of how the contemporary preacher can biblically and effectively preach the Bible to audiences who are living in the postmodern culture by using the hermeneutical method of RR. In approaching this study, a brief review of literature in those fields will provide a helpful background.

Necessity of and Attempts at Biblical Preaching

Concerning the crisis of the church, Helmut Thielicke portrayed preachers in modern reality through his book *The Trouble with the Church: A Call for Renewal*. Helmut Thielicke criticized some modern preachers who neglected the Word of God and tended to approach only the problems of reality. Not only a preacher should prudently pay attention to the living stories of those in his audience, but also the preacher should be able to deliver the voice of God with authority from the Bible to the problems of the audience then. Regarding this, the flow of new homiletics has a problem in that it makes a preacher concentrate on entertaining the audience with a good sermon to hear and not obey. As a result, the Word of God is today distorted.

Fred B. Craddock, however, concluded that the reasons for incompetent preaching are due to authoritarian preaching. As a result, he suggested the inductive form of preaching as an answer for authoritarianism in 1971 through his book, *As One without Authority*. He criticized

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54 Ibid., 11, 23, 26, 28, 53.
55 Ibid., 79, 98.
56 Ibid., 52.
57 The most recent revision was published in 2001: Fred B. Craddock, *As One without Authority*, 4th ed. (St. Louis, MO: Chalice Press, 2001).
preachers for caring too little about the lives of those their audience and for caring too much for
things of the past. Thus, Craddock strongly claimed that the form of preaching must be changed.
He suggested that preaching begin with the specific problems the audience has, and that both the
preacher and the audience together draw conclusions to these problems. Inductive preaching was
thus regarded as a potentially more effective method of preaching.

Similarly, David G. Buttrick suggested ‘phenomenological preaching’ through his book,
*Homiletic: Moves and Structures*. Phenomenological preaching is an approach that considers
seriously the response or the consciousness of the audience. According to Buttrick, preaching is a
transforming power that forms the world of God in the consciousness of the audience and renews
the identity of the audience; in preaching, the truth is delivered with the dynamic movement of
the language of the Bible. In this regard, the preacher should be interested in both the phenomena
generated in the consciousness of the human during preaching and the language of the Bible that
caused it.

In this point, Thomas G. Long said that David G. Buttrick had an interest in only the
result of how preaching appeared among the audiences rather than in the essence of preaching.
Instead, Long defined preaching as giving evidence for the existence of Christ; he also called
on the preacher to perform in the name of Christ in *The Witness of Preaching*. He said that a
preacher should become a witness who evidences the existence of Christ as He appeared in the
biblical text. A preacher should be a witness, and preaching is a form of bearing witness. A

preacher, therefore, should testify to what he saw and found out before the audience and the world in an obvious and convincing manner.

As an attempt at enhancing biblical preaching, Bruce J. Malina gave readers an opportunity to understand the Bible more broadly through the approach of Cultural Anthropology in *The New Testament World: Insights from Cultural Anthropology*. He analyzed the cultural situation of the social system of the eastern Mediterranean in the first century accurately and carefully because it is necessary to know the original social environment of the Bible to understand it more thoroughly. The awareness and experiences of today’s people greatly differ from those of the people of the New Testament. Because of that, the insights from cultural-anthropological models are necessary and beneficial.

When considering Malina’s advice, Sidney Greidanus gave a valuable insight through *Sola Scriptura: Problems and Principles in Preaching Historical Text*. The author dealt with the ways of preaching historical texts in a hermeneutical-homiletic debate in Netherlands in the 1930s to 1940s. By refocusing on the past debate, he challenged today’s preachers to rethink their habitual manner of interpreting and preaching historical texts. Then, Greidanus presented a concrete and practical guideline regarding the ways to interpret and preach historical texts. He argued that the text itself must be preached. He believed that today’s meaning of the text is subordinate to the original meaning. His significant contribution in hermeneutical-homiletic methodology was to confirm the fact that the starting point of preaching must be solely from the Bible. Furthermore, in his other work, *The Modern Preacher and The Ancient Text: Interpreting*

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and Preaching Biblical Literature, the principles and the process of interpreting and preaching are described. This book covered the forms of preaching, the biblical relevance of preaching and the problems encountered while preaching the various types of biblical texts. Also, it discussed the nature of preaching and the appropriate ways to preach.

In addition, Hendrik Krabbendam pointed out that the biblical text had only one meaning in his article, “Hermeneutics and Preaching”: the intention of the writer of the text. He did not agree with multiple meanings of the text because the biblical text has only the intention of its writer. He asserted that the writer’s invariable, unique intention in the verbal symbols should be sought. He maintained that preaching has a complex nature including not just exposition of meaning but also significance of application. In short, preaching consists of sermon preparation focused on the meaning of the text and an action of preaching focused on application of the text. The purpose of preaching is not just to deliver the meaning to the audience of today as an action of communication, but also to challenge them to change the existing conception of the text in their mind.

Also, H. J. C. Pieterse dealt with preaching with a perspective focused on communication in his book, Communicative Preaching. According to his assertion, preaching is the communication between God and his people as well as that between the preacher as God’s deputy and the audience. The preacher should make efforts to properly communicate the

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65 Accordingly, he strongly criticized the mystery sense of Judaism, the medieval fourfold sense, the Protestant deeper sense and sensus plenior of the Roman Catholic Church.

message to the audience. In this point, the author emphasized the importance of using the form that reveals most properly the text in preaching to communicate well between the text and the audience.

An outstanding work, *Biblical Preaching: The Development and Delivery of Expository Messages*\(^{67}\) was written by Haddon W. Robinson, who is called the father of the biblical expository preaching. He pointed out that many preachers misuse the biblical text as a means to teach their own thoughts and claimed that they refuse to submit to the Bible when they preach their own ideas and say that they deliver an expository preaching. Robinson asserted that preachers must deliver the Word of God because only proclaiming the Bible is biblical preaching. He believed that preaching is the means to meet with God through what God has said in the Bible. In that sense, he found that biblical preaching is expository preaching that leans on the authority and power of God to deliver God’s will most perfectly. Thus, Robinson asserted that expository preaching is not merely a method for biblical preaching but also the philosophy of biblical preaching. Eventually, he defined expository preaching as biblical preaching in the following: “Expository preaching is the communication of a biblical concept, derived from and transmitted through a historical, grammatical, and literary study of a passage in its context, which the Holy Spirit first applies to the personality and experience of the preacher, then through the preacher, applies to the hearers.”\(^{68}\)

In the same manner, Graeme Goldsworthy wrote a book entitled *Preaching with the Whole Bible as Christian Scripture*.\(^{69}\) In this book, the author pointed out that biblical theology

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\(^{68}\) Ibid., 5.

\(^{69}\) Graeme Goldsworthy, *Preaching with the Whole Bible as Christian Scripture* (Grand Rapids, MI:
is to let the Bible tell. He asserted that exhortation without the Gospel is legalistic and impious because not only does it refuse the grace of God, but it also leads its audiences to lust after their own strength and self-discipline. In this aspect, he emphasized that biblical theology is merely the Word of the only God regarding the unique way of Salvation, not more or less than this. Because of this, the preacher must preach and teach the Bible correctly, remembering that biblical theology is not an option but a prerequisite.

New Hermeneutical Perspectives for Biblical Preaching

Kevin J. Vanhoozer’s book, *Is There a Meaning in This Text?: the Bible, the Reader, and the Morality of Literary Knowledge*, contains very deep and broad discussions on biblical text and its meaning as an intercommunication. In particular, the author discussed the deconstructionism proposed by J. Derrida very elaborately and fairly. As an effort to suggest an alternative against that deconstructionism, he developed his hermeneutic proposals from an explicitly Trinitarian viewpoint, with deep concern about the author, the meaning and the reader of the Bible.

With this, *Introduction to Biblical Interpretation* contained and introduced most of the parts of biblical interpretation. The authors asserted that the greater control of interpretations belongs to not the interpreter but to both the text itself and the intention of the text according to the new hermeneutic. In that the methodologies of biblical interpretation have changed diversely for a long time, an observation of the history of biblical interpretation has at least three

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70 Kevin J. Vanhoozer, *Is There a Meaning in This Text?: the Bible, the Reader, and the Morality of Literary Knowledge* (Seoul: Korea InterVarsity Press, 2003).
advantages. First, it is able to provide understanding about proper approaches for the key issues in biblical interpretation. Next, it is an effective protection from the dangers of interpreting the Bible incorrectly and helpful in pursuing right interpretations. Last, it is helpful for keeping a humble attitude toward and proper reverence for the Word of God.

On the other hand, Moisés Silva pointed out there is no obvious interpretation of today in Has the Church Misread the Bible?: The History of Interpretation in the Light of Current Issues. According to the author, the hermeneutical problem of today is seen by taking a bird’s-eye view of the six academic fields that have traditionally had close-contact points. Those are namely philosophy, literary criticism, history, science and theology. Silva asked how it was possible to get rid of the problem of interpreting the text to reveal biblical truth. Also, he said it is impossible to understand both God and His message perfectly. Thus, he emphasized that the way to understand the Bible is dependent on the commands of God and the power of God, not on human intelligence.

Improving on Silva’s discussion, D.A. Carson explained most of the exegetical fallacies that can be committed during biblical studies very expertly in Exegetical Fallacies. He persuaded readers that the rightfulness of interpretation is endowed through critical exegesis in spite of a certain degree of errors. According to Carson, the preacher should recognize the great importance of biblical interpretation more than the fact that it is difficult. Although the author raises awareness of numerous fallacies of biblical interpretation throughout his book, it is a shame that he does not offer a hermeneutical training guide to prevent such errors from happening in practice.

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72 Moisés Silva, Has the Church Misread the Bible?: The History of Interpretation in the Light of Current Issues (Grand Rapids, MI: Zondervan Publishing House, 1987).

Toward an Exegetical Theology: Biblical Exegesis for Preaching and Teaching is a book written by Walter C. Kaiser, Jr. The author quotes a passage from John Albert Bengel: “Scripture is the foundation of the church: the church is the guardian of Scripture. When the church is in strong health, the light of Scripture shines bright; when the Church is sick, Scripture is corroded by neglect.” Then, he said, “The church and the Scripture stand or fall together. Either the church will be nourished and strengthened by the bold proclamation of her biblical texts or her health will be severely impaired.” He strongly criticized that today’s preachers rush headlong to find the historical-theological meaning and application from biblical texts. That means that the preachers try to only find backgrounds or a hidden undertone of the text rather than read the meaning the text reveals in itself. Therefore, Walter C. Kaiser pointed out the fact that the first efforts should be to approach the Bible linguistically to understand its message in human languages.

Concerning the foundation of biblical preaching, Sang-Hoon Kim suggested a new effective hermeneutical perspective, through his journal article, “A Biblical Interpretive Attempt Based on the Inspiration Theories of the Bible, Searching for an Inspirational Reading.” He asserted that it is not sufficient to just regard or understand inspiration theories and biblical inerrancy even though these are the primary principles of biblical interpretation. Kim suggested inspirational reading not only as a fundamental groundwork for the interpretation of the biblical

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76 Kaiser, 7.

text but also as dynamic, interpretive forces. Inspirational reading reads the text in two ways: the theological context that focuses on the contents of the text, and the linguistic expressions that focus on the methods of communication.

On the other side, in *The Art of Preaching Old Testament Narrative*, Steven D. Mathewson suggested a homiletic method to preach narratives in the Old Testament. After reviewing the narrative genre of the Old Testament in the perspective of hermeneutics, he introduced the steps necessary to make a sermon when considering the literary characteristics of the narrative genre. This book provided real help to preachers because it contains diverse literary theories that enable understanding of Old Testament narratives with a guide for interpreting and preaching. Also included is a helpful example of DA on a narrative text in the Old Testament.

In a similar attempt, Calvin Miller proposed a narrative style of preaching in *Preaching: The Art of Narrative Exposition* as a form of biblical preaching. According to the author, the preacher should exegete not only the biblical text but also his audiences and their lives. He asserted that the preacher should be living in the stories of the audience for his preaching to be powerful and presented diverse practical ways to directly connect the lives of those in the audience to biblical truth. In this sense, this book reminds its readers of the essence and purpose of the pastoral preaching.

**Hermeneutic-Linguistic Approaches for Biblical Preaching**

As a valuable introduction to an interdisciplinary approach between biblical hermeneutics and general linguistics, David Alan Black wrote a book entitled *Linguistics for Students of New...*
Throughout this book, the author applied linguistic theories to biblical Greek studies of the New Testament. Moisés Silva also introduced achievements of recent linguistic studies that apply to biblical hermeneutics in his book *Biblical Words and Their Meaning: An Introduction to Lexical Semantics.* Here, Silva introduced both historical semantics and descriptive semantics. The author, therefore, helped to lay the sound foundation for biblical interpretation by considering the contextual relations of a word and its usages without committing etymological exegetical fallacies into which preachers can easily fall.

For practical exegetical guides, David Alan Black wrote another book, *Using New Testament Greek in Ministry: A Practical Guide for Students and Pastors* as a practical guide for biblical Greek exegesis. He not only showed the process from exegesis to expository preaching but also offered very useful lists of hermeneutic tools and references. Also, Gordon D. Fee provided an excellent guide of exegesis as analysis and practical steps for proper exegesis throughout his book *New Testament Exegesis: A Handbook for Students and Pastors.* He proposed a grammatical-syntactic analysis after considering the historical situations in the text and then suggested research on historic-cultural backgrounds. Accordingly, he presented both principles and practices in biblical exegesis from confirming the genre and the original form of text to background research and completion of the exegetical process. Another guide covering

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the way to use biblical Hebrew is *From Exegesis to Exposition: A Practical Guide to Using Biblical Hebrew*, written by Robert B. Chisholm, Jr.  

84 This book introduced basic knowledge for using biblical Hebrew and presented actual exegetic examples from various literary forms of the biblical texts.

More recently, Duvall and Hays wrote an easy, practical guide to aid study and interpretation of the Bible with clear explanations of biblical interpretation in *Grasping God’s Word*.  

85 Although, the explication on ways of practically applying the Word is very insufficient, this book is very instructive in that it provided a practical guide for biblical interpretation concerning the flow of biblical hermeneutics.


86 a book written by Sang-Hoon Kim, is useful. Kim’s interests in biblical methods of interpretation are found in three aspects: learning a practical theory, developing an actual interpretive ability, and acquiring qualification as a skilled word minister. Therefore, he suggested two basic frames based on linguistic-hermeneutical study: micro analysis and macro analysis. He defined the role of the preacher as re-retelling to audiences the original meaning of biblical texts from what he reheard from what the biblical writers retold from what they heard God say. In this work, he gave much space to actual practices of interpreting the biblical text because the purpose of hermeneutics is to make a mature interpreter.

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To this end, he provided for the readers an opportunity to experience and evaluate a hermeneutical process.

Regarding DA, Johannes P. Louw introduced it to biblical hermeneutics through his article, “Reading a Text as Discourse.” DA approaches the texts in two aspects: the grammar and the structure. In the grammatical aspect, the biblical writer’s intention is expressed through semantics and syntax. Thus, biblical interpretation must be concerned with grammatical rules. In the structural aspect, the biblical writer’s communications are accomplished through understanding of both the surface structure and the deep structure. This means that each of the parts is understood in light of the whole structure. Also, Stanley E. Porter and Jeffrey T. Reed introduced many scholars’ works on DA through Discourse Analysis and the New Testament: Approaches and Results. As of yet, the impact of DA on biblical studies is still weak. However, this book presented a remarkable thing: that “… discourse analysis has now made sizable inroads into the study of the New Testament.” Actually, this book contains many essays on the diverse achievements of DA applied to the New Testament studies, along with the theory and method of DA. This work can usually enable readers to use the hermeneutical insights of DA in their biblical studies.

Furthermore, Sang-Hoon Kim recently presented a very remarkable attempt in RR as his research achievement for integrated biblical interpretation through his article, “Another Attempt for Integrated Linguistic Interpretation of the Biblical Text: A Relational Reading.” He

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89 Ibid., 16.

90 Sang-Hoon Kim, “A Linguistically Integrated Method of the Discourse Analysis to Interpret the Biblical
emphasized that the order of the interpretation process is reverse to the order of the writing process with consideration to purposefulness, personal relationship, connecting themes, logical structure, and literary style. As a result, he finally presented the five core modules in RR as follows: SR, LR, TR, IR, and RG. Regarding this, RR was shown as an integrated, multidimensional hermeneutic method capable of profitable application to biblical interpretation.

On the other hand, as the first step in the process of biblical interpretation, Sang-Hoon Kim suggested ‘Syntactic-Analytic Arrangement’ of the Greek Bible in his paper, “A Syntactic-Analytic New Testament Greek Study with a Newly Promoted Pedagogical Consideration.” After comparing various types of syntactic arrangements, the author described the basic rules of arrangement. Then, he presented the advantage of his syntactic-analytic arrangement method, with an analyzed result of the questionnaire responses about his method.

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Text,” *KENTS* 1 (2002): 101-128. Regarding RR, the author’s other attempts are listed in footnote #19.

Chapter Two

Preaching and Biblical Interpretation in Postmodernism

The Apostle Paul proclaimed, “All Scripture is inspired by God” (2 Tim 3:16). Sermons that do not hold to the conviction that God’s Word is the truth are not able to have any authority. Biblical preaching based on the Word of God is the most important feature of the Christian church. The authority of a preacher should be founded on the Bible itself. Therefore, the authority of the Bible must be restored, and the biblical text must be interpreted and communicated correctly through biblical preaching.

Crisis of Contemporary Churches and Preaching Ministry

According to the research of Alvin Reid and Thom Rainer, eighty percent of American churches are in decline, and even the other twenty percent are hardly growing. Thus, it is urgent for the contemporary church to overcome the crisis of decline and fulfill the mission of evangelism. Such crisis in the contemporary church is closely related to postmodernism. Helmut Thielicke noted that the crisis of contemporary churches stemmed from a wrong theology. Due


94 Refer to Alvin Reid, Radically Unchurched: Who They Are & How to Reach Them (Grand Rapids, MI: Kregel, 2002), 23; Thom Rainer, Breakout Churches: Discover How to Make the Leap (Grand Rapids, MI: Zondervan Publishing House, 2005), 45.

95 Thielicke, 94.
to the influence of postmodernism, the absolute belief in the Bible as the Word of God was dismantled, and a free and diverse interpretation of the Bible was possible. As a consequence, non-biblical, anthropocentric preaching has been prevalent in the pulpit of contemporary churches. Thus, contemporary Christians live in a very busy, stimulating postmodern society, and preaching has failed to make these Christians listen and respond to the Word of God. Indeed, as James D. Smart pointed out, the disappearance of the Bible from the pulpit is really the most urgent issue that threatens the survival of today’s church. Without a doubt, it is obvious that the deterioration and misuse of the sermon stirs up the corruption and collapse of the contemporary church and increases the crisis with which the church is confronted.

**Threat of Postmodernism**

Postmodernism made a big difference in the perception of religion and truth. The postmodern thought formed through the First and Second World Wars have challenged the absolute truths and the authority of the Bible more seriously than many of the other challenges to the authority of the Bible throughout the history of Christianity.

In general, Postmodernism asserts that human beings can never have access to absolute truth. Also, it rejects all authority and tries to dismantle all the traditions and norms in the system that seeks the truth. In this sense, deconstructionism and relativism represent postmodern

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96 Klein, Blomberg and Hubbard, 764.
97 James D. Smart, *The Strange Silence of the Bible in the Church* (Seoul: Concordia Press, 1982), 27.
98 As Richard L. Holland mentioned, postmodern thought which is not based on the Bible is not only preventing humans from reaching the truth, but also confusing them. Richard L. Holland, “Expository Preaching: The Logical Response to a Robust Bibliology,” *The Master’s Seminary Journal* 22, no. 1 (2011), 19-20.
Furthermore, he explained that in the Enlightenment period the declaration of both human autonomy and reason as final authority hindered God, the church, the Bible, and Christian orthodoxy from spreading God’s Revelation. Ibid., 22.
thought. These ideas led to the ideological flow of postmodern society that adopted the tendencies of anti-authoritarianism, subjectivism and pluralism by dismantling all human ideologies and cultures and reinterpreting them in relative terms. In short, postmodern thought firmly denied the existence of absolute truth. Accordingly, the Bible was no longer recognized as the Word of God. In the postmodern era, the Bible is regarded as nothing but a historical product of human religious activity. It is not regarded as the Word of God.

The postmodern interpreter usually regards the interpreter’s own viewpoint or understanding of the Bible as more important than the divine authority of the Bible itself. The ideological flow of postmodernism, which over emphasizes the subjectivity of the interpreter, seriously undermines the authority of the Bible, which is the Word of God, and made the ministry of preaching and teaching the Bible simply a religious symbol of Christianity. Today’s biblical interpretation does not intend to reveal unchanging eternal truth, but merely reads the text from the relative and subjective standpoint of the interpreter.

Postmodern thought changed not only the ultimate purpose of preaching in the pulpit of the contemporary church but also its meaning. It is no longer necessary that preaching should always communicate and teach the contents written in the Bible itself. Considering this situation, Helmut Thielicke’s critique of half a century ago, that preaching in the church pulpit was in the stage of dying by losing its life force, is still an effective and well directed critique today. Also, he criticized that the preaching in the pulpit was no longer able to influence the audiences sitting

\[100\] Klein, Blomberg and Hubbard, 177-178.


\[102\] In this regard, Thielicke criticized that preaching itself is worsening and collapsing and then it is in the stage of death. Thielicke, 9.
under the pulpit.  

Similarly, Robert G. Duffett deplored that nobody today wanted to listen to preaching any more.  

However, the original purpose of the Bible was to declare the Gospel and to spread it all over the world. Without the right message and lesson of the Gospel based on the Bible, the preaching of Christianity amounts to nothing. Nevertheless, the pulpit of the contemporary church is covered with non-biblical sermons that focus only on material prosperity, temporal blessings, and growth but do not faithfully deal with the text of the Bible. Rather, they were replaced with anthropocentric sermons influenced by postmodern thought that remove the authority of the Bible and teach only lessons from human morality, ethics, philosophy and psychology.

**Non-Biblical Preaching**

Although many preachers today still read Bible verses or refer to the Bible in their preaching, they misinterpret the text according to their own preconceptions or specific intentions or decorate the pulpit with stories that are not related to the text they mention. Thus, biblical preaching that correctly interprets and declares the original meaning and intention of the Bible is overlooked. In the end, non-biblical preaching that fails to correctly interpret and communicate the Word of God is eroding the pulpit of the contemporary church. There are three types of

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103 Ibid., 25, 31.
106 James D. Smart criticized that the Bible is neglected in the church in various ways and paths and that a ‘Strange Silence of the Bible’ is universalized in the church. Smart, 15-30.
107 Rudolf Bohren pointed out that preaching can be extremely unbiblical even if it uses the text of the
sermons classified as non-biblical preaching: jumping-board preaching, proof-text preaching, and running-commentary preaching.

Jumping-board preaching

Jumping-board preaching is a way of preaching that uses some particular words or concepts in the Bible as a springboard to advance to the desired topic with very little or no explanation of the Bible. A preacher simply refers to a particular verse or story to support his or her words. However, the preaching itself is far from the contents of the Bible or is filled with stories that are not related to the Bible. Consequently, the preacher attempts to deliver minor lessons, applicable thoughts, or extemporary applications from personal meditation on the text without any effort to interpret the Bible thoroughly and sincerely. It is easy to commit this mistake in topical preaching.\footnote{John Bright, \textit{The Authority of the Old Testament} (Seoul: Concordia Press, 1979), 141.} No matter how instructive the intent of the preacher or the content of the sermon is, if there is not enough discussion and interpretation of the Bible itself to proclaim, it is not teaching the Bible properly. In this aspect, the jumping-board preaching style is one of the types of non-biblical preaching that fails to teach the text itself.


Proof-text preaching is a way of preaching, often called \textit{montage preaching} or \textit{mosaic preaching}, in which the preacher does not refer to the context of the Bible but regards the Bible as a dictionary of unrelated verse-entries used to support the preacher’s opinion or intention. This Bible, and it can be extremely biblical without using the text of the Bible. See Rudolf Bohren, \textit{Principles of Preaching} (Seoul: Christian Literature Society of Korea, 1983), 148.
type of sermon extracts several phrases from the Bible and connects them according to what the preacher wants to convey. It is often easy to make such fallacies when topical preaching or dogma centered preaching is proclaimed. That is because those types of preaching are prone to become a religious discourse based on a doctrine or a moral, ethical, or exemplary precept that the preacher chooses without properly considering the interpretation of the biblical text. No matter how the preacher intends to convey a biblical lesson, if the biblical passages supporting the lesson are misinterpreted or misconnected, he is not delivering the Bible correctly. In that sense, proof-text preaching that merely binds diverse biblical passages just like making a mosaic is one of the types of non-biblical preaching because it is missing proper interpretations of the Bible’s text.

Running-commentary preaching

Running-commentary preaching is a manner of preaching that merely consists of annotations, explanations or exhortations on the verses of the Scripture without consideration of the audience. A preacher interprets one verse of the biblical text at a time and explains the background and history of the text together as a lecture. This type sermon is very speculative and boring because it tries to explain and teach a variety of things. Furthermore, there are many cases where the original intentions of the Bible cannot be properly revealed, but rather end up in the audience as an unessential and superficial understanding. It is easy to commit this fault when

110 A.W. Tozer asserted that few things are as foolish and pointless as teaching the doctrine of the Bible for doctrine itself. The truth separated from life is not true in the biblical sense. A. W. Tozer, Of God and Men: Cultivating the Divine/Human Relationship (Harrisburg, PA: Christian Publications, Inc., 1960), 26-27.


112 Kevin J. Vanhoozer argued through the parable of Soren Kierkegaard that the linguistic and historical scholarship itself is not a reading or interpretation. Rather, reading both what is meant by the text itself and what the reader is challenging is an interpretive work in terms of true meaning. Vanhoozer, 24.
the preacher has misunderstood biblical preaching or has not studied enough. No matter how thoroughly the Bible is taught as the Word of God, if a preacher cannot convince the audience of the intent of the Word correctly, he is not proclaiming the Word of God properly. In this regard, a running-commentary style of preaching is one of the non-biblical methods that is missing the application and practice of the Bible.

**Anthropocentric Preaching**

The preaching of the contemporary church does not deliver the Bible itself to the audience, but mentions the Bible in order to obtain clues that address today’s specific situation or problems. In the pulpit of the contemporary church, the message of the Gospel that God wants to show and teach through the Bible is not preached, but the message that the audience who hears the sermon wants to hear is declared under the pretext of the Bible. As such, anthropocentric preaching that merely conveys the thoughts and arguments of the preacher on the pretext of teaching the Bible is breaking down the pulpit of the contemporary church. There are three types of sermons that are considered anthropocentric preaching: prosperity-pragmatism preaching, moral-ethical preaching, and audience-dependent preaching.

**Prosperity-pragmatism preaching**

Prosperity-pragmatic preaching seeks earthly blessings like health, wealth, success and satisfaction. It is a very realistic, materialistic, and prosperity-focused theological preaching on diverse ideas such as prosperity, pragmatism, expansionism, mysticism, shamanism, charismaticism, and so on. Sermons of this type generally force blind expectations and belief in physical, external, and secular blessings, by stimulating the desires of those in the audience who

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113 Klein, Blomberg and Hubbard, 189, 199.
want to live happily. The purpose of this preaching is to teach the secrets and principles of being blessed, and thus to solve the problems of life that those in the audience face. For this type of preaching, everything that provides comfort, courage, and wisdom can be the subject of preaching. The preacher usually grasps the psychological state of the congregation, distorts their personal and subjective experiences into general things, or even urges them to follow superstitions or works of the law. Thus, prosperity-pragmatism preaching not only accepts all the blessings of the Bible as secular, but also understands the teachings of the Bible as conditional commands presented to the congregation for blessing. In this manner, prosperity-pragmatism preaching is a form of anthropocentric preaching that errors and deteriorates the content of the Bible.

Moral-ethical preaching

Moral-ethical preaching urges action while emphasizing moral virtue and ethics as the highest values that human beings should practice. This includes philanthropic sermons that urge people to consider the commandment to love their neighbor as important and to practice it. This type of sermon gives the audience moral propositions that they should practice as a religious norm. However, such sermons cannot help but be silent in areas of the biblical text where practical lessons cannot be revealed.¹¹⁴ In essence, as Kevin J. Vanhoozer challenged, preaching should be not ‘extortion’ but ‘exposition.’¹¹⁵ Preaching is to fully proclaim the Word of God. No matter how important it is to keep the commandment to love one’s neighbor, that commandment is not the Gospel of Christianity.¹¹⁶ In this regard, Bryan Chapell pointed out that such teaching

¹¹⁴ Smart, 26.
¹¹⁵ Vanhoozer, 12.
¹¹⁶ Klein, Blomberg and Hubbard, 758-759; Bryan Chapell, Christ-Centered Preaching: Redeeming the Expository Sermon, 2nd ed. (Grand Rapids, MI: Baker Books, 2005), 237-239; Bernhard W. Anderson, The
was wrong because it threatens the faith of believers by making the believer’s faith seem to have nothing to do with the redemptive ministry of Christ.\textsuperscript{117} Even if it is necessary to observe moral and ethical norms, these alone do not comprise the entire Word of God. Sidney Greidanus warned that this type preaching could turn the God-centered focus of biblical teachings into an anthropocentric focus.\textsuperscript{118} The Gospel exists to reveal and reprove the sin of humankind and to distinguish God’s people from the world. As the Word of God, it proclaims salvation by God’s grace and severe judgment that the whole world shall face.\textsuperscript{119} In this manner, the moral-ethical style of preaching is one of the types of anthropocentric preaching that fails to reveal all the content of the Bible properly and fails to fully examine God’s will.

**Audience-dependent preaching**

Audience-dependent preaching is a method of preaching that garners the attention of audiences through an inductive manner and persuades them by presenting general principles. *New homiletics*, commonly regarded as the beginning of audience-centered preaching today, introduced a new paradigm of preaching. Unlike traditional preaching that was concerned only with what to declare, new homiletics insisted that the audience had an interest in the form of delivery of preaching.\textsuperscript{120} New homiletics presented the direction of preaching through three transitions: first, it transitioned from deductive preaching to inductive preaching; second, it transitioned from preacher-centered preaching to audience-centered preaching; third, it

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*Unfolding Drama of the Bible* (Minneapolis, MN: Augsburg Fortress Publishers), 85-86.

\textsuperscript{117} Chapell, 256-257.

\textsuperscript{118} Greidanus, *The Modern Preacher and the Ancient Text*, 170-173.


\textsuperscript{120} Chung, 94.
transitioned from propositional-stating preaching to storytelling preaching.\textsuperscript{121} This emphasized the interests and considerations of the audience and criticized the manner of the existing traditional, speculative and rational style of preaching. In short, audience-centered preaching says that the sermon must satisfy the needs of the audience.\textsuperscript{122} In audience-centered preaching, the audience is no longer a passive being but an active and dynamic participant in preaching, and does not merely know the content of the Bible through preaching but also directly experiences the content of the Bible.\textsuperscript{123} However, this tendency of new homiletics, which proposed a focus on the interests of the audience that was alienated from the pulpit, caused a serious problem today. Due to the excessive obsession with the audience, audience-centered preaching turned into \textit{audience-dependent preaching}. This type of sermon tends to excessively cling to the audience’s level and situation to communicate the sermon effectively and is characterized by pluralism\textsuperscript{124} and reader-response criticism.\textsuperscript{125} In audience-dependent preaching, a sermon has authority not

\textsuperscript{121} Refer to Eugene L. Lowry, \textit{The Homiletical Plot: The Sermon as Narrative Art Form} (Louisville, KY: Westminster John Knox Press, 2001).

\textsuperscript{122} In this regard, Paul Scott Wilson criticized that the preacher must give the audiences what they actually need rather than fulfilling their desires. Paul Scott Wilson, \textit{Practice of Preaching} (Nashville, TN: Abingdon, 2004), 31-32.


\textsuperscript{124} In spite of the same message, if its meaning is changed according to the level or situation of the audience, the meaning and lesson of God who speaks through the Bible will eventually be divided into several parts. Even if the audience chooses just one among the various meanings that can be interpreted, inevitably other meanings must also be tolerated together. In all of this, the authority of the Bible as the absolute truth cannot avoid collapse, and as a core doctrine of Christianity, the understanding of the gospel and salvation must be diversified.

\textsuperscript{125} Reader-response criticism, also called reception theory, is the theory that meaning occurs in the interaction between the text and the reader. In other words, it is a relativistic interpretation method in which the meaning of the text is changed according to the level or situation of the reader. See Klein, Blomberg and Hubbard, 835-838.

In the reader-response criticism, the role of the author is minimized, and the reader plays a decisive role. Thus, this interpretive approach weakens not only the authority of Christianity but also the faith of the individual. As a result, traditional doctrines on certain issues, such as homosexuality, divorce, and original sin, have been reinterpreted with diverse and relative meanings from the standpoint of readers today. Furthermore, many of the teachings of Christianity are disputed today not as absolute and objective truths, but merely as situational norms that change the way of personal life. For more detail information, refer to Edgar V. McKnight, “Reader-Response Criticism,” in \textit{To Each its own Meaning: An Introduction to Biblical Criticisms and Their Applications}, eds. Stephen R. Haynes and Steven L. Mckenzie (Louisville, KY: Westminster John Knox Press, 1999): 230-252.
because the Bible is God's Word, but because the audience is participating in the preaching. Eventually, this manner of preaching does not place authority in the teaching of the Bible itself, but rather focuses heavily on the human needs and desires of the audience. In this manner, audience-dependent preaching is one of the types of anthropocentric preaching that makes the mistake of proclaiming what the audience wants to hear, instead of the Word of God.\(^{126}\)

**Biblical Preaching for the Contemporary Church**

The biggest problem of the contemporary church is that the Bible is not properly proclaimed because non-biblical or anthropocentric preaching prevails in the pulpit. What dominates the church pulpit must no longer be a preacher’s inappropriate claim or gossip.\(^{127}\) Neglecting the Bible is namely to be careless of God. Neglecting the Bible is disregarding God. The preacher is simply one who preaches the Bible itself, not one who speaks his own thoughts or arguments. Therefore, as a person in charge of the Word of God, the preacher must restore biblical preaching that propagates the Word correctly through a right view of the Bible and proper principles of biblical interpretation.

**Biblical Authority and Preaching as Communication**

Biblical authority and preaching

The Bible has clear and absolute authority as the revelation given to man by God.\(^{128}\)

Haddon W. Robinson said that sincere interpretation of the Bible made it possible for the divine

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\(^{126}\) John E. Goldingay warned that paying attention to human stories makes one apt to miss the core of the Bible. This is because the Bible is speaking of the Work of God’s Salvation. John E. Goldingay, *Approaches to Old Testament Interpretation* (Downers Grove, IL: Inter-Varsity Press, 1990), 39.

\(^{127}\) Rudolf Bohren mentioned that it is uncommon to have a lot of words as in preaching and to hear words that do not matter to the audiences themselves. Bohren, 21.

\(^{128}\) Klein, Blomberg and Hubbard, 192.
authority to best appear.\textsuperscript{129} In the same way, Sidney Greidanus mentioned that “… preachers are literally to be ministers of the Word.”\textsuperscript{130} According to Greidanus, since the Bible is the recorded Word of God, divine authority is revealed through faithfulness to the Bible. Nobody can deny that the Bible is the truth that must be propagated by the people of God throughout all generations because it contains the specific content of the Gospel.\textsuperscript{131} Karl Barth mentioned three forms of God’s Word revealed to man: Jesus Christ as Logos, Scripture as the written Word, and preaching as the proclaimed Word.\textsuperscript{132} In essence, the preaching of Christianity began with preaching the Gospel of Jesus Christ, and not so much with teaching any doctrine, moral, or ethical lesson. In that sense, Jay E. Adams asserted that Jesus was a unique name that made sermons a Christian message.\textsuperscript{133} Preaching without Christ is not Christian preaching.\textsuperscript{134}

Even if the generation changes, the situation or intention given to the Bible does not change. Propagating the message of Jesus Christ as recorded in the Bible is a key message and the most important purpose of Christian preaching. This is because the Bible, as it has in the past, still presents valid, effective and practical lessons and Christian hope to all those who read the Bible today. The assertion of postmodernism that there is no absolute truth opposes the fact that man can never find the truth anywhere other than in the Word of God. Thus, there is no doubt that even today’s postmodern era still requires biblical preaching. Ultimately, to reestablish the

\textsuperscript{129} Robinson, \textit{Biblical Preaching}, 3-4, 7.

\textsuperscript{130} Greidanus, \textit{The Modern Preacher and the Ancient Text}, 13.

\textsuperscript{131} Klein, Blomberg and Hubbard, 193.-194; “Preaching is the proclamation of the word, the truth as the truth has been revealed.” G. Campbell Morgan, \textit{Preaching} (Grand Rapids, MI: Baker Books, 1974), 21.


\textsuperscript{133} Jay E. Adams, \textit{Preaching with Purpose} (Grand Rapids, MI: Baker Books, 1982), 147.

\textsuperscript{134} Greidanus, \textit{Sola Scriptura}, 141-146.
authority of the Bible that has been dismantled and undermined by postmodern thought, biblical preaching that correctly conveys the Bible must be restored.

Preaching as communication between God and His people

The Bible is where God revealed His will to His people.\textsuperscript{135} When the Word of God was first given, there was no need for a specific mediator between God and the one who received the Word. This is because God gave revelation to people directly. However, in essence, God’s Word is not an empty echo, but His command to engage in God’s will and work. When God gives revelation, God desires the right answer and proper obedience from those who receive it. The one who received the Word of God has no choice but to respond to it (Rom 10:13-15). In this sense, the Bible shows a series of communication processes between God and His people.\textsuperscript{136}

\begin{figure}[h]
\centering
\includegraphics[width=\textwidth]{communication_process.png}
\caption{Communication Process Shown in the Bible}
\end{figure}

The Bible not only records the Word of God revealed to man but also the process of giving revelation in its various contexts.\textsuperscript{137} First, God appointed a particular mediator who was responsible for the Word of God such as a prophet or the apostles. Then, God made the person deliver the Word of God to His people. This is because God wanted to tell and teach His people even the process of communicating with them (1 Cor 5:20).\textsuperscript{138} Thus, the Bible is a record of the

\begin{footnotesize}
\begin{enumerate}
\item Ibid., 25-26, 145.
\item “Therefore, we are ambassadors for Christ, as though God were making an appeal through us; we beg
\end{enumerate}
\end{footnotesize}
revelation of God but also a record of the communications that existed between God and His people.

God reigned over His people in the past and still reigns now. People must listen to His Word. For this reason, there is a preacher between God as the Lord of the Word and His people who hear the Word. H. J. C. Pieterse explained preaching as a process where the Word of God penetrates through the preacher’s existence and situation and is translated appropriately to the people through the medium of language.  

As the so-called conveyor belt of the Word that carries communication between God and His people, the preacher must interpret the Bible correctly and translate it into contemporary language to deliver it to the audience of today.

Considering this, the preacher’s efforts to proclaim God’s Word cannot stop simply at knowing the stories in the Bible. Also, the role of the preacher cannot be limited to simply telling the stories of the Bible. Preaching should not only accurately convey and teach the content of the Bible but also encourage those who hear the sermon to respond faithfully to God. As a minister of God’s Word, the role of the contemporary preacher is to help today's Christian, as a responder to God’s Word, find answers to the following questions: “What should I understand from the text of the Bible?” and “How will I obey the Word as a Christian?” Accordingly, the preacher should urge them to live a life of willingness to respond to and obey God’s Word.

For this reason, biblical preaching for today should be redefined as communication between God and His people and based on an understanding of postmodernism. In conclusion,

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139 Pieterse, 47-48.
141 Klein, Blomberg and Hubbard, 764-766, 782-804; Baumann, 15.
biblical preaching as communication is defined by the following features: first, the Bible must be correctly interpreted as the revealed Word of God; second, the lessons of the Bible must be told with appropriate applications to His people; third, there must be concrete challenges and urges to encourage the audience to respond appropriately and correctly to the Word.\textsuperscript{142}

\begin{figure}
\centering
\includegraphics[width=\textwidth]{diagram.png}
\caption{Preaching as Communication between God and Today’s Christians}
\end{figure}

**Preparation of Preaching as Communication**

God still speaks through the Bible. Also, He wants His people to hear and obey His Word. The question of how to apply and practice the content of the Bible is directly related to the lives of all audiences who listen to the sermon regardless of their time or place in history. In this regard, preaching must be communication between God and His people, that is, Christians of today.

**Requirements of preaching as communication**

In preparing a sermon, most scholars’ views are quite similar. For example, John Bright explained three steps to prepare a sermon: first, the preacher attempts to find out the meaning of

\textsuperscript{142} Klein, Blomberg and Hubbard, 745, 809-812.
the biblical text as much as possible; second is the theological commentary stage; and finally, the Bible is delivered to suit the situation of today.\textsuperscript{143} J. Daniel Baumann also divided the preparation process into three stages: exegesis, exposition, and application.\textsuperscript{144} Indeed, to prepare for a sermon that is faithful to the Bible, all the processes of reading, interpreting, and applying the text of the Bible are indispensable. In this respect, preaching as communication is the result of interaction between biblical text, biblical interpretation, and biblical application.\textsuperscript{145} The preacher of today who desires to proclaim biblical preaching should prepare sermons with consideration of those three factors.

First, preaching as communication should fix itself on using as its contents the Bible as the Word of God. If there is no clear message to deliver, it is merely a sound to be heard. It is not possible to have proper communication without the proper content.\textsuperscript{146} In this regard, if the content of the sermon is not the Bible, it is not biblical preaching. To restore biblical preaching, only what God desires to tell His people in His Word should be the heart of the sermon.\textsuperscript{147} Deservedly, the preacher must hold to the Bible itself as the Word of God. Even though the ideological flow of postmodernism tends to deny the authority of the Bible as absolute truth, the primary concern of preaching for Christian preachers who want to prepare biblical preaching must always be the Bible. Christian preaching must always convey the Bible, the Word of God. Without the Bible, there is no biblical preaching.\textsuperscript{148}

\begin{itemize}
\item[\textsuperscript{143}] Bright, 201-206.
\item[\textsuperscript{144}] Baumann, 133-140.
\item[\textsuperscript{145}] Pieterse, 159-161.
\item[\textsuperscript{146}] Ibid., 150-151.
\item[\textsuperscript{147}] Klein, Blomberg and Hubbard, 746.
\item[\textsuperscript{148}] Bright, 200.
\end{itemize}
Next, preaching as communication should have a correct interpretation of the message in the Bible as the Word of God. The person who speaks always wants to tell something to the person who listens.\textsuperscript{149} It is necessary to understand correctly the speaker’s intentions, situation and message. Otherwise, communication is not fully achieved. Thus, the preacher must be able to communicate God’s will and the lessons of the Bible through accurate interpretation of the Bible. Without interpretation, it is impossible to preach. Correct preaching comes from accurate biblical interpretation. No matter how much the Bible is mentioned or how often the sermon includes the stories of the Bible, it is not biblical preaching unless it has been through the proper process of biblical interpretation (Luke 24:26, 27; 2 Tim 2:15, 3:16). Therefore, every preacher who is called for the ministry of God’s Word must be an expert in biblical interpretation.

Finally, preaching as communication should have appropriate application so the audience can accept and practice the lessons of the Bible as the Word of God. Biblical application is the second interpretation work because the audiences of the past and the audiences of today are different, though the contents of the Bible are the same. The role of the audience in so-called traditional preaching of the past was merely to passively listen to the preacher’s messages regardless of their own situation or their own concerns.\textsuperscript{150} However, the audience, as a listener, is also one of the parties in communication. It is just as important to listen as it is to speak. Pieterse argued that it is meaningless to speak without listening.\textsuperscript{151} Indeed, indifference to the audience is an important reason why traditional preaching that communicated biblical authority to the audience lost its force in the past.\textsuperscript{152} Considering this aspect, the preacher should be able

\textsuperscript{149} Pieterse, 65, 155.
\textsuperscript{150} Klein, Blomberg and Hubbard, 764.
\textsuperscript{151} Pieterse, 157; Long, The Witness of Preaching, 86.
\textsuperscript{152} Klein, Blomberg and Hubbard, 764.
to communicate and apply biblical lessons practically to the audience by paying special attention to the purpose and intention of the Bible while considering the audience’s situations. Also, the preacher must present the appropriate application for the audience to make an appropriate and clear response to the Word of God. Through this, the preacher should challenge and urge immediate determination and execution. Without appropriate application, there is no biblical preaching.

Figure 2 - 3. Biblical Preaching and Its Three Fundamental Factors

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Preparation of the preacher as a communicator

Biblical preaching as communication must finally be what God is saying, and His people should be challenged to hear and obey the Word of God. The communication in preaching is to reproduce the process of speaking and listening that must exist between God and His people through the preacher. Thus, in the preparation of biblical preaching, there is nothing as important as the interpretation of the Bible. To properly perform biblical preaching as communication between God and His people, the preacher must be able to interpret the Bible well.

Essentially, the history of Christianity built up with preaching is the history of biblical interpretation. Without proper biblical interpretation, there is no biblical preaching, because no one can convey the Bible without first understanding the Bible. The preacher must be an expert in biblical studies and be able to interpret and explain the Bible to communicate the Bible correctly. The preacher’s interest and effort in interpreting the Bible determines the quality and direction of the preaching. The preacher must not only have a clear understanding of the right principles of biblical interpretation, but also must bear the responsibility and mission to properly apply these to his ministry. The preacher who faithfully guards of the process of sincere and uninterrupted biblical interpretation whenever preparing a sermon is qualified to stand in the pulpit as the person who is responsible for the Word of God. In this regard, the preacher must make an effort to clearly identify the meaning and intention of the Bible as the Word of God through multifaceted approaches to the biblical text.

As the basic questions for biblical interpretation, there are several questions that preachers should carefully consider: “What was found in this biblical text?” “Who appeared in this biblical text?” “When or where did the matter happen?” “How was the element or matter of this biblical text expressed?” “What is the key message found in this biblical text?” Beyond the
basic questions, preachers should also deeply deliberate on these questions regarding biblical application: “Why did God let His people write this biblical text?” “Why does God give us and our community this biblical text today?” “After reading this passage, what should we do as the people of God?” By answering these questions, the preacher can get closer to the deep meanings and lessons of the Bible. Consequently, to fulfill the mission for the ministry of the Word received from God, the preacher should constantly learn useful and effective methods of biblical interpretation. Thus, the preacher should diligently cultivate the skills of preparing and practicing biblical preaching to properly communicate the Bible.

Biblical Interpretation for Preaching: Necessity of Integrated, Multidimensional Approaches

Biblical interpretation until now has centered on interests in three objects: the text, the author, and the reader. The various biblical interpretation approaches used by many scholars and preachers today, such as historical criticism, narrative criticism, rhetorical criticism, sociological criticism, linguistic criticism, and reader response criticism, are also the results of the interest in the text, the author, and the reader. However, these are closely tied together. Therefore, one is not able to properly interpret the Bible by having an interest in just one particular object. This is why the preacher as an interpreter needs to be willing to use all methodologies and tools that allow for a correct understanding of the text. The contemporary

154 Klein, Blomberg and Hubbard, 775.
155 Ibid., 186-187.
157 Vanhoozer, 40.
158 Klein, Blomberg and Hubbard, 203-207.
preacher must interpret the Bible through an integrated, multidimensional approach that engages all three objects.

**Objects of Biblical Interpretation: Text, Author, Reader, and Relationships**

With the point of view of communication, biblical interpretation attempts to reproduce the process of speaking and listening between God and His people.\(^\text{159}\) The preacher should pay attention to communications between the text as the Word of God, the author as the Lord who speaks, and the readers as His people who listen and respond. In this sense, the objects of biblical interpretation that the preacher is using to prepare biblical preaching should extend not only to the text, the author, and the reader, but also to the concurrent and complementary relationships between them.\(^\text{160}\)

**Interpretation of the text**

The preacher must interpret the text first. The Bible is the object of observation and interpretation before it is subject to meditation or application. Every text recorded in a language has a basic literal meaning according to the grammar and usage of the language. None of the text can have any meaning when its basic meaning is ignored. Attempts to force the Bible to provide a basis for the preacher's own position or claim, as in proof-texting, are very dangerous. It is an obvious mistake either to arbitrarily assign specific meanings to the text to meditate on and apply it, or to forcefully connect one’s personal thoughts or intentions with the text.

Without trying to find the grammatical and historical meaning of the text itself, it is an obvious wrong to meditate and apply the text by assigning specific meanings to the text.

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\(^\text{159}\) Pieterse, 70-71.

\(^\text{160}\) Klein, Blomberg and Hubbard, 287.
arbitrarily, or to forcefully connect one’s own thoughts or intentions with the text. To do so is to
degrade the Word of God to a tool for realizing a specific purpose of man while completely
ignoring the original meaning and intention of the Bible. The preacher should neither read the
text from his own point of view nor say what the Bible does not say. Therefore, a preacher
who desires to preach biblically must have knowledge and skills regarding the original languages
of the Bible sufficient to read the text in detail and accurately. Furthermore, preachers should
have knowledge and experience in various interpretation methods and tools for Bible study.

Interpretation of the author

The preacher must interpret the author. The feature that most distinguishes the Bible from
other literary works is its revelatory character. It is God who made human authors record the
Bible. Thus, it is necessary to consider the intention of God working behind the human author
when interpreting the text. Furthermore, all texts have historical contexts and intentions of the
authors. Hendrik Krabbendam pointed out that the text of the Bible has one meaning that is
determined by the will of the author hidden in the text. The preacher must interpret the
situation and intention of the author correctly by tracking the historical background in which the
text was first given and recorded. Hershael W. York also emphasized that today’s preachers
cannot preach beyond the intention of the author of the Bible or the meaning of the Bible to
which the text refers and that the preacher cannot avoid the author’s intentions because every
word in the text has its own meaning. Unless one is considering and understanding the

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162 Krabbendam, 213.
163 Klein, Blomberg and Hubbard, 207.
164 Hershael W. York and Bert Decker, *Preaching with Bold Assurance: A Solid and Enduring Approach
historical situation of the text, the Bible is merely a book that gives some moral and ethical lessons. In this regard, David L. Bartlett pointed out that unless he is paying attention to the history behind the text, the preacher could never be faithful to finding the meaning of the text as a literary work.\textsuperscript{165} Therefore, a preacher who wants to preach biblically is required to examine both the historical context and the immediate context of the text closely to grasp both the meaning of the text and the intention of the author behind of the text.

Interpretation of the reader

The preacher must interpret the reader. The reader first refers to the direct recipient of the Word of God, that is, the original reader. At the same time, it refers to the audience of today who listens to a sermon as the Word of God. No matter how clear and specific the message is, it is not always understood with the same meanings by audiences of all generations. In particular, if the message of the author is written with sufficient consideration of the reader’s situation, it is of course difficult for the message to be understood in the same sense by a third person. On this point, Kevin J. Vanhoozer explained that interpretation takes place through the interaction between the text and the reader.\textsuperscript{166} This is because, as Thiselton mentioned, biblical interpretation is done with consideration of certain historical contexts and traditions.\textsuperscript{167} Therefore, a preacher who tries to preach biblically must interpret the Bible with full consideration of the following two questions to clearly communicate the message of the text. First, how did the original readers of the Bible understand the meaning of the text? Second, what relationship should the audience of today have with this passage in the Word?

\textsuperscript{166} Vanhoozer, 45.
\textsuperscript{167} Thiselton, 11.
Interpretation of the relationships

The preacher must interpret the relationships between the objects connected with the text. As previously mentioned, this is because the influence of postmodernism has already clarified the limitations of a single methodology that has interest in only a single object, such as the text, authors, or readers. Furthermore, there is nothing that can actually separate the text, the author, or the reader from each other. Each object, of course, can be understood individually because it is parallel the others, but they must ultimately be interpreted in harmony by their close and complementary relationships. This means that biblical interpretation should closely examine the interrelationships of the various elements related to the text, synthesize the findings that complement each other, and organize everything into a clear system. In other words, if the content interpreted from one point of hermeneutical view conflicts with that from another point of view, the text was not properly interpreted. A correct interpretation is able to understand and explain the relationship that various objects existing around the text have, can show how they are connected, and can demonstrate how they interact with each other. Therefore, biblical interpretation in the postmodern era should not only be concerned with a particular object, but must use an integrated, multidimensional approach to interpretation that is interested in all objects associated with the text.\(^\text{168}\)

**Principles of Three-dimensional Approaches to the Bible**

To properly interpret the Bible, a preacher must be able to use various methods to analyze the text because it is difficult to understand the meaning of the text with just one or two interpretation methods. Not only that, the preacher must also be able to integrate and

comprehend results from the analysis. Therefore, it is necessary to contemplate the three main principles for approaching biblical interpretation.

Approaches for restoring the authority of the Bible

Biblical interpretation must reveal the authority of the Bible as the Word of God. Without acknowledging the authority of the Bible, it is impossible to hear and obey the Word. Without the Bible, nobody can know God or hear His Word. Only the correct interpretation of the Bible can restore the authority of the Bible as the absolute truth in spite of relativism and pluralism today.

For this reason, the following interpretive tools are needed. First is needed an interpretive tool that takes into account the original form of the content and structure of the biblical text. The preacher must have a basic knowledge and ability to use the original languages of the Bible to properly interpret the biblical text. Second, there is a need for an interpretive tool that grasps the basic meaning of the biblical text. The preacher should refrain from excessively literal interpretations that ignore both the grammar and context of the text, or misinterpretations that give allegorical, spiritual, mystical, or superstitious meanings without apparent biblical grounds. Third, there is a need for an interpretive tool that provides an integrated approach to the biblical text and considers the literary character of the Bible. The preacher must be able to discover and interpret the context of the text and its linguistic, rhetorical and structural features within the overall structure of the biblical text. It is especially important that no phrase or paragraph in the text is excluded in the process of biblical interpretation. If the tool or methodology for biblical interpretation does not properly deal with the biblical text as it is, then the result of the interpretation will of course be inappropriate or wrong.
Approaches for understanding the original intention of the Bible

Biblical interpretation must be able to find the ultimate purpose and intention of the Word of God, the original intention of the Bible. Even the same expression can be understood in a completely different sense under certain situations or circumstances. Thus, the preacher must carefully examine the context in which the author recorded the text.

For this reason, various interpretive approaches and analyses are needed. First, an interpretive method should grasp the author’s situation within the historical context to find the original intention and meaning of the biblical text. Helmut Thielicke emphasized that the preacher should find out through historical and linguistic work what the text meant at the time the Bible was written.169 Because the Bible is a historical record itself, it must be examined within the historical context. It is necessary to find the reason or purpose for which the text was recorded by exploring the historical background of the text. Second, an interpretive method should discover the various implications of the biblical text in its theological, revelational, and canonical aspects and contemplate God’s administration (Eph 1:9, 3:9). It is necessary to find and proclaim what God is trying to convince His people of through the text. Third, it should be able to present the standards of faith and life through the Bible due to the revelation and inspiration of the Bible. God gave His people the Bible as a yardstick of faith and life. As the inspired Word of God, the Bible teaches and transforms the people of God (2 Tim 3:16).

Approaches for application of the Bible

Biblical interpretation must be able to derive the modern and practical meaning of the biblical text and apply to the faith and life of contemporary Christians. God has gradually

169 Thielicke, 34.
extended His revelation to His people through the ages. Thus, the preacher does not have to translate the interpretation of the text into the reality of today but has to discover the situation of today’s audiences in the biblical text. In this sense, the preacher should correctly grasp the will of God who speaks to the audience of today based on the structure and flow of the whole Bible.

For this reason, the following approaches and analyses are needed. First, an interpretive method should extend the meaning of the text to the situation of the audience while focusing on the sovereignty of God and His grace. All the contents of the Bible are summed up in God Himself. The concern of the preacher must be how God’s sovereign grace unfolds among His people in this world created by Him. Second, an interpretive method should extend the meaning of the text to focus on the redemptive, with a Christ-centered perspective. The redemptive work of Christ for man is the core of the Bible and the essence of the gospel. Thus, the preacher must be able to discuss man, sin, and salvation through the biblical text in light of Christ’s work of redemption. Third, an interpretive method should urge practical and obvious changes in a believer’s thoughts and actions. The various factors that appear in the text, such as scientific, situational, psychological, rhetorical, social, and political, are all intended to reveal the will of God and His work. Therefore, the lessons and encouragements of the biblical text should be conveyed to believers through the process of a very rational, reasonable interpretation.
Chapter 3

Diagnosis and Evaluation of the Contemporary Preaching Ministry

The most important reason for the crisis of the church in the postmodern era is that the Word of God is not preached properly. In this situation, the biblical preaching ministry that interprets and delivers the Bible as the Word of God must be properly performed to restore the church from the crisis. To help restore biblical preaching, the situation of contemporary preaching needs to be surveyed, diagnosed and evaluated.

Overview of the Survey Process

Purpose of the Survey

This survey was conducted under the heading “Relational Reading of Biblical Discourses: A New Strategy for Preparing Biblical Preaching.” The purpose of the questionnaire was to identify preconceptions and difficulties that preachers have regarding the practice of biblical preaching.

Throughout the history of Christianity, efforts of the Church and the preacher to proclaim biblical preaching have never ceased. Nevertheless, it is not easy to determine whether the sermons proclaimed in the pulpit of the modern Church can be called biblical preaching. With the influence of postmodern thought, the authority of the Bible as the Word of God has been dismantled, and the importance of preaching has been neglected even in the Church. As a result, non-biblical preaching and anthropocentric preaching have eroded the pulpit of the modern church.
In this respect, the renewal of the church pulpit is more urgently required today than ever. Accordingly, a survey to diagnose, analyze, and evaluate the current situation of modern preaching ministries was carried out to seek the way to correct and restore the church from its present crisis. In this chapter, statistics and analysis were performed and evaluated based on the sincere answers from survey respondents who struggle with the burden of biblical preaching as pastors in the field of Christian ministry.

**Procedures of the Survey**

This survey was designed to be anonymous and online only. Accordingly, to ensure the complete anonymity of respondents, all the questions in the survey were structured to exclude personally identifiable information, such as name, age or date of birth, address, phone number, email address, nationality, race, sex, residence, native language, affiliation or church name, and name of school attended.

The questionnaire for this survey was divided into four sections and consisted of twenty multiple-choice questions. The first five questions were profiling questions that characterized respondents. These questions were designed to define a sample group to complete analysis of other questions. The following five questions were questions that investigated pastors’ perceptions of preaching ministries, and the next five questions examined the current state of the preaching ministry that is delivered in the field of ministry. The last five questions examined how contemporary preachers prepare for the sermons they deliver.

The sample groups presented and analyzed in this study were used as an indicator for more detailed analysis of the responses to the other questions. This provided a great cross-section of categories such as respondents’ position in church ministry, education, preaching experience, ministry scale, and church location. However, due to the time and resource limitations of this
survey, it was difficult to fully reflect all preachers and their ministries in the contemporary church solely by the sample groups. Nonetheless, the analysis of these sample groups provided some vivid insights into the preaching ministry of today’s church. In addition, universal and applicable preaching principles were found in this process.

Data Collection for the Survey

To collect data for this survey, a survey form at Google Drive (http://drive.google.com) was created and distributed. The data collection period for the questionnaire was from October 10, 2017 to November 7, 2017, about four weeks.

Participants in the questionnaire were pastors of local churches who regularly preached (at least once a week) in their ministry. In selecting participants, nationality, race, sex, place of residence, language, and culture were not considered. Nevertheless, regardless of the language they normally used, participants were limited to those who could read and understand the questionnaire in English for the convenience of survey distribution.

Approximately 400 preachers were individually asked to participate in the survey via email and social networking services. In all, 82 preachers participated in the survey and responded faithfully. Only one preacher refused to respond directly; the rest did not respond.

Respondents’ Profile of the Survey Research (Q1 ~ Q5)

To obtain more diverse and insightful survey results, all respondents answered questions regarding their position, education, preaching experience, ministry scale, and church location. In this study, these indicators were not intended to distinguish respondents individually. Rather, they were used to extract a sample group to compare, contrast, and analyze the specific relationships that appear between each response and different collective backgrounds.
Positions of the respondents\textsuperscript{170}

All the respondents in the survey were serving in the church as preachers. Among the preachers who responded to the questionnaire, 48.8% were senior pastors and 50.0% were associate pastors. There was no internship pastor among them, and one certified lay preacher responded to the questionnaire.

\textbf{Table 3 - 1. Positions of the Respondents}

<table>
<thead>
<tr>
<th>Position</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Senior pastor</td>
<td>40</td>
<td>(48.8%)</td>
</tr>
<tr>
<td>Assistant pastor</td>
<td>41</td>
<td>(50.0%)</td>
</tr>
<tr>
<td>Internship pastor</td>
<td>0</td>
<td>(0.0%)</td>
</tr>
<tr>
<td>Certified lay preacher</td>
<td>1</td>
<td>(1.2%)</td>
</tr>
</tbody>
</table>

\textbf{Figure 3 - 1. Positions of the Respondents}

Level of education of the respondents\textsuperscript{171}

Most respondents received formal education cumulating in at least a master’s degree. Only 11\% of the respondents were educated with only an associate degree (1.2\%) or bachelor’s

\textsuperscript{170} Question 1. What is your position in your church or ministry?

\textsuperscript{171} Question 2. What is the highest level of education you have completed?
degree (9.8%). These samples provided an adequate description of the typical educational level of ordinary pastors today.

Table 3 - 2. Respondents' Highest Level of Education

<table>
<thead>
<tr>
<th>Education Level</th>
<th>Number (Percentage)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Associates Degree</td>
<td>1 (1.2%)</td>
</tr>
<tr>
<td>Bachelor’s Degree</td>
<td>8 (9.8%)</td>
</tr>
<tr>
<td>Master’s Degree</td>
<td>50 (61.0%)</td>
</tr>
<tr>
<td>Doctoral Degree</td>
<td>22 (26.8%)</td>
</tr>
<tr>
<td>Professional Degree</td>
<td>1 (1.2%)</td>
</tr>
</tbody>
</table>

Figure 3 - 2. Respondents' Highest Level of Education

Preaching experience of the respondents

The largest number of respondents (36.6%) had more than 16 years of preaching experience. This was followed by 11 to 15 years of preaching experience (29.3%). Only two respondents (2.4%) had less than three years of experience. Accordingly, preachers with more than 11 years of preaching experience accounted for two-thirds of the total sample. This indicated that the respondents had stable work as preachers. This is a clear and reliable basis for the results of this survey.

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172 Question 3. How long have you been working for churches or in the Christian field as a preacher?
Table 3 - 3. Preaching Experience

<table>
<thead>
<tr>
<th>Experience</th>
<th>Count</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Less than 3 years</td>
<td>2</td>
<td>2.4%</td>
</tr>
<tr>
<td>3 - 6 years</td>
<td>16</td>
<td>19.5%</td>
</tr>
<tr>
<td>7 - 10 years</td>
<td>10</td>
<td>12.2%</td>
</tr>
<tr>
<td>11 - 15 years</td>
<td>24</td>
<td>29.3%</td>
</tr>
<tr>
<td>More than 16 years</td>
<td>30</td>
<td>36.6%</td>
</tr>
</tbody>
</table>

Figure 3 - 3. Preaching Experience

Ministry scale of the respondents

The scale of the ministry where the respondents were serving was divided into several categories based on the number in attendance at a typical Sunday worship service.

Table 3 - 4. Number in Attendance

<table>
<thead>
<tr>
<th>Attendance</th>
<th>Count</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Less than 50</td>
<td>24</td>
<td>29.3%</td>
</tr>
<tr>
<td>50 - 100</td>
<td>17</td>
<td>20.7%</td>
</tr>
<tr>
<td>101 - 300</td>
<td>10</td>
<td>12.2%</td>
</tr>
<tr>
<td>301 - 1,000</td>
<td>17</td>
<td>20.7%</td>
</tr>
<tr>
<td>More than 1,000</td>
<td>14</td>
<td>17.1%</td>
</tr>
</tbody>
</table>

The results indicated that 29.3% of the respondents preached at churches that had less than 50 attendees, but there was no significant difference between the categories.

\[173 \text{ Question 4. How many people are regularly attending Sunday worship service in your church?}\]
51.2% of respondents answered that they were serving churches located in suburban areas. This was a slightly higher number than the number of respondents who served churches in urban areas (40.2%). However, the difference between the two sample groups was small. On the other hand, the number of churches located in rural areas was 8.5%. This was significantly less than the number of churches in the other two areas.

### Table 3 - 5. Locations of the Church

<table>
<thead>
<tr>
<th>Location</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Urban area</td>
<td>33</td>
<td>40.2%</td>
</tr>
<tr>
<td>Suburban area</td>
<td>42</td>
<td>51.2%</td>
</tr>
<tr>
<td>Rural area</td>
<td>7</td>
<td>8.5%</td>
</tr>
</tbody>
</table>

Given these facts, the results of this survey can provide reasonable descriptions for churches in urban and suburban areas. However, the number of respondents who answered that they served churches in rural areas is small and did not provide a balanced sample compared to other areas. Thus, little analysis can be performed on this sample.

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174 Question 5. Which of the following best describes the area the church you are serving located in?
Survey Results on the Contemporary Preaching Ministry

Awareness of the Contemporary Preaching Ministry (Q6 ~ Q10)

Most important ministries of churches\(^{175}\)

In practical terms, preaching is not the sole ministry of a church, but one of various ministries in the church. It is meaningful to examine the interests of preachers in ministry. The answers of the respondents as preachers regarding the main ministry of the church are shown in Table 3-6.

Table 3 - 6. The Most Important Ministries of Churches

<table>
<thead>
<tr>
<th></th>
<th>Ministry</th>
<th>Count</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>Preaching</td>
<td>55</td>
<td>67.1%</td>
</tr>
<tr>
<td>B</td>
<td>Studying the Bible</td>
<td>15</td>
<td>18.3%</td>
</tr>
<tr>
<td>C</td>
<td>Praying</td>
<td>20</td>
<td>24.4%</td>
</tr>
<tr>
<td>D</td>
<td>Visiting Church Members</td>
<td>2</td>
<td>2.4%</td>
</tr>
<tr>
<td>E</td>
<td>Serving Others</td>
<td>7</td>
<td>8.5%</td>
</tr>
<tr>
<td>F</td>
<td>Evangelism</td>
<td>27</td>
<td>32.9%</td>
</tr>
<tr>
<td>G</td>
<td>Discipleship Training</td>
<td>36</td>
<td>43.9%</td>
</tr>
<tr>
<td>H</td>
<td>Healing</td>
<td>1</td>
<td>1.2%</td>
</tr>
<tr>
<td>I</td>
<td>Fellowship</td>
<td>9</td>
<td>11.0%</td>
</tr>
</tbody>
</table>

\(^{175}\) Question 6. What do you think are two of the most important ministries that the modern church should do?
As was expected, 67.1% of respondents answered that preaching is the most important ministry. The ministry of discipleship training followed at 43.9%. The third important ministry among the answers was evangelism. Coincidentally, all three ministries mentioned above are related to the ministry of teaching and preaching the Word of God to the congregations as the people of God. In other words, although all the ministries mentioned in the question are essential to the church, this question showed that most pastors are well aware that the most important ministry of the church today should be to teach and preach the Bible, the Word of God.

In this sense, it is quite natural that, as shown in Table 3-7, the tendency of preachers to regard the preaching ministry as most important does not seem to be related to church ministry scale. In addition, interest in the ministry of evangelism was not related to church attendance. On the other hand, interest in the ministry of discipleship training increased significantly as the scale increased. This is likely a result of the fact that when a church has greater attendance, they also require more specific education and management in pastoral ministry.
Table 3-7. Differences in Ministry Scale

<table>
<thead>
<tr>
<th>Attendance</th>
<th>Ministry</th>
<th>Preaching</th>
<th>Evangelism</th>
<th>Discipleship Training</th>
</tr>
</thead>
<tbody>
<tr>
<td>Less than 50</td>
<td></td>
<td>66.7%</td>
<td>29.2%</td>
<td>29.2%</td>
</tr>
<tr>
<td>50 - 100</td>
<td></td>
<td>76.5%</td>
<td>35.3%</td>
<td>35.3%</td>
</tr>
<tr>
<td>101 - 300</td>
<td></td>
<td>70.0%</td>
<td>20.0%</td>
<td>50.0%</td>
</tr>
<tr>
<td>301 - 1,000</td>
<td></td>
<td>58.8%</td>
<td>41.2%</td>
<td>47.1%</td>
</tr>
<tr>
<td>More than 1,000</td>
<td></td>
<td>64.3%</td>
<td>35.7%</td>
<td>71.4%</td>
</tr>
</tbody>
</table>

On the other side, as shown in the following chart in Figure 3-7 below, a different aspect was revealed when comparing the responses indicating interest in preaching ministry and the ministry of studying the Bible with the responses regarding church location. The interest of respondents in preaching ministry increased as they moved from rural areas to urban areas (28.6%, 59.5%, 84.8%). The role of a preaching ministry could be regarded as a more important ministry in the crowded and complex urban area than in the secluded rural area. In contrast, it is worth noting that interest in the ministry of studying the Bible was much greater in rural areas than in urban and suburban areas and far exceeded the interest in preaching.

Figure 3 - 7. Differences in Church Locations
Reasons for disrespecting preaching

There are various causes of the crisis of preaching that the contemporary church has experienced. The answers of the preachers in this survey were as follows (Table 3-8).

**Table 3 - 8. Reasons for Disrespecting Preaching**

<table>
<thead>
<tr>
<th></th>
<th>Reason</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>Because the preacher misinterprets the Bible or fails to proclaim the Gospel properly.</td>
<td>27</td>
<td>32.9%</td>
</tr>
<tr>
<td>B</td>
<td>Because the sermon did not properly consider the situations, the lifestyle, and the level of the congregation.</td>
<td>9</td>
<td>11.0%</td>
</tr>
<tr>
<td>C</td>
<td>Because the life of the preacher is incompatible with his or her preaching and cannot be an example to the congregation.</td>
<td>29</td>
<td>35.4%</td>
</tr>
<tr>
<td>D</td>
<td>Because the sermon is influenced by modern ideas such as humanism, atheistic philosophy, and religious pluralism.</td>
<td>10</td>
<td>12.2%</td>
</tr>
<tr>
<td>E</td>
<td>Because the development of multimedia and the Internet has made it easier to access sermons and biblical lectures.</td>
<td>7</td>
<td>8.5%</td>
</tr>
</tbody>
</table>

Many of respondents cited the following two reasons to explain the tendency to disrespect preaching today. The most popular response was because the life of the preacher was incompatible with his or her preaching and could not be an example to the congregation (35.4%).

---

176 Question 7. What do you think is the reason for the prevalence of the tendency to disrespect preaching today?
The second response was because the preacher misinterpreted the Bible or failed to proclaim the Gospel properly (32.9%). The inconsistency between a preacher’s life and preaching is the result of the preacher’s failing to realize the intention of God who speaks through the Bible. The preacher must be able to apply the word to himself first before communicating the Word of God to others. The problem of misinterpreting the Bible or failing to correctly proclaim the gospel is also serious. This happens because the Word of God itself is not heard properly.

Purposes of preaching in the church

A preacher who misunderstands the purpose of preaching cannot offer biblical preaching. The obvious reason for preaching the Bible biblically is that the Bible was given to the preacher as God’s Word that must be proclaimed. As expected, most respondents (85.4%) answered that interpreting and teaching the Bible correctly was the essential and core mission of the church. These are generally regarded as preachers who clearly recognize the purpose of preaching.

Specifically, answers to the question about the purpose of preaching were recorded (Table 3-9).

Table 3-9. Purpose of Preaching in the Church

<table>
<thead>
<tr>
<th></th>
<th>Purpose</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>To defend the challenges of humanistic philosophy and worldview that break down both the authority of the Bible and the Christian doctrine.</td>
<td>1</td>
<td>1.2%</td>
</tr>
<tr>
<td>B</td>
<td>To present the moral, ethical and righteous model of the present life to the congregation, and to give hope and confidence in the afterlife and eternal life.</td>
<td>6</td>
<td>7.3%</td>
</tr>
<tr>
<td>C</td>
<td>To encourage and promote church growth by uplifting the faith of the congregation and strengthening the communal solidarity.</td>
<td>2</td>
<td>2.4%</td>
</tr>
<tr>
<td>D</td>
<td>To correctly interpret and teach the Bible which is the Word of God in order to fulfill the essential and core mission of the church.</td>
<td>70</td>
<td>85.4%</td>
</tr>
<tr>
<td>E</td>
<td>To find solutions to the problems and worries in life that the congregation is experiencing, and to give hope and consolation.</td>
<td>3</td>
<td>3.7%</td>
</tr>
</tbody>
</table>

177 Question 8. What do you think is the most important purpose of preaching in the church?
Definitions of biblical preaching

Besides the purpose of preaching, respondents were also asked about the definition of preaching. This is a very important question because the discussion of how to define the term preaching soon determines the method of preaching. However, it was not easy to simply define the term preaching, so respondents were allowed to select all the answers they thought were right in this question. The results were as follows.

Table 3 - 10. Definitions of Biblical Preaching

<table>
<thead>
<tr>
<th></th>
<th>Description</th>
<th>COUNT (Percentage)</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>Preaching the selected text line by line, precept upon precept, from beginning to end</td>
<td>23 (28.0%)</td>
</tr>
<tr>
<td>B</td>
<td>Explaining every single content of the selected text</td>
<td>21 (25.6%)</td>
</tr>
<tr>
<td>C</td>
<td>Teaching Christian doctrines with the Scripture</td>
<td>32 (39.0%)</td>
</tr>
<tr>
<td>D</td>
<td>Proclaiming the Gospel</td>
<td>72 (87.8%)</td>
</tr>
<tr>
<td>E</td>
<td>Teaching moral and ethical lessons and wisdoms from the text</td>
<td>22 (26.8%)</td>
</tr>
<tr>
<td>F</td>
<td>Pointing out the sins of the congregation and urging repentance</td>
<td>29 (35.4%)</td>
</tr>
<tr>
<td>G</td>
<td>Encouraging church growth</td>
<td>5 (6.1%)</td>
</tr>
<tr>
<td>H</td>
<td>Giving hope and consolation to the congregation</td>
<td>44 (53.7%)</td>
</tr>
<tr>
<td>I</td>
<td>All preaching which pastor preaches</td>
<td>4 (4.9%)</td>
</tr>
<tr>
<td>J</td>
<td>Preaching in which quoted the Bible</td>
<td>12 (14.6%)</td>
</tr>
</tbody>
</table>

178 Question 9. How would you define biblical preaching? Please check all that apply.
To be specific, 87.8% of respondents answered that preaching should be defined as *proclaiming the gospel*. Next, 53.7% of respondents said that it should be defined as *giving hope and consolation to the congregation*. The third most popular answer was *teaching Christian doctrines with the Scripture* (39.0%), and the fourth was *pointing out the sins of the congregation and urging repentance* (35.4%).

![Figure 3 - 10. Definitions of Biblical Preaching](image)

Meanwhile, pastors with more preaching experience were more likely to respond that E, teaching moral and ethical lessons and wisdom from the text, was part of the definition of preaching.

<table>
<thead>
<tr>
<th>Ministry Attendance</th>
<th>E: Teaching moral and ethical lessons and wisdoms from the text</th>
</tr>
</thead>
<tbody>
<tr>
<td>Less than 3 years</td>
<td>0.0%</td>
</tr>
<tr>
<td>3 – 6 years</td>
<td>12.5%</td>
</tr>
<tr>
<td>7 – 10 years</td>
<td>20.0%</td>
</tr>
<tr>
<td>11 – 15 years</td>
<td>20.8%</td>
</tr>
<tr>
<td>More than 15 years</td>
<td>43.3%</td>
</tr>
</tbody>
</table>
From this, one can infer that interest in the practical application of the Bible has a positive correlation with preaching experience. Also, this suggested that preachers with more experience in preaching tend to pursue a type of preaching that directly affects the lives and beliefs of the congregations.

Table 3 - Differences in Preaching Experience on 'A' & 'H'

<table>
<thead>
<tr>
<th>Ministry Attendance</th>
<th>A: Preaching the selected text line by line, precept upon precept, from beginning to end</th>
<th>H: Giving hope and consolation to the congregation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Less than 50</td>
<td>16.7%</td>
<td>33.3%</td>
</tr>
<tr>
<td>50 – 100</td>
<td>29.4%</td>
<td>58.8%</td>
</tr>
<tr>
<td>101 – 300</td>
<td>30.0%</td>
<td>40.0%</td>
</tr>
<tr>
<td>301 – 1,000</td>
<td>35.3%</td>
<td>70.6%</td>
</tr>
<tr>
<td>More than 1,000</td>
<td>35.7%</td>
<td>71.4%</td>
</tr>
</tbody>
</table>

Another noteworthy fact is that as the scale of attendance increased, answers of A and H also increased. This is likely because as the size of the church ministries grow, the number of believers with various intellectual levels increases.

Principles of biblical interpretation

Biblical preaching comes from the right interpretation of the Bible. The interest in biblical interpretation methodology is directly related to the quality of the preaching ministry. Therefore, the preacher should be able to learn and deal with some of the various and important interpretive methodologies for biblical interpretation.

In this sense, among the seventeen different interpretation methods used today for biblical interpretation, the respondents were asked what they regarded as the more important

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179 Question 10. What do you think are five of the most essential principles of biblical interpretation?
principles of biblical interpretation. To avoid giving unnecessary preconceptions to the respondents, no explanation was provided for each interpretation methodology. As a result, the following answers were obtained as shown in Table 3-13.

Table 3 - 13. The Most Essential Principles of Biblical Interpretation

<table>
<thead>
<tr>
<th></th>
<th>Lt</th>
<th>Grammat</th>
<th>Structu</th>
<th>Lithery</th>
<th>Rhetor</th>
<th>Figurative/Symbolic</th>
<th>Typological</th>
<th>Allegorical</th>
<th>Spiritual/Anagogical</th>
</tr>
</thead>
<tbody>
<tr>
<td>Literal</td>
<td>50 (61.0%)</td>
<td>39 (47.6%)</td>
<td>43 (52.4%)</td>
<td>29 (35.4%)</td>
<td>8 (9.8%)</td>
<td>19 (23.2%)</td>
<td>20 (24.4%)</td>
<td>2 (2.4%)</td>
<td>9 (11.0%)</td>
</tr>
<tr>
<td>Exemplary</td>
<td>3 (3.7%)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Historical</td>
<td></td>
<td>49 (59.8%)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Redemptive</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>69 (84.1%)</td>
</tr>
<tr>
<td>Theological</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>51 (62.2%)</td>
</tr>
<tr>
<td>Philosophical</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>1 (1.2%)</td>
</tr>
<tr>
<td>Political</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>0 (0.0%)</td>
</tr>
<tr>
<td>Social-scientific</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>1 (1.2%)</td>
</tr>
<tr>
<td>Psychological</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>4 (4.9%)</td>
</tr>
</tbody>
</table>

Figure 3 - 11. The Most Essential Principles of Biblical Interpretation
As shown in the response results, the principle of redemptive interpretation ranked first at 84.1%. Theological interpretation (62.2%), literal interpretation (61.0%), and historical interpretation (59.8%) followed in turn. In addition, structural interpretation (52.4%), grammatical interpretation (47.6%) and literary interpretation (35.4%) were popular responses. These results revealed that the most general principles of biblical interpretation consider historical and theological aspects of the text as its background and are based on the literal, structural, and literary meanings of the text.

On the contrary, rhetorical interpretation, allegorical interpretation, spiritual-anagogical interpretation and exemplary interpretation have long been used in the history of the Christian church, but preferences for these in this survey were low. There may have been few responses for philosophical interpretation, political interpretation, social-scientific interpretation and psychological interpretation because respondents may have been unfamiliar with these methods. In fact, those interpretative methods have only recently been used more frequently.

General Situations of the Preaching Ministry (Q11 ~ Q15)

Number of preaching sessions per week

There are not many formal worship services in the church today. However, most preachers should also preach in various informal gatherings as another ministry in Christian fields alongside formal worship services in the church. Even informal gatherings do not mean that the preacher is allowed to carelessly prepare a sermon or use less diligence in the manner of preaching. Thus, to examine the burden of preaching on the contemporary preacher, the number of preaching sessions in a week was surveyed as shown in Table 3-14.

\[180\] Question 11. What is the average number of sermons you preach in a week?
Table 3 - 14. Number of Preaching Sessions per Week

<table>
<thead>
<tr>
<th>Frequency</th>
<th>Count</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Just 1 time</td>
<td>25</td>
<td>(30.5%)</td>
</tr>
<tr>
<td>2 - 3 times</td>
<td>37</td>
<td>(45.1%)</td>
</tr>
<tr>
<td>4 - 5 times</td>
<td>9</td>
<td>(11.0%)</td>
</tr>
<tr>
<td>6 - 8 times</td>
<td>5</td>
<td>(6.1%)</td>
</tr>
<tr>
<td>More than 8 times</td>
<td>6</td>
<td>(7.3%)</td>
</tr>
</tbody>
</table>

Of all respondents, 30.5% preached only once a week. For comparison, 45.1% of respondents answered that they preached two or three times a week. The remaining respondents (24.4%) preached at least four times a week. Some respondents even said that they preached more than 8 times a week. These facts indicate a serious disparity in the ministry structure of the contemporary church. Indeed, if a preacher should preach more than four times a week, a considerable amount of time must be spent on sermon preparation each week. Frequent preaching is a burden on the preacher and inevitably reduces the quality of the preaching.

Figure 3 - 12. Number of Preaching Sessions per Week
Spending time to prepare each sermon\textsuperscript{181}

Indeed, preparation for a sermon typically takes a significant amount of time. Interpretation and in-depth study, though very necessary, are also very time-consuming endeavors. In this regard, it is good that 67.1\% of respondents answered that they normally spent at least six hours preparing for a sermon. This means that most preachers of today are not neglecting preparation for their preaching ministry.

\textit{Table 3 - 15. Time Spent to Prepare Each Sermon}

<table>
<thead>
<tr>
<th>Time Spent</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Less than 2 hours</td>
<td>4</td>
<td>4.9%</td>
</tr>
<tr>
<td>3 - 5 hours</td>
<td>23</td>
<td>28.0%</td>
</tr>
<tr>
<td>6 - 10 hours</td>
<td>30</td>
<td>36.6%</td>
</tr>
<tr>
<td>11 - 15 hours</td>
<td>13</td>
<td>15.9%</td>
</tr>
<tr>
<td>16 - 20 hours</td>
<td>6</td>
<td>7.3%</td>
</tr>
<tr>
<td>More than 20 hours</td>
<td>6</td>
<td>7.3%</td>
</tr>
</tbody>
</table>

\textit{Figure 3 - 13. Time Spent to Prepare Each Sermon}

\textsuperscript{181} Question 12. How much time do you spend in an average week preparing your sermon?
Self-satisfaction with sermons

Preparing for the sermon is painful but preaching is glorious, indeed. As the preacher makes efforts to prepare a sermon, the self-satisfaction of delivering the sermon should be great. Table 3-16 indicates the respondents’ level of satisfaction with their sermons.

<table>
<thead>
<tr>
<th>Satisfaction Level</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Very satisfied</td>
<td>1</td>
<td>1.2%</td>
</tr>
<tr>
<td>Satisfied</td>
<td>41</td>
<td>50.0%</td>
</tr>
<tr>
<td>Neither satisfied nor dissatisfied</td>
<td>32</td>
<td>39.0%</td>
</tr>
<tr>
<td>Dissatisfied</td>
<td>8</td>
<td>9.8%</td>
</tr>
<tr>
<td>Very dissatisfied</td>
<td>0</td>
<td>0.0%</td>
</tr>
</tbody>
</table>

A total of 51.2% of respondents said that they were satisfied with their sermons. This was just over half of all respondents. On the other hand, 9.8% of respondents said that they were dissatisfied with their sermons. The number of those who were dissatisfied, however, was small.

---

182 Question 13. How satisfied are you with your sermons?
compared to other responses. The remaining respondents (39.0%) answered that they were neither satisfied nor dissatisfied with their sermons.

Frequency of feeling difficulty in sermon preparation

Respondents were asked how often they felt difficulty in sermon preparation. Not a few preachers have difficulty in preparing for preaching. Their responses follow (Table 3-17).

<table>
<thead>
<tr>
<th>Frequency</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Always</td>
<td>31</td>
<td>37.8%</td>
</tr>
<tr>
<td>Very Often</td>
<td>24</td>
<td>29.3%</td>
</tr>
<tr>
<td>Sometimes</td>
<td>23</td>
<td>28.0%</td>
</tr>
<tr>
<td>Rarely</td>
<td>3</td>
<td>3.7%</td>
</tr>
<tr>
<td>Never</td>
<td>1</td>
<td>1.2%</td>
</tr>
</tbody>
</table>

Figure 3 - 15. Frequency of Feeling Difficulty in Sermon Preparation

183 Question 14. How often do you feel difficulty in sermon preparing?
Greatest difficulty in sermon preparation

In the survey, there was a question about the various difficulties a preacher might experience during sermon preparation for biblical preaching. The largest group of answers, at 35.4% of respondents, was the amount of time involved in preparation. Other than that, the difference in the number of responses to the rest of the items was not large. As a result, one can conclude that the preachers’ difficulties in preparing sermons generally vary depending on their own situations and private affairs.

Table 3 - 18. The Greatest Difficulty in Sermon Preparation

<table>
<thead>
<tr>
<th></th>
<th>The greatest difficulty in preparing sermons</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>The amount of time involved in preparation</td>
<td>29</td>
<td>35.4%</td>
</tr>
<tr>
<td>B</td>
<td>Selecting a text to preach</td>
<td>13</td>
<td>15.9%</td>
</tr>
<tr>
<td>C</td>
<td>Finding meaningful sermon points</td>
<td>17</td>
<td>20.7%</td>
</tr>
<tr>
<td>D</td>
<td>Developing or writing a sermon outline</td>
<td>14</td>
<td>17.1%</td>
</tr>
<tr>
<td>E</td>
<td>Finding materials to support your sermon</td>
<td>6</td>
<td>7.3%</td>
</tr>
<tr>
<td>F</td>
<td>Other answers</td>
<td>3</td>
<td>3.7%</td>
</tr>
</tbody>
</table>

Figure 3 - 16. The Greatest Difficulty in Sermon Preparation

---

184 Question 15. What is the greatest difficulty you face in preparing your sermon?

185 The other answers are as follows: Relating the text to today's society in a compelling and understandable way; Applying the words of the Bible to the present life; None.
Practical Efforts for the Preaching Ministry (Q16 ~ Q20)

Ways to choose a preaching text or topic

The actual preparation for preaching begins with selecting the text or topic on which to preach. In the question related to selecting a topic, the answers of the respondents demonstrated two major categories. The first category included preachers who chose a text or topic each time they prepared a sermon without any pre-established preaching plan. The second group established a specific preaching plan in advance and followed it.

According to the results shown in Table 3-19, 40.3% of respondents selected A, B, or C. These answers showed that the preacher usually determined the text or topic of sermons each time they preached. The other 59.8% of respondents selected D, E, or F. These answers showed that the preacher usually determined the text or topic of sermons according to a pre-established preaching plan. These results showed that preaching according to a pre-established preaching plan was preferred a little more.

Table 3 - 19. The Way to Choose a Preaching Text or Topic

<table>
<thead>
<tr>
<th></th>
<th>Description</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>Each time to preach, I select a topic and look for related Scriptures based on recent social trends or issues.</td>
<td>3</td>
<td>3.7%</td>
</tr>
<tr>
<td>B</td>
<td>Each time to preach, I select a topic and look for related Scriptures based on the situations and problems of the congregation.</td>
<td>10</td>
<td>12.2%</td>
</tr>
<tr>
<td>C</td>
<td>Each time to preach, I select a biblical text freely and then determine sermon topic that matches the text.</td>
<td>20</td>
<td>24.4%</td>
</tr>
<tr>
<td>D</td>
<td>I preach according to a pre-established preaching plan based on Church Year Calendar or Lectionary.</td>
<td>8</td>
<td>9.8%</td>
</tr>
<tr>
<td>E</td>
<td>I preach according to a pre-established preaching plan based on educational systems or curriculums by subject or doctrine.</td>
<td>15</td>
<td>18.3%</td>
</tr>
<tr>
<td>F</td>
<td>I preach according to a pre-established preaching plan based on a series of one or more books of the Bible divided by a certain amount.</td>
<td>26</td>
<td>31.7%</td>
</tr>
</tbody>
</table>

186 Question 16. How do you choose your preaching text or topic?
On the other side, answers of C (24.4%) and F (31.7%) were the most prominent responses and have a commonality of determining the text first rather than the topic. This showed that more than half of the preachers (56.1%) tended to select the text first rather than the topic. This is highly desirable because here, the preacher approaches the text first without any prejudice in preparing a sermon.

![The Way to Choose a Preaching Text or Topic](image)

*Figure 3 - 17. The Way to Choose a Preaching Text or Topic*

In addition, the preference of preachers for answers C and F were distinguished from each other in relation to preaching experience. The less preaching experience a pastor had, the more preferred C was, but the more preaching experience a pastor had, the more favored F was.

*Table 3 - 20. Differences in Preaching Experience on 'C' & 'F'*

<table>
<thead>
<tr>
<th>Ministry Attendance</th>
<th>C</th>
<th>F</th>
</tr>
</thead>
<tbody>
<tr>
<td>Less than 3 years</td>
<td>100.0%</td>
<td>0.0%</td>
</tr>
<tr>
<td>3 – 6 years</td>
<td>31.3%</td>
<td>12.5%</td>
</tr>
<tr>
<td>7 – 10 years</td>
<td>20.0%</td>
<td>40.0%</td>
</tr>
<tr>
<td>11 – 15 years</td>
<td>20.8%</td>
<td>45.8%</td>
</tr>
<tr>
<td>More than 15 years</td>
<td>20.0%</td>
<td>30.0%</td>
</tr>
</tbody>
</table>
Core of preparing or writing sermons

When preparing a sermon or writing its manuscript, the most important thing to do is to understand the Bible clearly and correctly and then transfer the message of the Bible to the sermon. Therefore, the preacher should not neglect the study of the text. Respondents were asked what the most important aspect of sermon preparation or manuscript writing was. Their responses to the question are summarized in Table 3-21.

Table 3 - 21. The Most Important Thing in Preparing or Writing Sermons

<table>
<thead>
<tr>
<th></th>
<th>Description</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>Trying to find, think, or mention a specific doctrine from the text.</td>
<td>3</td>
<td>(3.7%)</td>
</tr>
<tr>
<td>B</td>
<td>Trying to look for or reveal the Nature or Work of God.</td>
<td>26</td>
<td>(31.7%)</td>
</tr>
<tr>
<td>C</td>
<td>Trying or studying exegesis or commentary with the text.</td>
<td>26</td>
<td>(31.7%)</td>
</tr>
<tr>
<td>D</td>
<td>Trying to make a connection between the biblical world and the current situation.</td>
<td>27</td>
<td>(32.9%)</td>
</tr>
</tbody>
</table>

Figure 3 - 18. The Most Important Thing in Preparing or Writing Sermons

187 Question 17. What do you think is the most important when preparing or writing sermons?
According to the results of the survey, respondents who selected the answer of trying to find, think, or mention a specific doctrine from the text were extremely few (only 3.7%). This means that respondents felt that it was unnatural or inappropriate to link certain doctrines with biblical texts. For the remaining answers, responses were evenly distributed. This shows that each of those items is an important process that one must consider when preparing or writing sermons.

Levels of proficiency in the original biblical languages

It is very important for the preacher to be interested in the original biblical languages such as Greek or Hebrew when studying the biblical text. This is because any translated Bible cannot fully describe the meanings and expressions found in texts in the original languages. This survey revealed that many preachers are unable to adequately use the original languages to prepare sermons. Their opinions regarding the importance of understanding biblical languages and their use of the languages in sermon preparation are shown in Table 3-22.

Table 3 - 22. Levels of Proficiency in the Original Biblical Languages

<table>
<thead>
<tr>
<th></th>
<th>Description</th>
<th>Count</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>I really don’t know much of the original languages at all, and I don’t think I need to know them.</td>
<td>1</td>
<td>1.2%</td>
</tr>
<tr>
<td>B</td>
<td>I really don’t know much of the original languages at all, but I think I need to know them.</td>
<td>16</td>
<td>19.5%</td>
</tr>
<tr>
<td>C</td>
<td>I prepare sermons by using a dictionary of the original languages to search for meaning of important words.</td>
<td>32</td>
<td>39.0%</td>
</tr>
<tr>
<td>D</td>
<td>I prepare sermons by studying about one or two verses that I consider important in the original languages.</td>
<td>20</td>
<td>24.4%</td>
</tr>
<tr>
<td>E</td>
<td>I prepare sermons by trying to read and understand most of the text in the original languages.</td>
<td>5</td>
<td>6.1%</td>
</tr>
<tr>
<td>F</td>
<td>I prepare sermons by examining the expression of the original text in detailed and analyzing the form and structure of its syntax.</td>
<td>8</td>
<td>9.8%</td>
</tr>
</tbody>
</table>

188 Question 18. How versatile are you in the original biblical languages such as Greek or Hebrew?
Both answers A and B demonstrated that the preacher had little knowledge of the original languages and did not have adequate skill to use them in the process of studying the Bible. A total of 20.7% of respondents were in this category. Although this was not a large number, it was not so small a number that it should be overlooked.

Also, in the case of C and D, preachers had a certain knowledge about the original languages and could research several specific words, phrases and clauses, but the original languages were still difficult for them to use properly. Specifically, answers of C were 39.0% of total responses, and D held 24.4%. Thus, a total of 63.4% of respondents belonged in this category.

Last, in the case of E and F, the preacher had sufficient knowledge of the original languages and could utilize them appropriately. Especially, respondents who answered F probably had a level of knowledge equivalent to a theologian who studies the Bible professionally. Respondents who chose E or F were 6.1% (E) and 9.8% (F) of total respectively, so this level of knowledge and skill was less common compared to the others.

Figure 3 - 19. Levels of Proficiency in the Original Biblical Languages
In conclusion, most preachers usually had difficulty in using the original biblical languages, even though 15.9% of respondents answered that they were able to study the Bible using the original biblical languages. This result revealed why the preaching ministry of today is heavily dependent on Bible translations and commentaries although there are some preachers who have sufficient knowledge of and experience in the original biblical languages, and who can use them in preparation for their sermons. Therefore, it is necessary for preachers to be encouraged to continually study and interest themselves in the original languages of the Bible.

Usefulness of the original biblical languages

The preacher’s knowledge of and ability to use the original biblical languages is very helpful in interpreting the Bible correctly. However, as mentioned above, many preachers are not proficient in the original biblical languages. Thus, a question related to the usefulness of the original biblical languages was given in the survey. The answers were as follows.

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Strongly agree</td>
<td>32</td>
</tr>
<tr>
<td>Agree</td>
<td>41</td>
</tr>
<tr>
<td>Unsure</td>
<td>6</td>
</tr>
<tr>
<td>Disagree</td>
<td>3</td>
</tr>
<tr>
<td>Strongly disagree</td>
<td>0</td>
</tr>
</tbody>
</table>

According to the survey, 89% of respondents agreed with the statement that the original languages of the Bible are helpful for preparing biblical preaching, although not many of these preachers were proficient in the original biblical languages. This means that many preachers still

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189 Question 19. Do you agree with the statement that reading and studying the Bible in its original language is helpful for preparing biblical preaching?
think that the knowledge of and ability to use the original biblical languages is necessary for biblical preaching.

![Usefulness of the Original Biblical Languages](image)

**Figure 3 - 20. Usefulness of the Original Biblical Languages**

On the other hand, when the answer was classified by comparison with the item-by-item responses to Question 18, the response distribution was as shown in the following Figure 3-21. According to this, the majority of respondents agreed with the usefulness of the original biblical languages in all the items, except for the answer of A that indicated the knowledge of original languages was not important. This implied that most respondents agreed with the usefulness and necessity of the original biblical languages regardless of their own knowledge of or ability to use them. Despite that, there is no doubt that a preacher who cannot properly handle the original languages is also not able to fully agree with or understand the benefits and effects of studying with the original languages.

In this regard, a small number of respondents who chose A, B or C in Question 18 and who selected *unsure* in Question 19 probably responded this way due to a lack of knowledge, skills or study experience regarding the original languages of the Bible. In addition, respondents
who chose C or D in Question 18 but who selected disagree did often research the Bible in its original languages to prepare for their preaching; however, they thought that studying the Bible in the original languages was not helpful. In this case, it is very curious what their reason was for researching the Bible in the original languages when preparing for preaching.

![Figure 3-21. Comparing Responses to Question 18 & 19](chart)

**A:** I really don’t know much of the original languages at all, and I don’t think I need to know them.
**B:** I really don’t know much of the original languages at all, but I think I need to know them.
**C:** I prepare sermons by using a dictionary of the original languages to search for meanings of important words.
**D:** I prepare sermons by studying about one or two verses that I consider important in the original languages.
**E:** I prepare sermons by trying to read and understand most of the text in the original languages.
**F:** I prepare sermons by examining the expression of the original text in detail and analyzing the form and structure of its syntax.

Meanwhile, respondents who had mastered the original biblical languages selected E or F in Question 18. According to the results of analysis on the relationship between the answers of Question 18 and those of Question 19 as shown in Figure 3-21, all of these pastors also agreed that studying the Bible in the original languages would help prepare for biblical preaching. In particular, 69.2% of them strongly agreed.
In summing up these points, two suggestions for the contemporary preaching ministry can be drawn: first, the study of the original biblical languages is helpful in preparing biblical preaching; second, the lack of knowledge, skills or study experience regarding the original languages can often interfere with preparation for biblical preaching.

Participation in future preaching training

It is never easy for preachers to continuously take efforts to prepare biblical preaching on their own. The preacher must always keep an eye on scholarly developments related to biblical interpretation and the ministry of the church and develop his or her ability and skills steadily. In that respect, it is very encouraging that 78.0% of respondents answered that they would participate if given the opportunity in future training for preparing biblical preaching.

<table>
<thead>
<tr>
<th>Participation in Future Preaching Training</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
</tr>
<tr>
<td>No</td>
</tr>
<tr>
<td>Unsure</td>
</tr>
</tbody>
</table>

Figure 3 - 22. Participation in Future Preaching Training

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190 Question 20. If you have a chance to learn more effective, helpful methods for preparing biblical preaching, would you like to participate?
Biblical Preaching Ministry for the Contemporary Church

**Diagnosis of the Current Preaching Ministry**

This survey consisted of three major parts related to the current preaching ministry of the contemporary church: the awareness of current ministry, the general situation, and practical efforts. Through these, the motivation and basis for this thesis project were derived, and a practical solution was considered.

Evaluating responses for the awareness of the contemporary preaching ministry

Most preachers thought that a preaching ministry was the most important aspect of church ministry. This was due to the sense of the mission to proclaim the Word of God, which is the essential duty of the church. Thus, a biblical preaching ministry is inevitable if the church is to accomplish such a mission. In that sense, many of the preachers recognized that the contemporary church was in a crisis of preaching because of preachers who could neither teach the Bible properly nor defend it. This can be assessed as the preachers’ self-reflective response to the reality that biblical preaching was not done. Furthermore, most preachers also understood the purpose of preaching as the essential and core mission of the church.

The ultimate reason to preach in the church is because the preacher has been given the Word from God. Communicating the Word of God is the essence and mission of preaching. Therefore, the preacher must preach biblically so that God’s Word is conveyed as it is. Biblical preaching must teach and deliver what God has spoken through the Bible, what He wants His people to understand in relation to His work, and how Christians, as His people, should live. In that sense, it is natural that most preachers defined biblical preaching as proclaiming the gospel. Biblical preaching should also point out the sins of believers, call for repentance, teach the
lessons and wisdom required for faith and life, and give hope and assurance of the Kingdom of God.

However, some preachers misunderstood biblical preaching as simply reading, quoting, or commenting on the Bible. Some respondents said that all the preaching done by the pastor was biblical preaching. Consequently, some preachers of today have a very poor understanding of biblical preaching.

On the other hand, most preachers had some knowledge of various biblical interpretation principles and methodologies. The most universal and proper biblical interpretation principle should consider the meaning of the text itself, the historical context in which the text was given, and the theological insights that penetrate the text. However, many preachers tended to place more emphasis on redemptive interpretation and theological interpretation than on literal interpretations focused on the text itself: this is an obvious mistake. Studying redemptive, historical and theological meanings before examining the meanings of the text itself leads to unnecessary preconceptions about the text. Preconceptions and prejudices of preachers greatly interfere with the study and understanding of the meaning of the text. Thus, to correctly interpret the Bible, the preacher must first grasp the basic meaning of the text literally, and then grasp the historical meaning and the theological meaning. In this regard, there is a need for the development of practical and specific guidelines for the preparation of biblical preaching that center on biblical interpretation.

Evaluating responses for the general situation of the preaching ministry

As mentioned, the most important ministry of the church is preaching. In this sense, it is natural that a preacher spends a substantial amount of time and effort to prepare a sermon. However, many preachers have been burdened by the preaching ministry. Many of them
experience difficulties and stresses due to frequent preaching and long preparation times. To be specific, the preachers surveyed prepared two or three sermons per week on average, and some preachers had to preach even more than eight times a week. Additionally, most preachers typically spent significant amounts of time preparing for one sermon. Generally, preparation of one sermon takes at least half a day; 8 hours was an average preparation time, and some preachers took more than 20 hours.

This means, in the positive aspect, that these preachers were not neglecting preparation for their sermons. However, the quality of preaching cannot be evaluated only by the amount of time consumed in preparing for a sermon. Therefore, it is necessary to separately check how efficiently the preacher is using the time of preparation. In consequence, it is meaningful that the most difficult part in the process of preparing a sermon is the amount of time involved in preparation. The burden of time for preparing sermons is understood in that most preachers have to do a variety of church ministries along with a preaching ministry, but in other respects it means that the preacher is very burdened with the long, difficult process of preparing to preach itself.

Despite the burden of a preaching ministry, more than half of the preachers were satisfied with their sermons. This is likely because these preachers were doing their best to prepare for the sermon. However, almost half of the preachers were still not satisfied with their sermons. Preachers may not be satisfied with their sermons because they did not prepare the sermons properly or because they lacked confidence or conviction in their sermons. Indeed, that a large number of preachers always or often had difficulty in the process of preparing a sermon demonstrated that it is not easy to prepare for biblical preaching. This is also why it takes much
time to prepare for a sermon. Therefore, to prepare well for a sermon, the preacher needs to systematically organize and master the preparatory process for biblical preaching.

Evaluating responses for the practical efforts for the preaching ministry

There was no significant difference in responses between preachers who prepared a preaching plan in advance and preachers who did not, but it is very helpful to establish preaching plan in advance. There are several advantages of a pre-established preaching plan. First, it can shorten the time needed to prepare for a sermon. Second, boring or similarly repetitive preaching can be avoided. Third, it can help safeguard against bias toward particular topics or concerns. Fourth, the qualitative maturity of the faith community, which requires long-term planning and strategy, can be promoted. Therefore, it is necessary to motivate preachers to establish preaching plans in advance.

In contrast, when a preacher decides to improvise the text or topic of a sermon, there are also a few advantages. First, the preacher can have confidence in the Word of God that properly speaks according to times and situations. Also, the preacher can respond sensitively and quickly to the church or social climate. Despite these advantages, the preacher must pay attention to the following potential problems. First, a preacher can judge the success or failure of his preaching ministry hastily or arrogantly based on only one or two sermons. Moreover, the messages of preaching can demonstrate bias to a particular topic or interest that the preacher or the congregation prefers.

Many preachers were also more concerned with finding a meaningful message or special meaning to convey to the congregation than with thoroughly interpreting the Bible in preparing their sermons. This suggested that many preachers were not paying attention to interpretation of the text, despite great interest in and knowledge of biblical interpretation. Considering this, there
is a need to present to preachers the process of systematic biblical interpretation and a guide for doing so in the biblical preaching ministry.

Not only that, preachers showed low knowledge and utilization of the original biblical languages compared with their interest in the languages. If a preacher cannot find the meaning of the text because of a lack of ability to read and understand the original languages, it is obviously a waste of time to study the Bible in its original languages. It is natural that this preacher will have difficulty preparing biblical preaching. In a practical sense, the clumsy study of a few words and phrases of the text in their original languages does not mean it is easy to find the meaning of the text. Rather, in this situation it may be better to read commentaries or use other tools to understand the text.

As a result, the following conclusions can be reached. First, the meager study of the Bible in its original languages can interfere with preparation for biblical preaching. Nevertheless, study of the Bible in the original languages is of practical help when preparing for biblical preaching. The appropriate standard for one’s ability to study the Bible in its original languages as required to prepare biblical preaching should be that the student can read and understand most of the text in the original languages. Considering these points, a systematic and effective methodology focusing on the study of the Bible in the original languages for preparation of biblical preaching needs to be presented.

**Preparation of the Contemporary Church for a Biblical Preaching Ministry**

This survey revealed that preachers in the contemporary church lacked understanding of the biblical preaching ministry. Not only that, several problems were seen in the process of biblical interpretation and preparing for biblical preaching. In particular, two of the most urgent tasks for the preaching ministry of the church were suggested: first, a proper and appropriate
biblical interpretation methodology should be presented; second, an effective and systematic
guide should be prepared using the suggested interpretative methodology to assist pastors in
preparing biblical preaching.

Conditions for a biblical interpretation methodology

These are the conditions required for the proper methodology of biblical interpretation in
the preaching ministry of the contemporary church. First, a biblical interpretation methodology
should fully reflect recent scholarly developments, such as the achievements of biblical theology,
hermeneutics, and homiletics. An integrated, multidimensional approach that combines and
develops the advantages of the various approaches for biblical interpretation is especially
helpful. Second, a fundamental interpretative tool should apply to most texts, regardless of the
written language of the text or the literary genre. Third, the results of biblical interpretation
should not be influenced by the circumstances of the preacher or by contemporary political,
ideological, or cultural factors. Fourth, in the biblical interpretation process, it is necessary to
prevent, check for, and find the mistakes that the interpreter made. Finally, the results of biblical
interpretation should not deviate from the subject of the biblical text, should unite all elements of
the text, and should reveal their meanings.

Conditions for a biblical preaching preparation guide

Along with the guidelines for proper interpretative methodology presented above, to
provide an effective and systematic biblical preaching preparation guide to preachers of the
contemporary church, the following points should be considered. First, such a guide must cover
all the practical steps of preaching preparation process. From the moment the preacher selects the
text or topic to the moment he or she finishes writing the manuscript, no part should be missed.
Second, it must have a well-organized system of clearly defined sequences and steps, so that all the steps of preparing sermons should be seamlessly connected to each other. Third, it should be easily applicable through practical and concrete steps. To do this, each step of the whole process should not be too complicated or difficult. No matter how good a tool or methodology is, it is never useful if it is too difficult and uncomfortable to apply practically to the preparation process of biblical preaching.
Chapter Four

Relational Reading for Integrated-Multidimensional Approaches: Principles and Examples

For the Bible itself to dominate a sermon, the preacher must prepare spiritually and through highly intellectual work to find the rich and deep meaning of the Bible. Only through the correct interpretation of the Bible is it possible to prepare biblical preaching. Studying the Bible fundamentally requires a detailed review and analysis of the text with its various words and their interrelationships. This is not only because the content of the Bible is the Word of God, but also because His revelation is contained in human words and writings. To review and analyze appropriately, it is better to use various methods rather than adhering to a single point of view or method. An integrated, multidimensional approach to the text allows a more accurate interpretation of the text and a clear understanding of the intent of the text.

Attempts at an Integrated-Multidimensional Approach

In the twentieth century, modern linguistics underwent major changes and developments. Sang-Hoon Kim observed that the changes occurred in four stages: first, diachronic language research turned into synchronic language research. Second, interest and research on competence and performance of language occurred. Third, the linguistic focus of study was transferred from the sentence to the paragraph. Fourth, research into a specific field was transformed into

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integrated or multidimensional study. With the development of these linguistic studies, an integrated and multidimensional approach was also studied for *biblical hermeneutics*. DA is well known as an interpretive methodology that attempts to use integrated, multidimensional approaches with a focus on linguistics.

**Discourse Analysis**

DA is an area of study derived from linguistics. Language as the primary means of human communication often exists in a form called ‘text.’ DA analyzes and studies a bundle of texts which is called ‘discourse’ in linguistics. DA was originally an interpretation methodology introduced in opposition to historical criticism’s tendency to consider only the historical origins and backgrounds of the text rather than the text itself. However, DA is not only interested in the text itself. Rather, DA is an integrated interpretation methodology that gives attention to both the author and the reader of the text, while applying linguistic and rhetorical approaches to thoroughly and accurately address the entirety of the text.

DA was developed as a tool to integrate various methodologies for biblical interpretation. DA approaches the text in a way that visually arranges the text, unlike traditional grammatical-historical interpretation methods. Also, DA clearly reveals the inner

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193 Biblical hermeneutics has been in tune with the development of linguistics. In the sense that the Bible is essentially a ‘structure made up of linguistic elements,’ the interests and research achievements of modern linguistics are applied to the interpretation of the Bible today. Refer to Kim, *Bible Interpretation Manual*, 258; Kim, “Syntactic-Analytic Greek Study,” 2-3.

194 Barr, 263.

195 Klein, Blomberg and Hubbard, 121-123.


197 Snyman, 86.

198 See footnote #17.
consistency and unity of the text because it directly approaches the text by focusing on a larger unit of the text (beyond a single sentence). Through this, the interpreter can more easily grasp the relationship between the sections of discourse that appear in the text and further understand the structure and meaning of the text.

Specifically, there are the following advantages when using DA as an interpretation methodology: first, DA usually uses the original language of the Bible for analysis, so the interpreter can grasp the meanings that were not clear in the translated Bible alone. Second, the text is analyzed according to a systematic and clear procedure, so the interpreter can easily and deeply understand the logic and meaning of the text. Third, the overall flow and the details of the text can be summarized in a clear and simple way. Fourth, the results of interpretation are logical and clear, so it is convenient for the interpreter to use these results in various aspects of preaching or Bible study. Fifth, when preparing a sermon, it is easy to construct an outline of the structure of the sermon alongside the biblical text and to develop sermonic points from exegetical ideas. Sixth, the results of interpreting the text provides motivation and a challenge to understand biblical lessons dynamically and to practice them actively. Therefore, DA can be a more useful and appropriate methodology for diverse ministries in the Christian field than many of the existing biblical interpretative methodologies.

**Linguistic Principles for Analyzing Text**

To understand the text correctly, the interpreter must pay attention to the linguistic expressions and forms of the text and seek the structure of the text. As a basic unit of meaning, a word, phrase or clause is grammatically classified according to its use and function. Although

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there are differences between each language, all text is universally divided according to two criteria: component of sentence and part of speech. Besides these, one must also know some linguistic principles such as the word order of the language and the type of sentence.

Component of sentence

The main principle in the structural analysis of the text is immediate constituent analysis, which determines the interrelation of the sentence components. This assumes the following three linguistic features are present when analyzing the structure and meaning of a text: first, some words in a sentence play a more important role than others. Next, a sentence consists of a subject and a predicate. Finally, all sentence elements form meaning in concert with one another.

In this sense, the component of sentence that makes up phrases and clauses is a linguistic factor that distinguish the role and function of each word or phrase in a sentence. There are three major types of components according to their syntactic importance: main components, supplementary components, and independent components.

First, the main component is the core and frame of the sentence. A sentence cannot be established without a main component. When there is no main component, a sentence is very awkward and cannot be understood. Regardless of the language, there are four elements of main components: a subject, a predicate, an object, and a complement. A subject of a sentence is a noun or pronoun that takes an action in the sentence, and a predicate describes the action in the sentence. For example, the following sentence, “The righteous man shall live by faith” (Rom 1:17) has a subject (the righteous man) and a predicate (shall live). Also, an object normally

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follows the predicate in a sentence to show who or what the action affects. See the italicized objects in the following sentence: “… In the world you have *tribulation* but take *courage*; I have overcome *the world*” (John 16:33). Furthermore, a complement of a sentence normally comes after linking verbs, sense verbs, and change of state verbs (including be, become, seem, get, smell, taste) and adds information about the subject or an object to complete the meaning of the sentence. To be specific, in the sentence, “… the Word was *God*” (John 1:1), the italicized component, *God*, should be considered as a complement with linking verbs (was).

Second, the supplementary component modifies or explains the meaning of other components and serves to expand or limit the meaning of the sentence. It is easy to identify the key meaning of the sentence even if supplementary components are omitted from the sentence. There are usually several supplementary components in a sentence, including modifiers, adverbs, and qualifiers.

Last, the independent component is a word or phrase that has its own distinct meaning and is used independently, without any relation to other components in a sentence. Depending on the language, an independent component could be an interjection, vocative, or a conjunctive adverb.

Part of speech

The term *part of speech* indicates a category or group of words that have a commonality in function, form, and meaning, such as nouns, pronouns, verbs, adjectives, or adverbs. The criteria for classifying a part of speech are language-dependent. The meaning of a word refers to an object or an action: the former is a noun; the latter is a verb. Moreover, the group of words that describes the attributes of an object is an adjective, and the group of words that modifies an
action is an adverb. There are also categorized according to the functional role of the word, such as articles, particles, prepositions, and conjunctions.

Every word has a specific property that can play a role in a sentence. The part of speech, which indicates the nature of a word, limits the role and property of the word in a sentence. For example, to be used independently, a word must have a property that allows it to be used independently, such as an interjection. In general, nouns, pronouns, and numerals play roles as subjects, objects, or complements in sentences. Verbs, including participles and infinitives, are predicates; adjectives, adverbs and articles are modifiers; interjections and conjunctive adverbs are independent words. In this respect, when distinguishing sentence components, it is necessary to first understand the parts of speech.

In English, there are eight distinct word classes: nouns, pronouns, verbs (including participles and infinitives), adjectives, adverbs, prepositions, admirations, and conjunctions. In Korean, there are nine distinct word classes: nouns, pronouns, verbs, adjectives, determiners, adverbs, particles, interjections, and numerals. Biblical Greek contains the following word classes: nouns, pronouns, numerals, verbs (including participles and infinitives), adjectives, prepositions, particles, and articles. Biblical Hebrew also has several word classes: nouns, pronouns, verbs (including participles and infinitives), adjectives, adverbs, numerals, articles, prepositions, conjunctions, modal words, negatives, particles, discourse markers, interrogatives and interjections.

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201 The particle does not change. It plays a role of giving relational meaning between one clause and another clause. There are several types of particles in biblical Greek, such as negatives (οὐ, μή), exclamations (ἀμήν, ἰδοῦ), conjunctions (καί, ὅτε, ὅπως). See Dong Su Jang, *New Testament Greek: Morphology and Syntax* (Seoul: Jordan Press, 1999), 240-244.

Word order of language

Most languages have a basic word order. Within a sentence, there is a universal location in which the constituent elements of the sentence are placed. Therefore, when any component is moved in a sentence without following the standard word order, the focus or nuance of the meaning of the sentence changes, or the entire meaning changes. The former functions as a rhetorical feature that contrasts or emphasizes certain words, phrases, or contexts. The latter case is a grammatical error that misrepresents the meaning of the sentence. In this regard, the interpreter always needs to pay attention to word order changes when interpreting sentences.

Depending on whether word order is forcibly applied, languages are largely divided into fixed order languages and free order languages.

In a fixed word order language, the word order restricts the basic meaning of the sentence because the word order supersedes certain grammatical functions. In a fixed word order language, a component of a sentence is determined by the position of the word according to the word order. Thus, a change in word order has a significant impact on the meaning of a sentence. When the location of the main component changes, the meaning of the sentence itself is distorted. For example, it can be assumed that the position of the main component changes in the following sentence, “God created the heavens and the earth” (Gen 1:1). In this sentence, the main components are ‘God’ as the subject and ‘created’ as the predicate. ‘The heavens and the earth’ is a supplementary component (an object). If the word order is changed as in “Created God the heavens and the earth” or “The heavens and the earth created God,” these sentences cannot

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204 Ibid., 197.
correctly represent the original meaning and can cause unnecessary misunderstanding. On the contrary, when the location of a supplementary component changes, a certain expression or meaning is emphasized more, or the extra meaning added by a rhetorical function is often enhanced. To be specific, the following sentences have the same basic meaning, but their focus and nuances are slightly different: “He studied biblical Greek in the library.” “In the library he studied biblical Greek.” Typical languages with fixed word order are English, Chinese, and biblical Hebrew.

In a free word order language, each component can move freely in the sentence regardless of grammar or meaning. There is, of course, a basic word order that is commonly used even in a free word order language. The word order of the free word order language generally does not act as a grammatical function in sentences but as a rhetorical function. This is because the grammatical function of a free word order language is realized only by the grammatical form such as an inflection, ending conjugation, or postposition. Representative languages with free word order include Korean, Turkish, Japanese, and biblical Greek.

Types of sentences

There are generally three types of sentences: simple sentences, compound sentences, and complex sentences. A simple sentence consists of one subject and one predicate. If a simple sentence includes a complement, an object, a modifier, a participle or an infinitive, the meaning of the sentence is further expanded. However, no matter how much the meaning expands, the meaning of the subject and predicate is the core meaning of the sentence.

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205 Ibid., 201-202.
206 Dong Su Jang, 300-301.
Figure 4 - 1. Components of a Simple Sentence

A compound sentence contains two or more sentences of equal importance that are connected by conjunctions. Since each clause in the sentence is connected in the same manner, their meanings should also be treated and understood in equal proportions.

Figure 4 - 2. Composition of a Compound Sentence

In contrast, a complex sentence is a sentence in which two or more sentences are joined in a dependent relationship. In complex sentences, the main clause contains the essential meaning of the sentence and leads to subordinate clauses. A subordinate clause usually belongs to the main clause and functions as a certain component of the sentence. There are several types of subordinate clauses including a noun clause, an adjective clause, and an adverb clause.
Considering the above, the basic sequence for analyzing and understanding a sentence is as follows: first, the parts of speech should be distinguished from all the words. Next, the components of the sentence should be identified. No matter how complicated the sentence is, it is important to distinguish the main component, the supplementary component, and the independent component. Third, the core content of the sentence should be organized and centered on the main components. Though there are some nuances, there is no problem in understanding the structure and context of the entire sentence if one grasps the meaning of the main component. Finally, the meaning of the sentence should be expounded and clarified by adding the expressions and contents of the supplementary components.

Ultimately, through this process, it is very important to carefully examine the nuances and emphases of the author and the background context of the sentence. In this way, it is possible to grasp the meaning of the sentence clearly and to examine the structure of the entire text to which the sentence belongs.

**Syntactic Arrangements for Discourse Analysis**

It is not easy to master the original languages of the Bible despite their advantages and usefulness in biblical interpretation. DA makes it easier to analyze the biblical text using its original language. DA requires the interpreter to *re-arrange* the text into a visualized syntactic structure before studying and analyzing it because each semantic unit, like grammatical
components or classes of sentences, is connected to other units or components in a certain grammatical relationship. By simply breaking up the proper unit of phrase and arranging them visually, the interpreter can study the text more thoroughly and clearly. The analysis of the arranged phrases clearly reveals the meaning of the grammatical relationships and connections in sentences. In this regard, Sang-Hoon Kim emphasized that, “… arrangement itself is an interpretive act.”

There are several ways to arrange or organize the text to study the Bible such as verse by verse division, segmentary division, colon arrangement, and syntactical division.

Verse by verse division

The interpreter can divide the text verse by verse. This distinguishes and divides each verse from other verses, as shown in Table 4-1. This is the most common and traditional way to divide the text. The advantage of this method is that the interpreter does not have to make any special effort to arrange the text. However, if a verse is long and has complicated content, there is difficulty in understanding the structure and macro-context of the passage beyond that one verse. Inevitably, an additional tool or method is needed.

Table 4-1. Verse by Verse Division, Philippians 1: 3-6

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>I thank my God in all my remembrance of you,</td>
</tr>
<tr>
<td>4</td>
<td>always offering prayer with joy in my every prayer for you all,</td>
</tr>
<tr>
<td>5</td>
<td>in view of your participation in the gospel from the first day until now.</td>
</tr>
<tr>
<td>6</td>
<td>For I am confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus.</td>
</tr>
</tbody>
</table>

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208 Ibid.
Segmentary division

The second method is segmentary division of the text in sequential order. This divides the text into phrases or sentences and adds numbers or symbols in order, as shown in Table 4-2. The advantage of this is that the interpreter can systematically organize the content and order of the text with minimal effort. However, this method does not efficiently reveal the structure and relationships of elements in the text. In addition, it is still difficult to distinguish between the major ideas and minor meanings of the text, or to grasp the macro-context of the text.

Table 4 - 2. Segmentary Division, Philippians 1: 3-6

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>3a:</td>
<td>I thank my God</td>
</tr>
<tr>
<td></td>
<td>3b:</td>
<td>in all my remembrance of you,</td>
</tr>
<tr>
<td>4</td>
<td>4a:</td>
<td>always offering prayer with joy</td>
</tr>
<tr>
<td></td>
<td>4b:</td>
<td>in my every prayer for you all,</td>
</tr>
<tr>
<td>5</td>
<td>5a:</td>
<td>in view of your participation in the gospel</td>
</tr>
<tr>
<td></td>
<td>5b:</td>
<td>from the first day until now.</td>
</tr>
<tr>
<td>6</td>
<td>6a:</td>
<td>For I am confident of this very thing,</td>
</tr>
<tr>
<td></td>
<td>6b:</td>
<td>that He who began a good work in you</td>
</tr>
<tr>
<td></td>
<td>6c:</td>
<td>will perfect it until the day of Christ Jesus.</td>
</tr>
</tbody>
</table>

Colon arrangement

The third method is colon arrangement. According to Johannes P. Louw, “… the Greek word κῶλον was used by ancient Greek grammarians and stylists to designate a stretch of

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language with an interrelated grammatical construction that expressed a coherent thought.\textsuperscript{210}

One may use the colon in analysis of the text because the colon is a thought unit with a single, independent grammatical structure that consists of a noun-phrase and a verb-phrase.

Colon arrangement first divides the entire text into colons. Then, it creates a colon cluster by grouping the split colons together and creates a paragraph by grouping the colon clusters. The paragraph again constitutes a pericope,\textsuperscript{211} and as a final step, the whole structure of the text is grasped through a bundle of pericopes.

\begin{table}[!h]
\centering
\begin{tabular}{|c|p{0.9\textwidth}|}
\hline
3 & \textit{colon} 1: & I thank my God in all my remembrance of you, \\
4 & & always offering prayer with joy in my every prayer for you all, \\
5 & & in view of your participation in the gospel from the first day until now. \\
\hline
6 & \textit{colon} 2: & For I am confident of this very thing, \\
& \textit{colon} 3: & that He \\
& & who began a good work in you \\
& \textit{colon} 4: & (he) will perfect it until the day of Christ Jesus. \\
\hline
\end{tabular}
\caption{Colon Arrangement, Philippians 1: 3-6}
\end{table}

Colon analysis has the advantage of providing an objective basis for interpretation by clarifying the syntactic structure and meaning of the text. However, it is often very difficult and ambiguous to clearly separate and analyze the colon in the text since every sentence does not always contain complete thoughts or ideas.

\textsuperscript{210} Louw, \textit{Semantics of New Testament Greek}, 95-96.

\textsuperscript{211} Louw defined the term \textit{pericope} as “the largest readily perceptible whole… having some autonomy of its own and exhibiting its own peculiar structural pattern.” Louw, “Discourse Analysis and the Greek New Testament,” 103.
Syntactical division

The final method is syntactical division. This is also called *diagramming* or *phrasing*.\(^{212}\)

The most essential feature of syntactical division is the arrangement of the text that is centered on the phrases and provides a visualization of the relation of clauses and the flow of arguments. It is similar to colon arrangement, but it focuses more on the relation of the phrases that make up the syntactic structure. As shown in Tables 4 and 5, this arrangement clearly reveals the hierarchy within the text, so it allows the interpreter to easily understand the interdependent nature of the syntactic elements in sentences and their interwoven relationships.\(^{213}\)

*Table 4 - 4. Syntactic Arrangement According to Gordon D. Fee,\(^{214}\) Philippians 1: 3-6*

<table>
<thead>
<tr>
<th></th>
<th>I thank my God in all my remembrance of you,</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>always offering prayer with joy in my every prayer for you all,</td>
</tr>
<tr>
<td>4</td>
<td>in view of your participation in the gospel from the first day until now.</td>
</tr>
<tr>
<td>5</td>
<td>For I am confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus.</td>
</tr>
<tr>
<td>6</td>
<td></td>
</tr>
</tbody>
</table>


\(^{213}\) Kim, “Syntactic-Analytic Greek Study,” 5.

\(^{214}\) This diagram was designed based on Gordon D. Fee’s structural analysis theory in his book, *New Testament Exegesis*, 41-58.
Table 4 - 5. Syntactic Arrangement According to Sang-Hoon Kim, Philippians 1: 3-6

<table>
<thead>
<tr>
<th></th>
<th>Syntactic Arrangement</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>Εὐχαριστῶ τῷ θεῷ μου ἐπὶ πάσῃ τῇ μνήμῃ ἵμων</td>
</tr>
<tr>
<td>4</td>
<td>πάντοτε ἐν πάσῃ δεήσει μου ὑπὲρ πάντων ἵμων, μετὰ χαρᾶς τὴν δέησιν ποιοῦμενος.</td>
</tr>
<tr>
<td>5</td>
<td>ἐπὶ τῇ κοινωνίᾳ ἵμων εἰς τὸ εὐαγγέλιον ἀπὸ τῆς πρώτης ἡμέρας ἄχρι τοῦ νῦν,</td>
</tr>
<tr>
<td>6</td>
<td>πεποιθῶς αὐτὸ τοῦτο, ὅτι ὁ ἐναρξάμενος ἐν ἴμιν ἔργον ἄγαθον ἐπιτελέσει ἄχρι ἡμέρας Χριστοῦ Ιησοῦ.</td>
</tr>
</tbody>
</table>

William D. Mounce emphasized that syntactic arrangement could help to distinguish between major and minor semantics and help to understand semantics by analyzing the relationships between the phrases. Therefore, a syntactic arrangement is advantageous.

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215 This diagram was designed based on Sang-Hoon Kim’s syntactic arrangement theory of RR. Refer to his works, Bible Interpretation Manual, 113-154; “Syntactic-Analytic Greek Study,” 5-7.

216 Mounce, xv.
because it is easier to understand and integrate the structure and the flow of arguments than other text arrangement methods even if the size of the text is larger. Many scholars including Douglas K. Stuart, Walter C. Kaiser, Gordon D. Fee, and William D. Mounce have tried and developed theories for this method.

Proposal for a Relational Reading Approach as a More Developed Method of Discourse Analysis

The DA method of interpretation tends to be professional and complex. This is because DA attempts to interpret the text more thoroughly and accurately than other interpretative methodologies. However, for preachers to interpret the Bible with DA in practice, the methodological difficulties and complexities of DA must be overcome. Sang-Hoon Kim developed and proposed RR as a practical, useful interpretive method to more easily apply syntactic arrangement.

Principles of Relational Reading: Five Modules

As mentioned above, RR is based on linguistic principles and DA. According to Sang-Hoon Kim, interpretation is understood as reading work on the text in the sense that it contrasts with the writing work of the author. He proposed five modules of RR that help the interpreter to understand the message and intent of the text correctly, by reversing the author’s writing

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218 Kaiser, 87-104.


220 Mounce, xii-xxiii.

process. They are SR, LR, TR, IR, and RG. Kim explained, “these are basically related to a pair of relation-questions: ‘how are they related?’; ‘why are they related?’” By utilizing the five modules of RR, it is possible to supplement the weaknesses of existing interpretative methodologies and to obtain accurate interpretations of the text.

SR, stylistic relations module

The SR module examines the characteristics and expressions of style in the text, such as selection, arrangement, and location of phrases. This module integrates existing interpretative methods, such as grammatical, literary, rhetorical, and linguistic approaches. It identifies each grammatical element first with its expression and meaning. Then, the meaning is analyzed while paying attention to the specific expression or rhetorical structure used by the author. Kim emphasized that the interpreter should consider “no less than ten stylistic choices: repetition; comparison; contrast; omission; ambiguity; designation; intensification; mood or tone; assertion; parallelism, and other” rhetorical features. This is because these styles are usually used to highlight the authorial intention by effectively revealing or emphasizing what the author wants to say in writing processes. These stylistic choices operate interactively between grammatical elements: word by word, phrase by phrase, and sentence by sentence. Thus, the interpreter can find SR from the text by asking, ‘how are they related?’ and ‘why are they related thus?’

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223 Kim, “Interaction between Koinonia and Zoe,” 63. Also, refer to Kim, Bible Interpretation Manual, 308.

224 Kim, “Interaction between Koinonia and Zoe,” 64.

225 Ibid., 65.

226 Ibid. Regarding those two questions, Kim set the two basic questions, ‘what does it mean?’ and ‘what does it refer to?’, forth as a premise.
LR, logical relations module

The LR module finds logical flows that connect each word, phrase, sentence, or paragraph to each other.\(^{227}\) This module borrows concepts and methods of logic from mathematics, linguistics, and logical-philosophy. To analysis the text, this module assumes the fact that the original concept of the text existed, that is, a shorter idea than a sentence or a paragraph, and that the author extended the concept to a sentence or a paragraph.\(^{228}\) Thus, the interpreter should first summarize sentences or paragraphs in the text through this LR module. In this stage, to clarify the logical form of the structure in the text, each phrase is abbreviated as a symbolic letter, such as A, B, X.\(^{229}\) Then, the forms and directions of logic that connect a series of semantic flows are analyzed with a focus on the logical structure found in the text.

TR, thematic relations module

The TR module considers the way in which the theme of the text is developed throughout the logical structure.\(^{230}\) This module studies the relationship between themes or concepts. This requires the interpreter to have adequately theological insight,\(^{231}\) to look for the flow of a specific theme within the text, and to pay attention to the interactive relationships among the various themes. At this point, the results of SR or LR can be used for analysis of TR. However, it is important to analyze the flow and development of thematic patterns rather than detailed

\(^{227}\) Kim, *Bible Interpretation Manual*, 312.

\(^{228}\) Ibid., 316. Regarding this sense, Kim stated that this module “… could be regarded as a reversely emulating process.” See Kim, “Interaction between Koinonia and Zoe,” 68.


\(^{231}\) Chapell, 238-239; Greidanus, *Sola Scriptura*, 121-125, 131, 140.
expression or logic itself. The relationship of the themes or concepts in the text could be found in not only sequential relations but also interactive relations.\textsuperscript{232}

IR, interpersonal relations module

The IR module is derived from sociological and literary analysis\textsuperscript{233} and examines the direction of communication\textsuperscript{234} centered on the text. Kim asserted that the interpreter should search “for the dynamically interpersonal relations between the author, the readers, the other subjects-objects or characters who appear in the text, and the Godhead.”\textsuperscript{235} The biblical text put a focus not only on the relationship between God and His people but also on that between the author and the reader. Thus, the interpreter should look at the meaning and intent of the text in detail, with an interest in the interrelationships of personalities, such as God,\textsuperscript{236} the author, the reader, or the characters who appeared in the text. Also, the relationship between the meaning of the text and each of the personalities should be analyzed despite that it is very complex and difficult to consider all the relationships in the text at once.\textsuperscript{237} The interpreter first needs to find the primary relations between the characters or participants in the text, by asking a prior

\textsuperscript{232} Kim, \textit{Bible Interpretation Manual}, 319; Kim, “Interaction between \textit{Koinonia} and \textit{Zoe},” 69.

\textsuperscript{233} Kim, \textit{Bible Interpretation Manual}, 293.


\textsuperscript{235} Kim, “Interaction between \textit{Koinonia} and \textit{Zoe},” 71; Kim, \textit{Bible Interpretation Manual}, 319.

\textsuperscript{236} According to Geerhardus Vos, interpretation is also defined a part of the process of God’s revelation. Geerhardus Vos, 21. Likewise, Sidney Greidanus regarded the grasp of God’s intentions as important in the process of interpretation. Sidney Greidanus, \textit{Preaching Christ from the Old Testament} (Seoul: Jireh Publishing Co., 2005), 345-349.

\textsuperscript{237} Kim presented \textit{hexagon model in relational circuit} (HMRC) as a diagram of IR in 1 John; there were six kinds of characters or participants in 1 John: The Trinity (He), the author or author’s group (I or we), the readers (you), the opponents (they), the Devil or evil one, and the world. According to Kim’s mathematical formula for HMRC, all the combinations of relationships in the hexagon model can occur in thirty-five ways. Regarding this, if there were more kinds of characters or participants in the text, it would be difficult to find and analyze all the relationships between them. See Kim, “Interaction between \textit{Koinonia} and \textit{Zoe},” 75-76; Kim, \textit{Bible Interpretation Manual}, 323-325.
question: ‘who the characters or participants in the text are?’ This allows a clearer understanding of the direction of the message in the text and the intention of the author.

RG, relational goals module

The RG module reveals the ultimate theme and direction of the message and identifies the purpose of, reason for, or result of the text. Kim emphasized that “a text is the rhetorical text that is designed to achieve very specific goals or purpose.” Indeed, there is no text written without reason or purpose in the Bible. It is therefore necessary to study what the final purpose of the author to persuade or influence the readers within the text was. To this end, the interpreter needs to carefully interpret the passage by synthesizing the entire structure, logic, and the relationships that constitute the flow of meaning, and study carefully. Also, the interpreter should pay attention to the relational and goal-oriented characteristics of the text. Thus, it is necessary to examine in depth the rhetorical and practical purpose of the text based on the results of the analyses used in the previous four modules: SR, LR, TR, and IR. By integrating and summarizing all the results of interpretation, the purpose of the text can be clearly revealed.

Syntactic Arrangement for Relational Reading: Kim’s Scheme

Sang-Hoon Kim developed Kim’s Scheme as one syntactic arrangement method that easily approaches the Bible in its original languages. He expounds that, “… the text is arranged for visualization, letting the reader see the text with much clarity in terms of the grammatical function of each phrase and its connections.” In a word, the key of his method is the

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238 Kim, “Interaction between Koinonia and Zoe,” 73.
239 Ibid., 77.
240 Kim, Bible Interpretation Manual, 326-327.
visualized arrangement of the text. The Rules of the Syntactic-Analytic Arrangements, as the basic step of RR for biblical interpretation, are as follows.  

Rule 1. Main components

Main components of sentences are arranged at a fixed position, as shown in the following table, with the indent size kept exactly. The subject is located leftmost. The predicate is placed one indentation from the subject. The object or complement is indented twice from the position of the subject. Participles and infinitives are indented once from the position of the predicate since they are directly dependent on the main verb as a part of the predicate. Thus, the object, complement, participles, and infinitives are arranged at the same position.

<table>
<thead>
<tr>
<th>Indent size→</th>
<th>0 tabs</th>
<th>1 tab</th>
<th>2 tabs</th>
<th>3 tabs</th>
<th>4 tabs</th>
</tr>
</thead>
<tbody>
<tr>
<td>Subject</td>
<td>OOO</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Predicate</td>
<td></td>
<td>OOO</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Participle</td>
<td></td>
<td></td>
<td>OOO</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Infinitive</td>
<td></td>
<td></td>
<td></td>
<td>OOO</td>
<td></td>
</tr>
<tr>
<td>Complement</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>OOO</td>
</tr>
<tr>
<td>Object</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>OOO</td>
</tr>
</tbody>
</table>

The important rule in this process is that each component should be located by itself on one line. This is a significant feature of Kim’s Scheme compared to other syntactic

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242 The following arrangement rules are slightly modified by the author of this thesis project so that preachers can easily use the syntax arrangement. However, this does not deviate much from the original rules of Kim’s Scheme. For the original rules and analysis examples of Kim’s Scheme, see the following: Kim, *Bible Interpretation Manual*, 113-154; Kim, “Syntactic-Analytic Greek Study,” 5-6.

243 For this, it is good to use word processing software on a computer. Most word processing software today has a function that allows one to adjust the indent size with the tab-key.
arrangements. In the following table, it can be seen that each line of Gordon D. Fee’s sentence flow is relatively longer than that of Kim’s Scheme, and two or more components are combined.

Table 4 - 7. Comparison of Syntactic Arrangement Models, 1 Thessalonians 1:2-3

<table>
<thead>
<tr>
<th>Fee’s Sentence Flow</th>
<th>Kim’s Scheme</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>2</strong> Εὐχαριστούμεν</td>
<td><strong>2</strong> Εὐχαριστούμεν</td>
</tr>
<tr>
<td>τῷ θεῷ</td>
<td>τῷ θεῷ</td>
</tr>
<tr>
<td>πάντοτε</td>
<td>πάντοτε</td>
</tr>
<tr>
<td>περὶ πάντων ὑμῶν</td>
<td>περὶ πάντων ὑμῶν</td>
</tr>
<tr>
<td>ποιούμενοι μνείαν</td>
<td>ποιούμενοι μνείαν</td>
</tr>
<tr>
<td>ἀδιαλείπτως</td>
<td>ἀδιαλείπτως</td>
</tr>
<tr>
<td>ἐπὶ τῶν προσευχῶν ἡμῶν,</td>
<td>ἐπὶ τῶν προσευχῶν ἡμῶν,</td>
</tr>
</tbody>
</table>

| **3** μνημονεύωντες ἡμῶν τοῦ ἔργου | **3** μνημονεύωντες |
| τῆς πίστεως | ἡμῶν |
| καὶ τοῦ κόσμου | τοῦ ἔργου |
| τῆς ἀγάπης | τῆς πίστεως |
| καὶ τῆς ὑπομονῆς | καὶ τοῦ κόσμου |
| τῆς ἐλπίδος | τῆς ἀγάπης |
| τοῦ κυρίου ἡμῶν | καὶ τῆς ὑπομονῆς |
| Ἡσυχ Χριστοῦ | τῆς ἐλπίδος |
| ἐμπροσθεν τοῦ θεοῦ καὶ πατρὸς ἡμῶν, | τοῦ κυρίου |
| | ἡμῶν |
| | Ἡσυχ Χριστοῦ |
| | ἐμπροσθεν |
| | τοῦ θεοῦ |
| | καὶ πατρὸς |
| | ἡμῶν, |

---

Rule 2. Apposition, or coordinate phrases

Similar words, phrases, or clauses that are in apposition or coordinately connected should be placed on separated lines. At this point, those components are indented the same distance from the left. In addition, multiple modifiers that point to the same component even if they are different in shape are treated as coordinate phrases through the same manner. However, two or more of phrases that are idiomatic, or that need to be bound together for usage, may be regarded as a single phrase.

Rule 3. Emphasis of main components

The importance of main components can be shown even in their arranged positions, but for ease of structural analysis, they are emphasized in two methods. One method is to bold the fonts of all the phrases corresponding to the main components as shown in Table 4-8.

<table>
<thead>
<tr>
<th>Indent size</th>
<th>0 tabs</th>
<th>1 tab</th>
<th>2 tabs</th>
<th>3 tabs</th>
<th>4 tabs</th>
</tr>
</thead>
<tbody>
<tr>
<td>Subject</td>
<td>OOO</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Predicate</td>
<td></td>
<td>OOO</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Participle</td>
<td></td>
<td></td>
<td>OOO</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Infinitive</td>
<td></td>
<td></td>
<td></td>
<td>OOO</td>
<td></td>
</tr>
<tr>
<td>Complement</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>OOO</td>
</tr>
<tr>
<td>Object</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

This makes it easy to find the key meaning of the sentence because the interpreter can see the main components at a glance. The other method is to underline the subject and the predicate. The subject and predicate are especially central components even in the main component. By
differentiating them from other components, the interpreter can quickly and easily look at the
structure of the paragraph around the sentence.

Rule 4. Supplementary components: modifiers

Modifiers are placed one indentation from the position of the embellished phrase. In the
case of a phrase that modifies the predicate, the modifier is indented twice from the position of
the predicate so that the phrase is easily distinguished from the main components.

<table>
<thead>
<tr>
<th>Table 4 - 9. Syntactic Arrangement of Supplementary Components</th>
</tr>
</thead>
<tbody>
<tr>
<td>Indent size</td>
</tr>
<tr>
<td>Subject</td>
</tr>
<tr>
<td>Modifier of Subject</td>
</tr>
<tr>
<td>Predicate</td>
</tr>
<tr>
<td>Complement</td>
</tr>
<tr>
<td>Object</td>
</tr>
<tr>
<td>Modifier of Complement</td>
</tr>
<tr>
<td>Modifier of Object</td>
</tr>
<tr>
<td>Predicate Modifier (Adverb)</td>
</tr>
</tbody>
</table>

Rule 5. Predicate modifier (or adverb) in a sentence without an object or complement

In the case of a sentence without an object or complement, a predicate modifier can be
located next to the position of the predicate although as a principle, the interpreter should apply
rule 4.
Table 4 - 10. Syntactic Arrangement of a Predicative Modifier without a Complement or Object

<table>
<thead>
<tr>
<th>Indent size</th>
<th>0 tabs</th>
<th>1 tab</th>
<th>2 tabs</th>
<th>3 tabs</th>
<th>4 tabs</th>
</tr>
</thead>
<tbody>
<tr>
<td>Subject</td>
<td>OOO</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Predicate</td>
<td>OOO</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Predicate Modifier (Adverb)</td>
<td>OOO</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Rule 6. Subordinate clause

The subordinate clause generally functions as a modification of, supplement to, explanation of, or causality of the main clause. Therefore, as shown in Table 4 - 11 below, each component is arranged with one more indentation than the corresponding components of the main clause.

Table 4 - 11. Syntactic Arrangement of Components in Subordinate Clause

<table>
<thead>
<tr>
<th>Intent size</th>
<th>0 tabs</th>
<th>1 tab</th>
<th>2 tabs</th>
<th>3 tabs</th>
<th>4 tabs</th>
</tr>
</thead>
<tbody>
<tr>
<td>Subject in SC</td>
<td>OOO</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Modifier of Subject in SC</td>
<td>OOO</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Predicate in SC</td>
<td>OOO</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Participle in SC</td>
<td>OOO</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Infinitive in SC</td>
<td>OOO</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Complement in SC</td>
<td>OOO</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Object in SC</td>
<td>OOO</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Modifier of Complement in SC</td>
<td>OOO</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Modifier of Object in SC</td>
<td>OOO</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Predicate Modifier in SC (Adverb in SC)</td>
<td>OOO</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
For example, the subject of the subordinate clause is placed at the predicate position of the main clause, and the predicate of the subordinate clause is placed at the position of the object or complement in the main clause. If a subordinate clause contains another subordinate clause, according to the same rule, the subordinate clause in the second class is arranged with one more tab indentation. Note that the main component of subordinate clause is not emphasized.

Rule 7. Conjunctions

Conjunctions are grouped and placed together with the word or phrase following the conjunction. In a case where conjunctions are not at the beginning of the sentence such as ὅ ἢ or γὰρ in biblical Greek, the conjunction is placed with the word in front of it.

Rule 8. Preposition with multiple words as its object

In the case of prepositions that use multiple words, the preposition is located first, and then the other words are arranged one indentation from the position of the preposition.

Examples of Syntactic Arrangement According to Kim’s Scheme

The following are examples of syntactic arrangement according to Kim’s Scheme. As evidenced by the examples, Kim’s Scheme arranges the syntax based on the linguistic characteristics of each component in the text, so it is possible to expect a very objective and accurate result from the analysis.

Example 1. Subject + Predicate

<table>
<thead>
<tr>
<th>Comment</th>
<th>Word(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἡ ἀνθρώπος</td>
<td>Subject</td>
</tr>
<tr>
<td>ἐβγαλε</td>
<td>Predicate</td>
</tr>
</tbody>
</table>

The wind blows.
Example 2. (Subject) + Predicate + Predicate Modifier as Adverb

καλῶς εἶπας.
(You) spoke rightly.

Example 3. (Subject) + Predicate + Object

παρέλαβον τὸν Ἰησοῦν.
(They) handed Jesus over.

Example 4. Subject + Predicate + Complement as Noun

θεὸς ἦν ὁ λόγος.
God was the Word.

Example 5. Subject + (Predicate) + Complement as Adjective

ὁ ἄνθρωπος δίκαιος.
The person (is) righteous.

Example 6. (Subject) + Predicate + Object 1 (Direct) + Object 2 (Indirect)

tὴν κρίσιν δέδωκεν τῷ υἱῷ
(He) entrusted the judgment to his son.
Example 7. Syntactic Arrangement of Philippians 1:2

Grace
to you
and peace
from
God Father
our
and the Lord Jesus Christ

Example 8. Syntactic Arrangement of Psalms 121:1-2 in Hebrew

1
A Song
of Ascents
I will lift up
my eyes
to the mountains;
From where
~ shall come
my help ~

2
My help [comes]
from the Lord, who
made
heaven
and earth.

28

ο` kleptwn
μηκέτι κλεπτέων.
μάλλον δε κοπιάτω
ἐργαζόμενος
ταῖς [ιδίαις] χερσίν
το ἀγαθόν,
ἵνα ἔχῃ
μεταδίδοναι
τῷ χρείαν
ἐχουτε.

29

πᾶς λόγος
σαρδῆς
ἐκ τοῦ στόματος
ὑμῶν
μη ἐκπορευέσθω,
ἀλλὰ εἴ τις
ἀγαθῆς
πρὸς οἰκοδομήν
τῆς χρείας,
ἵνα δῷ
χάριν
τοῖς ἀκούοσιν.

30

καὶ μη λυπεῖτε
το πνεῦμα το ἁγιόν
τοῦ θεοῦ,
ἐν ὧ
ἐσφραγίσθητε
εἰς ἡμέραν
ἀπολυτρώσεως.

28

He who steals must steal no longer;
but rather he must labor,
performing with his own hands
what is good, so that he will have
something to share with one who
has need.

29

Let no unwholesome word proceed
from your mouth, but only such a
word as is good for edification
according to the need of the
moment, so that it will give grace
to those who hear.

30

Do not grieve the Holy Spirit of
God, by whom you were sealed for
the day of redemption.
Application and Evaluation of Relational Reading

Example of Syntactic Arrangement and Analysis: Ephesians 2:1-10

In this section, as an example of applying RR to studying the Bible, Ephesians 2:1-10 was syntactically re-arranged visually according to Kim’s Scheme as shown in Figure 4-4.

Through detailed observation of the arranged phrases, the significance of important words and their interconnections were presented. In addition, the structure and core contents of the text were analyzed and summarized. In this process, the basic structure and core meaning of the text are clearly revealed.

In particular, although the text is short, it appears that there are three large parallel structures and several small parallel structures in the text. These parallel structures evidence the fact that the author, the apostle Paul, wrote the text with special intentions for the recipients of the letter, as well as give clarity to the core contents of the text. Indeed, that intention must be grasped in the preacher’s study for a biblical preaching ministry.
**Figure 4 - 4. Example of Syntactic Arrangement and Analysis, Ephesians 2:1-10**

[A] (Your status)
You were dead in trespasses and sins

[B] (Your conduct)
You walked

---

And you who were dead in trespasses and sins...
Ev one among whom also we all lived once at that time in the lusts of the flesh our conducting the desires of the flesh and mind were children by nature of wrath just as the others

Who are ‘we’?
- Jews
- Christians

The choice is the responsibility of the interpreter.

Formally, its antecedent is ‘the sons’ in verse 2.

We lived

We were children of wrath

The structure in verses 1-3:

Summary:
You and I, we were no different from the rest of the world; we were essentially hopeless.

Figure 4 - 4. (continued)
4. **But the God**

πλούσιος  
*rich*

διὰ τὴν πολλὴν ἀγάπην  
*because of great/much mercy*

αὐτοῦ  
*His*

ημᾶς,  
*us*

καὶ ὅσιος  
*who were*

~ us also

υεκροῦς  
*necroûs in dead*

tοῖς παρεπτόμασιν  
*in trespasses*

συνεζωοποίησεν  
*He made ~ alive together*

τῷ Χριστῷ,  
*with Christ*

χάριτι  
*by grace*

έστε  
*you are/ have been*

σεσωσμένοι  
*saved*

[A] (The Reason)  
*God loves us.*

[B] (God’s Work)  
*God made us alive with Christ*

[C] (The Result)  
*You are saved*

[Prefix] Together  
*This means primarily an association with Christ, but it is an expression of communality in the ecclesiological aspect.*

The term *together with Christ* (συνεζωοποίησεν τῷ Χριστῷ) has the meaning of participation in baptism, salvation, resurrection, and suffering. Phil 3:10

Figure 4 - 4. (continued)
καὶ συνήγερεν
and raised up with [Him]
καὶ συνεκάθισεν
and seated with [Him]

ἐν τοῖς ἐπουρανίοις
in the heavenly places
ἐν Χριστῷ Ἰησοῦ,
in Christ Jesus

τὸ ὑπερβάλλον πλοῦτος
surpassing/exceeding the riches
tῆς χάριτος
of grace
αὐτοῦ
His
ἐν χριστότητι
in kindness
ἐφ’ ἡμᾶς
toward us
ἐν Χριστῷ Ἰησοῦ.
in Christ Jesus

ἐν τοῖς αἰώσιν
in the ages
tοῖς ἐπερχομένοις
to come/the coming

τό ὑπερβάλλον πλοῦτος
surpassing/exceeding the riches

c3: in order that

The purpose of God’s Work

The purpose of saving both you and us, who were dead, is for God to reveal something.

The coming ages

Many Generations to come into this world until the Second Coming of Christ.

This can be inferred that the new order of God is still incomplete and ongoing; that the Grace and Work of God will appear perfect in the future.

The structure in verses 4-7:

[A - B - C - B' - A']

Summary:
You and we were saved by grace in the same way.
For by grace you are/ have been saved through faith and this is not of yourselves, but the gift of God. Is not of works, lest no one should boast. For His workmanship is created in Christ Jesus.

Salvation is the result of God’s Grace.

In verses 8 and 9, it is not compared faith with conduct, but compared grace with conduct. In this sense, faith is presented only as the means of grace.

Those who deny Paulic authorship of Ephesians claim that Paul’s emphasis is not revealed such as Justification by faith, but it is evident in verses 8 and 9.

The inner structure of [C]

a: It is not of yourselves.

b: The Gift of God.

a’: It is not of conduct.

b’: A thing no one boast.

The contrast between [B] and [B’]

Paul is not only collating ‘saved’ with ‘created,’ but also comparing ‘by faith’ with ‘in Christ Jesus.’

Who is ‘we’? Does it include ‘you’?

Figure 4 - 4. (continued)
What is the good works that God prepared beforehand?

⇒ This has yet to be clarified. It will probably be mentioned in the following passages.

What is the purpose God prepared the good works?

⇒ Believers should live with God’s good works in mind.

⇒ Find and practice the good work God prepared beforehand.

The structure in verses 8-10:

[A - B - C - B’ - A’]

[A-A’] By Grace for God’s Work
[B-B’] Saved=Created in Christ
[C] The Gift of God

Summary:

God has saved you and us by His Grace for His good work.

Figure 4 - 4. (continued)
Evaluation of Relational Reading

Strengths of relational reading

As shown in this chapter, RR is a biblical interpretation method that helps restore the authority of the Bible. There are several strengths of using RR.

The clarity and simplicity of the process. The interpretation process of RR is clear and simple. It visualizes the syntactic elements of the text according to the nature of the phrases, and it reveals the hierarchical relationship at a glance by separating the main and subordinate elements of the text. As a result, it is an excellent tool if the preacher desires to grasp and understand the relationship between the elements as well as the elements constituting the text.

The clarity and accuracy of the results. The results of biblical interpretation using RR are clear and accurate. This method makes it easy to find the original meaning of the text and the core message by concretely visualizing the text. In addition, all elements, including the syntax and structure of the text, are considered and analyzed, so that anyone can obtain reliable results from the analysis.

The objectivity of interpretation. Through RR, the interpreter can maintain a more objective position on the text. Whatever methodology is used, it is impossible to carry out a completely objective interpretation. However, RR approaches and interprets the text in a unified and harmonious way based on the characteristics of the biblical text itself. Thus, RR is the best interpretation method for minimizing the influence of the interpreter’s preconceptions or subjective understanding.

The practicality and flexibility of application. RR can be applied directly to biblical preaching preparation. It is also very easy to use the results in a sermon because the interpreted results reveal the structure and core message of the text clearly. Furthermore, RR helps preachers use their knowledge and experience to interpret the text well. Thus, RR is an effective and useful tool that preachers can use practically and flexibly to prepare biblical preaching.

Requirements for applying relational reading

To use RR for biblical preaching preparation, the preacher must consider the following three requirements.

First, there is a need for constant self-development efforts. The preacher must constantly research and strive to learn and cultivate the skills necessary for interpreting the Bible correctly. In practice, all interpretive methodologies require preachers to continue their efforts to constantly train themselves. Contemporary preachers should remember that there may be many difficulties in learning it but that no interpretative method can be used properly without mastery. RR is no exception. A preacher who cannot overcome the difficulties of learning interpretative methods or tools is not only unable to interpret the Bible but is also not qualified to preach.

Next, preachers need to cultivate patience and endurance to persistently struggle and to find answers to questions in the Bible. Most importantly, the preacher should not make hasty conclusions about the meaning of the text. As with other methods, study and interpretation of the text should not be interrupted even though many lessons and sermonic points may be discovered. Walter C. Kaiser criticized the tendency of trying to find a meaning or application too hastily from the text.²⁴⁸

²⁴⁸ Kaiser, 18.
Finally, biblical interpretation is not aimed at finding sermon topics. The purpose of biblical interpretation should be to find out what God is saying to contemporary Christians, His people, throughout the text. This is the most critical reason for applying RR to biblical interpretation. Thus, the preacher must complete all the processes of interpretation required by RR to find and confirm the correct meaning and core messages of the text.
Chapter Five

Nine-Step Relational Reading Strategy for Biblical Preaching Preparation:
Steps and Applications

Preparation for biblical preaching should focus on the text with objectivity and integrity.\(^{249}\) In this chapter, a biblical preaching preparation guide using RR is presented and demonstrated with Mark 5:25-34 as an example. For this guide, the preparation process for preaching is divided into two parts: a five-step process for interpreting the text and a four-step process for writing a sermon.\(^{250}\)

Five-step Process for Interpreting the Text

The process of interpreting the text is based on the principles of RR as the key interpretive tool. Through this, the elements of the text can be analyzed, and the meaning and message of the text can be integrated.

\(^{249}\) Liefeld, 6.

\(^{250}\) The nine-step preaching preparation process proposed in this chapter is a method that strengthens the process of studying the text, by applying the principles and methodology of RR. Except for the use of RR, it is very similar to the method or steps suggested by other scholars. Other well-organized proposals for the process of preaching preparation include the ten stages of sermon preparation proposed by Haddon W. Robinson and the seven-step method for biblical preaching by Ramesh Richard; both are very useful and helpful.

First, Haddon W. Robinson pointed out ten stages in preaching preparation process. These ten steps are as follows: selecting the passage, studying the passage, discovering the exegetical idea, analyzing the exegetical data, formulating the homiletical idea, determining the sermon's purpose, deciding how to accomplish this purpose, outlining the sermon, filling contents of the sermon outline, and, lastly, preparing the introduction and conclusion. See chapters 4 through 8 in Robinson, Biblical Preaching, 47-133.

Also, Ramesh Richard proposed a seven-step method for biblical preaching. Setting forth the mechanics of sermon preparation, Richard described his seven-step process as “the Scripture sculpture method,” namely, studying the text, structuring the text, finding the central proposition of the text, composing a purpose bridge, determining the central proposition of the sermon, structuring the sermon, and preaching the sermon. See Ramesh Richard, Preaching Expository Sermons: A Seven-Step Method for Biblical Preaching (Grand Rapids, MI: Baker Books, 2001).
Step 1: Selecting and Reading the Text

The first step in preparing a sermon is, of course, selecting the text. The basic principle to use when selecting texts for research or preaching is to find paragraphs that are constructed with a single unit of thought. The preacher is free to choose the text to preach but must choose one paragraph or one story of the Bible as the basis. A well-chosen text is a complete paragraph that is consistently organized on one topic with a specific message, a beginning, and an ending. To distinguish these paragraphs, it is helpful to refer to books related to textual criticism.

It is not easy to select a text instantly each time one preaches, so the preacher needs to establish a proper plan or a specific curriculum for a preaching ministry by considering the pastoral situation and theological purpose of the church. The easiest way to establish a preaching plan is to divide the text of the Bible into proper amounts and preach in order. Otherwise, a preaching plan may be established on selected topics according to the preacher’s specific intention or purpose. However, it should be noted that sometimes the selected text does not support the topic or purpose of the preacher.

After selecting the text, the preacher should carefully read the original text of the Bible or a good translation of the text in modern languages. Timothy Keller advised preachers to read the text five to ten times. Through this reading, the preacher is able to focus more on the text itself, broaden his understanding, and prevent interpretive errors that arise from approaching the text with prejudice.

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253 Timothy J. Keller, *Reformed Homiletics* (Seoul: Compass House, 1993), 48
Step 2: Syntactic Arranging, Translating, and Studying Background Knowledge of the Text

In the second step of preparing a sermon, several preparatory tasks for interpreting the text are performed: syntactic arranging, translating, and studying the background of the text. Between the world of the biblical text and modern society there are linguistic, literary, regional, cultural, and historical disparities. For this reason, Gordon D. Fee emphasized the importance of word and grammar analysis, sentence structure analysis, paragraph analysis, and historical-cultural background research in biblical interpretation.

First, the biblical text is syntactically arranged using Kim’s Scheme, the syntactic arrangement rules for RR. Because the grammatical, structural, and literary characteristics of the text are easily revealed when arranging the phrases of the text, the preacher should scrutinize each word and phrase individually and thoroughly examine how each contributes to the composition of phrases, sentences, and clauses. In this process, the meaning of the words and phrases in the text are defined.

Along with syntactic arrangement, the preacher must translate the words and expressions of the text into the modern language that is used primarily by the preacher and his audience. Since a word is the smallest unit of meaning and often has many meanings in various contexts, the meaning of a word must be understood in its own sentence and context. If an expression is beyond general rules of usage, it should be distinguished as an idiomatic expression or as an intentional expression of the author. In this situation, it is helpful to use dictionaries: an original

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256 Klein, Blomberg and Hubbard, 361-372.
biblical language dictionary, a scripture dictionary, and a theological dictionary may prove useful.  

Background research on the text aims to understand the historical and cultural context of the text. The background knowledge of the text serves as a gateway to connect biblical contents to the real world. Here, the preacher must consider the backgrounds of the following two dates: the first is the age in which the text itself shows, and the second is the age in which the text was first proclaimed and given to its original audience. This research helps the preacher to properly accommodate the historical meaning of the biblical world and evangelical message that the biblical text reveals. Thus, a sufficient background knowledge of the text prevents crucial misunderstandings of the text and allows its lesson to be practically applied.

**Step 3: Discovering the Syntactic Structure of the Text**

As the third step of preparing a sermon, it is important to discover how the composition of the author’s message is revealed in the structure of the text. Considering the characteristics of each literary genre, the preacher should identify or distinguish the change of personality, change of content, change of speaker or listener, rhyming couplets, chiasms, idioms and quotes. Through this, the preacher may discover a special structure that can explain the flow of the text logically and semantically. At this point, the preacher needs to compare the found structure of the text with the structures presented by scholars and commentators.

To find a structure in the text, it is necessary to associate related words or phrases by paying attention to the logical semantic structure. Since most texts have multiple intra-textual

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258 Klein, Blomberg and Hubbard, 346.
markers, creating charts or diagrams using the markers may be very helpful for understanding the text. At this point, the interpreter should pay attention to hinge phrases that exist between each paragraph. W. Hall Harris explained that hinge phrases are “… verses that mark a transition ending one section and beginning another by including themes from both sections.” In a strict sense, this term refers to a phrase that is placed between two different thematic or semantic paragraphs to highlight the connection between both themes or meanings.

**Step 4: Analyzing the Structure and Creating an Outline**

In step 4, the whole structure of the text is analyzed along with the logical semantic flow, and the meaning of the text is grasped. Every passage in the Bible has a logical and intentional dynamic structure. This means that an understanding of the grammatical and structural relationships between textual elements is essential in biblical interpretation. David G. Buttrick mentioned that the logical flow could be made clear by asking the following questions about why or how the verse was formed: Why did the author choose a particular form? How does the form work in the text? In addition, he emphasized the importance of asking about the logic of the structure and flow of the text rather than asking historical questions about the text.

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259 Zemek, 162.


261 W. Hall Harris III, *1, 2, 3 John - Comfort and Counsel for a Church in Crisis* (Richardson, TX: Biblical Studies Press, 2003), 35.

262 Klein, Blomberg and Hubbard, 392-403.

263 Buttrick, “Interpretation and Preaching,” 50.

264 Ibid., 57.
Therefore, the preacher must take into account the preceding and the following sentence with the sentence in question as literary context. The meaning of a verse as a part of the text does not depart from the context of the text. Thus, it is important to find out the definite logic and meaning of the text by discovering and analyzing the specific literary structure of the text with attention to the logical flow and the author’s intention. Furthermore, if there are other biblical texts that are parallel or similar to the text, it is necessary to compare and contrast them. For example, there are parallel accounts in the Synoptic Gospels in the New Testament, and similar passages in Kings and Chronicles in the Old Testament. Similarly, the traditional theological and doctrinal teachings of the church related to the text must be found and examined together.

In this way, if the preacher was able to understand the meaning of the text more thoroughly through the study of words, context, and structure of the text, the meaning or lesson of the text that was roughly grasped at first must be corrected or supplemented more clearly and accurately. As such, in the process of biblical interpretation, there is a close and complementary relationship between the two interpretation methodologies, namely micro interpretation (focusing on each element of the text) and macro interpretation (considering the literary, historical, and theological context of the text).

As the final work of integrating the structure of the text, the preacher must organize the outline of the text, by organizing and integrating the form, meaning and interpretive results of the

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265 Klein, Blomberg and Hubbard, 315.
266 Buttrick, “Interpretation and Preaching,” 47.
268 Osborne, 14.
text found through the previous research processes. This becomes an exegetical outline. To create this exegetical outline, the following principles based on the five modules of RR should be considered. The first consideration is SR, so the outline should be organized by the form and style of syntax. Second is LR. The main frame of the outline should be logical in its structure. Third, through TR, all small topics should be linked in large themes. Fourth, IR is considered. The intentions and direction should be clearly revealed in the outline. Finally, RG is considered. This outline should be centered on the purpose of the text.

**Step 5: Integrating and Interpreting the Exegetical Data**

In this step, the preacher should identify the intent and subject of the text, including central propositions and lessons, while focusing on the structure and outline of the text. This is the primary purpose for and application of the sermon. The central proposition and content of the text should be summarized according to the intention of the author who wrote the text. In this process, it is necessary to carefully read the text again to verify whether the summary correctly interprets the events of the text or the flow of the author’s argument. Also, if the lessons and arguments of the text are vague and not clearly understood, it is also necessary to examine commentaries on the text or the opinions of various scholars. It is a mistake to accept comments without criticism, but it is helpful to critically refer to various commentary materials that deal with the text in biblical interpretation.

The preacher must fully consider the various interpretive possibilities of the text because there is a specific meaning that the author intended to convey through the text, but until the preacher finds the one proper meaning intended by the author, he must continue his efforts. If

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269 Vanhoozer, 218.
there are facts that are discovered while approaching the text from another point of view, it is also necessary to examine their relationship with the context of the text as a whole. For example, a command may be given because there is a new need to do so, but in other respects, it may be because the command was not performed properly the first time it was given. When content that does not have to be described is mentioned or repeatedly listed, the preacher must consider what the author’s hidden intentions are in such expressions and descriptions.

Four-step Process for Writing a Sermon

Step 6: Analyzing the Audience

After completing the process for interpreting the text, the first step in writing a sermon is understanding the audience who will hear the sermon. The preacher must analyze the audience and connect the message of the text to the current situation of the audience in the preparation for and delivery of the sermon.

Here are some general considerations for analyzing the audience. First, the preacher must consider the nature of the gathering or worship service, including, scale, place, and time. Second, the demographic data of the audience (including race, age, gender, location, language, and marital status) needs to be considered. Third, the level of audience, as in socio-economic level, educational level, and faith level should be analyzed. Finally, the current problems, needs, goals, and values of the audience should be analyzed.

Craddock insisted that the time of preaching that unilaterally proclaimed the Word of God is past, and that the preacher should listen to the audience, and not solely the text.271 Preaching


is not an act of conveying an abstract concept from the text but is a practical way to enable the audience to pursue and experience the message of the text in the reality in which they live.²⁷² Bryson raised three questions to the preacher: Does the preacher try to know the audience of his sermon? Does the preacher really love his audiences? Does the preacher try to feed his audience spiritually through preaching?²⁷³

Regarding this, Bryan Chapell insisted on restoring expository preaching as biblical preaching that fully conveys the content of the Bible²⁷⁴ and explains what God says about today’s issues, the problems of life, eternal life, and salvation. Denis Lane emphasized that preaching should connect two worlds: the biblical world and today’s world.²⁷⁵ Thus, Ramesh Richard claimed that the central proposition of the text obtained through correct interpretation methods should be delivered to the reality of a human audience through effective communication methods.²⁷⁶

On the other hand, in analyzing the audience, it should be noted that the desire and the needs of the audience are not always identical. In many cases, audiences demand what they want rather than pursuing what they really need. Nevertheless, the preacher must always adjust the focus and direction of the sermon to the genuine needs of his audiences.


²⁷⁴ Chapell, 16.

²⁷⁵ Denis Lane, Preach the Word (Seoul: Scripture Union, 1990), 34.

²⁷⁶ Richard, 19.
Step 7: Creating a Sermon Outline

The preacher must create an outline of the sermon. Steven D. Mathewson argued that the sermon outline must be created with a clear structure.277 There are, of course, preachers who begin writing sermon manuscripts without creating an outline. However, the sermon outline is like a kind of map that prevents the preacher from deviating from the direction and purpose of the sermon.278 In that sense, Haddon W. Robinson insisted that the preacher should have a clear purpose and aim for effective and biblical preaching.279

A sermon outline should be based on the structure of the text. As Haddon W. Robinson argued, an accurate understanding of the structure and meaning of the text is the starting point for creating an outline of the sermon.280 Even though a sermon is made from the text, the sermon cannot control the text.281 Fred B. Craddock criticized the practice of sticking to only one traditional form or method while overlooking the various forms and methods of sermon construction.282 A sermon that cannot adequately account for the various structures and forms of the text not only has difficulty conveying the content of the text properly but also tends to be a boring and weary sermon.

Therefore, the preacher needs to determine the flow of logic and consider the literary style and expression of the text before choosing a form of delivery. For example, it is appropriate...
for Pauline epistles to be preached in a way that follows the author’s logic and argument of an issue or concept. In the Gospels or the Histories, the outline is created to examine the progress or causal relationship of the story or event. Also, in a parable story, an apocalypse, or a piece of poetry, the preacher should create an outline that mirrors the intention and direction of the hidden message rather than the surface meaning.

However, a sermon outline should not be a simple repetition of the text. The preacher should choose an effective and appropriate method of preaching according to the situation and the level of the audience so that the audience can fully understand the contents and lessons of the text. In addition, the preacher needs to use appropriate terms and languages to describe and teach the biblical situation and lesson.

When the preacher appropriately reflects the structure and expression of the text in the sermon outline, there are benefits. First, the flow of logic and meaning presented in the text can be expounded in an effective and unified manner. Second, because it is possible to create a sermon with more clarity and possibility, the audience can focus more on the text through preaching. Third, the preacher can write and declare a sermon that does not deviate from the intention and purpose of the author of the Bible.

Step 8: Filling Contents of the Outline

The process of writing the body of the sermon is the process of integrating the results of studying the text appropriately and harmoniously reconciling these to the sermon outline. The

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285 Chapell, 86.
286 Ibid., 261-262.
preacher can usually write the body by adding a variety of supplementary materials to the outline of the sermon. Typical methods of adding supplementary materials include descriptions, definitions, statistics, quotes and illustrations.

When writing the body of the sermon, the preacher must include specific application points to challenge the audience according to the intention of the text. A sermon without application is merely a lecture or speech. Good preaching tells what God is asking the audience to do, though modern sermons tend to set the purpose and ground of preaching in the desire of the audience. Biblical preaching is based only on God’s word and command, not on human desire. Thus, the preacher’s primary concern is to challenge the audience to apply what they learn through the sermon and to live faithfully.

The criteria for presenting application points to the audience in the sermon are as follows. First, the lesson must be learned through interpretation of the text. Second, the application should be current and practical. Third, the application must be a universal principle that presents biblical standards for specific issues or problems. Fourth, it should be applicable to anyone, at any time. Fifth, the application should account for the level and situation of the audience. Sixth, the application should be appropriate to the need of the audience addressed in the Bible, not according to the desire of the audience.

**Step 9: Preparing the Introduction and Conclusion**

A wise preacher takes a long time to prepare for the introduction and conclusion of a sermon. The better a sermon is, the more the introduction and conclusion play an important role. When the audience hears the introduction to a sermon, the audience decides whether to continue
listening to the sermon.\textsuperscript{287} Also, when listening to the conclusion, the audience will have a clear assurance of the truth and a firm determination to obey the message by recalling the content of the challenge in the sermon.

The introduction in preaching is used to focus the attention of the audience and to rouse the audience’s interest. It should consist of simple and impressive content that introduces the main point of the sermon and convinces the audience of their need to hear the sermon and heed the issue addressed throughout the sermon. Because of this, explanations that are too obvious or theoretical are not appropriate for an introduction. In this regard, Eugene Lowry pointed out that an obvious proposition or idea makes it difficult to achieve any sermonic purpose.\textsuperscript{288} This is because the audience loses interest in obvious preaching. Therefore, it is fairly beneficial to consider the following principles proposed by Kent Edwards for effective introductions: first, clearly understand the idea of the sermon; Second, develop the audience’s interest; Third, use impressive, concrete and direct expressions; Fourth, contribute to the atmosphere of the whole sermon; Fifth, fit the structure of the sermon; Sixth, be creative, energetic and confident.\textsuperscript{289}

On the other hand, the preacher must be able to finish the sermon by giving the audience a strong challenge again about the facts he presented throughout the sermon. The conclusion of the sermon is not just a formal process that adds a few words to finish a sermon. Craddock emphasized that inductive preaching that allows the audience to reach an irrefutable conclusion

\hspace{1cm}


\textsuperscript{289} Edwards, “Why Should I Listen to You?,” 372 - 373.
has genuine authority.\textsuperscript{290} Thus, the preacher must be prepared to conclude a sermon such that the sermon can be incorporated into the current situation or experience of the audience.\textsuperscript{291}

For effective conclusions, the following principles are useful. First, do not mention new concepts that were not mentioned in the main body of the sermon. Second, summarize the contents mentioned in the main body of the sermon together with the central idea. Third, mention only the important parts, not every part of the sermon. Fourth, use emotions appropriately. Fifth, strongly urge the audience to change their specific behavior or lifestyle.\textsuperscript{292}

**Example of Preparing Biblical Preaching: Mark 5:25-34**

This section provides an example of preparing a biblical preaching for Mark 5:25-34 according to the steps previously presented.

**Step 1: Selecting and Reading the Text**

The chosen text was Mark 5:25-34. This is a story of Jesus’s miraculous healing of a woman who suffered from bleeding.

The Gospel of Mark is the shortest Gospel with only 16 chapters and 678 verses. However, this book is not too short to perform a series of expository preaching. Even if the preacher preached twenty verses at once, there would be thirty-four preaching sessions, and it would take about nine months if the text was preached once a week. In other methods, the preacher could select and preach the narrative texts that are more important in the Gospel of Mark. In the case of thematic preaching, the preacher could plan a theme-centered series with

\textsuperscript{290} Craddock, *As One without Authority*, 56-57.
\textsuperscript{291} Ibid., 62.
\textsuperscript{292} Edwards, “Satisfying Conclusions,” 374 - 375.
categorized titles such as “People Who Met Jesus” or with certain themes such as salvation, or the miracles of Jesus.

Step 2: Syntactic Arranging, Translating, and Studying Background Knowledge of the Text

Characteristics of the Gospel of Mark

The author is likely to be John Mark, the secretary of the Apostle Peter (Acts 12:12-25; 13:5; 15:37-39; Col 4:10; 2 Tim 4:11; Phlm 1:24; 2 Pet 5:13). He did not witness all the events recorded in the Gospels, but he worked with the Apostle Peter. Mark presumably recorded the Gospel in Rome between 55 and 70 AD. Most of the contents of Mark are also in Matthew or Luke. However, when comparing the contents of each record, each record of Mark is longer than the others (Mark 3:7-12; Matt 12:15, 16; Luke 6:17-19). Regarding this, it is possible to infer that the Gospel of Mark was written first. The structure of the Gospel of Mark is simpler than the Gospel of Matthew because Mark focused more on Jesus’ activities than on His preaching or teaching. Jesus’ teaching was considered as part of His ministry.

Theme of the Gospel of Mark

The first verse of the Gospel of Mark makes clear the purpose of this book. The good news for the world began with Jesus Christ, the Son of God (Mark 1:1). Therefore, this book clearly shows the status and mission of Jesus Christ as the true Savior of Israel. This is why

294 Ibid., 56-59.
295 Ibid., 69.
296 Ibid., 122-123.
297 Ibid., 53.
298 Ibid., 54-55.
Jesus’ ministry has more focus than Jesus’ preaching or teaching, and why his sufferings and crucifixion are uniquely highlighted in the Gospel of Mark. In the end, the Gospel of Mark reveals the fact that Jesus, the true Son of God, is the Messiah, the One who gave truly good news to the world that the Emperor of Rome could not.

Syntactic arrangement and translation of Mark 5:25-34

For a clear understanding of the text, the phrases were syntactically re-arranged, and the words were individually translated.

<table>
<thead>
<tr>
<th>Verses 25-26</th>
<th>Personal Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>25</td>
<td>Kai γυνή</td>
</tr>
<tr>
<td></td>
<td>οὕσα</td>
</tr>
<tr>
<td></td>
<td>ἐν ρύσει αἵματος δώδεκα έτη</td>
</tr>
<tr>
<td>26</td>
<td>καὶ πολλὰ παθοῦσα</td>
</tr>
<tr>
<td></td>
<td>ὑπὸ πολλῶν ιατρῶν</td>
</tr>
<tr>
<td></td>
<td>καὶ δαπανήσασα</td>
</tr>
<tr>
<td></td>
<td>τὰ παρ᾽ αὐτῆς πάντα</td>
</tr>
<tr>
<td></td>
<td>καὶ μηδὲν ὠφεληθεῖσα</td>
</tr>
<tr>
<td></td>
<td>ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἐλθοῦσα</td>
</tr>
</tbody>
</table>

The term ρύσει αἵματος, an illness of bleeding, is one of the gynecological diseases. It is treated as an illness of impurity because of the bloodshed (Lev 15:19-33). Thus, this woman would have been very isolated from social and religious life, and she would have suffered mental pain as well as physical pain.

Also, the term δώδεκα έτη, twelve years, indicates the period that the woman had experienced pain and suffering due to her illness. However, the fact that the period was twelve
years is not a mere coincidence. The author probably wanted to reveal the depth and magnitude of the pain and despair that the woman had been suffering through the complete number twelve.

*Table 5 - 2. Syntactic Arrangement and Translation of Mark 5:27-28*

<table>
<thead>
<tr>
<th>Verses 27-28</th>
<th>Personal Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>27</td>
<td>having heard</td>
</tr>
<tr>
<td>ἀκούσασα</td>
<td>about Jesus</td>
</tr>
<tr>
<td>περὶ τοῦ Ἰησοῦ,</td>
<td>having come</td>
</tr>
<tr>
<td>ἐλθοῦσα</td>
<td>in the crowd</td>
</tr>
<tr>
<td>ἐν τῷ ὄχλῳ</td>
<td>behind (him)</td>
</tr>
<tr>
<td>ὀπίσων</td>
<td>(She) touched</td>
</tr>
<tr>
<td>ἥψατο</td>
<td>his cloak</td>
</tr>
<tr>
<td>τοῦ ἱματίου αὐτοῦ·</td>
<td></td>
</tr>
<tr>
<td>28</td>
<td>for she said/thought</td>
</tr>
<tr>
<td>ἔλεγεν γὰρ</td>
<td>that</td>
</tr>
<tr>
<td>ὦτι</td>
<td>if I touch,</td>
</tr>
<tr>
<td>ἐὰν ἀψωμαι</td>
<td>even if (it is) his cloak,</td>
</tr>
<tr>
<td>κἂν τῶν ἱματίων αὐτοῦ</td>
<td>I will be saved</td>
</tr>
<tr>
<td>σωθήσομαι.</td>
<td></td>
</tr>
</tbody>
</table>

The woman did not come directly to Jesus but came into the crowd and approached Jesus from behind. Perhaps she was conscious of the fact that she was legally in an unclean state. According to Leviticus 15:26-27, the act of this woman would make Jesus legally unclean too. Thus, she likely never went to where people were or made contact with others.

Also, the term ἔλεγεν, *(she) said or thought*, is an imperfect verb in biblical Greek. This means that the woman kept recalling something and had repeatedly reminded herself of it. Thus, it is a word that strongly expresses this woman’s desire, expectation and conviction that Jesus could heal her illness.
### Table 5 - 3. Syntactic Arrangement and Translation of Mark 5:29-32

<table>
<thead>
<tr>
<th>Verses 29-30</th>
<th>Personal Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>29 καὶ εἴθης ἔξηράνθη</td>
<td>and immediately was dried up</td>
</tr>
<tr>
<td>ἡ πηγή τοῦ αἵματος αὐτῆς</td>
<td>the flow of her blood</td>
</tr>
<tr>
<td>καὶ ἔγνω</td>
<td>and (she) realized</td>
</tr>
<tr>
<td>τὸ σώματι</td>
<td>the body</td>
</tr>
<tr>
<td>ὅτι ἔκαι ἀπὸ τῆς μάστιγος.</td>
<td>that she had been healed of her affliction</td>
</tr>
<tr>
<td>30 καὶ εἴθης ὁ Ἰησοῦς</td>
<td>And immediately Jesus</td>
</tr>
<tr>
<td>ἐπιγνοῦς</td>
<td>having known</td>
</tr>
<tr>
<td>ἐν ἑαυτῷ</td>
<td>by himself</td>
</tr>
<tr>
<td>τὴν ἐξ αὐτοῦ δύναμιν ἐξελθοῦσαν</td>
<td>out of him the power having gone forth</td>
</tr>
<tr>
<td>ἐπιστραφῆς</td>
<td>having turned</td>
</tr>
<tr>
<td>ἐν τῷ ὄχλῳ</td>
<td>in the crowd</td>
</tr>
<tr>
<td>ἔλεγεν·</td>
<td>said</td>
</tr>
<tr>
<td>τίς</td>
<td>Who</td>
</tr>
<tr>
<td>μου</td>
<td>of me</td>
</tr>
<tr>
<td>ήψατο</td>
<td>touched</td>
</tr>
<tr>
<td>τῶν ἵματῶν;</td>
<td>the cloak?</td>
</tr>
<tr>
<td>31 καὶ ἔλεγον</td>
<td>and said</td>
</tr>
<tr>
<td>αὐτῷ</td>
<td>to him</td>
</tr>
<tr>
<td>οἱ μαθηταὶ αὐτοῦ·</td>
<td>the disciples of him</td>
</tr>
<tr>
<td>βλέπεις</td>
<td>You see</td>
</tr>
<tr>
<td>τὸν ὄχλον</td>
<td>the crowd</td>
</tr>
<tr>
<td>συνθλίβοντά σε</td>
<td>pressing on you</td>
</tr>
<tr>
<td>καὶ λέγεις·</td>
<td>and say,</td>
</tr>
<tr>
<td>τίς</td>
<td>Who</td>
</tr>
<tr>
<td>μου</td>
<td>me</td>
</tr>
<tr>
<td>ήψατο;</td>
<td>touched?</td>
</tr>
<tr>
<td>32 καὶ περιεβλέπετο</td>
<td>And looked around</td>
</tr>
<tr>
<td>ἰδεῖν</td>
<td>to see</td>
</tr>
<tr>
<td>τὴν τοῦτο ποιήσασαν.</td>
<td>the one who had done</td>
</tr>
</tbody>
</table>
The term ἡ πηγὴ τοῦ αἵματος, *the flow of blood,* pointed out the original cause of the illness. Also, the term περιεβλέπετο, *(he) looked around,* showed that Jesus was actively searching for the woman. Jesus was not just passing by; He was intentionally looking for her.

On the other hand, although Jesus said, “τῶν ἰματίων μου,” which means *my cloak,* the disciples changed that to merely “μου,” which means *me.* This tacitly reveals that they misunderstood Jesus’ saying and intention.

*Table 5 - 4. Syntactic Arrangement and Translation of Mark 5:33-34*

<table>
<thead>
<tr>
<th>Verses 33-34</th>
<th>Personal Translation</th>
</tr>
</thead>
</table>
| 33 | But the woman
| ἡ δὲ γυνὴ | fearing
| φοβηθείσα | and trembling
| καὶ τρέμουσα, | knowing
| εἰδὺα | something happened to her
| ὁ γέγονεν αὐτῆ, | came
| ἦλθεν | and fell down before him
| καὶ προσέπεσεν αὐτῷ | and told him
| καὶ εἶπεν αὐτῷ | all the truth
| πᾶσαν τὴν ἀλήθειαν. | |
| 34 | And He
| ὁ δὲ | told
| εἶπεν | her
| αὐτῆ | Daughter!
| θυγάτηρ, | the faith of you
| ἡ πίστις σου | saved you.
| σέσωκέν σε· | Go
| ὑπαγε | in peace
| εἰς εἰρήνην | and be sound
| καὶ ίσθι ὑγίης | from the illness of you
| ἀπὸ τῆς μάστιγος σου. | |
In verse 33, the author described the specific psychological response of the woman, with three main verbs: ήλθεν (came), προσεπεσεν (fell down), and εἶπεν (told) and three participles: φοβηθείσα (fearing), τρέμονσα (trembling), and εἰδούσα (knowing).

**Step 3: Discovering Syntactic Structure of the Text**

Understanding the structure of verses 25-26: *abb'a'*

In verse 25, a woman who suffered from bleeding for twelve years emerged. The text in verses 25-26 showed the situation of this woman and the severity of her suffering through a chiastic structure of *abb'a*. According to this structure, this woman had suffered from bleeding for twelve years (*a*), but it was getting worse (*a'`). Furthermore, she had received much pain from many physicians (*b*) and wasted everything she had (*b'`).

<table>
<thead>
<tr>
<th>Verses 25-26</th>
<th>Syntactic Structure</th>
</tr>
</thead>
<tbody>
<tr>
<td>25 καὶ γυνὴ</td>
<td>οὐσα ἐν ρύσῃ αἷματος δώδεκα ἔτη</td>
</tr>
</tbody>
</table>
| 26 καὶ πολλὰ παθοῦσα | ὑπὸ πολλῶν ἰατρῶν καὶ δαπανήσασα τὰ παρ᾽ αὐτῆς πάντα καὶ μηδὲν ὡφελθεῖσα ἀλλὰ μᾶλλον εἰς τὸ χέριν ἐλθοῦσα | [A]

*A woman suffering for 12 years*

Figure 5 - 1. Chiasm in Mark 5:25-26
Understanding the structure of verses 27-28: *abb'a*

In verses 27-28, the behavior and motive of the woman is also revealed through a chiastic structure of *abb'a*. According to this chiasm, the woman first heard a piece of news about Jesus (*a*), and as a result she expected to be healed by Jesus (*a'`). Therefore, the woman came into the crowd behind Jesus and touched his cloth (*b-b'`).

<table>
<thead>
<tr>
<th>Verses 27-28</th>
<th>Syntactic Structure</th>
</tr>
</thead>
<tbody>
<tr>
<td>27</td>
<td><img src="image" alt="Diagram" /></td>
</tr>
<tr>
<td><strong>Actions and Motives of the woman</strong></td>
<td></td>
</tr>
<tr>
<td><img src="image" alt="Diagram" /></td>
<td>She came up and touched Jesus with faith.</td>
</tr>
<tr>
<td>28</td>
<td><img src="image" alt="Diagram" /></td>
</tr>
</tbody>
</table>

In short, the phrases *a* and *a'` of these verses contrast the news of Jesus, which the woman heard, with her hope of healing. In addition, the phrases *b* and *b'` emphasize that she did not just think of it but went to practice her faith in Jesus’ ability to heal her.
Understanding the structure of verses 29-30a: *abb'a*

In verses 29-30a, through a chiastic structure of *abb'a*, the dual recognition of the woman and Jesus are described. When the woman touched Jesus’ cloth by faith, she was instantly healed (*a*), and the power of healing came out from Jesus (*a'`). Thus, the woman realized that her illness was completely cured (*b*), and Jesus knew it at the same time (*b'`). In a word, the woman was saved completely by Jesus.

<table>
<thead>
<tr>
<th>Verses 29-30a</th>
<th>Syntactic Structure</th>
</tr>
</thead>
<tbody>
<tr>
<td>29</td>
<td>[X]</td>
</tr>
<tr>
<td>καὶ εὐθὺς ἐξηράνθη</td>
<td>a</td>
</tr>
<tr>
<td>ἡ πηγὴ τοῦ αἵματος αὐτῆς</td>
<td>b</td>
</tr>
<tr>
<td>καὶ ἔγνω</td>
<td></td>
</tr>
<tr>
<td>τὸ σῶμα τῷ ὑπὲρ τῆς μάστιγος.</td>
<td>b'</td>
</tr>
<tr>
<td>30</td>
<td></td>
</tr>
<tr>
<td>καὶ εὐθὺς ὁ Ἰησοῦς</td>
<td>a'</td>
</tr>
<tr>
<td>ἐπιγνοῖς</td>
<td></td>
</tr>
<tr>
<td>ἐν εαυτῷ</td>
<td></td>
</tr>
<tr>
<td>τὴν ἐξ αὐτοῦ δύναμιν ἐξελθοῦσαν</td>
<td>a</td>
</tr>
</tbody>
</table>

*Figure 5 - 3. Chiasm in Mark 5:29-30a*

Understanding the structure of verses 30b-32: *abb'a*

Jesus healed the illness of the woman, but His ultimate concern was to reveal her faith and to save her completely. Thus, the text depicts Jesus looking for the woman through the chiastic structure of *abb'a* in verses 30b-32.
Within these verses, each paragraph of *abb’a’* chiasm is divided again into smaller units. Those structures are summarized in Table 5 - 5.
Table 5 - 5. Complex Structures with Parallelisms and Chiasm in Mark 5:30b-32

<table>
<thead>
<tr>
<th>Contents</th>
<th>Parallelism 1</th>
<th>Parallelism 2</th>
<th>Chiasm</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. having turned</td>
<td>a</td>
<td></td>
<td>A</td>
</tr>
<tr>
<td>2. in the crowd</td>
<td>b</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. (Jesus) said</td>
<td></td>
<td>c</td>
<td>B</td>
</tr>
<tr>
<td>4. Who did my cloak touch?</td>
<td></td>
<td>d</td>
<td></td>
</tr>
<tr>
<td>5. (the disciples) said</td>
<td></td>
<td>c'</td>
<td>B'</td>
</tr>
<tr>
<td>6. You see the crowd and say</td>
<td></td>
<td>d'</td>
<td></td>
</tr>
<tr>
<td>7. looked around to see</td>
<td>a'</td>
<td></td>
<td>A'</td>
</tr>
<tr>
<td>8. the one who had done</td>
<td>b'</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

In the structure of parallelism 1, the phrases a and a’ depict the actions of Jesus, and the phrases b and b’ reveal Jesus’ shift in focus from the crowd to one person. Thus, the phrase a and b can be grouped together as paragraph A, and the phrases a’ and b’ can be grouped together as paragraph A’.

Also, in the structure of parallelism 2, the phrases c, c’, d, and d’ consisted of the question of Jesus (c and d) and the answer of disciples (c’ and d’); the former can be grouped as paragraph B, and the latter can be grouped as paragraph B’.

At this point, the phrases d and d’ compare and contrast the short question of Jesus and the answer that the disciples gave based on their situation. This revealed that the disciples did not grasp Jesus’ words and intentions at all.

Through this structure, the clear emphasis of this text is the fact that Jesus was looking for the woman and that His intention was to reveal her to the people, including the disciples.
Understanding the structure of verses 33-34: *abb’a*

At the end of the text, Verses 33 to 34 record the ultimate meeting and conversation between Jesus and the woman. In the previous verses, the woman saw Jesus looking for her, so she came to Jesus even though she feared and trembled. This paragraph is also a chiasm with a form of *abb’a*.

<table>
<thead>
<tr>
<th>Verses 33-34</th>
<th>Syntactic Structure</th>
</tr>
</thead>
<tbody>
<tr>
<td>33</td>
<td></td>
</tr>
<tr>
<td>ἠ δὲ γυνὴ</td>
<td></td>
</tr>
<tr>
<td>φοβηθεῖσα</td>
<td></td>
</tr>
<tr>
<td>καὶ τρέμουσα,</td>
<td></td>
</tr>
<tr>
<td>εἰδύια</td>
<td></td>
</tr>
<tr>
<td>ὃ γέγονεν αὐτῇ,</td>
<td></td>
</tr>
<tr>
<td>ἠλθὲν</td>
<td></td>
</tr>
<tr>
<td>καὶ προσέπεσεν αὐτῷ</td>
<td></td>
</tr>
<tr>
<td>καὶ εἶπεν αὐτῷ</td>
<td></td>
</tr>
<tr>
<td>πάσαν τὴν ἀλήθειαν.</td>
<td></td>
</tr>
<tr>
<td>34</td>
<td></td>
</tr>
<tr>
<td>ὁ δὲ</td>
<td></td>
</tr>
<tr>
<td>εἶπεν</td>
<td></td>
</tr>
<tr>
<td>αὐτῇ·</td>
<td></td>
</tr>
<tr>
<td>θυγάτηρ,</td>
<td></td>
</tr>
<tr>
<td>ἡ πίστις σου</td>
<td></td>
</tr>
<tr>
<td>σέσωκέν σε·</td>
<td></td>
</tr>
<tr>
<td>ὑπαγε</td>
<td></td>
</tr>
<tr>
<td>εἰς εἰρήνην</td>
<td></td>
</tr>
<tr>
<td>καὶ ἱσθι υγίης</td>
<td></td>
</tr>
<tr>
<td>ἀπὸ τῆς μάστιγος σου.</td>
<td></td>
</tr>
</tbody>
</table>

*Figure 5 - 5. Complex Chiasms in Mark 5:33-34*
In addition, each paragraph is divided into two smaller units as shown in Table 5-6.

<table>
<thead>
<tr>
<th>Contents</th>
<th>Chiasm 1</th>
<th>Chiasm 2</th>
<th>Chiasm 3</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. fearing</td>
<td>a</td>
<td></td>
<td>A</td>
</tr>
<tr>
<td>2. trembling</td>
<td>b</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. knowing</td>
<td>c</td>
<td></td>
<td>B</td>
</tr>
<tr>
<td>4. she came, felt down, and told Jesus</td>
<td></td>
<td>d</td>
<td></td>
</tr>
<tr>
<td>5. Jesus told her</td>
<td></td>
<td>d'</td>
<td>B'</td>
</tr>
<tr>
<td>6. the faith saved her</td>
<td></td>
<td>c'</td>
<td></td>
</tr>
<tr>
<td>7. go in peace</td>
<td>b' (x-y)</td>
<td></td>
<td>A'</td>
</tr>
<tr>
<td>8. be sound from the illness</td>
<td>a' (x'-y')</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

It is worth noting first that the command of Jesus in phrases b' and a' was related to the fear (a) and trembling (b) of the woman. Thus, this structure is a chiasm of abb'a'. In this way, Jesus was completely solving the psychological and physical problems of the woman with peace and health. At this point, phrases a and b can be grouped together as paragraph A, and phrases b' and a' can be grouped together as paragraph A'.

In addition, the confession of the woman in the phrase d was connected to the word of Jesus in the phrase d'. The woman’s confession to Jesus was the testimony of the healing she experienced, mentioned in phrase c, and Jesus who heard this confession declared her salvation in the phrase c'. Thus, this structure is also a chiasm of cdd'c'. At this point, phrases c and d can be grouped together as a paragraph B, and phrases d' and c' can be grouped together as a paragraph B'.

Ultimately, these paragraphs A, A', B, and B' show two facts: one is that when the woman came and confessed to Jesus (B), Jesus declared salvation to her (B'); the other is that when the woman feared and trembled (A), Jesus gave her peace and health (A').
Step 4: Analyzing the Structure and Creating an Outline

Understanding the whole structure of Mark 5:25-34: A-B-X-B'-A'

Based on the findings of the text above, the structure of Mark 5:25-34 is compiled as shown in Table 5-7.

<table>
<thead>
<tr>
<th>Verses</th>
<th>Contents</th>
<th>Chiasm</th>
</tr>
</thead>
<tbody>
<tr>
<td>Verses 25-26</td>
<td>A woman suffered for a long time.</td>
<td>[A]</td>
</tr>
<tr>
<td>Verses 27-28</td>
<td>The woman came to Jesus to be saved by Him.</td>
<td>[B]</td>
</tr>
<tr>
<td>Verses 29-30a</td>
<td>The woman was healed by Jesus’ Power.</td>
<td>[X]</td>
</tr>
<tr>
<td>Verses 30b-32</td>
<td>Jesus sought the woman to reveal her faith to the crowd.</td>
<td>[B’]</td>
</tr>
<tr>
<td>Verses 33-34</td>
<td>Jesus declared true and holistic salvation to the woman.</td>
<td>[A’]</td>
</tr>
</tbody>
</table>

This structure can be explained as follows.

First, paragraphs [A] and [A’] showed that Jesus completely saved a woman who had a serious illness that could not have been helped in human and temporal ways. Jesus not only surpassed human capacities and limitations, but also permitted complete, personal, and total salvation.

Second, paragraphs [B] and [B’] showed the contrast between the woman and Jesus. The woman came to Jesus, and Jesus looked for the woman. At that time, Jesus and the woman were surrounded by Jesus’ followers, but the event ultimately proceeded as a personal encounter between Jesus and the woman. The crowds were not involved in or connected with their encounter and conversation.

Third, paragraph [X] emphasized the power of Jesus that healed the illness of the woman and revealed that this event was very special. Thus, this paragraph told of the physical healing
that the woman first experienced in the process of obtaining complete salvation. Conclusively, in
the structure of paragraphs A, B, X, B' and A', the text revealed and emphasized that the woman
who suffered from bleeding came to Jesus for healing, but Jesus was also looking for her: not
only to heal her physical illness but also to holistically save and restore her.

Exegetical outline of Mark 5:25-34

The results of the study are summarized in Table 5-13 as an exegetical outline.

*Table 5 - 8. Exegetical Outline of Mark 5:25-34*

<table>
<thead>
<tr>
<th>Verses 25-26</th>
<th>A woman and her past story.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>a. She suffered from bleeding for 12 years with an extreme pain and despair.</td>
</tr>
<tr>
<td></td>
<td>b. She wasted everything she had, but she got worse.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Verses 27-28</th>
<th>The woman came to Jesus.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>a. She heard a piece of news about Jesus.</td>
</tr>
<tr>
<td></td>
<td>b. She came in the crowd behind Jesus and touched his cloth.</td>
</tr>
<tr>
<td></td>
<td>c. That was because she thought she would be saved.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Verses 29-30a</th>
<th>The woman was healed by Jesus’ power.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>a. The flow of bleeding of her was immediately dried up.</td>
</tr>
<tr>
<td></td>
<td>b. She realized that she was healed.</td>
</tr>
<tr>
<td></td>
<td>c. Jesus instantly knew that His power went out.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Verses 30b-32</th>
<th>Jesus sought the woman.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>a. Jesus questioned about the one who touched His cloth. but, the disciples answered that they could not know because of the crowd.</td>
</tr>
<tr>
<td></td>
<td>b. Jesus looked around to see the woman.</td>
</tr>
<tr>
<td></td>
<td>c. That was to reveal her faith to the disciples and the crowd.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Verses 33-34</th>
<th>Jesus declared true and holistic salvation to the woman.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>a. She came to Jesus and confessed to him her testimony. Her confession revealed not only her faith but also Jesus’ power.</td>
</tr>
<tr>
<td></td>
<td>b. Jesus declared true peace and health to her.</td>
</tr>
<tr>
<td></td>
<td>c. As a result, her social and religious relationships were restored.</td>
</tr>
</tbody>
</table>
Understanding the macro structure of Mark 5:1-6:6.

Mark 5:24-34 was a story about Jesus in which He saved a woman who suffered from bleeding. However, this text was unusually recorded at the center of the story in which Jesus saved the daughter of Jairus, one of the rulers of the synagogue. In this respect, it is necessary to briefly summarize the flow of the close context of Mark 5:25-34. A clear parallel and chiastic structure was confirmed as shown in Table 5-14.

Table 5 - 9. Parallel Structures in the Macro Context of Mark 5:25-34

<table>
<thead>
<tr>
<th>Verses</th>
<th>Contents</th>
<th>Complex Chiasm</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) 5:1</td>
<td>[Paragraph Sign 1] Movement of Jesus</td>
<td>a a</td>
</tr>
<tr>
<td>(2) 5:2-17</td>
<td>Jesus met and healed a man with an unclean spirit, but people wanted Jesus to leave their region.</td>
<td>b b [A]</td>
</tr>
<tr>
<td>(3) 5:18-20</td>
<td>The great things of Jesus were preached; however, people were amazed.</td>
<td>b' c</td>
</tr>
<tr>
<td>(4) 5:21</td>
<td>[Paragraph Sign 2] Movement of Jesus</td>
<td>a' d a</td>
</tr>
<tr>
<td>(5) 5:22-24</td>
<td>Jesus met Jairus, the rulers of synagogue.</td>
<td>b</td>
</tr>
<tr>
<td>(6) 5:25-34</td>
<td>Jesus healed a woman who suffered from bleeding.</td>
<td>x [X]</td>
</tr>
<tr>
<td>(7) 5:35-43</td>
<td>Jesus saved Jairus’ daughter who already died.</td>
<td>b'</td>
</tr>
<tr>
<td>(8) 6:1</td>
<td>[Paragraph Sign 3] Movement of Jesus</td>
<td>a d' a'</td>
</tr>
<tr>
<td>(9) 6:2-3</td>
<td>Jesus taught in the synagogue and the many listeners were astonished. However, people took offense at Him.</td>
<td>b c' [A']</td>
</tr>
<tr>
<td>(10) 6:4-6a</td>
<td>Jesus taught and healed people, but Jesus wondered at people’s unbelief.</td>
<td>b' b'</td>
</tr>
</tbody>
</table>

The paragraphs (1), (4), (8), (11) are records of Jesus’ movement and serve as a kind of paragraph sign that separates each paragraph. These signs lead the reader of the text to take
interest in where Jesus came from and where he was going. Also, the signs lead the reader to focus on the events that occurred on the way. Thus, the preacher needs to look at the structure and content of the context by focusing on those signs.

Ultimately, the flow of events from paragraph A through paragraph X to paragraph A' confirmed the emphasis on faith that people must reveal as worthy and right responses to Jesus. Furthermore, it clearly revealed that faith was not Jesus’ miracle. Jesus’ miracle was that the recipients held complete trust in Jesus. This is why in paragraphs A and A', the text revealed that people at that time did not have a proper reaction to or belief in Jesus.

**Step 5: Integrating and Interpreting the Exegetical Data**

Considering the above research results, the core messages and lessons of the text are summarized.

Core messages of Mark 5:25-34

The core message from Mark 5:25-34 is that Jesus Christ is the One who gives humans true restoration and holistic salvation. This text described Jesus in three aspects: first, Jesus resolved long-suffering and painful problems; Jesus restored disconnected and isolated relationships; Jesus also accomplished true recovery and complete salvation of a human.

Therefore, a believer who reads this text will be challenged to respond to Jesus as the true Gospel, to manifest faith in the world, and to meet and walk with the Lord. Regarding this point, the preacher can encourage believers in their lives to respond to Jesus Christ, who is the gospel itself, to reveal their faith, and to pursue holistic encounters and companionship with Jesus Christ.
Lesson #1: Only Jesus is the true gospel, the ultimate good news!

The author of Mark did not separately record the event of healing a woman with bleeding but inserted that story into the center of the event in which Jesus saved the daughter of Jairus. In this flow, Jesus said to Jairus, “Do not be afraid any longer, only believe” (Mark 5:36). Just as Jesus was truly good news to the woman suffering from bleeding, the author emphasized that Jairus needed to believe that Jesus was the ultimate good news.

Lesson #2: Only through faith in Jesus is a holistic relationship with Jesus established!

When Jesus declared salvation to the woman, Jesus told her that her faith saved her (Mark 5:34 YLT). The notable fact is that Jesus saw not her act but her faith. She had faith sufficient for Jesus to confess. Other people, including the disciples, were constantly in contradiction with the woman who held an attitude of faith. They were with Jesus and witnessed His miracles many times, but they remained only spectators of Jesus. Jesus was asking for the same faith from the disciples that He saw in the woman.

Lesson #3: Only through relationship with Jesus is there true restoration and holistic salvation!

Jesus wanted to disclose what the woman had done secretly in front of everyone, the crowd. This was so that Jesus had a personal relationship with her. Therefore, Jesus turned to the crowd and directly looked for her. The woman’s life was completely changed by her encounter

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However, this word properly means to deliver out of danger and into safety; it is used principally of God rescuing believers from the penalty and power of sin and into His provisions (safety). “4982. Sózō,” Bible Hub: Search, Read, Study the Bible in Many Languages, accessed December 22, 2017, http://biblehub.com/greek/4982.htm.
with Jesus. She was fully restored from the long-suffering illness and escaped from the barriers in her social and religious relationships. This is evidence that the Lord Jesus does not want believers to hide their faith in the crowd but challenges them to reveal their faith to the world.

**Step 6: Analyzing the Audience**

The sermon was prepared as an example based on the guide presented in this thesis project while assuming three characteristics of the congregation.

First, this sermon is preached at one of the regular worship services in a church located in a suburban area at eleven a.m. every Sunday. The level of faith of the attendees varies, and many people do not fully understand certain theological terms such as revelation or administration of God.

Second, the average attendance at this church is about a hundred people; most of them are adults of twenty years or older. Among them, adults in their 40s compose about 20% of the congregation, and adults in their 50s compose about 35% of the congregation. Thus, more than half of the congregation is often troubled or burdened with their children’s education, health problems, or preparations for their elderly years.

Third, a total of 75% of the attendees received regular high school education. Among them, about 10% of attendees hold master’s or doctoral degrees. Church members generally prefer a cultured and temperate tone in the sermons and rational methods of explanation.

**Step 7: Creating a Sermon Outline**

By integrating and summarizing all the result of interpretation and analysis on Mark 5:25-34, the following sermon outline was created.
Table 5 - 10. Sermon Outline of Mark 5:25-34

<table>
<thead>
<tr>
<th>Sermon Title</th>
<th>Your Faith Saved You</th>
</tr>
</thead>
</table>
| Introductory Background | There was a woman who suffered from bleeding for 12 years.  
| | a. She spent days in pain and despair.  
| | b. She had been isolated from relationships.  
| Main Body 1 | Solve your long-suffering and despair.  
| | a. Let us have faith in response to the Gospel.  
| | b. Let us come to Jesus Christ, the Lord of Power.  
| Main Body 2 | Recover from disconnected and isolated relationships.  
| | a. Let us have faith sufficient for Jesus to admit.  
| | b. Let us reveal the faith to the world in which we live.  
| Main Body 3 | Achieve true restoration and holistic salvation.  
| | a. Let us have a personal, holistic encounter with Jesus.  
| | b. Let us bear witness to Jesus’ glory.  
| Conclusion | Jesus Christ is the ultimately good news and the One who saves us.  

Step 8: Filling Contents of the Outline

The summarized body of the sermon on Mark 5:25-34 to show one of possible examples of writing a sermon body based on the discussions in this chapter is listed in appendix C.

Step 9: Preparing the Introduction and Conclusion

An introduction for the sermon on Mark 5:25-34 can consist of the following components.

[Introduction]

Have you ever experienced a serious problem or situation that you could not solve yourself?  
| a. What problem was so painful and frustrating for you?  
| b. Are you still in a disconnected and isolated relationship with your surroundings?  

Also, the ending part of the sermon should be a summary of the main body and include a conviction and challenge. This sermon can be concluded as follows.
For the summarized introduction and conclusion of the sermon as examples, see appendices D and E of this thesis project.

[Conclusion]
Jesus Christ is the ultimately good news who saves us.
   a. because Jesus solves the problem of pain and despair
   b. because Jesus restores the relationship which was disconnected and isolated
   c. because Jesus gives full restoration and holistic salvation to our spirits and bodies.
Chapter Six

Conclusion

Christianity is the religion of preaching. Preaching is the most glorious ministry to the preacher. The responsibility that God gives to the preacher is to propagate His Word accurately and properly. For this mission, the preacher should not stop trying to learn about the Word and the skill of delivery. A sound and thorough interpretation effort for the Word of God should be the first duty of the preacher over any other ministry. In this regard, the discussions and deliberations of this thesis project were conducted with the purpose of providing a biblical preaching preparation guide as a practical help to contemporary preachers who struggle with the biblical preaching ministry.

Summary

The primary purpose of preaching is to convey the Word of God to His people accurately and without any modification because it is the duty of the preacher to proclaim truth to the people in the name of God. Therefore, it is very important that the preacher’s efforts and attempts to find out God’s will through the Bible and to deliver it appropriately are diligent and thorough. Through such preaching, believers can experience the kingdom of God and live under the reign of God.

However, in the postmodern era, the contemporary church has faced decline, and the pulpit faced criticism for being in crisis. Because of the influence of postmodern thought, the authority of the Bible has been dissolved. For many contemporary people, preaching was not
considered an important ministry. As a result, the Word of God disappeared from many pulpits of the contemporary church and was replaced by non-biblical preaching or anthropocentric preaching. The most common types of false preaching are jumping-board preaching, proof-text preaching, running-commentary preaching, prosperity-pragmatism preaching, moral-ethical preaching, and audience-dependent preaching.

Consequently, what needs to be done to solve the problems of the contemporary church and to overcome the crisis of the pulpit is to let God’s Word reign in the pulpit again. The neglect of the Bible in the pulpit should not continue any longer. Therefore, the contemporary church must restore biblical preaching that correctly proclaims the Bible.

Regardless of age and culture, an emphasis on and exhortation for biblical preaching is never overdone or wrong. Biblical preaching is a sermon that reveals and communicates God’s will and work in the Bible. In addition, biblical preaching is a sermon that correctly performs a series of communication processes that exist between God and His people. Thus, every preacher should be able to interpret the text thoroughly and accurately, so that his preaching can correctly convey the Bible itself, the Word of God.

The results of the surveys conducted for this thesis project showed the difficulties that preachers face in many respects. While many preachers considered the preaching ministry to be the most important ministry in the church, there were many preachers who misunderstood biblical preaching. Also, many preachers were interested in biblical interpretation, but they could not apply various interpretation methodologies systematically and practically. Moreover, despite interest in the original biblical languages, many preachers lacked the knowledge and experience necessary to use the languages properly. Considering these points, the necessity emerged for a
biblical preaching preparation guide for the various preaching ministries of the preachers surveyed.

In practice, preaching that correctly proclaims the Word is done through correct interpretation of the Bible. For this reason, the preacher must learn proper interpretation methodology and work diligently to improve his skill in using the methods.

The common feature between biblical records and sermons is that God’s Word is expressed through languages that humans can understand. The records in the Bible are the Word of God written by the author of the Bible under the inspiration of the Holy Spirit. Sermons are the proclamation of the preacher who understands the Word of God and is illuminated by the Holy Spirit (John 14:17; 2 Cor 3:6; 2 Tim 1:14; Eph 1:13; 2 Thess 2:13; 1 John 3:24, 4:13). Therefore, despite the incompleteness of human language, linguistic approaches and understanding are essential in the process of interpreting and preaching the Bible.

For the preparation of biblical preaching, the essential, primary work is to interpret the biblical text based on integrated, multidimensional principles. RR is a useful, effective method for performing biblical interpretation in an integrated, multidimensional perspective. RR was proposed by Sang-Hoon Kim and is a type of DA that approaches the text with the principles of linguistics.

RR allows the preacher to have a thorough and accurate interpretation of the biblical text by using five modules: SR, LR, TR, IR, and RG. Each module does not represent a step or process, but rather indicates the perspective and method of analyzing the text. This aims to correctly read the meaning and intent of the text while centering on the relationship between the content of the text and external factors related to the text.
The process of visually rearranging and diagramming syntactic phrases of the text as a preparation for RR probably seems somewhat complicated. In spite of that, Kim’s Scheme has simple rules for the syntactic arrangement of phrases. It is also easy to analyze the arranged syntax. The arranged phrases are grouped into semantic units, and the relationships between the semantic units are visually observed.

The result of applying RR to the interpretation of the text is very clear and accurate. This is because RR attempts to integrate interpretation with great concern for the various relationships between entities within and outside of the text. Therefore, when using RR, the preacher can better prepare biblical preaching because RR allows the preacher to interpret the Bible more accurately.

Ultimately, to preach a biblical sermon that reveals God’s heart and will, the preacher must be able to closely relate all parts of the sermon, from the introduction to the conclusion, to the whole context of the biblical text. Also, the preacher should refrain from saying anything unrelated to the text or the sermon topic.

Thus, in chapter five of this thesis project, a guide entitled ‘Nine-Step Relational Reading Strategy for Biblical Preaching Preparation’ was presented for preaching preparation. This guide consisted of two main parts: a five-step process for interpreting the text and a four-step process for writing a sermon. In particular, this guide was designed to allow preachers to interpret and communicate the Bible correctly by applying the principles of RR to the biblical interpretation process. As an example, the series of tasks used to prepare a sermon were conducted while using this guide with the text of Mark 5:25-34. This process was confirmation that the arguments and principles proposed in this thesis project can be applied to the practical process of preparing biblical preaching.
All the discussions and deliberations in this thesis project were intended to examine the methodology and examples for equipping the biblical preaching ministry of the contemporary church in various aspects. Ultimately, the findings of this thesis project will provide useful guidelines for the biblical preaching ministry to a church and its preachers. This thesis project will help preachers today who are responsible for the contemporary church to be used as a minister of God’s Word as ones who are acknowledged by God.

Conclusive Deliberation.

Preaching is never a one-time event. The preacher needs to be careful so that preaching does not become an event-sermon that the audience does not need to hear again. It is true that today’s preachers have preferred to satisfy the audience. Nevertheless, preaching is better when it permeates into everyday life; preaching that gives a temporary and intermittent stimulus offers little benefit.

Bernard Ramm asserted that interpreting the Bible makes clear what God said in the Bible.\(^{300}\) A preacher who knows the Bible as the Word of God, and who studies it thoroughly and faithfully it can perform biblical preaching. This is because the biblical mindset of the preacher is reflected in his biblical interpretation and preaching.

On the other hand, as preachers do their best to prepare for the sermon, they must ensure an effective delivery of the sermon.\(^{301}\) The ultimate goal of preaching is not the transmission of knowledge but the transformation of life. Therefore, the preacher must be the interpreter of the

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\(^{301}\) Clyde Reid, *The Empty Pulpit* (Seoul: Christian Literature Society of Korea, 1982), 25.
Bible and also the interpreter of the world in which he and his audience live. However, he should never be tied to the culture and values of this secular world.

The goal of the Word of God that the preacher proclaims is not merely to make this world a little better but to make the Kingdom of God come into this world. The preacher must understand this biblical vision through faithful biblical interpretation and convey it correctly to his audience.

Recommendation for Future Studies

The preaching which is proclaimed in the pulpit of the church is not merely intended to provide an assortment of colorless worship services. Nobody should overlook or neglect preaching. Preaching is an important and honorable mission that reveals to the audience the identity of the preacher who is called by God. Thus, the preacher needs to cultivate eagerness and sincere effort to work to save even one soul and to nurture one person with the Word of God. As one who is charged with keeping the Word of God, all preachers must be well prepared through unremitting efforts to study and cultivate a biblical mindset for a proper and powerful biblical preaching ministry.

Practically, no one can assert that it is easy to preach the Bible. Preparing for biblical preaching is only possible with thorough interpretation. Consequently, the efforts of the church and the preacher for a biblical preaching ministry should be conducted based on biblical hermeneutics. However, it is a mistake to argue that only existing research methodologies are right or to regard the development of new hermeneutical methods as the task of modern liberals. The effort to develop or supplement methodologies for better biblical interpretation is the first step in preparing biblical preaching.
In any field, efforts to keep things correct and valuable always require not only patience and endurance but also creativity and a willingness to develop new ideas. In particular, a discerning eye toward new ideas is required in this age. It is the same in the life of faith and ministry. While not all new things are appropriate, the preacher must continually challenge new possibilities to better accomplish his mission while increasing knowledge and accumulating experiences.

On the other hand, although it was not covered in this thesis project, the preacher should keep in mind the fact that it is virtually impossible to correctly understand God’s Word without the illumination of the Holy Spirit. Just because it touches the emotions of the audience or stimulates the intellect of the audience does not mean the sermon can change the thoughts and lives of individuals in the audience. True change is possible only through the work of the Holy Spirit, not the work of a preacher. Therefore, the preacher must pray and rely on the Holy Spirit through the processes of studying, analyzing, and preaching the Bible. When the preacher always relies on the work of the Holy Spirit, which illuminates His people, the preacher will be able to complete his full responsibilities for his fundamental mission as a preacher: correct biblical interpretation and empowered biblical preaching.

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303 Ibid., 103.
APPENDIX A

CONSENT FORM

RELATIONAL READING OF BIBLICAL DISCOURSES:
A NEW STRATEGY FOR PREPARING BIBLICAL PREACHING

Sung-shin Park
Liberty University
School of Divinity

You are invited to be in a research study entitled *Relational Reading of Biblical Discourses: A New Strategy for Preparing Biblical Preaching*. You were selected as a possible participant because you have preached in your church on a regular or semi-regular basis. I ask that you read this form and ask any questions you may have before agreeing to be in the study.

Sung-shin Park, a doctoral candidate in the School of Divinity at Liberty University, is conducting this study.

**Background Information:** The purpose of this study is to propose a new strategy for preparing Biblical Preaching by demonstrating the value of using Relational Reading (RR). RR is a powerful and effective hermeneutic method to read discourses of texts and interpret them by focusing on the relations and structures of each element from texts. In that preaching, as a critical element of Christianity (2 Tim 4:2a), is a communication between God and His people; it is the beginning of biblical preaching that only the preacher interprets biblical texts accurately and properly. However, when it comes to the history of Christianity, both corrupting and collapsing of the church built with the Word of God were mainly caused by the deterioration and abuse of preaching. Due to this, churches have lost their influence in the world and continuously experience very serious problems, such as a slowdown of church growth, declining church attendance, and spiritual stagnation. Therefore, the preacher must carry out biblical preaching that teaches and delivers the Bible properly. The researcher is hoping that the findings of this research may serve not only to verify the values of RR as an effective method of biblical interpretation but also to propose a new strategic guide with RR for preparing biblical preaching that will subsequently help contemporary preachers to do biblical preaching.

**Procedures:** If you agree to be in this study, I would ask you to do the following things: Please take the survey questions either online or on the mailed copy, and sensibly answer each question. It will take about twenty minutes for you to complete all of the questions. Please do not put your address or other personal information on the survey or envelope.

**Risks and Benefits of being in the Study:** The risks involved in this study are minimal, no more than you would encounter in everyday life.

There is no direct benefit to participating in this study.
Compensation: Participants will not be compensated for participating in this study.

Confidentiality: The records of this study will be kept private. In any sort of report I might publish, I will not include any information that will make it possible to identify a subject. Research records will be stored securely, and only the researcher will have access to the records.

The researcher will print the completed surveys and store them in a locked, fire-safe filing cabinet that is only accessed by the researcher. The data will be kept for a three-year retention period and then destroyed.

Voluntary Nature of the Study: Participation in this study is voluntary. Your decision whether or not to participate will not affect your current or future relations with Liberty University or your church. If you decide to participate, you are free to not answer any question or withdraw at any time without affecting those relationships.

Contacts and Questions: The researcher conducting this study is Sung-shin Park. You may ask any questions you have now. If you have questions later, you are encouraged to contact him at #1-434-338-9297 or email at spark49@liberty.edu. You may also contact the researcher’s faculty advisor, Dr. Michael C. Whittington, at mcwhittington@liberty.edu.

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, you are encouraged to contact the Institutional Review Board, 1971 University Blvd, Green Hall 1887, Lynchburg, VA 24515 or email at irb@liberty.edu.

IRB Protocol Number: 2858.050217

IRB Approved Date: May 02, 2017
APPENDIX B

QUESTIONNAIRE

This survey does not have questions requiring correct answers, so there are no true or false answers. Please carefully answer each question. It will take about twenty minutes for you to complete all the questions.

I. Personal Affairs

1. What is your position in your church or ministry?
   A. Senior pastor
   B. Assistant pastor
   C. Internship pastor
   D. Certified lay preacher

2. What is the highest level of education you have completed?
   A. Associates Degree
   B. Bachelor’s Degree
   C. Master’s Degree
   D. Doctoral Degree
   E. Professional Degree

3. How long have you been working for churches or in the Christian field as a preacher?
   A. Less than 3 years
   B. 3 - 6 years
   C. 7 - 10 years
   D. 11 - 15 years
   E. More than 15 years

4. How many people are regularly attending Sunday worship service in your church?
   A. Less than 50
   B. 50 - 100
   C. 101 - 300
   D. 301 - 1,000
   E. More than 1,000

5. Which of the following best describes the area in which the church you are serving is located?
   A. Urban area
   B. Suburban area
   C. Rural area
II. Modern Preaching Ministry

6. What do you think are two of the most important ministries that the modern church should do?
   A. Preaching
   B. Studying the Bible
   C. Praying
   D. Visiting church members
   E. Serving others
   F. Evangelism
   G. Discipleship training
   H. Healing
   I. Fellowship

7. What do you think is the reason for the prevalence of a tendency to disrespect preaching today?
   A. Because the preacher misinterprets the Bible or fails to proclaim the Gospel properly.
   B. Because the sermon does not properly consider the situations, the lifestyles, and the intellectual needs of the congregation.
   C. Because the life of the preacher is incompatible with his or her preaching and cannot be an example to the congregation.
   D. Because the sermon is influenced by modern ideas such as humanism, atheistic philosophy, and religious pluralism.
   E. Because the development of multimedia and the Internet has made it easier to access sermons and biblical lectures.

8. What do you think is the most important purpose of preaching in the church?
   A. To defend against the challenges of humanistic philosophy and worldview that break down both the authority of the Bible and the Christian doctrine.
   B. To present the moral, ethical, and righteous model of the present life to the congregation, and to give hope and confidence in the afterlife and eternal life.
   C. To encourage and promote church growth by uplifting the faith of the congregation and strengthening the communal solidarity.
   D. To correctly interpret and teach the Bible, which is the Word of God, in order to fulfill the essential and core mission of the church.
   E. To find solutions to the problems and worries in life that the congregation is experiencing and to give hope and consolation.

9. How would you define biblical preaching? Please check all that apply.
   A. Preaching the selected text line by line, precept upon precept, from beginning to end.
   B. Explaining every single concept of the selected text
   C. Teaching Christian doctrines with the Scripture
   D. Proclaiming the Gospel.
   E. Teaching moral and ethical lessons and wisdoms from the text.
   F. Pointing out the sins of the congregation and urging repentance.
G. Encouraging church growth.
H. Giving hope and consolation to the congregation.
I. All preaching that the pastor preaches.
J. Preaching in which the Bible is quoted.

10. What do you think are five of the most essential principles of biblical interpretation?
   A. Literal interpretation
   B. Grammatical interpretation
   C. Structural interpretation
   D. Literary interpretation
   E. Rhetorical interpretation
   F. Figurative/Symbolic interpretation
   G. Typological interpretation
   H. Allegorical interpretation
   I. Spiritual/Anagogical interpretation
   J. Exemplary interpretation
   K. Historical interpretation
   L. Redemptive interpretation
   M. Theological interpretation
   N. Philosophical interpretation
   O. Political interpretation
   P. Social-scientific interpretation
   Q. Psychological interpretation

III. The General Situation of Preaching Ministry

11. What is the average number of sermons you preach in a week?
    A. Just 1 time
    B. 2-3 times
    C. 4-5 times
    D. 6-8 times
    E. More than 8 times

12. How much time do you spend in an average week preparing your sermon?
    A. Less than 2 hours
    B. 3 - 5 hours
    C. 6 - 10 hours
    D. 11 - 15 hours
    E. 16 - 20 hours
    F. More than 20 hours

13. How satisfied are you with your sermons?
    A. Very satisfied
    B. Satisfied
    C. Unsure
D. Dissatisfied
E. Very dissatisfied

14. How often do you feel difficulty in sermon preparing?
   A. Always
   B. Very Often
   C. Sometimes
   D. Rarely
   E. Never

15. What is the greatest difficulty you face in preparing your sermon?
   A. The amount of time involved in preparation
   B. Selecting a text to preach
   C. Finding meaningful sermon points
   D. Developing or writing a sermon outline
   E. Finding materials to support your sermon
   F. Other: ____________________________

IV. The Practical Efforts for Preaching Ministry.

16. How do you choose your preaching text or topic?
   A. Each time to preach, I select a topic and look for related Scriptures based on recent social trends or issues.
   B. Each time to preach, I select a topic and look for related Scriptures based on the situations and problems of the congregation.
   C. Each time to preach, I select a biblical text freely and then determine sermon topic that matches the text.
   D. I preach according to a pre-established preaching plan based on Church Year Calendar or Lectionary.
   E. I preach according to a pre-established preaching plan based on educational systems or curriculums by subject or doctrine.
   F. I preach according to a pre-established preaching plan based on a series of one or more books of the Bible divided by a certain amount.

17. What do you think is the most important when preparing or writing sermons?
   A. Trying to find, think, or mention a specific doctrine from the text.
   B. Trying to look for or reveal the Nature or Work of God.
   C. Trying or studying exegesis or commentary with the text.
   D. Trying to make a connection between the biblical world and the current situation.

18. How versatile are you in the original biblical languages such as Greek or Hebrew?
   A. I really don’t know much of the original languages at all, and I don’t think I need to know them.
   B. I really don’t know much of the original languages at all, but I think I need to know them.
C. I prepare sermons by using a dictionary of the original languages to search for the meaning of important words.
D. I prepare sermons by studying about one or two verses that I consider important in the original languages.
E. I prepare sermons by trying to read and understand most of the text in the original languages.
F. I prepare sermons by examining the expression of the original text in detail and analyzing the form and structure of its syntax.

19. Do you agree with the statement that reading and studying the Bible in its original language is helpful for preparing biblical preaching?
   A. Strongly agree
   B. Agree
   C. Neither agree nor disagree
   D. Disagree
   E. Strongly disagree

20. If you have a chance to learn more effective, helpful methods for preparing biblical preaching, would you like to participate?
   A. Yes.
   B. No.
   C. Unsure.
APPENDIX C

Example of Writing the Main Body of a Sermon on Mark 5:25-34

In the chapter five, the text of Mark 5:25-34 was presented as a practical example of using the guide, *Nine-Step Relational Reading Strategy for Biblical Preaching Preparation*. As a result, a summary of the main body for a sermon on Mark 5:25-34 is presented to show a possible example of writing the sermon body as follows.

Your Faith Saved You!
*Mark 5:25-34*

**A Woman Suffering from Bleeding for 12 Years**

In the incident recorded in today’s Scripture, there was a woman suffered from a very serious problem. Indeed, she had to spend a long time in despair and pain because she suffered bleeding for 12 years! Honestly, I cannot imagine. Twelve years!

Because this woman suffered many hardships from her illness, she spent all her money to heal the illness on medical care from many doctors. Nevertheless, her illness was getting worse and worse, and all her property was wasted. Not only that! This woman’s illness was a kind of disease that was considered unclean in Leviticus 15:19-33. In other words, the law of Israel made her an unclean person. Do you know what this means? It means that she could no longer live with others. Even her family could not live with her. No one should be with the unclean person. Because she was unclean, she could not even worship God because she could not go to the temple. In a word, she was alone in social and religious aspects. She was isolated. She was disconnected from all of her relationships with her surroundings.
Why? What is the reason? It's just because of her illness. Because of it, she had to live for 12 years with her guilt, shame and loneliness. Because of it, she became totally alienated from society.

**Problems of Long-suffering and Despair.**

As such, the Bible says that the long suffering and despair of the woman was very serious. It was never a problem she could solve by herself. Nobody would have been able to solve her problem. The Pharisees, scribes, and priests at that time only condemned her. She was in a terrible situation where there were no more doctors to meet and no money for her treatments. In this situation, how could her problem be solved? If you were in the same situation as her, what could you do?

At this point, the Bible refers to the fact that some news had been told to her. What was that? (Yes, it was.) It was about Jesus. Jesus was well known for healing many people at that time. Also, His miracles were attested to by those who were healed and those who were with Him. To the woman who was deeply in despair, his news was indeed the gospel.

However, the Scripture does not show her love for Jesus or her commitment to Him. She had no interest in Jesus until then. She did not know Him at all, and she was still only interested in healing her illness. So, she was just thinking about solving her own problems. This woman’s faith was in ignorance in today’s theological point of view. How can we, even any of us, have faith without knowing the Lord? Because of this, I won't tell you to have the same faith as hers. Despite that, I can definitely tell you, as the Bible says, that her faith was very special and important in that she responded immediately and practically to the gospel of Jesus. She only knew about Him by hearsay, but she was confident that Jesus would save her!
Therefore, she looked for Him in expectation of the Lord of Power and touched His clothes. Then, her illness was healed. Here we see the Lord who responds to such supplications clearly although the aspect of her faith could be regarded as a rudimentary or superstitious attitude today. (That’s right!) What we need to pay attention to here is not her level of faith! Just we need to pay attention to how she responded to the gospel.

Beloved, is there such a faith in you as well? Come to Jesus Christ, the Lord of power. As the Bible says, when we come to Jesus with a belief that only Jesus has the power, He will faithfully answer that faith.

**Problems of a Disconnected and Isolated Relationship.**

On the other hand, the Bible tells us that the woman’s problem was not just her illness. Her illness, of course, was the primary cause, but she was also having the problem of a disconnected and isolated relationship from society and religion. She had to be restored in that situation. However, due to the law and customs of Israel, she had no way of restoring the relationship. At this point, there is one thing we should think of. It is that such a situation can be easily found anywhere, anytime, but nevertheless, discrimination and oppression committed for any reason should not be tolerated. Besides, the real problem is that we do not know how we can stop it.

If so, what does the Bible say about it? In today’s Scripture, we can see the fact that Jesus always wants to meet every individual personally but directly. And then, once having a relationship with Jesus, anyone can experience resolution to the problem of even broken, disconnected relationships.

To be honest, however, we sometimes feel difficulties to have a relationship with the Lord. For example, we may think that our qualifications are not enough to walk with Him.
Perhaps what each of us wants to get through Him may be entirely different from what He wants from us. In addition, even what was not a problem when there was no direct relationship with Jesus (like a selfishness, a dislike, or a boastfulness) may give a serious burden and guilt for those who have relationships with Him.

Please look at this woman in the Scripture. She courageously came to Jesus and touched his cloth, but she didn't have the courage to reveal herself in front of Him and the crowd. That was because if she was discovered to be among people, she could be killed for uncleanness. So, this woman, who had been accustomed to her reality for at least 12 years, still wanted to hide herself from others. In contrast to her hiding, the Lord actively sought her. He wanted her to come directly to the Lord and have a direct and personal relationship with Him as her savior, not to come and go secretly from behind.

Indeed, it is not the Christian’s duty to attempt to turn back immediately even after receiving the love of God and the grace of salvation. Even if there is a special faith to experience a miracle, our faith should be verified again if there was no personal encounter with Jesus in our life. Our Lord tells us to bring ourselves to Him. Our Lord wants us to show our faith before Him. Our Lord asks us to have a genuine relationship with Him.

Beloved in Jesus Christ, is there anything that hinders your relationship with the Lord? Because of the many things you need to care about, are you interfering with meeting him? Educating children, managing property, and maintaining health is not the whole of our lives. Our lives must prepare us to meet Him and walk with Him.

Eventually, the woman came in front of the Lord. Then, she testified before everyone what happened to her. This was never proud. Rather, she was probably felt incredible difficulty, fearful, and shameful because she must reveal her illness and uncleanness. (What a pity!)
However, when she confessed on her knees in fear and trembling, our Lord finally said, “Your Faith Saved You!”

**Achieve True Restoration and Holistic Salvation.**

The Scripture shows us that this woman obtained true restoration and holistic salvation. All the problems that she had were finally resolved completely. How was her problem able to be solved? As we have seen in the Bible, there were two fundamental reasons. One was a personal encounter with Jesus. The other was a believer’s faith shown to Jesus.

As we know, there were always many people around Jesus. They followed Him closely. But, how many of them were able to meet with Jesus personally? On the contrary, what about the woman? Although she only once came after Jesus secretly, Jesus called her out. Although she tried to hide in the crowd, Jesus gave her a chance for a personal and holistic encounter with Him. Although she just wanted to be healed from her illness, Jesus saved her entirely.

Also, the woman’s faith was rudimentary indeed, but that was received by Jesus. How could it be? This is because her faith came from full confidence in Jesus. Even though she did not realize who Jesus was in today’s biblical or theological sense, she certainly believed that Jesus had the power to heal her illness, which no doctor in the world could have cured.

As the Bible says, He declared salvation to the woman and said to go in peace and to be healthy away from her illness. This means that He declared not only a physical recovery but also the restoration of her life from her right relationship with Jesus. The Bible continually says that there is a whole new hope and joy for anyone who comes to Jesus by hearing the name of Jesus. We should consider what makes us have a right relationship with Him, our Lord Jesus Christ! Accordingly, the real good news is today that the Lord’s restoration and salvation is also given to all of us.
APPENDIX D

Example of an Introduction for Preaching on Mark 5:25-34

As a possible example, a summary of the introduction prepared for the sermon on Mark 5:25-34 is presented as follows.

Introduction

Beloved in the Lord Jesus Christ! This morning, I’d like to talk on a very important subject about a story of a woman whom Jesus Christ completely healed from her illness.

My dear fellow Christians, have you ever experienced a sickness in pain for a long time? What was the hardest thing at that time? Maybe there was despair about whether you had been forsaken by God. Or maybe you had feelings of alienation and loneliness that derived from being broken and twisted by no longer having any relationships because of the illness.

In modern society, the development of science and technology has made it possible to live an affluent life that we could never imagine in the past. However, there are still serious problems that we cannot solve. In the past, it was important for people to make ends meet, but nowadays, we can enjoy leisure time with better quality of life and devote ourselves even to self-development that is not directly related to living. However, behind this modern society, many people are still living in suffering with the problem of despair and alienation. Many people are living with hope for the future under the benefits of developed scientific civilization. However, they are still in a state where they can easily fall into pessimism and despair because they cannot anticipate the future.

In a word, everybody could be in constant suffering when all that remains is despair. For example, there might be sudden health problems, separation from a beloved, or unexpected
disasters. Moreover, the increase in suicide rates, crime rates, and divorce rates today shows us how serious the problems of despair and alienation are. More seriously, never can these problems be solved by the power of an individual. Even if we struggle to change our future through all kinds of methods and endeavors, we often have to succumb to a forceful external environment that we cannot overcome.

In addition, there are those who have to live in isolated and disconnected relationships in many aspects. The development of social media has connected the whole world, but we have to admit that what we know about our neighbors is less than that of the people who lived in the past. Despite better prospects than before, there are still people today who cannot open their dreams or hopes by the power and institutions of the world, the prejudices and discrimination of people. For example, some people often try to tear down and isolate another person’s life for their own benefit and satisfaction. That's because, such people think that those who are not available to them are just troublesome and unnecessary. In this situation, people who have begun to be alienated will be continually disconnected and isolated from society.

Beloved believers! Some of us may be in a situation like this. What situation are you in? What kind of difficulties do you have? And what could we do indeed, when we have experienced a serious problem or situation that we could not solve ourselves?
APPENDIX E

Example of Conclusion for Preaching on Mark 5:25-34

As a possible example, a summary of the conclusion prepared for the sermon on Mark 5:25-34 is presented as follows.

Conclusion

*Jesus Christ is the ultimately good news who saves us.*

Today’s Scripture has shown us that the woman, who was severed from people for a long time due to her illness, was finally saved holistically. Through this blessing story, we were able to confirm that Jesus Christ is the ultimately good news for us. Likewise, we also need to meet Jesus.

In that, how does the Lord become good news for each of us?

Our Lord will solve our problems of pain and despair. As the Bible says, the Lord saw the faith of the woman that when she was healed. That was a practical faith that responded sensitively to Jesus’ gospel and was put it into action immediately. Even if you have little faith, the Lord will respond to even your tiny faith sensitively and immediately. Tell Him about your despair and suffering. Jesus is indeed a God of power to solve all our problems, and He is the Lord who saved us.

Furthermore, Jesus is good news for us because He will restore us into right relationships in religion and local society from our severed and isolated situations. As mentioned before, the woman's second problem was her disconnecting and isolating relationships in society and religion. However, the Bible says that Jesus personally looked for her and finally reconnected her with the world that she had lost. At that time, what she did was simply reveal the His work in
front of many people. So, when we think the same way, what do we have to do to solve our
problems? (Yes!) We must relate to the world through our faith and evidence that we reveal our
faith in the world. Jesus will restore our broken relationships in every aspect.

Finally, Jesus is the ultimately good news. He will give full restoration and holistic salvation to
our spirits and bodies. Maybe many problems in our lives will continue after we believe in Jesus.
But remember the reason Jesus Christ came to the earth was to eventually save our lives in this
confused and sinful world and to solve our problems caused by sin. Only encountering Jesus is
ultimately the key to open our mail box. I pray, in the name of Jesus, that we will be truly
recovered and holistically saved both in our spirits and bodies, by having a perfect and personal
relationship with the Lord Jesus. Amen.
APPENDIX F

Thesis Project Presentation

RELATIONAL READING OF BIBLICAL DISCOURSES:
A NEW STRATEGY FOR PREPARING BIBLICAL PREACHING

Liberty University School of Divinity
Sung-shin Park

Part 1
Defense Presentation
Why did you choose the topic?

Personal Experiences:
- As a preacher, I have preached for 14 years at local churches in South Korea and the United States, but I still feel that preaching is burdensome and difficult;
- In fact, I felt that the courses of hermeneutics and homiletics I learned in the Seminary were not enough to prepare the future preaching ministry as a pastor;
- I had been trained in biblical interpretation methodologies at a biblical research institute in South Korea for more than five years;
- Also, I have experiences to teach on biblical interpretation and preaching to seminary students.

Personal Interests:
- I came to Liberty University from South Korea to study on Christian ministry on the biblical view;
- I was interested in how to make Christian ministry more biblical, especially including preaching, and I took the relevant classes in LU.

Ministerial Perspective:
- I believe that Christianity is the religion of preaching;
- I think preaching is the most glorious ministry of the church;
- The responsibility that God gives to the preacher is to propagate His Word accurately and properly;
- What needs to be done to overcome the crisis of the contemporary church is to let God’s Word reign in the pulpit again;
- A sound, thorough interpretation effort for the Word of God should be the first duty of the preacher.

Dissatisfaction with the Current State of the Preaching Ministry:
- Though Expository Preaching is getting popular in the world, but non-biblical, anthropocentric preaching is still prevalent today;
- Teachings against the Bible are happening even in the contemporary church;
- The contemporary church must restore biblical preaching to correctly proclaim the Bible.
What did you learn in the research?

- I learned the principles of biblical preaching in practical terms.
- I realized that many preachers wanted to do biblical preaching.
- I confirmed that anyone can prepare biblical preaching.
- I verified that my calling of God is to preach His Word properly.

How did the findings impact you personally and in ministry?

- I was motivated to keep pushing forward for biblical preaching.
  - The crisis of the contemporary church is because the Word of God is not preached properly.
  - Preaching that accurately interprets the Bible is an essential and vital ministry of the church today.
- I confirmed again the calling of God on my life as a preacher.
  - God has specifically called me to perform the mission of biblical preaching.
  - As a preacher, I will carry out biblical preaching.
- I learned to prepare a sermon every week with greater expectation.
  - I could reaffirm the fact that preaching is the most glorious ministry to the preacher.
  - I could have a conviction that my church members can experience God’s kingdom and live under His reign through the faithful biblical preaching ministry.
- I came to expect to share and teach others what all I learned.
  - I could notice that many preachers stressed and burdened from their preaching ministry.
  - I have a strong desire to share and teach the findings from this thesis project to other preachers.
How do you plan to utilize the information?

- **To Apply into the Biblical Preaching Ministry in my Church.**
  - I will do biblical preaching in my church according to the guide proposed in this thesis project;
  - I will adapt the guide for small group biblical studies in local churches.

- **To Share the Guide and Examples to Other Ministers.**
  - I will hold seminars and workshops to share the guide and examples;
  - I will author several books on biblical interpretation and on biblical preaching.

- **To Teach the Theory and Practice in my Thesis Project at a Seminary.**
  - I will continue to develop the theory and examples to be more sophisticated and useful;
  - With God’s guidance, I expect to teach them at a seminary or a biblical research institute.

- **To Conduct Further Research on the Biblical Ministry.**
  - I like the saying, “No matter how hard you study, you’ll never die from it.”
  - I think the efforts for a biblical ministry should be conducted based on biblical hermeneutics;
  - I plan to go on to Ph.D. course to conduct further research on the biblical ministry.

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**Part 2**

**Thesis Project Presentation**
Introduction

Problems of the Contemporary Preaching Ministry

- Christianity is essentially a religion built on the Word of God, but, Preaching is No longer Considered as Important as once it was.
  - Today's churches have lost influence in the world and experience problems: slowdown of church growth, cavitation of a church and spiritual stagnation

- Many Preachers Have NOT Preached the Word of God Biblically:
  - The MAIN reason of today's crisis of the church.

- The Authority of God as the Owner of the Word Disappeared.
  - There remain only moral, ethical or exemplary lessons in preaching: Non-biblical Preaching and Anthropocentric Preaching.

- The Best Way to Overcome the Crisis of Church: Biblical Preaching.
  - Biblical Preaching delivers the Bible truthfully as the Word of God.
Introduction

Purpose and Methodology of this Study 1/3

- The Purpose of this Thesis Project:
  - To propose a new strategic guide for Preparing Biblical Preaching.

- How to Prepare Biblical Preaching?
  - Biblical preaching begins with an accurate and proper interpretation of the Bible.
  - All preachers should deeply consider various hermeneutical issues and discussions.

- The Necessity of Proper Interpretation Method for Biblical Preaching:
  - Various multidimensional approaches for biblical interpretation have been tried.
  - Discourse Analysis is the biblical interpretation method garnering attentions today.

Introduction

Purpose and Methodology of this Study 2/3

- The Proposal for Relational Reading (RR):
  - A hermeneutical method proposed by Sang-Hoon Kim.
  - One of the most remarkable areas of hermeneutical research regarding DA.
  - An attempt to multidimensional, integrated approaches in the interpretive process.

- Strong Advantages to Using RR in Preparation for Biblical Preaching:
  - The ease of the biblical interpretation process.
  - The clarity and accuracy of the results of the biblical interpretation.
  - The practical help to interpret and apply the correct and plentiful meanings.
Introduction

Purpose and Methodology of this Study 3/3

- Methodology Conducted with Focus on Three Following Aspects:
  - Literature research on the Biblical Interpretation and Preaching.
  - Survey Analysis for diagnosis and evaluation of current preaching ministries.
  - To offer a Systematic, Practical Method of biblical interpretation with examples.

- Six Chapters in This Thesis Project:
  - Introduction: raising the current problems and presenting related literature reviews.
  - Chapter 2: criticizing the problems of the contemporary preaching ministry, arguing the necessity of a new hermeneutical method for preaching.
  - Chapter 3: analyzing and evaluating the results of survey on preaching ministries.
  - Chapter 4: presenting the principle and example of using RR.
  - Chapter 5: proposing a guide, Nine-Step Relational Reading Strategy for Biblical Preaching Preparation.
  - Conclusion: summarizing the entire discussion of this project with recommendations.

Preaching and Biblical Interpretation in Postmodernism

Crisis of Contemporary Churches and Preaching Ministry 1/2

- Threat of Postmodernism:
  - Postmodernism made a big difference in the perception of religion and truth.
    - Challenging the absolute truths;
    - Challenging the authority of the Bible.
  - Deconstructionism and Relativism represent postmodern thought.
    - Leading to the ideological flow of postmodern society that adopted the tendencies: Anti-authoritarianism, Subjectivism and Pluralism.
    - Dismantling all human ideologies and cultures and reinterpreting them in relative terms.

- Influence of Postmodernism:
  - Tendency to read the text from the relative and subjective standpoint.
  - Changing the ultimate purpose and meaning of preaching in the pulpit.
  - Covering the pulpit today with non-biblical, anthropocentric preaching.
Preaching and Biblical Interpretation in Postmodernism

Crisis of Contemporary Churches and Preaching Ministry 2/2

- Three Types of Non-Biblical Preaching:
  - Non-biblical preaching fails to correctly interpret and communicate God’s Word.
    - Jumping-board preaching
    - Proof-text preaching
    - Running-commentary preaching

- Three Types of Anthropocentric Preaching:
  - Anthropocentric preaching merely conveys the thoughts and arguments of human.
    - Prosperity-pragmatism preaching
    - Moral-ethical preaching
    - Audience-dependent preaching

Preaching and Biblical Interpretation in Postmodernism

Biblical Preaching for the Contemporary Church 1/4

- Biblical Authority and Preaching as Communication
  - The Bible has clear and absolute authority as the revelation given to man by God.
  - God’s Word is His command to engage in God’s will and work.
  - The one who received the Word of God has to respond to it (Rom 10:13-15).
  - The Bible shows a series of communication processes between God and His people.

< Communication Process Shown in the Bible >
**Preaching and Biblical Interpretation in Postmodernism**

**Biblical Preaching for the Contemporary Church 2/4**

- Preparation of Preaching as Communication
  - God speaks through the Bible and wants His people to hear and obey His Word.
  - Preaching must be communication between God and His people.

![Diagram showing the process of God, Revelations & Responses, His People, The Bible as God's Word, Biblical Preaching to Proclaim & Teach the Bible, and Today's Christians as His People.]

*Preaching as Communication between God and Today's Christians*

**Biblical Preaching for the Contemporary Church 3/4**

- Preparation of Preaching as Communication (continued)
  - Preaching as communication is the result of interaction between three factors:
    - Biblical text, Biblical interpretation, and Biblical application.

![Diagram showing the interaction between God's who speaks, Biblical Text, Biblical Interpretation, and Biblical Application, with Today's Christians as the People of God.]

*Today's Christians as His People*
Preaching and Biblical Interpretation in Postmodernism

Biblical Preaching for the Contemporary Church 4/4

• Preparation of Preaching as Communication
  (continued)
  ➢ The communication in preaching is to reproduce the process of communication between God and His people through the preacher.
  ➢ The responsibility of the preacher: the preacher must
    ▪ be able to interpret and explain the Bible well as an expert in biblical studies to properly perform biblical preaching as communication;
    ▪ have a clear understanding of the right principles of biblical interpretation;
    ▪ bear the responsibility and mission to properly apply the principles;
    ▪ faithfully guards of the sincere and uninterrupted biblical interpretation;
    ▪ make an effort to clearly identify the meaning and intention of the Bible through multifaceted approaches to the biblical text;
    ▪ cultivate the skills of preparing and practicing biblical preaching to properly communicate the Bible.

Preaching and Biblical Interpretation in Postmodernism

Biblical Interpretation for Preaching:
Necessity of Integrated-Multidimensional Approaches

• Objects of Biblical Interpretation: Text, Author, Reader, Relationships
  ➢ Interpretation of the text: to study the meaning of the text itself.
  ➢ Interpretation of the author: to find historical contexts and intentions of the authors.
  ➢ Interpretation of the reader: to restore the interaction between the text and the reader.
  ➢ Interpretation of relationships: to understand in harmony the close and complementary relationships between the objects to interpret.

• Principles of Three-dimensional Approaches to the Bible
  ➢ Approaches for restoring the authority of the Bible
  ➢ Approaches for understanding the original intention of the Bible
  ➢ Approaches for application of the Bible to the faith and life of today’s Christians
**Diagnosis and Evaluation of the Contemporary Preaching Ministry**

**Overview of the Survey Process**

- **Purpose of the Survey:**
  - To identify *preconceptions* and *difficulties* regarding biblical preaching;
  - To diagnose, analyze, and evaluate the current situation of preaching ministries;
  - To seek the way to correct and restore the church from its present crisis.

- **Procedures of the Survey:**
  - The survey was designed to be anonymous and online only;
  - The questionnaire was divided into 4 sections and consisted of 20 questions:
    - 5 questions of profiling the respondents
    - 5 questions of investigating pastors' perceptions of preaching ministries
    - 5 questions of examining the current state of the preaching ministry
    - 5 questions of examining preachers' efforts for the preaching ministry
  - Survey data collected from Oct. 10 to Nov. 7, 2017, via Google Drive.
  - Total, 82 preachers participated in the survey and responded faithfully.

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**Diagnosis and Evaluation of the Contemporary Preaching Ministry**

**Results of the Survey and Considerations 1/2**

- **Diagnosis of the Current Preaching Ministry**
  - The awareness of the contemporary preaching ministry:
    - Some preachers had a very poor understanding of biblical preaching;
    - A need for practical and specific guidelines for the preparation of biblical preaching.
  - The general situation of the preaching ministry:
    - Many preachers were burdened by the preaching ministry;
    - A need for the preparatory process systematically organized for biblical preaching.
  - The practical efforts for the preaching ministry:
    - Preachers had low knowledge and utilization of the original biblical languages;
    - A need for a systematic, effective methodology for preparation of biblical preaching focusing on the study of the Bible in the original languages.
Diagnosis and Evaluation of the Contemporary Preaching Ministry

Results of the Survey and Considerations 2/2

- Preparation of the Church for a Biblical Preaching Ministry
  - Two of the most urgent tasks for the preaching ministry of the church:
    - To present a proper and appropriate biblical interpretation methodology;
    - To prepare an effective and systematic guide using the suggested interpretative methodology.
  - Conditions for a biblical interpretation methodology:
    - A biblical interpretation methodology should fully reflect recent scholarly developments;
    - A fundamental interpretative tool should apply to most texts;
    - The results should be objective;
    - It is necessary to prevent, check for, and find the mistakes that the interpreter made;
    - The results should not deviate from the subject of the biblical text, should unite all elements of the text, and should reveal their meanings.
  - Conditions for a biblical preaching preparation guide:
    - A guide must cover all the practical steps of preaching preparation process;
    - All the steps of preparing sermons should be seamlessly connected to each other;
    - Each step of the whole process should be applicable easily, practically and concretely.

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Relational Reading for Integrated-Multidimensional Approaches: Principles and Examples

Attempts at an Integrated-Multidimensional Approach 1/2

- Discourse Analysis
  - DA analyzes and studies a bundle of texts which is called ‘discourse’ in linguistics.
  - DA is a tool to integrate various methodologies for biblical interpretation.
  - The advantages of using DA as an interpretation methodology:
    - DA usually uses the original language of the Bible for analysis, so the interpreter can grasp the meanings that were not clear in the translated Bible alone;
    - The text is analyzed according to a systematic and clear procedure, so the interpreter can easily and deeply understand the logic and meaning of the text;
    - The overall flow and the details of the text can be summarized in a clear and simple way;
    - The results of interpretation are logical and clear, so it is convenient for the interpreter to use these results in various aspects of preaching or Bible study;
    - It is easy to construct an outline of the structure of the sermon alongside the biblical text and to develop sermonic points from exegetical ideas.
    - The results of interpreting the text provides motivation and a challenge to understand biblical lessons dynamically and to practice them actively.
Relational Reading for Integrated-Multidimensional Approaches: Principles and Examples

Attempts at an Integrated-Multidimensional Approach 2/2

- Linguistic Principles for Analyzing Text
  - To understand the text correctly, the interpreter must understand
    the linguistic expressions and forms of the text and the structure of the text.
  - The principles of linguistics:
    - component of sentence
    - part of speech
    - the word order of the language
    - the type of sentence
  - Syntactic Arrangements for Discourse Analysis:
    - Verse by verse division
    - Segmentary division
    - Colon arrangement
    - Syntactical division

Proposal for a Relational Reading Approach 1/2

- Sang-Hoon Kim developed and proposed RR.

- Principles of Relational Reading: Five Modules.
  - Five modules of RR indicates the reverse the author’s writing process.
  - Five modules are SR, LR, TR, IR, and RG.
  - Five modules are basically related to a pair of relation-questions:
    ‘how are they related?’; ‘why are they related?’

- Syntactic Arrangement for Relational Reading: Kim’s Scheme
  - Kim’s Scheme was developed by Sang-Hoon Kim
  - A syntactic arrangement method to approach the Bible in its original languages.
  - The key of the method is the visualized arrangement of the text.
Relational Reading for Integrated-Multidimensional Approaches: Principles and Examples

Proposal for a Relational Reading Approach 2/2

· An Example of Syntactic Arrangement, Philippians 1:2.

<table>
<thead>
<tr>
<th>καὶ εὐεργεσίαν</th>
<th>οίκος</th>
<th>ἐν τῷ κοινωνίᾳ ὑμῶν,</th>
<th>Θεῷ πατρί</th>
<th>Χριστῷ Κυρίῳ</th>
<th>καὶ κυρίῳ Παπά</th>
<th>ἐν γῇς ὑμῶν ἔτη μᾶλλον καὶ μᾶλλον</th>
<th>Χριστοῦ.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Grace</td>
<td>to you</td>
<td>and peace</td>
<td>from</td>
<td>God Father</td>
<td>our</td>
<td>and the Lord Jesus Christ</td>
<td></td>
</tr>
</tbody>
</table>

Evaluation of Relational Reading

· Strengths of Relational Reading.
  ➢ The clarity and simplicity of the process
  ➢ The clarity and accuracy of the results
  ➢ The objectivity of interpretation
  ➢ The practicality and flexibility of application

· Requirements for Applying Relational Reading
  ➢ The preacher must constantly research and strive to learn and cultivate the skills necessary for interpreting the Bible correctly.
  ➢ The preacher needs to cultivate patience and endurance to persistently struggle and to find answers to questions in the Bible.
  ➢ The preacher must complete all the processes of interpretation required by RR to find and confirm the correct meaning and core messages of the text.
**Nine-Step Relational Reading Strategy for Biblical Preaching Preparation:**

**Steps and Applications**

**Five-step Process for Interpreting the Text**

The process of interpreting the text is based on the principles of RR.

- **Step 1: Selecting and Reading the Text**
  - The basic principle is to find paragraphs with a single unit of thought.

- **Step 2: Syntactic Arranging, Translating, and Studying Background Knowledge**
  - The biblical text is syntactically arranged using Kim’s Scheme;
  - The words and expressions of the text into the modern language need to be translated;
  - Background research aims to understand the historical and cultural context of the text.

- **Step 3: Discovering the Syntactic Structure of the Text**
  - How the composition of the author’s message is revealed in the structure of the text?

- **Step 4: Analyzing the Structure and Creating an Outline**
  - The whole structure of the text is analyzed along with the logical semantic flow;
  - The exegetical outline needs to be organized with the results of previous processes.

- **Step 5: Integrating and Interpreting the Exegetical Data**
  - The intent and subject, including central propositions and lessons, are identified while focusing on the structure and outline of the text.

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**Nine-Step Relational Reading Strategy for Biblical Preaching Preparation:**

**Steps and Applications**

**Four-step process for Writing a Sermon**

- **Step 6: Analyzing the Audience**
  - The preacher must analyze the audience;
  - The preacher must connect the message of the text to the current situation of the audience.

- **Step 7: Creating a Sermon Outline**
  - The sermon outline must be created with a clear structure;
  - A sermon outline should be based on the structure of the text.

- **Step 8: Filling Contents of the Outline**
  - The results of studying the text need to be integrated appropriately and harmoniously;
  - Typical methods of adding supplementary materials:
    - descriptions, definitions, statistics, quotes and illustrations;
  - Specific application points to challenge the audience must be included to the sermon body.

- **Step 9: Preparing the Introduction and Conclusion**
  - The better a sermon is, the more the introduction and conclusion play an important role;
  - Through introduction, the audience decides whether to continue listening to the sermon;
  - Through conclusion, the audience makes a clear assurance and a firm determination.
Conclusion

Conclusive Reflection 1/2

- **The Purpose of this Thesis Project:**
  - To provide a biblical preaching preparation guide;
  - To offer a practical help to preachers struggling with the biblical preaching ministry.

- **Considerable Points of this Thesis Project:**
  - The duty of the preacher is to proclaim truth to the people in the name of God;
  - The contemporary church has faced decline and criticism for being in crisis;
  - The church must restore biblical preaching that correctly proclaims the Bible;
  - The survey results showed the necessity of a biblical preaching preparation guide;
  - RR is a useful, effective method for interpretation in an integrated, multidimensional perspective;
  - The result of applying RR to the interpretation of the text is very clear and accurate;
  - A guide, *Nine-Step Relational Reading Strategy for Biblical Preaching Preparation*, was presented;
  - This guide was designed to allow preachers to interpret and communicate the Bible correctly by applying the principles of RR to the biblical interpretation process;
  - This thesis project will help preachers who are responsible for the contemporary church to be used as a minister of God’s Word as ones who are acknowledged by God.

Conclusion

Conclusive Reflection 2/2

- **Conclusive Deliberation:**
  - Preaching is never a one-time event;
  - A preacher who knows the Bible as the Word of God, and who studies it thoroughly and faithfully, can perform biblical preaching;
  - The ultimate goal of preaching is not the transmission of knowledge but the transformation of life;
  - The goal of the Word of God that the preacher proclaims is not merely to make this world a little better but to make the Kingdom of God come into this world.

- **Recommendation for Future Studies:**
  - The preacher needs to cultivate eagerness and sincere effort to work to save even one soul and to nurture one person with the Word of God;
  - The efforts for a biblical preaching ministry should be conducted based on biblical hermeneutics;
  - The preacher should keep in mind the fact that it is virtually impossible to understand God’s Word without the illumination of the Holy Spirit;
  - The preacher must pray and rely on the Holy Spirit to complete his fundamental mission: *Correct Biblical Interpretation and Empowered Biblical Preaching.*
BIBLIOGRAPHY

Books


Journals and Articles


Dissertation


Online Resources


May 2, 2017

Sung-shin Park  
IRB Exemption 2858.050217: Relational Reading of Biblical Discourses: A New Strategy for Preparing Biblical Preaching

Dear Sung-shin Park,

The Liberty University Institutional Review Board has reviewed your application in accordance with the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA) regulations and finds your study to be exempt from further IRB review. This means you may begin your research with the data safeguarding methods mentioned in your approved application, and no further IRB oversight is required.

Your study falls under exemption category 46.101(b)(2), which identifies specific situations in which human participants research is exempt from the policy set forth in 45 CFR 46:101(b):

(2) Research involving the use of educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures or observation of public behavior, unless:
(i) information obtained is recorded in such a manner that human subjects can be identified, directly or through identifiers linked to the subjects; and (ii) any disclosure of the human subjects' responses outside the research could reasonably place the subjects at risk of criminal or civil liability or be damaging to the subjects' financial standing, employability, or reputation.

Please note that this exemption only applies to your current research application, and any changes to your protocol must be reported to the Liberty IRB for verification of continued exemption status. You may report these changes by submitting a change in protocol form or a new application to the IRB and referencing the above IRB Exemption number.

If you have any questions about this exemption or need assistance in determining whether possible changes to your protocol would change your exemption status, please email us at irb@liberty.edu.

Sincerely,

G. Michele Baker, MA, CIP  
Administrative Chair of Institutional Research  
The Graduate School

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