Preaching and Teaching:
An Integrative Evaluative Approach to Christian Practices at Fil-Am SDA Church

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In this thesis, biblical expository preaching is defined as the exegetical method that brings out the theological nuances of a narrative biblical passage in relation to content and context.

Biblical expository preaching in the USA is facing a significant theological challenge as churches are becoming culturally diverse. Research has shown that theological understanding plays a great role in Christian spiritual formation; it has also shown that believers are generally more receptive to sermons that are contextualized.

This thesis project aims to determine how biblical expository preaching can make sense to believers and spur them on to spiritual maturity in a diverse context. Building on existing works by homiletic experts, it asks: to what extent does biblical expository preaching affect Christian spiritual formation in a multi-ethnic diverse Christian community?

The researcher selected ten participants based on their racial and ethnic backgrounds and interviewed them via Zoom. Analysis of their responses demonstrated that the participants associated biblical expository preaching with connectivity, meaning, and relevance of the Word of God to the lives of believers.

These results indicate that biblical expository preaching has great significance in the life of a church. On this basis, this thesis project recommends further studies that use incarnational theology as a key factor to understanding biblical expository preaching in multi-ethnic communities.
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### Abbreviations

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<td>LUSOD</td>
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Chapter 1

Introduction

This chapter will provide the ministry context of the study. It will address the problem and the purpose statements of the study, including its limitations and delimitations. It will provide an operational definition of certain keywords and will end with the thesis project.

Ministry Context

The project will focus on a Seventh-day Adventist Church called Fil-Am located in Berrien Springs, Michigan. As a Seventh-day Adventist church, the Fil-Am SDA church has continued to expand its ministry around its strong prophetic conviction to preach the Three Angels’ Messages found in Revelation 14:6-12. As a remnant church, they embrace the multi-ethnic dimension of the Three Angels’ Messages which must be preached to all nations before the second coming of Jesus.

Fil-Am Church came into existence to minister to the needs of certain ethnic groups, notably those of Filipino descent. The church is located in the small town of Berrien Springs close to Andrews University, a Seventh-day Adventist university known as one of the most diverse universities in the United States. The membership of Fil-Am is composed of Filipino families and students from Andrews University. Its primary objectives are as follows:

Up-Reach:
To emphasize that every member develops a daily personal devotional life with God through prayer, Bible reading, and study, etc.
To provide, through corporate worship, an uplifting, inspiring experience that cultivates a spirit of praise to a great and awesome Creator God.
In-Reach:
- To mentor and provide training for leadership in the church through various activities, i.e., Teen Leadership Training of Pathfinders, Lay Bible Ministry Training courses, Sabbath School workshops, and young adult training courses.
- To enable all members to engage in active involvement and participation in church activities in a Filipino-American setting.

Out-Reach:
- To establish a communication network that will recruit students with a Filipino heritage and their families to move to the Berrien Springs area to get a Christian education at Andrews University.
- To reach out with the love of Jesus Christ to meet the needs of the Filipinos and other people in the community by providing a warm family atmosphere and assisting in finding accommodations will be a large part of achieving that goal.¹

The membership of the church regularly fluctuates. The membership increases and decreases depending on student enrollment and ministry opportunities. In a regular Saturday morning worship service the church may have 130 worshippers, but membership can dip as low as 50 to 80. These demographics have a negative impact on the church’s ministry consistency.

The village of Berrien Springs is located within the Oronoko Charter Township and has a population of 1,800 with 756 households and 463 families residing in the village. It has a total area of 1.02 square miles (2.64 km²), of which 0.94 square miles (2.43 km²) is land and 0.08 square miles (0.21 km²) is water. The village is peaceful and attractive; however, the racial makeup of the village—72.7% White, 12.9% African American, 0.4% Native American, 5.1% Asian, 0.4% Pacific Islander, 3.8% from other races, 4.7% from two or more races, and 12.9% Hispanic or Latino—presents a challenge for a monoculture church.²

Fil-Am Church demonstrates the characteristics of a servant church that always tries to help its local community and global community.³ Fil-Am merged with the First Haitian American SDA Group, which is pastored by the researcher. The congregation is a very diverse mix of Haitians, Haitian-Americans, Filipinos, Filipino-Americans, African-Americans, American-Indians, and Hawaiians. In recent years, Fil-Am bought a mobile home and established its presence in the midst of needy families who live in the mobile homes area in Berrien Springs. The church possesses a strong mission mindset. The church supports many missionary activities around the world, including trips to Cuba, Haiti, the Philippines, and other locations.

In this diverse local context, the senior pastor is trying his best to feed the congregation by using different styles of preaching each week. He takes one minute to stimulate the minds of his congregants by entertaining them with a question that he will explore in his sermon. Fil-Am is a professional church with a congregation including a great number of physicians, nurses, social workers, and teachers. At the same time, there are families in the assembly who come from all over the world to support their children’s studies but who do not themselves have professional or academic backgrounds.

A diversified church provides great ministry opportunities in this age of globalization; it also brings new awareness to the challenges associated with preaching to an ethnically diverse group. Every preacher in an ethnically diverse church will have to respond to cultural differences in his preaching ministry and try to be relevant to as many people as possible. For example, the African church embraces a notion of preaching that is characterized by charismatic celebration

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and is rooted in African cultural experiences, while other ethnic groups adopt a notion of preaching that involves less intense emotional experiences, probably springing from their cultural background.⁴

Many multicultural experts write about multi-ethnic churches, but few of them address the importance of preaching in the process of building a multi-ethnic church.⁵ Lisa Washington Lamb, in her book *Blessed and Beautiful: Multiethnic Churches and the Preaching that Sustains Them*, maintains that one of the primary things in building a multi-ethnic community is to embrace the members’ cultural differences by cultivating a shared memory.⁶

**Problem Presentation**

In Fil-Am SDA Church, the researcher often has to answer questions that pertain to the sermon from those who have strong academic backgrounds. Seminary students often come to the researcher and ask, “Can you summarize the main point of the message for me?” or “What did he mean by that?” Many worshippers with strong academic background often complain about not understanding the main point of the message.

**Purpose Statement**

An increasing number of ethnic believers at Fil-Am SDA Church understand preaching based on their cultural experiences. The researcher anticipates developing an expository method

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that integrates African American and other cultures in the context of Christian formation by providing ways to cultivate a shared memory.

In this thesis project, the researcher will discuss the relationship between preaching and teaching as proclamation and instruction. The purpose of this thesis project is to implement an integrative model of biblical preaching and teaching in Fil-Am SDA Church that contributes to Christian formation by developing a shared memory.

**Basic Assumptions**

The research will develop an integrative model of biblical preaching and teaching based upon the following assumptions:

1) The respondents will fully understand the questions they are going to answer about preaching.
2) The respondents will provide honest and objective answers, to their best ability.
3) Their perception scores on biblical expository preaching in the pre- and post-assessment will be reliable in measuring their attitudes about preaching.

**Definitions**

The study will use the following terms as defined:

**Multiethnic church**: A multiethnic church is a congregation with an attitude of inclusiveness. Diverse people come and worship together with a sense of belonging.

**Proclamation**: Gerhard Ford defines “proclamation” as the productive action of the gospel: “Teaching, edifying, ethical exhortation, persuasion, apologies for Christian living are necessarily proclamation. It requires an appropriate response such as confession, praise, prayer, and worship.” The study will adopt this definition because it embraces the unity between

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theology and exegesis as spiritual Christian practices. It is helpful to observe how theology informs Christian practices in the church.

**Instruction:** Tracy defines “preaching” as an act that engages believers to move beyond edification; hence, “preaching does more than simply edify the church by providing models and methods for engaging the powers; it is itself an embodied act of engagement and thus becomes an act of representing the story of Jesus.”

**Expository Preaching:** According to Donald Miller, “Expository preaching is an act wherein the living truth of some portion of Holy Scripture [is] understood in the light of solid exegetical and historical study and made a living reality to the preacher by the Holy Spirit [and] comes alive to the hearer as he is confronted by God in Christ through the Holy Spirit in judgment and redemption.” Moreover, another author postulates: “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 him to his hearers.”

**Limitations**

This study will not be able to engage a large number of ethnic groups. It will simply reflect the rich cultural diversity of Fil-Am SDA Church in Berrien Springs, Michigan. The church population does not contain representatives from all subcultures in the USA, which limits its ability to generalize the study. Due to the limited literature studies on the effectiveness of

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biblical preaching as proclamation and instruction, much of the literature research used here has academic implications.

**Delimitations**

The study is not a historical survey about biblical expository preaching; therefore, it will not cover the full impact of biblical expository preaching throughout Christian history.

The majority of the Fil-Am SDA congregation is above thirty and has at least four years of college; hence, the study will not examine the differences between various age groups and education levels in their perception of preaching as proclamation and instruction.

**Thesis Statement**

The implementation of an integrative model of biblical preaching and teaching will empower members to put their biblical knowledge into Christian practices, thus providing alternative ways to re-energize Christian formation. This will help listeners to develop a homiletical faith-story that is rooted in a larger theological Christian tradition that promotes faith development.

The researcher has invested a considerable amount of time in demonstrating the value of biblical expository preaching by conducting seminars and evangelistic series. He has helped seminary students at Andrews University shape their expository preaching skills. He mentored several students when he was pastoring at First Haitian American SDA Church in Berrien Springs, MI. He has been teaching mathematics for more than ten years. He works as a mathematics teacher at DePaul Academy and serves as an elder at Fil-Am SDA Church.

The researcher will use Fil-Am SDA Church as the field of study. He will evaluate four sermons on biblical expository preaching that address the cultural context of some terms like
“God’s love,” “God’s grace,” “God’s forgiveness,” and “God’s righteousness.” These terms will provide a balanced view of biblical expository preaching as garnered from the Old and New Testaments. The researcher used the pre-interview and post-interview to show the effectiveness of biblical expository preaching at Fil-Am SDA Church.
Chapter 2

Literature Review

This chapter will demonstrate how preaching and teaching constitute a living practice that integrates theology and cultural contexts. The living practice brings cultural interaction between the preacher and the assembly. In a multi-cultural context, it is crucial to understand the social dynamics and the search for identity. This chapter will talk about how preaching and teaching as living practice will provide growth opportunities in a multi-ethnic church by addressing the social, cultural, and spiritual contexts.

The theological framework will show how early Christians applied preaching and teaching as a living practice to spread the gospel throughout history. This chapter will review a few people who experienced teaching and preaching as living practice in a multi-ethnic context and will also address the role of the Holy Spirit as helper in a multi-ethnic community.

Finally, this chapter will present a teaching-preaching model that engages believers in biblically cultural encounters with God, in which they will learn how to grow in a spiritual relationship with God and others that will inspire faith transformation.

**Preaching and Teaching in a Multi-Cultural Context**

Our worldview affects our preaching and teaching. A preacher who views the world as evil will identify the church as a place of refuge where people are escaping the prevailing culture. Another preacher might see the church as the launching pad for engagement, where
believers are encouraged to live a life of service in the world. Christians understand the world quite differently based on their theological and cultural worldviews. Atkins declares that “a gospel that does not speak into any and every cultural context cannot properly be gospel. A gospel that merely any and every culture’s itching ears long to the ear cannot properly be gospel.” Preaching the gospel of Christ is about entering into people’s cultural and social lives. In other words, preaching becomes a call to present a theological worldview as an alternative way of living.

The concept of worldview can be described in many ways, but this project adopts the definition of Ronald H. Nash, a great Christian philosopher, who challenges Christians to engage in apologetic dialogue using worldview thinking. He suggests that “a worldview is a set of beliefs about the most important issues in life.”

Preaching and teaching become a balancing act where several cultural and social factors arise in conflict with Christian values. As Louis Luzbetak puts it, “Whenever God deals with human beings . . . he deals with them as cultural beings.”

The recent demographic changes in the United States that resulted from the influx of Christian immigrants from Africa and Latin American countries have had a direct impact on Christianity in the USA. Jared E. Alcántara mentions the observation of a noted missiologist on how demographical changes have affected Christianity over one century: “Christianity had undergone a tectonic shift from being a predominantly Western religion to being a

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12 Atkins, The Preacher’s Library, 8.

predominantly non-Western religion.” These demographical changes call for a multi-ethnic dialogue within Christianity. The missiologist asks for a reorientation and recalibration of theological perspectives and reflections to address the need for the multi-ethnic church. Walls sees it as seizing the opportunity to grow surprisingly and to expand unexpectedly.

These demographic shifts also affected Fil-Am SDA Church, a church whose members were predominantly of Filipino descent. The Filipino membership started to decline and the church did not have enough leaders. The Haitian American SDA Group was not able to operate, due to conference issues and finally merged with the Fil-Am SDA Church to continue spreading the gospel. The pastor was aware of the multicultural challenges and began to preach on the importance of unity in diversity with a mission mindset. The multi-ethnic director at the Lake Union (as a church under The Michigan Conference of Seventh-day Adventists, Fil-Am SDA belongs to the Lake Union) called for a meeting with the Haitian American Representative and Fil-Am leaders to clarify the goal of unity in diversity. He made it clear that it is extremely necessary for ethnic groups to come together to worship because monoculture churches are declining. He initially declared in the meeting that worship is spiritual; however, by the end of the meeting, he finally understood that worship is spiritual as well as cultural.

All the representing leaders realized that the multi-ethnic church provides a unique opportunity to rethink theology and homiletics as they discover new ways of being the church. Preaching in the multi-ethnic community needs to be dialogical, evangelical, instructional, and pastoral. In his book, Wesley Granberg-Michaelson observes:

An estimated 214 million people in the world today are migrants, living in a country different from where they were born. Nearly half of these migrants are Christians—about 105 million, far more than the proportion of Christians in the world, which is about 33

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percent. In addition, for those Christians who are on the move, the United States is their chief destination; they presently account for about 32 million, or 13 percent of the Christian community in the United States. *That percentage will continue to rise.* These new immigrant Christians are changing America’s religious landscape.\(^{15}\)

The demographic shifts also mean that seminary classrooms in general and homiletics classes will change. There will be a need to engage with the intercultural church with an intercultural witness to an intercultural society. The author proposes a preaching practice that fosters a dispositional commitment to improvisational-intercultural proficiency as a way of being and acting.\(^{16}\)

This portion of the literature review will demonstrate how expository preaching can be instructional, evangelical, dialogical, and pastoral in meeting the needs of the multi-ethnic church. Missiology experts believe that, as the church becomes more intercultural, preachers and those who teach them must develop intercultural competence, they must learn to cultivate knowledge, habits, and skills that account for and engage with difference.

**Preaching and Teaching:**
**Theological Living Practice**

Herbert E. Douglas, in his book *If I Had One Sermon to Preach*, seems to understand that the real issue between preaching and teaching as a living practice is semantical. For some homileticians, preaching is seen as proclamation while others view it as instruction. Douglas comments that a genuine sermon is more than proclaiming a living practice; it is also a demonstration: God “has shone in our hearts to give the light of the knowledge of the glory of

\(^{15}\) Wesley Granberg-Michaelson, *From Times Square to Timbuktu: The Post-Christian West Meets the Non-Western Church* (Grand Rapids, MI: Eerdmans, 2013).

\(^{16}\) Alcántara, *Crossover Preaching*, 28.
God in the face of Christ.” Preaching the biblical story is to proclaim a living gospel that embodies the truth about Jesus’ life, death, and resurrection.

Gerhard O. Ford, in his book, *Theology is for Proclamation* builds on the same principle and advocates for a theology of proclamation that places preaching in a redemptive-historical context that calls for a continuous relationship. He defines proclamation in specific way that is more than preaching. According to Ford, "teaching, edifying, ethical exhortation, persuasion, apologies for Christian living are necessarily proclamation. The proclamation is present tense. It requires an appropriate response like a confession, praise, prayer, and worship.” The proclamation is the life of the Christian church. Contrary to the narrative approach that creates a theological construct that will resonate with the needs of the hearers, Ford suggests a theological approach of proclamation that presents a narrative theological interpretation of the Word of God. Ford seems to define proclamation as the channel that circulates the living Word of God and connects people to the historical redemptive story. Expository preaching is about building a “cohesion and esprit de corps” that pulls all different ethnic-cultural elements together toward strong and binding shared experiences.

Ford and Douglas both acknowledge that preaching is to proclaim a transformative truth that brings changes and meets the deepest feelings of man. In other words, meeting the feelings and needs are not the end of the proclamation. The end (telos) of preaching is to bring listeners to decision. In the same line, Leander E. Keck sees the preacher as “a journeyman theologian that preaches from the Bible.”

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19 Lamb, *Blessed and Beautiful*, 79.
In addition, the relationship between preaching and teaching must have an emphasis on living a renewed life in the gospel rather than simply believing doctrine. Robert G. Hughes and Robert Kysar, *Preaching Doctrine: For the Twenty-First Century*, also advocates for expository preaching that brings changes in the lives of the believers.\(^{21}\) Expository preaching is an instructional technique that promotes a theological structure model that seeks to understand human experience in doctrinal terms. Hughes and Kysar share a slightly different view from Ford. They agree with Long and Tisdale that the sermon must be a teaching or learning activity; however, they see preaching as moments of theological reflections rather than a simple skill.\(^{22}\) Maybe one of the downfalls of this model in a multi-ethnic church is that the readers are left to understand that they can only have an actual encounter with God in the sermon. This kind of thinking removes all personal experiences and places too much ecclesiastical power over the members. What about personal devotion? What about other collective spiritual activities that can take place outside the church?

Thomas G. Long and Tubbs L. Tisdale in *Teaching Preaching as a Christian Practice: A New Approach to Homiletical Pedagogy*, expounds on the role of practices in preaching. The authors define Christian practices as skills that need to be acquired for effective Christian preaching. The term practice refers to more than any sort of human activity or behavior. They visualize practice as a collection of events or activity that has commonality, meaning, strategy, purpose, and goal.\(^{23}\) They support Christian practice in preaching that plays an integrative role in


\(^{22}\) Ibid., 76.

connecting the communal and historical stories of the people. In their use of the word Christian practices, they focus on the “how” of preaching rather than on the “why.” They examine pedagogical approaches that can help students to develop expository preaching skills in becoming effective practitioners. They argue that preaching must be a living practice that stands on its long historical tradition. Long and Tubbs’s emphasis on preaching as a living practice extends preaching beyond the concept of personality. According to both authors, the power of preaching is not dialectically related to the personality of the preacher. Many homiletic theorists have argued that preaching feeds the “cult of personality.” They both define preaching as a learning-centered activity. They both agree that expository preaching is instructional.

The biggest issue in preaching as Christian practice for Ellen F. Davis is the lack of trust in the biblical story. “Nor is the preacher who approaches the story without the trust and indeed affection born of the practice of giving deep, daily attention to the church’s Scriptures, a practice that continues through a preaching lifetime,” writes Davis. In her attempt to define the “why” of preaching, she defines preaching as a proclamation to build biblical trust that will help listeners to develop critical perspectives to face their daily struggles. Long and Tisdale fail to examine the issue of biblical trust in the practices of teaching and preaching. For Ellen F. Davis, preaching can become a living practice if the living Word is the power of the practice.

In contrast to Thomas G. Long and Tubbs L. Tisdale who take a practical approach, Joel Breidenbaugh, in his book Preaching for Bodybuilding: Integrating Doctrine and Expository Preaching for the 21st Century, addresses the issue with a strong theological view. In his book, 

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24 Ibid., 7.


Breidenbaugh provides a solid biblical approach to being doctrinally and homiletically relevant in the twenty-first century. He observes a historical shift in preaching that lends towards a psychological approach. As the author declares, “The first few years of the twenty-first century have carried the preacher as a therapist into the preacher as a “feel good” helper.” He further declares, “The separation of theology and preaching creates rooms for “feeling good gospel” because the doctrinal and moral teaching of the Word of God is dissolved in personal experience.

Breidenbaugh sees that preaching has become an experiential movement by disconnecting it from its biblical Christian tradition. He argues for an expository approach that centers on the historical redemptive approach. Hence, he provides theological aid that have beneficial elements of preparing and delivering doctrinal expository preaching.

Breidenbaugh does not explain the cultural and social context of expository preaching in a multi-ethnic church. Jared suggests expository preaching that creates “free space within the framework” where constructive biblical dialogue can take place in a multi-ethnic church. It is an intercultural improvisational approach that “abides by the rules while also knowing how to seek somatic signs, to follow hunches and trust impulses.” Preachers can effectively respond to the needs of their multi-ethnic church as they are listening closely to the needs of their community.

Although expository preaching is instructional, it does not eliminate room for intuition and interaction. An improvisational preacher abides by rules and constraints that responds to a congregation that reads and responds to her co-participants. Intuition and interaction play a great

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28 Ibid., 114.

29 Alcántara, *Crossover Preaching*, 45.
role in ministering to the multi-ethnic church. Intuition and interaction constitute the driving forces that can help in instructing a multi-ethnic church to transcend their cultural indifferences. As one author argues this type of expository preaching instructs members to honor, and pay attention to the transcultural elements.  

Expository preaching is more than instructional; it is evangelical. Davis believes that the biblical text has the power to make preaching a living practice, “Give the biblical text a little more room to shine. The text itself, artfully performed, is what has the potential to transform the lives of those who listen to sermons.” Unlike Like Long and Tisdale, and Breidenbaugh, Theo Pleizier believes that preaching can only be a living practice if “proclamation is to address the heart, the mind, and the listener's appetite.”

David Buttrick, in “Designing Moves” in The Company of Preachers, builds on the same principle of Hughes and Kysar that preaching is a theological reflection; nevertheless, Buttrick sees it in a different angle. He sees preaching as the corner of reflection where there is a divine-human interplay. He defines preaching as “the act of reflection on who God is and how God acts.” Theology in preaching is the essence of proclamation. Theology of preaching is about revealing the sovereignty of God that brings power to the proclamation of the gospel.

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30 Lamb, Blessed and Beautiful, 87.
31 Davis, “Preaching Artists,” 5.
As Alcántara says in his book, preaching in a multi-ethnic church is transgressive. It crosses cultural boundaries to meet people where they are. It does not circumscribe to a specific culture. Expository preaching in multi-ethnic church steps outside defined limits to expand into new opportunities for growth. The author provides many great examples of those who transgressed confined limits to make a difference. Rosa Parks, Jackie Robinson, Charlie Parker, and Gardner C. Taylor redefined the course of history through intercultural improvisational actions. They all performed transgressive blackness in their own ways of crossing boundaries.34

Homiletic theorist Eugene Lowry also sees the struggle between preaching and teaching on how to address the issue of “why” in preaching with a metanarrative approach. For Lowry, the shape (narrative) leads the practice of preaching, “Purpose, content, language, and shape—I believe it is time to engage each one of them. The problem is what should come first? . . . Frankly, I would prefer to quickly move to the issue of shape and to explore “how to do it.”35 He adopts a hermeneutical approach that addresses the literary form of the biblical text. In his practical approach, he proposes a narrative method that transgresses the confined traditional boundary of preaching.

In the book, Believing in Preaching, the author interviews twenty churchgoers from different worship styles, size, ethnic, and denominational backgrounds. The researcher asks questions in a conversational approach, filling out a questionnaire for one hour. The questions relate to their preaching experience, such as “What do think God is doing during preaching, how does preaching shape your community? Tell us about a sermon that caused you to think and act differently?” Those questions were intended to investigate the listener's perceptions about the

34 Alcántara, Crossover Preaching, 142.
relationship with the preacher, the content of the sermon, the feelings stirred by the sermon, and the preacher's embodiment of the sermon. This process allows the researcher to see what hinders the communication between the pulpit and the pew. A large majority of interviewees think that “preachers are focused on the exposition of a text; listeners are focused on the relevance of the text for everyday life.”

Most homiletic experts argue that the text dictates the structure of the sermon. Al Mohler believes that “expository preaching is that mode of Christian preaching which takes as its central purpose the presentation and application of the text of the Bible. All other issues and concerns are subordinated to the central task of presenting the biblical text.” Al Mohler and others believe, as the Word of God, the text of Scripture has the right to establish both the substance and the structure of the sermon. Thus, some evangelicals have also argued that biblical exposition cannot speak effectively in the 21st-century context with its post-modern sensibilities. Others have criticized exposition saying it is dull and boring, dry and uninspiring. These types of criticisms are legitimate if expository preaching does not engage in people’s lives. Expository preaching is evangelical when it is inspired, convinced, and engaged. Although Al Mohler argues that the text shapes the structure and substance, he also advocates for expository preaching that creates a transcultural milieu. He says, “Genuine exposition takes place when the preacher sets forth the meaning and message of the biblical text and makes clear how the Word of God establishes the identity and worldview of the Church as the people of God.”


38 Ibid.

39 Ibid.
Ramesh Richard: “Expository preaching is the contemporizing of the central proposition of a biblical text that is derived from proper methods of interpretation and declared through effective means of communication to inform minds, instruct hearts, and influence behavior toward godliness.”

Another group of listeners (members) comments that preaching is not about giving biblical informational facts: “The sermon is a history lesson. I think so often that many ministers preaching straight from the Scripture turn into history lessons, but then they never make the connection. You have to connect it. You have to give something context. Say, ‘why is the life of Daniel important to me?’”

In Christian formation, the sermon honors the biblical social context while addressing the contemporizing issues of the listeners. Preaching and teaching, as a proclamation needs to create an interaction between the Word and the world. It must take place in a social concrete context where the biblical story takes different meanings but never loses its biblical authority.

VanEngen writes about the danger that exists when there is not a balance between unity and diversity. There is a strong possibility of an overlap between biblical authority and cultural authority. The multi-ethnic leaders need to be aware of the nature of the church-theological and social.

Stephen Olford explains: “Expository preaching is the Spirit-empowered explanation and proclamation of the text of God’s Word with due regard to the historical, contextual,

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40 Ramesh Richard, *Preparing Expository Sermons* (Grand Rapids, MI: Baker, 2001), 38


grammatical, and doctrinal significance of the given passage, with the specific object of invoking a Christ transforming response.”

The recovery of reading the Bible in light of its “Grand Redemptive Story” has borne much fruit. Creation Fall Redemption New Creation is the “Big Story” by which all the “little stories” must be interpreted and proclaimed.

The biblical theology which readily appears from this hermeneutical strategy will provide the necessary materials for the preacher to help his people think well in biblical and theological categories that will be Christocentric and not anthropocentric in focus and orientation.

Such a hermeneutic and homiletic is in harmony with that which was employed by the apostles. Applying what can be called “a comprehensive Christocentric hermeneutic,” we will examine “the little narratives” and “pericopes” in light of the “big narrative,” the great redemptive narrative centered in Christ.

Expository preaching is evangelical when it embraces cultural differences by finding a middle ground to create a theological context that challenges social realities. The need for a multi-ethnic church is irrefutable as Davis comments on US Census 2000: “37.4% of the US population is composed of people of ethnic diversity.” He also observes the impact of other factors that are called for a multi-ethnic church: 1) Search for a new cultural spiritual experience among the second and third generation of immigrants, 2) interracial marriages, and 3) financial and educational members who desire new cultural experience.

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In a multi-ethnic church, expository preaching, as being a preaching technique, provides an alternative way to evangelize by developing a shared cultural memory that is multi-ethnic inclusion, which acknowledges and affirms ethnic differences.⁴⁴

Preaching and Teaching: Witnessing the Living Practice

Hanneke Schaap-Jonker, the author of the book Before the Face of God, conducted quantitative and qualitative research on the significance of pathos, logos, and ethos as keys to listening. The author found that relational component is the key to inspire and empower our congregation as we move forward towards a theology of Christian formation. In her research, she used questionnaires with 460 participants from three Dutch Protestant congregations. One questionnaire was concerning the sermon/service, another about the image of God, another was a personality type test (NEO-FFI), another measured the effect (Positive and Negative Affect Schedule), as well as two other surveys. Respondents found a sermon to be most meaningful when it was relational. By relational, Schaap-Jonker means listeners attained a sense of encounter or connection with God, hearing from God, or sensing prospects beyond the limits of life. Those with a God-as-support image heard the sermon as more encouraging; whereas those with anxiety towards God were left feeling more guilt, shame, and anxiety.⁴⁵

Expository preaching as the dialogical tool creates a “site for epistemic insight, a matrix for performative, theological, and spiritual reflection in a multi-ethnic church.” It creates a

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⁴⁵ Hanneke Schaap-Jonker, Before the Face of God: An Interdisciplinary Study of the Meaning of the Sermon and the Hearer's God Image, Personality and Affective State (Zürich, Switzerland: LIT Verlag, 2008), 204.
homiletical pedagogical atmosphere where collaborative learning comes naturally into existence. This collaborative learning removes false assumptions by creating a safe learning environment to express concerns. Jared provides a great illustration by sharing a popular Chinese fable. Two men are walking along the river. One says to the other, “Look how happy the fish are as they swim in the river!” The other responds: “You are not a fish. How do you know whether the fish are happy?” The man answers back: “Ah! But you are not me! How do you know whether I know what the fish think?” Expository preaching can only be a sufficient method as long as it provides an answer to the purpose of preaching as it relates to a living practice. The narrative and expository preaching are great tools to use to bring back the Word of God behind the pulpit. However, the Word of God needs to be witnessing as we are ministering to God’s people. If it is contextualized where hearts are transformed, the missional and attractive model will join hands together to preach the saving Word of God.

The knowledge of God is extremely important to create a transformational image of God. In order to clarify a listener’s framework of reference, Schaap-Jonker draws upon Rizzuto’s theory of God-image. Rizzuto, another psychiatrist seeking to build on Winnicott, draws a distinction between “God concept” and “God-image.” The concept of God and the image of God are mutually inclusive in preaching. The knowledge of God creates the image of God that generates an experiential knowledge upon God’s memories of His saving acts.

Tricia L. Tedrow, in the capture the Call: A Theology of Preaching as Proclamation in the Presbyterian Church recognizes the need for theology in preaching. He comments that

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46 Schaap-Jonker, Before the Face of God, 222.
“preaching is proclamation when it is built upon theology.” He challenges the ministers to study the Word, to preach and teach as Heralds of God’s Word. He asks ministers to recapture the sense of their calling because proclaiming the biblical story is to provide spiritual nourishment that will lead to a quality of life. The minister is to be responsible for a quality of life and relationships that commend the gospel to all persons and that communicate its joy and its justice. From Tedrow’s perspective, teaching and preaching must be theological as a living practice. He has a similar approach to Breidenbaugh who advocates for a theology of preaching. Unlike Breidenbaugh, Tedrow sees that theology has a tool that can shape Christian identity.

Fred B. Craddock is also a strong opponent of how preaching brings theology into action through the act of proclamation. He asserts, “Preaching, regardless of style or form, is a theological act of proclamation.” In other words, proclamation is the incarnation of God’s Word in preaching. Therefore, David Schnasa Jacobsens, in his collection of essays, *Homiletical Theology: Preaching as Doing Theology*, uses the term homiletical theology as he tries to bring theology back to the practice of preaching. He comments, “Preaching is not about consuming theology, but a place where theology is ‘done,’ or produced. In doing so, it aims to concretize a commitment to seeing preaching as a thoroughgoing theological act, relating deeply to its practice, theories, and contexts.” The theology of preaching is about a commitment to transformation.

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48 Ibid., 13.


This is a key major shift in preaching and teaching as proclamation. This theological understanding of preaching about transformation leads to recognition of the power of the Holy Spirit in preaching. When expository preaching is dialogical, it reveals blind spots that are conditioned by cultural contexts and make communication possible.

Intercultural theorist A. Scott Moreau, Evvy Hay Campbell, and Susan Greener comment that communication is the key factor in establishing healthy relationships in a multi-ethnic church. Taylor, who is viewed as cross border preaching, comments, during an interview in establishing communication in expository preaching, on the significant role of intuition and interaction. The interviewers asked Taylor, “What role does the congregation play in your sermon delivery?” Taylor replies, “I try to get very close to the congregation . . . I have to feel they have right there with me.” There is a sense of awareness in expository preaching when it is dialogical. Jared called it an “invisible interplay.” It helps the preacher to see the congregation as participants rather than spectators. This can take different meanings. In some African American churches, chanting, charismatic interactions, and so on are signs of homiletical dialogue between the preacher and the congregation. Again, this is where the intercultural improvisational approach creates a free space to allow interaction between the Word and the Holy Spirit.

Preaching and Teaching:
Pneumatological Living Practice

David, Richard, and Pasquarello recognize that the power of preaching is revealed through a concrete theological ground that creates space for the Holy Spirit to bring life to the Word of God. “The gift of speech, proclamation, is a gift of the Spirit. . . . The proclaimed gospel is not something of our own creation. The proclamation is a word from outside and beyond us,

51 Alcántara, *Crossover Preaching*, 144.
that comes to us and fills us to speak from our particular selves but not about ourselves.”

For some homiletic theologians, proclamation is teaching the biblical story that acknowledges the transformative power of the Holy Spirit. Expository preaching is not only instructional, evangelical, dialogical, and it is pastoral.

Louis Venden, in his dissertation thesis “A Critical Analysis of Contemporary Seventh-day Adventist Preaching and a Constructive Proposal of Guiding Principles for Homiletics Pedagogy,” examines the same issue in the Seventh-day Adventist Church. He reports the example of H.M.S. Richard who questioned the purpose of preaching in the Seventh-day Adventist Church after writing more than 500 pastors on the issue of preaching. The author examines H.M.S. Richard's life and concludes, "It is the power of the Holy Spirit that keeps religion and preaching alive from being merely an intellectual activity.” Venden stresses so hard on the significance of the role of the Holy Spirit in expository preaching addressing the biblical story. Venden understands that preaching the biblical story is not about Bible reading but a complete reliance on the power of the Holy Spirit to transform lives into a theological living witness. Preaching is teaching the biblical story that provokes regeneration that is possible with the help of the Holy Spirit.

Roy Alexander Tracy, in his dissertation “Preaching and the Holy Spirit: Postliberal Homiletic and Formation in a Pneumatologically Grounded Ecclesiology” has become a strong critic of postliberal homiletics that relegate the Work of Holy Spirit to a secondary role by overemphasizing a theological Christological approach. For the author, preaching functions as a

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mode of practical theology that aims to form communities for the eschatologically oriented praxis of doxology. Tracy provides a new framework on how to understand the purpose of preaching. Preaching is not only a learning activity that can be learned nor a theological living practice that can be proclaimed. The author removes the emphasis on “methods of preaching” and places it on the ontology of preaching or the purpose of preaching. Tracy states that “preaching does more than simply edify the church by providing models and methods for engaging the powers; it is itself an embodied act of engagement and thus becomes an act of representing the story of Jesus.” All practices in preaching have the primary purpose to engage the listeners into a transformative encounter with the story of Jesus, which is done through an encounter with the Holy Spirit. Expository preaching as the proclamation is the work of building a community of faith that is spiritually sustained by the Holy Spirit, “Binding doctrine and the core practices become the concrete form and mediators of the Spirit’s work and provide the horizon and telos for the practice of theology as the primary discourse of the church-as-public.”

Lindbeck analyzes the issue of preaching in the postliberal homiletics and provides two angles to understanding expository preaching as proclamation. He agrees with Hunter that the church loses its public character by trying to be relevant; therefore, there is a need for expository as a proclamation that would move the church towards its telos to know the triune God. Preaching is pastoral. People need encouragement, those who experience persecution need strengthening. Statistics show that people change churches because they are looking for a place that welcomes and cares.

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55 Tracy, “Preaching and the Holy Spirit,” xii.
In summary, both models are needed in a multi-ethnic church. Jonker and Rizzuto both agree that preaching as proclamation creates an attentive atmosphere for active listening to the Word of God based on the concept of God. A God concept creates a biblical construct to help understand the image of God. A biblical concept of God will create narrative preaching that Mark Miller (as he criticizes the lack of transformation in the culture of technology) would call “biblical experiential living.” This type of expository preaching will be attractive in a multi-ethnic church because it will facilitate a biblical conversation that transcends intercultural differences. Expository preaching is a great technique that can be very appealing to the postmodern generation that values differences. As Miller comments, “Experience that is interactive and relational not only attracts the younger generations but is the key to educating them as well.”

**Theological Foundations**

The integrative homiletic approach will apply a selective biblical method that will present a biblical alternative as a counterfeit of the reality of this world. For example, this part of the project will present the intercultural approach of Jesus as a great way to minister in the multi-ethnic church. He will demonstrate how Jesus used the intercultural approach in their theological discourses to create free space for dialogue, evangelism, instruction, and pastoral care.

**Preaching and Teaching: Jesus’ Model as Living Practice**

David E. Pence, in his article “Jesus is not Colorblind: Celebrating Racial and Ethnic Diversity in the Local Church,” talks about the difference between tolerating and celebrating ethnic diversity. It is oftentimes misunderstood in the context of multi-ethnic diversity. A

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tolerating attitude of diversity does not create free spaces for dialogue, evangelism, instructional, and pastoral care. Churches have tried their best to become multi-ethnic; there are not enough written materials that address the issue of how to build a multi-ethnic church with mutual inclusivity. Dr. Martin Luther King had longed to see a church that creates a safe worship environment for multi-ethnic inclusivity, he commented:

There is another thing that disturbs me to no end about the American church. You have a white church and you have a Negro church. You have allowed segregation to creep into the doors of the church. How can such a division exist in the true Body of Christ? You must face the tragic fact that when you stand at 11:00 on Sunday morning to sing “All Hail the Power of Jesus Name” and “Dear Lord and Father of all Mankind,” you stand in the most segregated hour of Christian America.\(^58\)

Rodney Woo indisputably agrees that the church must join hands by rejecting all kinds of racial differences to preach the gospel to the world. It is a call for the church to take the lead and make a difference.\(^59\) This is a challenge. It requires more than gathering and worshipping; it is about cultivating a spirit of understanding. Multicultural living comes with great risk, often losing life, privileges, and so on.

In John 4:28-41, the author presents a synopsis of how the multi-ethnic community is a risky road to take. First, John 4.4 tells us that Jesus had to go through Samaria. However, people could get from Judea to Galilee in two ways. Typically, Jews would choose the longer route to avoid going through Samaria. However, Jesus had to go this way to encounter with the Samaritan woman. He intentionally went through Samaria and chose to stay at the well while His disciples went into town so He could converse with the Samaritan woman.


Samaritans were Jews who had intermarried with people from Assyria, which was the nation that had conquered Israel. Thus, the Jews viewed Samaritans as ethnic half-breeds and spiritual traitors whom the Jews despised. Second, as a rabbi, He was not supposed to interact with women. This is what Jared called *transgressive boundaries* in the literature review. Despite theological and cultural boundaries, Jesus still makes the choice to converse with her. This is a perfect example of how expository preaching is dialogical, instructional, evangelical, and pastoral. Jesus crossed *transgressive boundaries* to develop a relationship with her so that He can embrace her for who she is. Thus, the multicultural community is intentional.

Expository preaching in a multi-ethnic context is about embracing cultural differences. As a living practice, expository preaching is evangelical as long as it meets people where they are. It is about embracing the challenge. Paul also embraces the challenges of multi-ethnic communities and acknowledges the power testimony of a living multi-ethnic community. He indicates that God’s desire for the church is to become a living practice for God’s glory. One of the biggest challenges is the ability to overcome internal ethnic tensions in the church. Paul recognizes that multi-ethnic community is a conversion process.

When Cephas came to Antioch, I opposed him to his face, because he stood condemned. For before certain men came from James, he used to eat with the Gentiles. But when they arrived, he began to draw back and separate himself from the Gentiles because he was afraid of those who belonged to the circumcision group. The other Jews joined him in his hypocrisy, so that by their hypocrisy even Barnabas was led astray. When I saw that they were not acting in line with the truth of the gospel, I said to Cephas in front of them all, “You are a Jew, yet you live like a Gentile and not like a Jew. How is it, then, that you force Gentiles to follow Jewish customs?” (Gal 2:11-14).

The book of Galatians reveals the intensity of ethnic indifference in the early church. The cultural diversity has always been a challenge. DeYoung observes, “Ultimately, the unity of the first century church was the result of the miracle or reconciliation-a conversion from
ethnocentrism to the intention, practice, and vision of Jesus.” The early church went through a painful and slow process of conversion by responding to the call of being a countercultural community that challenged segregation.

Table 2.1. Anatomy of Segregation

<table>
<thead>
<tr>
<th>Faulty Beliefs</th>
<th>Distorted Perspectives</th>
<th>Excluding Behaviors</th>
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<tbody>
<tr>
<td>Ethnocentrism</td>
<td>Stereotypes</td>
<td>Prejudice</td>
</tr>
<tr>
<td>“My people group is superior”</td>
<td>“I know your kind”</td>
<td>“I hate or I am afraid of your kind”</td>
</tr>
<tr>
<td>Stereotypes</td>
<td>Prejudice</td>
<td>Xenophobia</td>
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<tr>
<td>“I don’t like your kind”</td>
<td>“I hate or I am afraid of your kind”</td>
<td>“My kind deserves better treatment”</td>
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<tr>
<td>Xenophobia</td>
<td>Discrimination</td>
<td>Segregation</td>
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<td>“Let’s not mix”</td>
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In the book of Ephesians 2:11-20, Paul offers a profound theological paradigm shift to the anatomy of segregation. He places the cross of Christ as the bridge that can connect the hearts of Jews and gentiles to overcome the social dichotomy. He shares his own personal experience on how Christ liberated him from this wall of segregation.

But now in Christ Jesus you who once were far away have been brought near by the blood of Christ. For he himself is our peace, who has made the two groups one and has destroyed the barrier, the dividing wall of hostility, by setting aside in his flesh the law with its commands and regulations. His purpose was to create in himself one new humanity out of the two, thus making peace, and in one body to reconcile both of them to God through the cross, by which he put to death their hostility. He came and preached peace to you who were far away and peace to those who were near (Eph 2:13-17).

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61 Pablo Morales, “Key Components of a Culturally Relevant Multiethnic Church Model” (DMin diss., George Fox University, 2018), 39.

62 The meaning of the Greek phrase µεσότοιχον τοῦ ὀφρείμοι (“wall of partition”) is unclear for three reasons. First, this phrase is rarely found in ancient writings. Second, it is only used this once in the New Testament. Third, Paul does not define the phrase’s meaning in relation to its context. Consequently, scholars have proposed many possible meanings. The phrase is derived from the word τοιχος, which is often used to describe a fence or partition to keep intruders from entering. Thus, from my perspective, interpreting this phrase as a reference to either the soreg or the law of circumcision leads to the two most plausible interpretations, since either reference would fit the context of Paul’s argument. In this section, I favor the soreg.

The multi-ethnic community is the work of the Holy Spirit. Pablo Morales makes clear that only the Indwelling of Holy Spirit can bring a multi-ethnic community to a new spiritual reality that transcends segregation.63

Jesus embraces the Samaritan woman cultural differences and at the same time challenges her cultural values. Jesus gives her water as a sign of welcoming and caring. He shows great spirit of understanding and acceptance. In John 4:15-17, Jesus shows that creating free space does not mean anything goes; it is like pulling a building permit where we are not bounded by building codes. Multicultural living also involves biblical conviction. Jesus does not want her to continue living in sin, and then He asks for her husband, knowing her history.

In a multi-ethnic church, expository preaching is about embracing to instruct. Paul presents another theological approach in Galatians 3:26-28 that is a case for identity inclusion. Paul addresses the concept of inferiority vs superiority by calling for a new identity in Christ: “So in Christ Jesus you are all children of God through faith, for all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus” (Gal 3:26-28).

The first Christians experienced segregation at first hand. They lived in a fragmented society shaped by prejudice and xenophobia. The church grew out of intensive tension of fear and segregation. The church faced these distorted perspectives with a biblical perspective of diversity that embraces the eternal perspective in Christ. This eternal perspective shapes the theological understanding of John, the revelator:


63 Morales, “Key Components,” 67.
After this I looked, and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and before the Lamb. They were wearing white robes and were holding palm branches in their hands. And they cried out in a loud voice: “Salvation belongs to our God, who sits on the throne, and to the Lamb” (Rev 7:9-10).

The multi-ethnic community is the image of the diverse redeemed church who is waiting to worship the Lamb who called the church to a new way of seeing unity in diversity.

As the story of John 4 continues, in the Old Testament, meeting a woman at the well has an intimacy connotation. Abraham, Isaac, Jacob, and Moses all meet their future wives at the well. The woman even mentions the name of one the patriarchs, Jacob, in identifying the place: Jacob’s well. Culpepper points out a great difference to show how tactful and intentional Jesus was in his pastoral expository preaching’ approach:

In John, conventional elements are treated unconventionally; Jesus asks for water but apparently receives none. Dialogue rather than action carries the scene. Living water, of which Jesus is the source, rather than well water, to which the Samaritan woman has access becomes the central concern. And the woman is no marriageable maiden; she has had five husbands. Still, Jesus goes to her village, and she receives him as her Lord.

This scene is so drastically different from what the Jewish audience would expect from the meeting of a woman at a well. However, the result is Jesus finding a bride, not in the typical earthly sense, but in the sense that the church is the bride of Christ. Jesus’ bride is not well-groomed or the righteous, but instead the sinful and lost who come to believe in Jesus as Messiah.

This is a beautiful picture of Jesus’ gospel and ministry as He comes not “to call the righteous, but the sinners to repentance” (Luke 5:32). Through this interaction, the woman’s

65 Ibid., 136.
shameful status as a woman without kin ties and accompanying females is cast aside. Instead, she becomes the basis for the belief in Jesus by many in her community.

Jesus transcends expectations not only in who He is and, in His actions, but also in what He teaches. Jesus had already turned water into wine in Cana but now He contrasts the water of Jacob’s well with the Living Water that He could provide. In John 4:19-26, He teaches how this Living Water brings a new mode of worship. This worship is worshiping God in “spirit and truth.”

The Jews and Samaritans both have a place where they think worship should occur, Jerusalem and Gerizim. Jesus, however, champions neither location but instead speaks of an hour that is coming and has now come when the worship of God will not be tied to a place. This change effectively deemphasizes the issue of who is right and wrong in the area of worship. Schussler Fiorenza argues that the comment of Jesus to worship in “spirit and truth” refers partially to the fact that true worship removes the social-religious distinctions of Jew and Samaritan or man and woman.66 According to Wyckoff, this reveals the transcendent, non-exclusive nature of the true worship that the Father seeks.67 Wyckoff proposes, “True worship transcends all divisions brought about by ethnicity, geography, gender, religious tradition, past history or any other human condition.”68

Williams notes that Acts 2:42-47 describes the early church and uses all manner of inclusive words and phrases such as “everyone” and “all the believers,” among others. The early

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68 Ibid., 94.
believers truly lived life in common, sharing what they had, but more than anything, sharing Jesus. He goes on to attribute this inclusivity and connect it to Jesus’ final words to His disciples:

All nations clearly articulate that Jesus’ ministry in Israel was to be the kick-off and the beginning point of what would later be the proclamation of the gospel to all the peoples of the earth, people who look like you, me, those around the corner, across the tracks, and around the globe. All nations were about including not only Jews but also Gentiles. Nations are plural, referring to whites, blacks, Asians, Hispanics, Indians, and the list goes on and on. Jesus was clear about the Great Commission. More often than not, the Church wants to do what I have identified as the Great Omission. Churches start omitting the all nations part of the Great Commission and settle for simply making disciples and baptizing. Most churches take the arrogant and safe route of making disciples and baptizing people who look like them and their church. Why is it the Great Omission and not the Great Commission? Simply put, the church has dropped the C. 69

The synthesis of this section asserts that preaching is an intersectional juncture of the pragmatic and the prophetic. It is the inference of this paper that preaching is dialectical and dialogical for the congregation. Various paradigms deploy to affect the theological efficacy in a particular context.

Additionally, the needs of the congregation will regulate whether the sermon is pragmatic or doctrinal in its expository approach. The preacher may need a multivalent and multidimensional approach to the sermon predicated on the local norms, value and spiritual needs of the congregation. God has redeemed a multiethnic church to participate in a universal, multiethnic worship of the lamb.

It is fascinating to see how love and unity have always been the foundation in creation story. The book of Genesis 1-3 depicts a picture of a loving God who provides for the needs of His creatures. The whole creation story is about a caring and loving God who is presenting a picture of unity in different aspects: unity of the two, Adam and Eve; unity in diversity design,

sun and moon; see animals and land animals. The creation story is about a loving communion of persons, animals, and other created things. It reveals the deepest truth about the nature of God who purposefully created the universe to reflect the essence of unity in diversity.

The whole creation reveals the imaginative community of creativity that describes the work of a divine family. In Genesis 3, sin leads to brokenness and the orderly community of creativity is shattered (Gen. 3:7). The unity of two between Adam and Eve has led human race to a painful and difficult relation with one another (Gen. 3:16-19). The community of creativity is broken though not completely dysfunctional because the Creator God is still searching to restore order and unity (Gen. 3:9). God is longing to see unity and order because He values His work of creation (Gen. 1:31). He values and takes delight in goodness of His creation. His whole intention is to bring back His creatures to the original plan where unity and love reflect His caring character.

History recounts that He began with Abram who was born in a polytheistic age. Yet Abram responded to the call of God and accepted to worship only one true God. At the beginning of Genesis chapter 12, God asked Abram to leave his home and country with three promises: the promise of a relationship with God, numerous descendants and land. Because of his obedience, God changes his name to Abraham, meaning “father of the people.” Abraham was chosen to demonstrate how obedience to God could help in establishing a relationship with God as Adam and Eve failed to do. Abraham is the symbol of faith that unites all nations. The call of Abraham was a call to restore the broken image of God in the Garden of Eden. It was a call that shows the longing desire of God to re-unite humanity as a powerful multiethnic community of faith. Abram who came from a polytheistic family shows that God is the father all nations on earth who is willing to acknowledge Him as the Creator. God has been showing His love and
mercy to all nations regardless of their ethnicity and religions. The Moabites were long-time enemies and oppressors of Israel and cursed by God. They worshipped the deity Chemosh and practiced child sacrifice. Here is a pagan nation descended from the incestuous relationship of Lot and his oldest daughter. Yet here God chose to weave the story of a young Moabite girl into the story of His Son. Naomi, Orpah and Ruth—childless, all widows. Three shattered hearts, left utterly desolate by life. The pain and loss touched every part of their lives, their hopes, their dreams. In a stunning declaration when Naomi decided to return to Bethlehem, Ruth professed, “Where you go, I go; and where you live, I’ll live. Your people are my people, your God is my god; where you die, I’ll die, and that’s where I’ll be buried, so help me God—not even death itself is going to come between us!” Ruth, once an outsider and alien to God, became not only part of Israel but also part of the lineage of Christ (Matt 1:1-6).

In Psalm 67, the author paints a beautiful picture of how God is longing to see the re-establishment of the original order of unity to be honored. The psalmist describes a delight time where the multiethnic community will come together to praise God as the Creator, the Provider, and the Sustainer. This will be the ultimate fulfillment in heaven, where people from every tribe and tongue will praise God. “In that day our joy will be even greater because great multitudes from all the nations of the earth will be praising God with us.”

**Theoretical Foundations**

A sound philosophy of expository preaching acknowledges that the Bible is divinely inspired and revealed to men for their transformation of character. The Bible stands alone as the source of authority that must exegete to convey its message of transformation. Biblical expository preaching affirms the inherent authority of the text and its authorial meaning.⁷⁰ The

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⁷⁰ See Robert H. Stein, *A Basic Guide to Interpreting the Bible: Playing by the Rules* (Grand Rapids, MI:
inherent authority of the text validates our Christian faith and practice.71 Our Christian faith and practice reveal the authority of the scriptural text through social interactions with one another.

A healthy understanding of biblical expository preaching recognizes the authority of Scripture in two aspects: Liberation and conviction. These two aspects spring from the biblical text 2 Timothy 3:16-17—“All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the servant of God may be thoroughly equipped for every good work.” Biblical expository preaching must begin a proper understanding of what God is intended to do in the lives of His children. He wants to liberate them from all kind of boundaries and convince them to make changes that lead to character transformation or Christian transformation.

Liberation and conviction are mutually inclusive as one considers the authority of Scripture. There is strong tendency to focus on the liberation aspect of biblical exposition that seems to bring numerical membership rather than spiritual maturity. The focus on liberation aspect of the authority of the Bible picks and chooses biblical passages that only talk about liberation from spiritual bondage through a humanistic point of view. In the literature review, homiletic experts called it “therapeutic gospel approach.” This aspect of biblical authority does not claim full authority over my life. In fact, it makes the hearers feel good and free of guilt. The conviction aspect in biblical authority requires a complete surrender of self in God’s hands. Paul summarizes in Romans 12:2, “Mold me, shape me, until I think like you Lord.” In others words, Scriptures have the power to liberate and to convince. The purpose of biblical authority is not to condemn nor to make us better sinners but as Timothy states so that the servant of God may be

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71 Scriptural authority is established in 2 Timothy 3:16–17 and 2 Peter 1:20–21.
thoroughly equipped for every good work.

This theoretical foundation posits that biblical expository preaching relies on the authority of the Word of God to liberate and convince all listeners to enter a transforming relationship with Christ. It acknowledges the unity of the Bible (the Old and New Testaments) all of which focuses on God’s power to liberate and convince believers within a multiethnic community. This theoretical foundation embraces four components of biblical expository preaching: instructing, evangelizing, pastoring, and dialoging. This framework is based on 2 Timothy 3:16-17.

Figure 2.1. The Four Components of Biblical Expository Preaching

The theoretical foundation approach assumes that more souls will come to Christ with a spirit of complete surrender to the will of Holy Spirit who will finally meet the needs of the multiethnic community. The expository preacher will follow Paul’s example in 2 Corinthians 10:5: We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ. The expository preacher’s calling is to bring every thought captive to the feet of Christ.
This theoretical approach lays on two suitable reasons. First, it recognizes the two aspects in biblical authority, liberation and conviction. It recognizes the reality of sin as a contingent force in the lives of the individuals. It is also aware of cultural and ethnical facets that shape the lives of the individuals. It admits that the Bible can liberate individuals from cultural and ethnical facets that prevent spiritual and moral transformation through different learning tools such as dialogical, instructional, evangelical, and pastoral. It prescribes a new way of living to become a witness of the liberating power of Christ. It does not only prioritize the needs of the listeners but it challenges the listeners to become a living word.

The theoretical foundation takes root on what Hershael York’s call “engaging exposition.” It is a balance view of the authority of Scripture that considers the authority and application. This theoretical foundation about informing to transforming because, “sermons are not about just imparting information.” The expository preacher is engaging the Word so that the liberating and convicting power of the Word can help the hearers to disengage in their activities that stand in tension with God’s Word to become a flourishing believer.

The researcher observes that the biggest issue in most of multiethnic churches is the overemphasis on liberation. For example, the key component in African American preaching is about liberation gospel, which is associated to high level of celebration during worship time. The hearers come to celebrate their story of bondage, oppression, and humiliation, rejection, deception, and so on.

The researcher attended African-American Church for more than five years and was a part of that spirit of celebration as elder and youth director. Other seminary students came to the

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church to lift up their spirit after a long week of study, fatigue, financial difficulty, and family, and other tensions. The researcher was in the first board meeting that welcomed the new charismatic preacher. He is a great charismatic preacher that is loved by almost all students in the seminary at Andrews University. The board members welcomed him and gave him the floor. The talented charismatic preacher asked the board, what do you need from me? What are your needs? What can I contribute to the spiritual needs of the church? The board members unanimously replied we need you to be the leader of the leaders. Secondly, we need you to preach every Sabbath. The talented charismatic kindly replied you need a pulpit preacher you do not need a pastor, right? The church was already declined, but they know that the presence of this charismatic preacher could regenerate the church. He did meet his goal while he was there as senior pastor; however, his absence has created more harm than ever before. It was hard to find another charismatic preacher that could bring his vibes behind the pulpit.

There is another side in the liberating aspect of the Bible. The researcher has a classmate who happens to be born in England. He occupies a prestigious position in the Seventh-day Adventist church. As the researcher was sharing his view with him about the importance of embracing ethnic diversity in the church. The friend said that he likes all his black brothers in Christ but it will be quasi impossible to have a productive multiethnic church community. He made clear that our needs are different. He said that the European go to church to feed their intellectual and their spirit. In other words, they are looking for sermons that cognitively challenge their intellectual curiosity. In a simple way, the charismatic preacher and the researcher’s classmate story demonstrate in two different ways the impact of liberating aspect of God’s Word. They both proclaim liberation in their own way, liberation from spiritual bondage and liberation from intellectual bondage.
This story took place in a nice wonderful island in the Caribbean called Haiti. The researcher was born and raised in that island called Haiti. He became a Seventh-day Adventist member at the age of twenty years old. The researcher observed a strong emphasis on the convicting aspect of the Bible in the evangelistic approaches. There was always a scary image or scary ideas that served as convincing force of conversion. The scary image or idea became more prominent during the apocalyptic seminar on the book of Daniel and Apocalypse. A large number of the hearers came to Christ but did not stay in church for one or two years, because the scary image is gone. This approach was more about blaming, reducing, diminishing, deconstructing, and feeling useless and powerless. There was never a sense of complete surrender into God’s loving hands of mercy and grace. In this approach, the preacher attaches more importance to biblical information than Christian formation.

The two aspects of biblical authority present a challenge to the multiethnic community. In a multiethnic community, the biblical expository preacher needs to prayerful address the two aspects of biblical authority: liberation and conviction. The group that is accustomed to the liberating aspect of the Word of God needs to instant gratification of God’s power. For example, the group defines a vibrant church on the presuppositions of miracle, and any form of high emotional movements. The other group who focuses on convicting aspect of the Word defines vibrant church based on solemnity.

Multiethnic communities come with many challenges. Some experts think managing diversity is only about tolerating differences. It is about recognizing the value of differences, responding to discrimination, and promoting inclusiveness. The spirit of inclusiveness is what missing in most multiethnic communities. Some members see missing of inclusiveness as prejudice and discrimination. Then start complaining against pastors’ insensitivity that do not
meet their needs.

The stories shared in this theoretical foundation help to understand how painful it can be when the focus is only on the liberating aspect of the Word of God as well as the convincing aspect. In conclusion, the convicting aspect is as harmful as the liberating aspect. The biblical expository preacher needs to encourage hearers to embrace the authority of the Bible’s liberating and convincing aspects, if not the power of transforming will be missing. Thus, “expository preaching is any kind of preaching that shows people the meaning of a biblical text and leads them to apply it to their lives.” Biblical expository preaching is the coherent proclamation of biblical truth that has the end goal of faith development with strong emphasis on scriptural authority and that calls for changes.

The expository preacher is called to present the full authoritative package to hearers. In addition, expository preaching seeks first to highlight the biblical grounding for the sermon’s focus and then encourage listeners to apply the truths proclaimed. The biblical expository preacher highlights the authority of Scripture as he or she begins to hermeneutically discern and contextualize truths of the main thesis of a sermon. The biblical expository approach must create space to engage all ethnic groups. The biblical expository preacher must believe that the Bible does have the power to transform lives even more efficiently when it is preached seriously and carefully. The biblical expository preacher understands that Christianity is a learned system of faith; however, the end is not only about learning.

In conclusion, this theoretical approach places the expository preacher as the instrument in God’s hands, acting upon the direction of the Holy Spirit, to convey biblical authority that liberates and convinces hearers to come to a transforming relationship with Christ. An integrative

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73 York, *Preaching with Bold Assurance*, 33.
approach of biblical expository preaching will use Osmer’s intervention plan described in Chapter 3. Chapter 3 will survey the situation at Fil-Am SDA Church and provide ways to make changes that will not isolate believers from their cultures. The integrative biblical expository approach will help hearers to find cultural meanings that promote spiritual growth and mutual understanding as a multiethnic community.
Chapter 3

Methodology

The purpose of this chapter is to introduce the research methodology for this qualitative grounded theory studying what motivates expository biblical preaching in a diverse multi-ethnic community. This approach allows for a deeper understanding of working with diverse ethnic community to develop a theory from the data in order to understanding how to celebrate diversity in multi-ethnic community.

The applicability of grounded theory and a constructivist approach for this research project are discussed in-depth the Osmer’s intervention plan to survey the problem. The research plan, including the intervention design, study participants, procedures, analysis method, and ethical concerns.

Research Question

This project thesis sought to build a theory in answer the following research question.

RQ: What factors of expository biblical preaching motivates listeners to appreciate the proclamation of the Word?

Method Selection

A qualitative study is appropriate when the goal of research is to explain a phenomenon by relying on the perception of a person’s experience in a given situation.74

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A quantitative approach is appropriate when a researcher seeks to understand relationships between variables. Because the purpose of this study was to examine the experiences and perceptions of worshippers (listeners) congregating in a diverse multi-ethnic community, a qualitative approach was the most appropriate choice.

Grounded Theory Methodology

This qualitative study was performed using grounded theory methodology. Stake defines grounded theory as a method of moving from inductive reasoning to deductive reasoning, “Grounded theory is a respected qualitative way of moving from individual knowledge to collective knowledge.” Introduced to the research community in the 1960s, grounded theory is “the discovery of theory from data.” Glaser and Straus created this methodology where theory could emerge by methodically coding interviews with terms that succinctly and conceptually summarize each phrase, line, or even word.

Charmaz explained that “grounded theory contains both positivist and constructivist inclinations.” He further described the positivist philosophical position, as a view that comes from the human experience with complete objectivity. This has the idea that understanding of human’s perception is imperfect. He sees the constructivist philosophical position as a view that comes from the human experience relative to their paradigm, influenced by society, culture, or other external influences.

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76 Ibid.
This study was conducted using grounded theory with a constructivist approach. Interpretive grounded theory, which the constructivist tradition is a part of, aims to, “conceptualize the studied phenomenon to understand it in abstract terms, articulate theoretical claims, acknowledge subjectivity in theorizing, and offer an imaginative interpretation.” This thesis project sought to conceptualize the phenomenon of each participant’s experience, to understand in abstract terms built through coding the data from the interviews, and build a theory based on the interpretation of their shared experiences.

In this thesis project, the researcher used constructive grounded theory to emphasize a phenomenon and the reflective nature of the research as the theory evolved. The evolution of the theory throughout the thesis project was important in guiding changes in interview questions during the study to uncover more details of the theories that emerged. The resulting theory is the researcher’s interpretation of the data, consistent with constructivist grounded theory.

The Researcher

The researcher has been working as a mathematics teacher for seventeen years serving multi-ethnically diverse students in the states of New Jersey, Michigan, and Indiana. He is currently working as a math teacher for youth at risks in South Bend, Indiana where he is teaching different ethnic group of students. He was a youth director at All Nations Church in Berrien Springs, which is another multi-ethnic church. He was the pastor of the First Haitian American Group in Berrien Springs. He mentored different ethnic groups in many aspects of ministries: preaching, leadership, and administration. No participant had a direct relationship with the researcher that represented a conflict of interest, such as a reporting relationship.

79 Charmaz, *Constructing Grounded Theory*, 127.
80 Ibid.
contract, or any relationship with the researcher that may have imparted bias on the research study.

The researcher has been exposed to multi-ethnic communities to carry out the designed study. The researcher has informally interviewed multiple people with intent to know about multi-ethnic Christian community. The researcher’s skills include training in listening skills as a part of his continuing education. He is an elder of Fil-Am SDA Church. He has worked very close with the associate pastor. He is one of the Sabbath school superintendents; he is a Sabbath schoolteacher at Fil-Am SDA church.

**Study Participants**

The researcher drawn a sample from a population of board members and two non-board members at Fil-Am SDA Church. The population consisted of ten participants, five men and five women. All participants were able to communicate in the English language, but English did not have to be their native language. One female who is an undergraduate student at Andrews University and majored in religion. Three men who studied theology, two nurses, and two administrators at Andrews University.

The researcher contacted the pastor and the secretary of the pastor to ask for permission. The church board granted a permission letter to the researcher which is in Appendix C. The researcher completed the Citi course to begin the IRB process in Appendix E. The researcher also contacted all the participants using the church directory. The research emailed to all the participants the consent form (Appendix B), the demographic survey (Appendix A). They completed the demographic survey and signed the consent form which were collected prior the interview process by the researcher.
The researcher informed the participants that they would have two set of interviews consisted of ten questions each that will last 20-25 minutes. The researcher did all interviews via Zoom. The first set of interviews is in the Appendix F. The second set of interviews conducted after the four-week series in the Appendix G.

The participant sampling pool was very diverse with Caucasians, African-American, Haitians, Filipinos, and Africans. The researcher anticipated approximately ten participants for this study. The final number of participants was 10, as determined by the researcher.

**Data Collection**

This study used an interviewing method, found in Appendix F and G, where both the interviewer and the interview questions were the instrumentation used. The researcher recorded all interviews electronically using Zoom. The interviews began with open-ended questions about the participants’ opinion on the significance of expository preaching in the life of a church. The other questions followed, with the intent to gather data with more depth on participants’ perceptions on the role of expository biblical preaching in multi-ethnic church. Each participant before the interviews is made known that confidentiality is extremely important in this research. All the interviews, the research took time to transcribe the interview into a Word document. Again, no interview was conducted without confirming the written and verbal informed consent of the participants. Each participant interview took place in a single interview session.

**Procedures Followed**

Approval from the Institutional Review Board (IRB) was sought from Liberty University. Once approval was given, the researcher emailed the participants to schedule date and time for the interview by using the church board directory. The researcher also contacted the pastor and the treasurer to inform them about the interviews. Both the researcher and the participant were in
their separate houses. Two of the participants are husband and wife, as part of the interview introduction, the researcher confirmed that the participant was in a room with a closed door.

As some initial themes surfaced during the first set of ten interviews, the researcher added clarifying questions or points to the second of interviews after the series in an effort to explore more on the topic or gap that emerged. Appendix L includes the additional questions added. Grounded theory allows for discovering the phenomenon during the research process.\(^{81}\)

The interviewee was also asked if there were anything, they would like to add upon reflection. Participants were not part of the writing or editing of the actual analysis and results, as no one participant had access to any other interview.

In their seminal work, Glaser and Strauss discussed the concept of saturation, where the researcher starts to realize that for a given subject, no new categories emerge from the code; therefore, nothing more can be added to the emerging theories. It was possible that saturation could be reached during the interview process conducted as part of this research. Once saturation is reached, the theory or phenomenon is said to be grounded in the data.\(^{82}\) Saturation was reached in this study after the tenth interview.

**Data Analysis**

The research began to look for repeating words, phrases, concepts, or ideas in the data. The researcher listened to the recording interviews two times by breaking them in set of five questions. The researcher listened to the first five interviews. The second time, the researcher then started looking for similarities and differences in words, phrases and concepts. The researcher edited and reflected on them as theories began to emerge from the data. Coding was

\(^{81}\) Charmaz, *Constructing Grounded Theory*, 39.

\(^{82}\) Ibid.
used to aid the researcher in understanding the perspectives of the participants and in analyzing their combined experiences. Codes were created during the research process, based on the data. The researcher minimized potential bias by verifying the data more than two times and broke the interviewers down into meaningful and manageable data. Coding used in grounded theory was instrumental in focusing the interview analysis on the experience of the participants in a structured way. Coding helped to prevent the interviewer overemphasizing the importance of any one aspect early in the study and helped ensure a thorough analysis of the entire interview.

As each phase of coding began, it was important to continue reviewing the data in previous phases so that connections were constantly being made until saturation occurred. This method of coding helped the researcher focus in-depth on every interview. This method also helped instill the discipline of grounded theory where the theory the Align analysis with the specific research design.

**Selective Coding**

Selective coding begins to occur when there were related themes that emerged from both set of interviews. In selective coding, the researcher strives to find categories emerging, but will hopefully not have as many selective codes as open codes. One author suggested revisiting the selective code categories if too many selective codes emerged from the original coding.

**Theoretical Coding**

Division among grounded theorists exists regarding when exactly theoretical sampling begins. Charmaz asserted that theoretical sampling begins after categories emerge. Birks and Mills argued that theoretical sampling can begin during open coding, as the initial data starts to reveal concepts that begin to signal potential theories or explanations of phenomenon.
Theoretical coding occurs when the codes and categories that emerged during open coding and selective coding are compared, and relationships are found between the codes or categories.

**Trustworthiness**

The trustworthiness and validity of qualitative research depends on what the researcher sees and hears. Connelly noted that credibility, transferability, dependability, and confirmability are important in establishing trustworthiness.\(^{83}\) One of the ways to ensure credibility and transferability is to ensure that those interviewed have the experience to discuss the phenomenon the researcher seeks to explore.\(^{84}\)

One way to establish confirmability is to ensure no researcher bias. It is important to interpret what the data tells the researcher in an unbiased way. Transcribing entire interviews and manually coding them helped ensure a deep understanding of the interview content and participant intent.

Yin suggested setting clear rules and following them to help minimize bias in research.\(^{85}\) This researcher had a set of clear rules and several controls to show evidence of how you assured the accuracy of data.

The researcher ensured the following rules took place. Using conference Zoom recordings to capture the interviews prevented the researcher from adding to or excluding any data from the participants’ interviews. Manually coding the interviews using grounded theory methodology helped ensure objective interpretation of the data, which also helped to minimize bias.

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\(^{84}\) Ibid.

Ethical Concerns

The researcher ensured ethics remained a top priority throughout the study. The informed consent form, read to each participant prior to the interview, is shown in Appendix B. The risks to human subjects associated with this study were minimal. All participants were over 18 years of age, and did not demonstrate any impaired mental capacity, as determined by their ability to talk and think. Meeting these criteria qualified them as participants in this study. Additionally, all recorded materials will be erased after five years, following final approval by the research committee, minimizing any future risks related to confidentiality.

Intervention Design

Using Osmer’s intervention plan, which depicts a contemporary practical intervention plan as including the descriptive-empirical: What is going on? interpretive: Why is it going on? normative: What ought to be going on? And pragmatic tasks: How do we make changes in a multi-cultured church? Each of these tasks correlates with a controlling question that one asks of a ministry environment or praxis. The following methods are used to answer various research questions:

1) According to Osmer, research on a contextual matter begins with the question: What is going on?
   i. The data process will begin—after official approval from the church board; then a formal announcement will be generated and inserted into the Fil-Am SDA church bulletin about nature, and the objective of the research project. This announcement will be iterated audible from the pulpit to reinforce the intent of

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the bulletin insert. The duration of the communication of the message will last two weeks to pique interest and stimulate prospects for the interview process.

ii. Semi-structured interviews will be with the researcher, in which the participants will endeavor to narrate their current perceptions and experiences of sermonic content and context in their local praxis of worship from their respective ethnic backgrounds.

2) Osmer’s second phase of research now turns to the question; why is it going on?

i. The researcher will begin the project by acquiring the information and data needed for the study. The data collection process will be a deliberate strategy of selecting purposively chosen members from various and diverse cultural milieu within the congregation. This method employs semi-structured interviews with the ten purposive members to be interviewed about their insights into the current expository preaching methods, which they are interpreting and analyzing through the lens of their individual cultural ethnic persuasion. This method emphasizes responses and reactions of ten purposively chosen members of the Fil-Am SDA Church in Berrien Springs, MI about the current homiletical style of preaching in its context and content. The data collection process will include unstructured/semi-structured interviews and the analysis of information closely related to the research field.

3) Osmer’s third phase asks the question: What ought to be going on as the normative multi-cultured church?87

i. The trial intervention period will last six weeks.

87 Osmer, Practical Theology, 10-31.
ii. Phase one: First, the researcher will list the problem and this process will last two weeks and will seek to ascertain knowledge about the problem and attitude changes over time.

iii. Phase two: This phase will aspire to describe why it’s happening and this phase will last approximately two weeks.

iv. Phase three: The researcher will endeavor to put in place strategies of intervention to help transform the homiletical divide in a multi-cultural context and this phase will last about two weeks.

v. The researcher will present the interviews with the ten purposively chosen ethnic members by bringing together the accounts and pointing out their commonalities and differences. The purpose is to elucidate the self-understanding of their homiletical divide or disconnect from the sermonic content and contribute to their integration and assimilation of preached Word from a multi-ethnic community of faith.

4) The pragmatic task: Osmer’s fourth phase. Finally, in this section, the pragmatic task takes seriously the question of how this area of the multi-cultured church with the intervention plan might be shaped to embody more fully the normative commitments of the biblical—principles of the multi-cultured church in the context of Michiana Fil-AM SDA church. Ministry?

**Implementation of the Intervention Design**

The church’s aim is to proclaim the Gospel to all kindred, tongues, and peoples. Culture is a medium where we communicate, and the more cultures we understand, the more useful we are in the cause of God. One of the goals of this project is to eliminate the negative connotations
often associated with multiculturalism. Cultural understanding will create better relationships 
and enhance opportunities to share the Gospel. With terms such as “globalization” and the world 
as a “Village” being underscored by electronic communication, trades, and jet traveling, the 
“other” cultures are no longer far away. These are the tentative implementation plans:

1) Provide a review of literature related to multicultural issues to form and inform the 
   preaching content and context. Literature regarding the context for the diversity, 
   inclusiveness, and structure of American multicultural churches will be presented. 
   Studies on race and ethnicity as they relate to unifying a congregation are included. 
   Literature regarding multiculturalism and the role of leadership is included and the 
   challenges to cross-culture communication explored.

2) Plan to set up a structured committee whose specific responsibilities include staying in 
   touch with the needs of the congregation specific to age, gender, ethnicity, and national 
   cultures represented. Moreover, to meet systematically with the pastoral committee to 
   share core principles and ideas to shape sermonic topics and advance the mission of the 
   congregation.

3) Elicit the support of the various ethnic groups represented in the church and community 
   to address with and coherent action plan.

4) The pastoral staff will visit and observe the current congregations under their care to 
   ensure that those congregants that are homogeneous are interacting with other 
   congregations in the community of faith and that those that are heterogeneous are not 
   simply assimilating the minority groups or functioning in a pluralistic manner.
5) Every member will be a part of the meetings and even help facilitate the plans for a multicultural congregation that will result in the establishment of a truly integrated congregation.

6) The respective interviews will probably surface a need to plan activities such as cultural fairs, presentations, Worship programs, music—choirs, bands, multi-cultural prayer meetings, multi-cultural Bible groups, etc., sponsored by the different groups. This would help expose the entire congregation to the individual cultural groups.

7) Given that the members appear to be hesitant to accept the practices and beliefs that differ from their own, it would be advisable to have an intentional plan to expose the entire congregation to the various groups within its membership.

8) To develop a theology of multiculturalism preaching in both the New and Old Testaments. God’s purpose for man was not realized when sin entered the world. Divisiveness and enmity became a norm in man’s relationship to each other.

9) Jn 17:21 “That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.” The telos or aim of this text is to have unitive-uniting cohesive communicative inter-intra multicultural strategies for developing a church with intentional references to facilitate diversity, inclusiveness, and structure as modeled by the All Nations Seventh-day Adventist Church, Berrien Springs, Michigan. The respective sub-committees will also function to inform the pastoral sermonic context and content how they may by the grace of God transport the congregants and community to another dimension of connectedness: intra-personally (within oneself), inter-personally (to others and the environment), or trans-
personally (to God). John 17:21 contextually intimates the fusion together of diverse multicultural personalities while they maintain their individuality.

10) Intentional preaching that embodies the mission of the Church: Christ’s last command to His disciples, “Go ye into the entire world” was a universal directive as well as multicultural command. The ramifications of this order support the mission of our church. There was contention, commotion, and confusion in the early apostolic church due to the Jews’ insistence that Gentiles must practice Jewish ceremonial laws before they can be accepted into the church.

11) Prepare a mission statement that is inclusive of the goals to be achieved that are unearthed from the structured interviews.

12) Plan to set up a structured committee whose specific responsibilities include staying in touch with the needs of the congregation specific to age, gender, ethnicity, and national cultures represented.

13) The pastoral staff will encourage the members of the structure committee to be vigilant as they meet monthly to ensure that individuals and groups are represented in the selection of officers and that their needs are being met with the structural practices.

14) Even though the leadership and platform participants include representatives from the various people groups in the congregation, it is necessary to be alert to visitors and the cultural practices that they might bring to the congregation.

15) To intentionally be alert to the need for a multicultural congregation representative of the cultural groups in the communities in which the churches under the pastor’s supervision to help him intentionally ground his sermons with a multicultural hermeneutic in his homilies.
16) The pastor is to visit and observe the current congregations under his care to ensure that those congregations that are homogeneous are interacting with other congregations in the community and that those that are heterogeneous are not simply assimilating the minority groups or functioning in a pluralistic manner.

**Summary**

The goal of this chapter was to outline the research method used to develop the research questions for this study. A discussion of the procedure, study participants, data collection, and interview questions outlined the specifics of how the study was conducted and who participated in the study. A constructivist grounded theory methodology was used to develop a theory as to what factors motivate expository biblical preaching in a multi-ethnic diverse Christian community. All study participants contributed to this theory by sharing their experiences as members of Fil-Am SDA Church.
Chapter 4

Results

This chapter contains the result of grounded theory methodology study conducted to answer the research question from Osmer’s intervention plan that seeks to find out the homiletical issues in a culturally diverse church: What type of preaching motivates believers in a multicultural church?

Additionally, this chapter includes a demographic survey, which is used to interpret the results, the coding and transcripts process that analyzed the 10 interviews. There were three levels of analysis: (a) open coding, (b) selective coding, and (c) theoretical coding. At each level of analysis, constant comparison was used to distill the data further, until main themes emerged. Included in this chapter are tables and graphics used to present detailed code and theme data, as well as graphics and vignettes from the individual interviews used to emphasize key themes and the resultant theory.

Sample

The researcher interviewed ten participants for this project. Appendix (A) indicates the participant demographic survey as described in chapter III. All participants represented in the study are members of Fil-Am SDA Church, from which four (40%) are or have been at seminary theological school and six (60%) have no seminary theological background. The participants have different professional backgrounds, such as nurse/retired nurse, writer and editor, University Administrator, PhD student, and Seminary students. The membership experience at Fil-Am SDA varied among the ten participants: 50% have been in the church for more than 15
years; 90% of participants were over 35 years of age and 20% were between the age of 50 and 60. All of the participants were willing to share their gender and race. Participants who identify as male are 50% and those who identify as female are also 50%. Only two participants identified as white, which represents 20% of the sample population; one identified as African (10%), two Haitians (20%), two Haitian-Americans (20%), one African American (10%), and two Filipinos (20%). Ten participants sampled out of 100 members. The church membership varies from time to time based on University enrollment.

Data Collection

The ten participants who recently interviewed for this research project are board members at Fil-Am SDA Church. The demographic questionnaire served as supporting research data in this study. In one day, the researcher conducted five interviews via Zoom, conducting the remaining five interviews on a second day, also via Zoom. After the first five interviews, a process of coding was done manually in order to track emerging themes. The pastor preacher designed his messages according to the guidelines and feedback from the ten interviews for a period of four weeks (four Saturdays). The researcher then conducted another set of five interviews: five participants interviewed on Sunday in the middle of the four-week series, another set of five interviewed Sunday after the series were over. The researcher used grounded theory methodology throughout the data collection part of the research process. The original interview protocol consisted of:

1) Consent form in Appendix B,

2) Permission letter from the church in Appendix C,

3) Debriefing in Appendix D,

4) Completion of Citi course in Appendix E,
5) First interview questions are provided in Appendix F,  
6) Second set of interview questions after the four-week sermons are in Appendix G,  
7) Outline sermon and diagram of biblical expository preaching is provided in Appendix H,  
8) Manuscript sermon of biblical expository preaching is provided in Appendix I,  
9) Sermon series schedule in Appendix J,  
10) Observations and feedback in Appendix K.

**Data and Analysis**

All interviews were conducted via Zoom by sharing the screen with the participants and reading the questions to them. Recording of all interviews was also done via Zoom. The researcher coded and analyzed the responses by categories and themes. Questions and follow-up questions were added during the interview process—details of the additional questions from open coding analysis are in Appendix L.

The researcher opened an account with a professional online transcriber and uploaded the interviews to the website for conversion of the interviews into word processing. The transcripts were read three times to go over repeated words and themes. The first set of interview questions were kept in one spreadsheet, along with five participants’ answers; the researcher then started looking for key words and themes from these answers. As the process continued, the researcher took the remaining five participants’ answers and went over key words and themes. Coding all participants’ answers before and after the series, the researcher compared them and analyzed them to follow grounded theory methodology. This process helped the researcher remain consistent during coding. The open coding results, as well as manual coding, are included as shown in Appendix L.
In the next analysis phase, selective coding, the researcher searched to find categories emerging from the similarities in the open codes. The researcher took all the open codes and mapped them in different tables. Figure 1 includes the summary of the data and analysis process for open, selective, and theoretical coding.

**Table 4.1. Data and Analysis Process**

<table>
<thead>
<tr>
<th>Coding Type</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Open Coding</td>
<td>Each line of transcribed interview text was manually coded line by line</td>
</tr>
<tr>
<td>Selective Coding</td>
<td>All sub-themes were transferred into grand-themes</td>
</tr>
<tr>
<td>Theoretical Coding</td>
<td>Any direct clear relationships between open coding and selective formed the foundation for theoretical coding.</td>
</tr>
</tbody>
</table>

Adhering to grounded theory methodology, some questions were asked to some participants, but not others. For example, some participants were asked to define in their own words biblical expository preaching that met their requirements. This question was asked of only two participants who saw biblical expository preaching as heavy preaching. This is where clarity and relevance began to emerge as a code after the first five participant interviews were complete.

The paragraph below indicated the selective codes that emerged from the ten participants who answered all five questions before and after the four-week sermon series at Fil-Am SDA Church. The five selective codes that emerged from all the five questions before and after the four-week series are listed as followed:

1) Biblical expository preaching as foundation of church life.
2) Biblical expository preaching as relevant and theme-centered.
3) Biblical expository preaching with Christ as the connecting bridges.
4) Biblical expository preaching as the intentional transformational tool.
5) Biblical expository preaching as the universal culture.

**Biblical Expository Preaching as the Foundation of Church Life**

This selective code has four categories that define biblical expository preaching as the structural foundation of the church. All the participants view biblical expository preaching as the life of the church and believe that the church cannot survive without biblical expository preaching. Twenty percent of the participants used that in order to resonate with spiritual food, where they see expository biblical preaching as spiritual nourishments.

**Spiritual Nourishments**

Participant 3 stated that expository biblical preaching is the feeding tube of the church, “to have good biblical sermons certainly helps to strengthen church life.” Participant 10 identified expository biblical preaching as the best way to be fed. Biblical expository preaching as the bread of life has its own supply of energy that to sustain lives: “I put it highly because in church period I feel like it's a place for me to be fed up sometimes I go there empty and I'm searching for something it could be, it could be comfort it could be searching for biblical aspect of what God has for me or in store for me.”

For Participant 2, biblical expository preaching prepares the soul to be more alert during worship service. It is like a dry land waiting for a rainy season. It takes the worshippers beyond the formality of fellowship; it is about receiving solid food that will regenerate heart and mind to become receptive, “that when people come, it's not only just for fellowship, but also to receive. A part of worship is not only to congregate, but also to hear the Word of God and have an
opportunity to respond more.” Other participants see a larger dimension in expository biblical preaching. They did not only see biblical expository preaching as spiritual nourishment for the soul. They supported a simple ingredient of biblical expository preaching that can easily be digested to produce spiritual fruit. They advocated for clear, relevant, and contextualized biblical expository preaching.

Clarity, Relevance, and Contextualization

Participant 4 has a special taste for biblical stories. Narrative biblical expository preaching seems to be best. As the participant verbalized, “Because I’m the kind of person that responds better or retains better terms with stories; heavy preaching sometimes can be a challenge for me to, you know, understand or follow.” This participant thinks that a narrative biblical expository preaching style provides better understanding for less theological-oriented worshippers. Participant 5 was all about contextualized sermons. The participant made clear that “a preacher who is trying to put everything into context will fit every type of worshipper.” Participant 7 thought of biblical expository preaching as a participatory act that creates a dialogical environment that welcomes all regardless of cultural background. In a narrative form of preaching, the flowing of the event takes place before the hearers. It is not limited by a construction of logical term that distances the listeners from the expositor.

For Participant 7, narrative biblical expository preaching is the best method to preach the Word of God because it meets the needs of all people, “And by doing that, I think we should be able to reach more people.” Clarity, relevancy, and contextualization are extremely important for all the participants before and after the four-week series; though some express it more vividly than others. When it comes to talking about the role of the pastor in expository preaching, although the devotional life is important, 90% of the participants believe that the pastor must be
the best expositor. The expositor is the herald that is not announcing a passionate event that touches his or her life. In other words, a sermon is not a doctrinal lecture. It is an event-in-time, a narrative art form more akin to a play or novel in shape than to a book.88

Pastor as Expositor

Participant 3 explored it little further to argue that that the pastor must play a significant role in exposing the biblical truth to the congregation, “that's important, but to have someone, i.e. the pastor, you know, really explore the text and, and grapple with issues in it and, and be able to bring a sermon based on what he's studying the text and help us to see new things in the text is important.” There is a consensus about the relationship between the text and the felt-need of the congregation. Participant 1 shared that expository preaching is the best preaching method that the expositor can use to address that felt-need. Therefore, “the expositor helps to connect the needs of people and the Bible. The expositor knows the Word and lives by the Word.” For Participant 1, the expositor is the scribe who sets apart to train and nurture the church by providing solid biblical food. The expositor is the critical thinker that needs to leverage biblical components of the passage through a succinct and clear exegetical method. It is a challenging form of preaching because it requires extensive biblical knowledge that first convinces the expositor before the delivery. All the participants admitted that biblical expository preaching is the best form of preaching that takes the life principle out of biblical text. Participant 2, 3, 8, and 9 concurred with Participant 1 that biblical expository preaching allowed worshippers “to apply the message of Scripture personally to their own lives.” Biblical expository preaching builds on exegesis, but it extends its range of multiple horizons to touch all believers.

Participants 5 and 6 stated that expository preaching is about biblical literacy that supports the priesthood of all believers. It is a continuation of the reformation: “I think that it is very important because in the grand scheme of church life is to educate and teach church members . . . to teach people the ability to study the Bible.” The expositor is telling Bible-student believers that they can witness and defend their faith. Participant 9 believes that the method of expository preaching challenges the preacher in different aspect to become a powerful testimony of the Word:

If we take the biblical expository approach, then at this time, this is where we're getting fed ourselves before we are able to go and present the Word because by sitting down to go into as the definition gives us, we go to the historical we get the context and we've checked out some of the literature that is being used the terminology that is in the text so that we can get a bigger picture of what is being said, and that scripture and concern it in the culture of what was taught at that time.

For some participants, biblical expository preaching is more than the exposition of a biblical text. It goes beyond exegetical approach and grammatical structure. It is not a simple biblical survey of a passage that only content and structure; it is about embracing a spiritual journey that brings out the power of the living Word of God.

**Expository Preaching Is a Journey**

Participant 8 said that expository biblical preaching is a journey of self-discovery that builds the faith, “You take your congregation into a journey and until in the end they will discover that you are making an impact in their life. So, this is the way you build the faith.” Participant 9 had similar thought by believing that biblical expository preaching is “the practical and effective way to bring the Word of God in people’s lives.”

All participants agreed that biblical expository preaching is extremely important to the spiritual life of the church. Some participants only shared further details in the second interviews as to what constitutes biblical expository preaching in terms of relevance, clarity, and
connectedness. After the second interviews, all participants admitted that biblical expository is the best method that brings Christ at the center of all cultures. It is the most relevant method to contextualize the Word without deconstructing it. As Participant 1 stated, biblical expository preaching makes the sermon “Christ-centered rather than man-centered.”

Biblical Expository Preaching as Relevant and Theme-Centered

The second code is biblical expository preaching as relevant and theme-centered. Participants were asked about the importance of having three principles, major themes or ideas in the sermon. Some of the themes from questions are repeated in this code. For example, all the ten participants said that the main thing in a sermon is clarity, connection, and relevance.

Connection, Clarity, and Relevance

Participant 1 discussed that three principles need to be structured around one major theme, “The major theme can bring clarity to a sermon.” The participant continued to say that the major theme “strengthens that message to the hearer as they listen to it.” Participant 2 was also in favor of three principles that are under a major theme, “For me personally, three principles is a great layout to really bring out the details and the main message of your sermon.” Participant 2 also wanted to see the major as the springboard of the message in a narrative format, “So yes, the major theme idea is highly important in a sermon because that's what people cling off to.” Participant 2 believed that the narrative approach in expository preaching allows more space to talk to people’s hearts. Participant 2 emphasized the need of parables in biblical expository preaching as the way to connect to people’s hearts: “Another thing I think is important in a sermon is kind of like a, a story or a narrative in your message. Parables are the best form of preaching that talk to the heart of believers; just like how Jesus taught, He always taught in
parables. . . . Not only get in your head, those important ideas, but also fall into your heart to change you for the good.”

Biblical expository preaching is about revealing Christ through Biblical sermons. Preaching in parables is a way to emphasize the person of Christ and His kingdom. It is a pictorial way to illustrate complex truths in a simple language that can connect head and heart. It is not about storytelling, there is always a message or central theme or idea behind each parable.

Participant 3 built on that argument and preferred sermons that center on major points, whether parables, narrative form, or something else: “I mean, it can't be just . . . well, I'm going to read the story to you and show you a few insights about it based on biblical research or something or archaeology or you know, that sort of thing. When you tell a story, it's not just a narrative of the events that happened.”

The participant further expressed concerns about meaning and clarity in expository preaching that needs to connect with people’s needs like Participant 2, “[the preacher] needs to give me something, some idea that that's going to stick with me about it and how it relates to my life. Idea, a major theme is not the question there. I guess it's kind of the same thing I've been saying.” One of the ways Participant 4 expressed the need for clarity, connection, and meaning was to recall one experience of a narrative sermon that had a major theme and was easy to understand. The participant stated her view by re-visiting her experience:

For example, when pastor . . . preached about his birth mother, Oh, mercy, you know, I will never forget that. I stood on that testimony. Yeah, yeah. I will never forget that and how it impacted his life. And you know, I remember a story sermon from probably 35 years ago, when pastor [told his story] about how he was saved from drowning. And so those things, not just a fluffy story. Oh, isn't that nice?

Participant 5 stretched on the importance of a clarity and connection by supporting the major theme makes it easy to follow. The participant talked about her teen experience when
major theme helped her to stay connected and engaged during sermons, “But usually, I mean, growing up as a young teenager, we were captivated with that major theme. Yeah. I think that's, yeah, it helps you to follow the sermon better.” Participant 6 supported that views and said that a sermon needs to have some kind of structure and the major theme can provide that structure. The participant compared sermon like a book where the author organizes his or her thoughts around a central theme: “In a book format, you have the summary, you know, you have the plot, you have this, you have that, and for some people who follow that way, you know, in their mind, I've been that is important, whereas it’s going, 'Okay, now I see the structure.’”

Similar to Participant 6, Participant 7 also advocated for a major theme, which makes the sermon easy to follow: “if we have a theme, it will explain more of where the preacher is coming from. If it’s, you know, biblical, the preacher, you know, can usefully expound.” Participant 8 agreed with Participants 2, 3, 4, and 6 that a major theme should bring all the three principles together, “Yes, also important but they [three principles] should be around the major theme.”

Participant 9 talked about the significant role of the Holy Spirit in structuring a sermon because the passage and the Holy Spirit dictate the structure of the sermon: I think it depends . . . you may have an idea, but it goes according to what Scripture and the Holy Spirit inspires you with and how the Holy Spirit is instructing you, as you study that Scripture and how to break down that Scripture.”

Biblical expository preaching has its transforming power when the Holy Spirit takes control over the living Word and the expositor. After the four-week series, Participant 9 observed a great improvement in biblical expository preaching at Fil-Am SDA Church. The participant found that there is still a lack of convicting power in biblical expository preaching because the Word is still in a static mood.
While Participant 9 attributed the lack of convicting power to the missing presence of Holy Spirit, Participant 10 argued for a major theme can help in bringing that convincing power. For the major theme provides logical and theological structure that set up expectations of the message: “I feel like having a major theme . . . your audience will know what to expect, what exactly is going to happen, and what they’re really fed. So that way, if they know the major theme of that sermon, they know exactly where you’re coming from, and they can actually sympathize and empathize.”

There was a unanimous answer that the major theme provides the logical progression of the sermon. For homiletic experts would argue that the structure of the sermon arises from the major theme that guides and leads the biblical text. The major theme is extremely important because it is the underlying idea that governs the biblical truth that the expositor wants to convey to the hearers. It points the hearers to central spiritual points of the biblical passage. It is the driven intention of the expositor that underlines the message of hope, love, grace, mercy, and justice. It is where the Holy Spirit is needed to deciphering the message and serve each believer according to his or her needs.

**Biblical Expository Preaching with Christ as the Connector of Bridges**

When it comes to the third question, the participants spoke about having Christ-like related sermons that inspire hope in this world of despair and pain. They talked about Christ-like related sermons that reveal authenticity and truthfulness.

**Christ-Like-Connecting Related Sermons**

Participant 1 discussed the key role of authenticity in preaching and connected it with the preacher’s devotional life, “the style reflects the authenticity and truthfulness of what is being preached.” Personality and preaching form one unit in biblical expository preaching. There is
strong connection between the expositor and the biblical truth. The biblical truth needs to come out in the life of the expositor. Participant 2 stated it best that style is about the context as long as the preacher is authentic in his message:

> Variety is the spice of life. I don't cling to just one certain type of style. I really do like all different types of style and I appreciate the style that they offer. Even though it may not be something that I personally like, I tried to view it without any bias to see the joys and what makes this person, impactful for the context and culture of the person who's speaking.

Participant 3 found a relationship between connecting and an engaging preacher. The connecting and engaging preaching creates a concrete relationship between the audience and the biblical text. The attracting and inspiring force of the message allow the hearers to respond to the message.

> I think a sense of humor is important and engaging with the audience you know, not just I'm here I'm reading this sermon and I hardly know you're out there and it's important to feel like the speaker is actually connecting with me ah or aspects of preacher style um it's important to me that the delivery style be fluent and easy to listen to.”

Participant 4 looked for an inspiring and engaging style of preaching because people need to hear about hope in this world “probably said, you know, being able to testimony a story and there again, it could definitely be a biblical story of making it come to life. And that can engage the younger people in the audience as well.” In addition, the participant continued, “especially right now with the hope we have of forgiveness of sin.” Similar to Participants 1, 2, 3 and 4, Participant 5 spoke of the need to have a more engaging and related-connecting style in expository preaching, “Try to relate to what we live in right now, reality with the Bible. A preacher that engages with the audience.” Most the participants looked for biblical expository preaching that relates their experience to biblical truths. They also acknowledged that there is not a discontinuity between the expositor and the biblical truths. They all agreed like Participant 6
with a Christ-like related-connecting style, which is a biblical research-based to touch people’s lives:

I would say connecting with the audience is an important aspect. If you’re able to preach a message and you connect with the audience, it shows that you have done your due research—you have been able to know what the audience is needing or have been able to preach a sermon that is touching their challenges or things that they’re going through. So, I think connectivity is a very important aspect of a preacher’s style.

Participant 8 preferred a style that reflects the living Word in a concrete, tangible, visible, and contagious form of authenticity and confidence. The preacher becomes a living word where his life is “showing authenticity and confidence. This comes from the preacher being or having experience, or having lived, what he's preaching. So, you can see that the person is not just making up things.” Participants 7 and 9 argued for a style that is Scripture-based with themes that apply to people’s lives, “So I find it very important that we teach the Scripture that the preacher puts Christ first, and then go into application in illustration so that the people know how that Scripture applies in their lives.”

Sidney Greidanus, author of *Preaching Christ from the Old Testament*, expounds on the Christological aspect in homiletics. According to Greidanus, preaching seems not be the issue in homiletics. Christ has been highly esteemed in the Christian world, both Catholic and Protestant. Roman Catholic Grasso states, “The object and content of preaching is Christ, the Word in which the Father expresses Himself and communicates His will to man.”89 Although hundred percent of the participants agreed that preaching needs to connect the text and the felt-need of the congregation, but few of the participants placed Christ as the bridge between the text and the felt-need. The authenticity and confidence of the expositor does play a great role in connecting

the hearers to the text; however, the content of preaching must always be Christ as the connecting bridges.

**Biblical Expository Preaching as the Intentional Transformational Tool**

All the participants echoed the need for a style that would connect, inspire, and be meaningful to their context and their spiritual needs. In the fourth selective code, the participants saw biblical expository preaching as an intentional transformation tool that contributes to Christian formation at Fil-Am SDA Church. For some participants, creativity is missing in expository preaching at Fil-Am SDA Church.

**Creativity in Preaching the Truth with a Mission Mindset**

Participant 1 is convinced that biblical expository preaching can contribute to Christian formation if it is done in a loving way that reveals the will of God to the people. The participant used the example of the prophet Amos’s creative way on how he spoke the truth: “Amos had a very unique and interesting way of delivering the message and he was a giant, you know, when it comes to delivering the truth of God’s Word. In addition, he was one that didn’t flinch in speaking the truth. But he had creativity; he had a message, a message of what sin does.”

Participant 1 acknowledged Amos’s pastoral approach in exposing the sins of Judah and Israel, “He garnered the interests of his hearers to such an extent. And when he had their interest, it was very easy for him to drop the final bombshell on Judah and Israel as well who participated in this problem of sin.” Participant 2 also stated that biblical expository preaching is highly important in Christian formation. The participant states that most of the messages at Fil-Am are about character development and very analytical. The participant proposed that Fil-Am Church starts developing quarterly theme sermons that can help members to stay grounded in the
Scriptures, “to really bring out a certain theme that we are talking about for the next quarter or for the whole year.” Participant 4 took a different approach by acknowledging stories as the way to proclaim the truth that will help in developing Christian formation.

Okay. I tend to connect more with, like I said, you know, stories, testimonies. . . . Christian formation in growing in our spiritual walk is so valuable. I mean, we all have to be growing spiritually closer to the Lord. It could be it also makes us closer to each other in the church, thankfully we don't have, you know, all these terrible conflicts at Fil-Am but sometimes there needs to be some exhortation.

Participant 4 noted that Christian formation cannot take place without exhortation messages that motivate more mission-oriented believers. Mission-oriented church is a growing church, “that can help us grow in our Christianity and Christian experience.” Several participants noted that there is a lack of intentionality in biblical expository preaching at Fil-Am SDA Church. This lack of intentionality does not provide the underpinnings for concrete spiritual experience in expository biblical preaching. Although there is an increase of understanding about biblical expository preaching after the four-week series, most participants observed that biblical expository preaching is still in its developing stages at Fil-Am SDA Church. Participant 2, 3 also said before the four-week series the pastor often did more philosophizing than preaching a biblical expository sermon. Participants 1, 2, 3, and 4 all admitted that the pastor could lower his thought process where he can meet the common people in the church. Participant 3, stated, “Have your points clear that any person can understand, like Haitians and Filipino whose English is their second language.” Intentionality plays a major role in biblical expository preaching. It eliminates assumptions and presumptions that constitute roadblocks in biblical expository preaching. Intentionality helps the expositor to be sensitive and aware of the social-cultural context.
In the same line, Participant 1 shared an example of one member who often comes to ask him questions after the sermon. Participant 1 said this member was so happy after the pastor preached well-crafted biblical expository sermons. The member told Participant 1 “[that] was a powerful message; he stayed in Scriptures and was blessed.” The lack of intentionality could be because the church is situated close to Andrews University where most preachers are seminary students; there is a strong assumption that biblical expository preaching is taking place there.

**Intentionality in Structure**

**for Christian Formation**

Intentionality in expository biblical preaching stimulates growth by creating a safe zone for mutual understanding. The expositor relates the listeners by associating his or her preaching to the social-cultural context of the congregation. Participant 3 mentioned the opportunity to have intentional biblical expository preaching at Fil-Am SDA Church. “But if it were done intentionally, that would be a good thing for Christian formation at Fil-Am church. . . . Intentionality in biblical expository preaching is needed in the church. Segmented series of sermons are good but expository [ones] bring out the text in a different level of understanding.”

Intentionality in biblical expository preaching helps the expositor to have nice spiritual elements in the sermon. Participant 6 stated that biblical expository preaching is feeding the children with strong food that will make them grow healthy and strong:

Yes. It has helped. And once you have that base, you can reach out to the community, you can support others. You can. You can do more because you're had to say you're, you're being fed. You know, so, if you look at a family, and when you have proper nutrition and proper food and you're serving the proper things for them to eat, they can work and survive and do more. Yeah, there is. You know, I'm from Tanzania, as you know from Africa. There is a story about how, you know, breakfast is a very important aspect of food. And when you make a very strong breakfast, then the people can work for a long time, you know, and you know, in the fields and they can do a lot more work. And so that’s how I see, you know, how that has helped the formation of the churches by giving us that deep, giving us that food.
Participant 7 shared an experience on how a biblical expositor pastor helped the participant, who was newly baptized, be able to overcome many life issues because of strong biblical food from the expositor pastor, “I have a very thorough Bible study. I have an excellent pastor who I have a one to one-on-one Bible study with. And I think it with that in mind, I was able to overcome, you know, the problems.” Participant 8 stated clearly that very little has been done about biblical expository preaching at Fil-Am SDA church: “So I would say that biblical expository preaching has contributed very little to Christian formation at Fil-Am church because the one who preaches the most is not really using this.”

Participant 10 indicated that there are not many examples of biblical expository preaching at Fil-Am that contribute to Christian formation: “I will say my experience with Fil-Am with biblical, expository preaching there [is] so many preachers you can't really pinpoint, to be honest. . . . you still feel confused after it's done.”

The intentionality behind biblical expository preaching stimulates spiritual growth by speaking to the felt-needs of the congregation. First, biblical exposition becomes a central part of the church life where all worshippers cannot wait to meet for a next spiritual meal. It develops a new sense of fellowship where everyone feels appreciated and honored with respect to age, ethnic and cultural background, social status, etc. The intentionality behind biblical expository preaching compels the expositor to be a spiritual father whose main task is to solidify, unify, and edify the church family.

**Biblical Expository Preaching in Universal Culture**

Most participants spoke about the need of intentionality in biblical expository preaching to foster Christian formation at Fil-Am SDA Church. Biblical expository preaching is foreign to Fil-Am SDA Church. Ninety percent of the participants voiced that most sermons are on
character development, and they build around dissected ideas. They are more analytical than expository. The participants would like to see series or quarterly theme sermons. The common thought is that a seminar on biblical expository preaching would benefit the church. After the four-week series, most participants believed that the church could improve its biblical expository preaching style by having a committee with experienced elders and pastors mentor preachers.

In addition, Participants 2, 3, and 4 asked for a mentorship program for seminary students on biblical expository preaching in multiethnic communities. While most participants shared and gave suggestions on how to better serve Michiana Fil-Am SDA Church in the ministry of preaching, some participants preferred not to comment on that question. The last selective code that addressed the role of expository biblical preaching in celebrating culture was not easy to answer for most participants. Eighty percent of the participants timidly shared their opinions about this question; however, all of the participants agreed that biblical expository preaching can be seen as a unified cultural approach.

The Holy Spirit as the Right Hand of Biblical Expository Preaching

Participant 1 acknowledged that biblical expository preaching needs to be a Christ-centered reconciling voice that brings peace and harmony in a diverse church.

But the gospel will indeed affect these feelings, these auxiliary thoughts, cultural issues, the rhetoric of what we are exposed to today, which is hatred and all sorts of, of, you know, different ideas. And when we are able to utilize the truth of scripture and make it Christ centered, then these things are subject to its influence. And I think that's the way a, a good minister would want to craft his sermon so that Jesus is mentioned and presented as the core foundation of what needs to be presented.

Participant 2 stated that, because of the complexity of culture and humans, celebrating diversity is only possible when the Holy Spirit brings clarity and harmony in exposing the Word: “Everybody has different perspectives on life and how they were raised. So, I think it’s really
hard to really have a blank sermon, really reach everybody, unless the Holy Spirit is really working.”

Participant 2 advocated for biblical expository preaching that can create a healthy dialogical environment where all cultures can freely find ways to express themselves: “I say it’s also dialogical . . . people that might not respond to you at this time, but they have unanswered questions from the sermon.” Participant 2 shared an experience at Living Word Fellowship, another church that is in Fil-Am SDA property. They have an answering period where the pastor answered questions that arose from the sermon.

It may not work in all contexts, but the fact that they do a sermon and they have a question answering period, and that's just a great opportunity to really like, get the preacher on their toes, you know, like, okay, you preach that message, you, you you’re telling us to change our lives this way in that way . . . both of us, the preacher and the listener, comes to a greater appreciation of the Word and a greater truth and changing character grew a few word me.

Expository biblical preaching needs to help believers to understand one another’s concerns, needs, joy, and pain. Biblical expository preaching as a dialogical practice helps the congregation to diminish or eliminate misunderstanding of sermons. It recognizes the power of the Holy Spirit and acknowledges collaborative learning as a tool for spiritual communal growth.

Biblically, Spiritually, and Emotionally Engaged

Participant 3 thinks that the diverse cultural heritage of the pastor plays an important role in celebrating diversity, “Yeah, I mean, he's coming out with his American-centric view just because that's who he is. But yet he has a diverse cultural background with his strong Italian family background with the fact that he lived in Japan for five years. So, I think he’s, he’s naturally diverse in his approach.” For Participant 3, understanding culture is to embrace someone’s culture. Participant 4 agreed that Fil-Am SDA is a diverse church; but intentionality
in celebrating diversity is still a working process. It is not about prejudice but rather a sense of playing safe in comfort zone.

We just kind of naturally have cultural diversity at Fil-Am. We have not had to talk about, you know, why do the Haitians hate the Filipinos because it's not the case. We get along well, um, I have thought sometimes that I think it naturally happens because of where the Sabbath school classes meet. But you know, the Haitians are in one place, because they're, you know, there for your school class and then don't leave, don't move. I mean, and that's okay. You know, and then the Filipino and the taggalo class classes in the front, the same thing, and then the rest of us over on the other side. It kind of has more [of a mix], but it's mostly Caucasians with some Filipinos. And so, I don't feel that's because people don't like each other . . . And so there again, I don't think it's because of hatred or racial prejudice or anything. It's just kind of how much are they getting outside of their own group.

Participant 4 stated that the pastor can continue to engage the church to be more socially-related to one another, “Yeah, maybe encouraging people to, you know get out of their comfort zone a little bit um, how often do Haitians have Filipinos come from their house for lunch or vice versa.” Participant 5 did not want to explore that question. The participant was asked to give an example in the Bible where Jesus celebrated cultural diversity. The participant talked about the Samaritan woman and how Jesus connected with her by putting aside cultural differences.

Participant 6 talked about how the Word needs to be the umbrella of all cultures. The participant admitted that worship experience has to be cultural sensitive, “The Bible is not built to focus on a culture. So, I think our church here at Fil-Am, even though it is a culturally diverse church, you have seen that the preaching has focused more on the Word than the culture. You know, the worship experience might lead to different cultural celebration.” The participant continued to say that it is safe to stay in the Word because the worshipper will not use individuality, “I don't think that you lose your individuality by sticking to the Bible. You can bring stories from different cultures. You can bring stories from different areas, but again, the focus should always be the Bible over culture.” Participant 7 could not think of an answer for this question. The participant
also asked to give an example from the Bible where Jesus dealt with cultural diversity. The participant, who is a Filipino, talked about how Jesus tactfully used biblical expository preaching to connect with the Samaritan woman. She concluded that Fil-Am Church is following the same example.

Well, I’m glad I’m glad that our church you know, that’s why we call it mission Fil-Am SDA church, regardless of who you are, but we wanted you know, the, the Filipino name, you know, to at least, you know, stay in there, or the church is open for everybody. And, as you can see, you know, we're not all Filipinos there. We have some Bangladesh, we have some Spanish speakers, you know, who comes to the church. And then you guys came in which we are so happy.

Participant 8 stated that biblical expository preaching needs to address all cultures:

“Biblical expository preaching can be and must be adapted or adjusted to any cultural background.” Participant 9 stated that celebrating diversity is lacking at Fil-Am SDA Church, “cultural diversity. It's a lot of lacking. I'm sorry.” The participant continued to say that “There's just not much of the culture diversity into preaching. Okay, so far that I've witnessed from the main individual that would preach at the church, I just don't see it happening.” Participant 10 applauded the effort of the church to move toward diversity, though a lot needs to be done to celebrate diversity, “It is a growing fact that they're open to being more diverse. It says a lot about the church itself. So, to me, I feel like we're there, we're heading towards a good positioning as far as the idea of combining cultures together.” All participants admitted that biblical expository preaching is what makes the church a living Word of God. It creates a responsive environment where believers can grow spiritually. It fosters character development that prepares for eternity. Table 4.2 offers a general summary of the first set of ten interview questions (about five questions before and four questions after the sermons) that pertained to biblical expository preaching as the best tool to provide mutual understanding in a culturally diverse church.
### Table 4.2. Analysis of Data Gathered Before and After Four-Week Series at Fil-Am

<table>
<thead>
<tr>
<th>Participants</th>
<th>Statement</th>
<th>Generally Agrees</th>
<th>Does Not Fully Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>Participant 5</td>
<td>“A preacher who is trying to put everything into context will fit all type of worshippers.”</td>
<td>Most participants agreed with Participant 5 that expository preaching needs to be clear and contextualize.</td>
<td>Ninety percent of the participants reflected on the importance of having an expository preacher that can feed the members spiritually from the Word of God.</td>
</tr>
<tr>
<td>Participant 3</td>
<td>“[The preacher] needs to give me something, some idea that that's going to stick with me about it and how it relates to my life. idea, a major theme isn’t the question there. I guess it's kind of the same thing I've been saying.”</td>
<td>Most participants agreed that the major is extremely important in expository biblical preaching as it provides guidance and structure.</td>
<td>Twenty percent of the participants admitted context and Holy Spirit provide the structure the sermon.</td>
</tr>
<tr>
<td>Participant 5</td>
<td>“I really like when they put it into context. Try to relate to what we live in right now, reality with the Bible. A preacher that engages with the audience.”</td>
<td>Similar to Participants 1, 2, 3, and 4; Participant 5 spoke to the need to have more engaging and related-connecting style in expository preaching.</td>
<td>Participants 6, 7, 8, 9, and 10 discussed the key role of authenticity in preaching and connected it with the preacher’s devotional life. They all supported a scriptural based approach that connects to the needs.</td>
</tr>
<tr>
<td>Participant 6</td>
<td>“And so that's how I see you know how that has helped the formation of the churches by giving us that deep, giving us that food.”</td>
<td>Most participants agreed with Participant 6 about finding creative and intentional ways to feed God’s people.</td>
<td>Made a similar statement to Participant 9: “Sometimes I may feel a bit lost in some of the presentational sermon deliveries. It just feels like a Scripture is read.” Most participants believed that Fil-Am SDA is lacking biblical exposition</td>
</tr>
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</table>
It is a growing fact that they're open to being more diverse. It says a lot about the church itself. So, to me, I feel like we're there, we're heading towards a good place. We're heading towards a good positioning as well as far as the idea of combining cultures together.

Most participants admitted that Fil-Am SDA is moving in the direction of becoming a diverse church.

However, 90% of the participants expressed their opinions that cultural diversity is not celebrated in the church.

The five selective themes that emerged from the interviews show relationship between the expositor and the listeners. The motivating factors themes that resulted from open codes and selective codes focus on the listeners who want to hear message that clear, simple, meaningful, resonate to their spiritual lives. The five themes have direct connection on how the participants viewed expository preaching in multi-diverse church. The primary difference is that some participants suggested diversity celebration in other elements of the worship experience. For example, diverse praise and worship teams, diverse songs, and even colorful stages. It has become evident that there is work to do, as the church is becoming a diverse church.

**Similarities and Differences Across Demographics**

There were some trends within age groups among the participants. Participants who are older than 40 years did not provide any suggestions about how Fil-Am SDA Church can improve, as they are becoming a diverse church. Among the African America participants, the youngest participants suggested ways to celebrate diverse as they are becoming more diverse. They also appreciate Fil-Am SDA that chooses to embark in this challenge journey. Nine out of
ten participants regardless of their ages spoke about the need of clear, simple, and meaningful expository biblical preaching at Fil-Am SDA.

**Personal Biblical Expository Preaching Experience at Fil-Am SDA Church**

Pastor Roy presents in his message in the series entitled “Nostalgia Bees and the Apocalypse” that changing reality creates a dysfunctional presence. He takes the congregation back to their New Year Resolution in 2019. He wants the congregation to see that we are living in nostalgia. He re-called past memories without social distancing. He is tired of the restriction of social distancing because we are made to feel, to care, to connect, to touch, and to stay together.

He talked about his old missional life experience in Japan. He talked about how his wife craved for cornmeal in Japan; she looked everywhere for it and found none. We, as foreigners, are often craving for our natural food in a strange land. He makes a point that nostalgia can lead you astray in life. He mentioned Exodus 16 to show how nostalgia led the people of Israel astray. They received manna every day but they were still craving for their Egyptians’ food. His main point is that living in the phantasy of the past cheats us of the opportunity to cultivate the present hope.

Nostalgia can also lead us to the path of flesh. He draws on Romans 8:1-4 to show the difference between walking in the flesh and walking after the spirit. He recommends that we can crave for something deeper than fleshly food.

In his second message entitled, “The Mission of God, the Image of God, and Discipleship,” he begins to ask how much effort does he have to allocate to lose weight or do exercise? He is looking for a ratio of portion of food to exercise. The worshippers were shouting answers—“Twenty percent exercise, eighty percent on diet. How many minutes should I walk to burn off ounces of potato chips?”
How do we know that you are in Christ? People say that you have the spirit of Christ. How do you know that you are Christians? I know because I pay tithes and offerings. The answer is about who you are which is different from what you do. Our identity, as Christians, is not defined by who we are or what we do. What makes us Christians revolve around our relationship with Christ. He elaborates with a contemporary example. We use mirrors to fix our ties and to get out of the driveway. If the mirror is distorted, we have distorted image of the driveway. Adam and Eve’s sins damaged the image of God. That distorted image comes in the form of racism, discrimination, etc. There is a crisis of identity. In John 3, Nicodemus’s focus was on his activity rather than God’s work in his life. Our identity is only found in Christ not through our activities. Our activities need to revolve around Jesus, the bread of life.

In his third message, he asks some rhetorical questions that propel critical thinking from the assembly. He asks what is blue? Then he moves to what is light? What is magnetic? He wants us to understand that the best way to experience blue is to go to details of what constitute blue. He breaks us in-group via to share our insights on question of sins, to pray, and dialogue on the issue of incarnation. We all came back from our group chatting and the pastor made his final point about 1 John 1:1-4. The whole point of incarnation is to connect us to one another. Jesus, as the true, is to reconcile us with one another. He does not define true with words because he is the true. True is not argumentative. True needs to be present in concrete form.

His final message entitled “Generosity, Blindness, Grace” explains how we can be blind in different aspects of life. He asks the congregation, “What do you put in your hair when you get up in the morning? He gets up and put cortisone cream on his hair. He mistakenly puts Neosporin on his hair. He shows a lot items that he puts on his hair by mistakes. He was so sleepy he could not recognize what he was doing. It makes a difference about what I put in my
hair. It is about choices. We need to make good choices every day and let God guide our choices the entire long. Generosity and grace help us to have a dialogue with blind people because we are also blind. Peter did not recognize his blindness despite of all the miracles that he operated in the book of Acts. He admitted that the law of his religion prevents him from mingling, talking, and eating with the world.

What a nice way to promote spiritual values during these four-week sermons! The pastor missionary experience surely captures the audience’s attention. The worshippers could easily detect the emotions that flow out of the text. The example of daily use items that the worshippers see at Wal-Mart, Meyer, and other shopping stores. The choice of both genders: male and female as narrators intensify the emotions of his sermons. His illustration would easily transcend the reader beyond limits. This is a great way to expose the audience to biblical expository preaching. He keeps a natural tone of voice that creates suspense and tension.

In my critique, I am going to spend more time addressing the explanation, illustration, application, and argumentation of the text.

Explanation of the Text

The author often begins his sermon with solemn notes that create great suspension. He expresses his own personal concerns about the divided mentality that rages the church and the world. He concludes that all boil into a spirit of “partiality.” He is deeply affected by our mentality is distorted. He is troubled by how the church is losing Christ identity. In addition, he presents many powerful statements that compares the behavior of the church and the world. He talks about the behavioral patterns of doing and being. He simply says, “Activities do not define our identity in Christ.” He moves on to challenge the church to be one with Christ. He makes
general statements about how the church can be blind when the church is not clear about its mission.

Moreover, the speaker does a great job in addressing the issue of unity in diversity that is a conflicting issue nowadays. He makes it clear that “we need to have God’s spirit if we want to stay united in Christ.” He speaks with his missionary heart as he expresses his concern about the future of the church. Any disciple, members, in the audience can relate to it. He does not give any advice on how to alleviate the issue of racial discrimination in a concrete level. The audience might leave the church with their heads loaded with issues but not fully understand how to process them.

Illustration

He presents great facts about how it is important to experience God’s spirit to recognize God’s work in our lives. His visual example of hair captivates attention. It seems like he uses the audience has general illustration. He creates a deep passion for mission and service in the hearts of the believers. I have a great passion to go and serve in Haiti and other places outside the USA. I feel like that I am also responsible to raise my children in a safe and productive environment. I have been struggling with that thought. He could provide more example that relate to different ethnic cultural representation.

Application

He provides great application by using key words to describe the destructive power of the division, discrimination, radical changes. He also uses great key words to describe the overcoming power of the grace of God. He failed to use contemporary examples that touch the hearts of his audience.
Argumentation

He uses great biblical text to show the destructive power blindness that creates division (Exodus 16; Romans 8, 1; John 1:1-4; Acts 8; and Matthew 20).

Personal Conclusion

It was a powerful sermon series. It takes a lot of courage and meekness to present such powerful message in a contemporary North American church. People now want the preacher to be sensitive to their sinful behavior. I am convinced that the speaker already established his authority in the church. The message touched my soul because it has been a long time since I heard such a compelling message. I can relate to the message because I see many of my downfalls. Most members testify that biblical expository preaching helped them during that series to see the big picture of ethnical diversity in Christian churches. The speaker made it clear that the process of discipleship is about forming identity in Christ by embracing Christian values that welcome all cultures. A true disciple is a channel of change that challenges norms in society.

Conclusions from Participant Feedback

Ten participants were interviewed for this grounded theory methodology study. Interview questions were structured to gather what factors contribute to motivating biblical expository preaching in a culturally diverse church. A sample of ten participants were selected: five women and five men 80% of whom are board members at Fil-Am SDA Church. Four of them have theological training and the other six are former or actives nurses, university employees, etc. Consistent with grounded theory methodology, there were three levels of analysis: open coding, selective coding, and theoretical coding. Nine codes emerged from open coding and five selective codes emerged from both interviews. The five themes resulting from this study
summarize the contributing factors that motivate biblical expository preaching at Fil-Am SDA Church:

1) Biblical expository preaching as a need for spiritual nourishment wherein the preacher, as the expositor, contextualizes biblical messages with clarity and relevance.

2) Biblical expository preaching as relevant and theme-centered where the listener feels connected to the message and the messenger.

3) Biblical expository preaching with Christ as the connecting bridge leads to authenticity in Christian living and challenges listeners to go beyond cultural norms to create meaningful Christian experiences.

4) In order for a biblical expository sermon to be an effective transformational tool the Holy Spirit must be involved in the process of structuring and delivering the message.

5) Biblical expository preaching removes all cultural barriers to form a universal culture that listeners empathize with as distinct individuals.

The preacher as an expositor needs to make clear and simple. Participants 2 and 3, who happen to be Caucasian, stated the pastor needs to be culturally sensitive by not “using English idiomatic that only English speakers can understand.” Ninety percent of the participants wanted to see biblical expository preaching that spreads the contagious transforming power of the Word.

After the four-week series, most participants stated that biblical expository preaching needs to retain its convincing power. Most of the times, they do not feel convicted of their sinful behaviors. They said that the Bible needs to come alive in the biblical expository preaching at Fil-Am SDA Church. They also observed a lack of powerful and inspiring illustrations in biblical expository preaching at Fil-Am SDA Church. Participant 5 said that in a well-crafted biblical expository message “people experience the Word and the power that comes with the Word.” All
participants did acknowledge great improvement over the past four weeks in Fil-Am SDA Church’s biblical expository preaching, but they hope to see more convincing, exhorting, loving, and inspiring biblical expository preaching sermons in the future.

This finding supports the theological framework of this research, which is based on 2 Timothy 3:16-17, and the theoretical framework of this research that defines biblical expository preaching as evangelical, dialogical, instructional, and pastoral. The convincing power of biblical expository preaching can take members or worshippers to a new experience with Christ where the new self is being formed in God’s hands through prayer, personal devotions, visitation, Bible study, and outreach ministries (Rom 12:2). A free person who is embracing Christ’s identity while retaining his or her identity can begin the ministry of liberation (and reconciliation, see Isaiah 61:1-2). This free believer through his or her life of Christian practices (prayer, devotion, outreach, and Bible study) becomes an evangelist who can then communicate, instruct, and show the experiential grace and mercy of God to this dying world. Biblical expository preaching’s main purpose is to build a well-grounded biblical discipleship model in a multiethnic church community.
Chapter 5

Conclusion

This chapter concludes the project thesis. The researcher will present a summary of the research that seeks to understand the relationship between biblical expository preaching and Christian formation. This section discusses and interprets the findings of the research and examines the significance of these findings in the immediate context of biblical expository preaching as related to Christian formation in multi-ethnic community. At the end, the researcher provides recommendations for further research.

The scope of the following conclusions is limited to the context of multi-ethnic Christian communities. Thus, applied to other situations, these conclusions may lead to incorrect assumptions. Still, these conclusions are relevant in understanding how to practice biblical expository preaching in Christian churches in general.

Summary of Research

This thesis project observed the theological homiletical process of biblical expository preaching that is based on an exegetical and theological interpretation of a narrative periscope. The literature review concentrated on biblical expository preaching as a living practice, whether thematic, theological, historical, narrative, or biographical. It was found that the participants did not question biblical expository preaching as a great tool for spiritual nourishment in the life of a church. The participants used different analogies to show how vital and important it is for any church to promote biblical expository preaching. In such times as the present, when the authority
of the Bible is questioned, all of the participants acknowledged the authoritative value of Scripture in the spiritual life of the church.

The research project was undertaken over a period of six weeks: a four-week sermon series at Fil-Am SDA Church and two weeks of interviews via Zoom. The intention was to observe the impact of biblical expository preaching at Fil-Am SDA church and its multi-ethnic diverse community. The data gathered from this study showed Christian formation occurred when biblical expository preaching was concurrently relevant to different types of participants. The significance of biblical expository preaching was observed in a survey sample using parameters relevant to the thesis project (that is, the delivery method of biblical expository preaching, its role in Christian formation, and the contextualization of biblical expository preaching).

Both sets of interviews, before and after the four-week series, addressed biblical expository preaching as a living practice within different contextual aspects of the church. The patterns of the answers showed a progressive understanding of biblical expository preaching as a redemptive, theological, and historical approach for the church. Consequently, different participants observed a strong relationship between biblical expository preaching and Christian formation.

**Discussion and Interpretation of Findings**

In this section, relevant issues of biblical expository preaching are discussed and interpreted.

In analyzing the interview data, five themes emerged which will be discussed in this section: 1) biblical expository preaching as a foundation for church life, 2) biblical expository preaching as relevant and theme-centered, 3) biblical expository preaching with Christ as the
connecting bridge, 4) biblical expository preaching as the intentional transformational tool, and 5) biblical expository preaching as the universal culture.

Each of the participants understood clearly that the spiritual life of a church strongly depends on biblical expository preaching, although some identified challenges with biblical expository preaching in a multi-ethnic diverse Christian community. In the interviews, the data reveal that the participants are looking for biblical expository preaching that is connected to their spiritual needs, that will improve their walk with God, and that will bring spiritual formation into their lives.

Participant 10, who is a black African American, endorsed expository biblical preaching that is spiritual-relevant. The participant observed: “I put [biblical expository preaching] highly because in church I feel like it’s a place for me to be fed sometimes. I go there empty, and I’m searching for [a] biblical aspect of what God has for me or in store for me.”

This comment seems to provide evidence that the participant is expressing a lack of connectedness in biblical expository preaching for two reasons—first, an inability to understand and comprehend the message, which disconnects the listener and the messenger, and, second, a lack of congruence between understanding and transforming. For this participant, it seems that biblical expository preaching needs to be connected to the serving audience. Homiletic theologians like Ford and Douglas, as stated in Chapter 2 of this research project, show that expository preaching is about building a “cohesion and esprit de corps” that pulls all different ethnic-cultural differences together toward a strong binding through shared experiences. Most of the participants expressed the same concern when it came to connectedness, clarity, and relevance of biblical expository preaching at Fil-Am SDA Church.

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90 Lamb, *Blessed and Beautiful*, 79.
It becomes evident in this thesis project that ninety percent of the participants see the pastor as an expositor who must be able to communicate the Word a living practice.

The second theme that emerged from the data addressed the delivery versus content of biblical expository preaching. The data revealed that the structure of a sermon is not as important as the meaning of the message. Some literature reviews argue that the content dictates the structure of the message. Most participants believed that whether a message has three principles, or theme, or ideas, relevance, clarity, and meaning are the main priorities.

Participant 3 suggested that biblical expository preaching should be delivered in a simple and meaningful way that connects to people’s needs. The participant expressed concerns about meaning and clarity in expository preaching as followed, “[The preacher] needs to give me something, some idea that that's going to stick with me about it and how it relates to my life. Idea, a major theme is not the question there. I guess it's kind of the same thing I've been saying.” However, ninety percent of the participants argued for a major theme that can provide clarity and understanding as easy approach to follow. Similar to Participant 6, Participant 7 also wants a major theme, which makes it easy to follow, “if we have a theme, it will explain more of where the preacher is coming from. If it's, you know, biblical, the preacher, you know, can usefully expound.”

Another interesting finding was that ten percent of the participants argued for the intervention of the Holy Spirit as the safeguard of structure and meaning in biblical expository preaching. The participant, who happens to be a female theologian, described biblical expository preaching in the context of the great controversy between God and Satan.

The participant seems to believe that the logical and theological structure of a sermon is provided by the assistance of the Holy Spirit in the writing and delivery process.
Participant declared, “I think it depends because it depends on you may have an idea, but it goes according to what this what scripture the Holy Spirit inspires you with and how the Holy Spirit is instructing you, as you study that scripture and how to break down that scripture.”

These findings showed that expository preaching is more evangelical in nature than instructional. It is in harmony with Donald, who believes that the biblical text is a transformational tool that talks to the heart of believers: “Expository preaching is an act wherein the living truth of some portion of Holy Scripture, understood in the light of solid exegetical and historical study and made a living reality to the preacher by the Holy Spirit, comes alive to the hearer as he is confronted by God in Christ through the Holy Spirit in judgment and redemption.”91

It aligns with other biblical expository experts who believe that expository preaching is more evangelical than instructional. Unlike Long and Tisdale, who defined expository preaching as a learning activity, the data of this study showed that biblical expository preaching should and can be more than a learning activity.

The third theme commented on the engaging-inspiring style of an expositor. Most participants admitted that authenticity made a big difference on how to engage with an inspired expositor. Participant 8 talked about authenticity and confidence as becoming a living word in the life of a preacher, “showing authenticity and confidence. This comes from the preacher being or having experience, or having lived, what he’s preaching. So, you can see that the person is not just making up things.”

After the four-week sermon series, Participant 8, who is a PhD student in missiology, observed a disparity between the style and the life of the messenger. Participant 8 stated, “It’s

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amazing to see how much he has learned from the series where he can see a personal living experience of the pastor.” Only ten percent of the data connected authenticity with biblical expository preaching. One hundred percent of the participants believed that only Christ can be the perfect bridge in connecting all nations; therefore, they argued that the expositor must first experience Christ before preaching about Christ.

Participant 9, in her observation of the message in which the pastor applied great cultural illustrations, concluded that Christ-centered biblical expository preaching with powerful illustrations is more appealing: “So I find it very important that [when] we teach the Scripture that the preacher puts Christ first, and then goes into application and illustration, so that the people know how that scripture applies [to] their lives.” There seems to be a need of intentionality in biblical expository preaching where the expositor ceases to assume that all believes are in the same theological level. The location of the Fil-AM SDA Church, which has a majority of seminary students and family as members, creates a fiction image of well-theological grounded church.

In the fourth theme, the notion of intentionality and creativity strongly reflect that understanding. In the interviews, the data demonstrated members experienced biblical expository preaching more as a spiritual learning activity than evangelism. Participant 4 wanted to see more biblical expositor preaching that bring exhortation in the church, “Christian formation in growing in our spiritual walk is so valuable. I mean, we all have to be growing spiritually closer to the Lord. It could be also closer to each other in the church, thankful we don't have you know, all these terrible conflicts at Fil-Am but sometimes there needs to be some exhortation.”

All participants asked for biblical expository preaching that brings changes to hearts and minds. They all argued for intentionality and creativity in biblical expository preaching that
brings sinners close to Christ. Participant 3 stated, “But if it were done intentionally, that would be a good thing for Christian formation at Fil-Am church.”

In the first day of treatment, the pastor expounded on the importance of spiritual nourishment for a productive and faithful church. He exhorted the believers to stay connected in Christ by putting aside all indifferences and live blameless lives before God. Participants 4, 9, and 10 increased their understanding of how they value exhortation and counsels in biblical expository preaching.

The last theme that emerged from the interviews was about biblical expository preaching as a way to create a universal culture in which worshipers can retain their individuality. All participants recognized the challenges of biblical expository preaching in a multi-ethnic community. They all suggested a model of biblical expository preaching in which the Holy Spirit becomes the interpreter Who brings meaning and clarity. Participant 2 confirmed with previous studies that celebrating diversity is only possible when the Holy Spirit brings clarity and harmony: “Everybody has different perspectives on life and how they were raised. So, I think it's really hard to really have a blank a sermon, really reach everybody, unless the Holy Spirit is really working and manifesting in that. And that preacher and then that message.”

It was thus clear that the communicating strategies of the Holy Spirit play an important role in ensuring effective delivery in biblical expository preaching, especially in a multi-ethnic diverse community. Without effective communication of the Word of God, other activities such as Christian formation fail to take place in the life of the church. Therefore, this thesis project supports Pablo Morales who strongly believes that the multi-ethnic community is the work of the
Holy Spirit. Pablo Morales makes clear that only the Indwelling of Holy Spirit can bring a multi-ethnic community to a new spiritual reality that transcends segregation.92

The four-week sermon series seemed to increase their understanding of how biblical expository preaching can provide ways for Christian formation in a multi-ethnic Christian community. After the four sermons, all participants advocated for friendly worshipper sermons that enlarged understanding with transforming power. Participants 2, 3, 4, and 5 endorsed a theological approach to sermon structure that influences the process of understanding in biblical expository preaching at Fil-Am SDA Church. For Participants 1, 6, 7, and 10 Christian formation is taking place when spiritual, psychological, emotional needs are met.

While this study acknowledges the effectiveness of biblical expository preaching in a multi-ethnic diverse community, the four-sermons treatment showed how biblical expository preaching can create misunderstandings. The lack of clarity, connectedness, and meaning reveal in the data designed to help Fil-Am SDA church to improve their understanding and appreciation of its multi-ethnic diverse community.

All participants who attended the four-week sermon series via Zoom validated contextualization in biblical expository preaching. They stated that the four sermons had made a difference in their understanding of biblical expository preaching and how they viewed its practice at Fil-Am SDA Church. All of their comments showed how contextualization affected the logical and theological delivery method of biblical expository preaching in a multi-ethnic diverse community. This makes it important to recognize that are other issues beyond the scriptural passage that are intrinsically related to Christian formation that are not included within

92 Morales, “Key Components,” 29.
the scope of these particular thesis project (i.e., Christian formation in the context of age, income size, and gender structure).

**Recommendations for Further Research**

This thesis project is constrained by the availability and reliability of data recorded. There is a mixture of ground theory and action research. Nevertheless, the research did a careful and detailed process of observations of biblical expository preaching in the data. For similar studies, a first phase of intensive observation is needed to identify the emerging key themes according to the selected criteria. This would allow reducing the number of repeated themes in the data collection. Connectedness, meanings, and clarify are identified as major themes in all categories in the interviews.

In the context of connectedness, clarity, and meanings, further studies of incarnate theology in biblical expository preaching would reveal new insights in how biblical expository preaching can connect in meaningful ways that produce Christian formation in multi-ethnic diverse church.

On the other hand, the growth of understanding of biblical expository preaching as the authoritative voice in spiritual life of the church showed that the Bible still views as supreme authority in Christian life. Identifying cultural issues that produce disconnection and lack of meaning in biblical expository preaching would be an important step for further research in incarnation theology for biblical expository preaching.

As churches become more diverse in response to the Great Commission, “preach to all nations,” homiletic experts would do well to observe their church members from different ethnic communities. The most important finding of this thesis project is the positive effect of the church pastor who humbly acknowledged the feedback and suggestions provided to him. He worked on
these suggestions and designed four well-crafted biblical expository messages. He also acknowledged that this experience was a learning curve that opened his eyes so that he may better serve his multi-ethnic, diverse community at Fil-Am SDA Church.

There is a need for scholarly research that handles the transition from hermeneutic to homiletic preaching on incarnational theology in the African American context. This thesis project proposes an incarnation theology that will address the biblical concept of conviction and liberation in biblical exposition.

Restoring God’s Image
Through Biblical Expository Preaching in the African American Context

Biblical exposition is not about the style of preaching. It is the commitment to preach biblical text with authority and power. This commitment is rooted in the Bible’s self-attestation found in 2 Timothy 3:16-17: “All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the servant of God may be thoroughly equipped for every good work.”

There is a tendency to overemphasize the authority of Scripture as the word of God in the Christian world. Some believe that the authority of the Word is never to be questioned; therefore, all so-called biblical sermons are infallible. Others take the opposite extreme and reject the authority of scripture because they feel beaten down by so-called biblical sermons. This battle describes the tension that exists in Christendom between conviction and liberation theology.

In the book Say It! Celebrating Expository Preaching in the African American Tradition, editor Eric C. Redmond gathers numerous pastors and homiletic professors to explain how biblical exposition can relate to the African-American tradition. This book provides a great way to evaluate biblical exposition in the African-American tradition as churches are coming together
to preach the universal gospel. The contributors to this book give many examples of different genres from the Old Testament and New Testament to explain that biblical exposition is not about culture, but rather commitment to the integrity of the Word of God. They explain how to celebrate hope in the midst of suffering by not rejecting the authority of the biblical text.

They advocate for a hermeneutic of black preaching that respects the authority and the power of scripture: “We confess that exposition is not the sole way to preach. At the same time, we propose that biblical exposition is a most profitable method for Christian preaching.” Biblical exposition does not condemn people but restores them to the full image of God by building a homiletical premise for present application that considers the hopes, failures, dreams, and conditions of people in this present age. It is about living Christian practices that honor God in the lives of believers. Biblical exposition is not a one-sided gospel that looks for ways to criticize and humiliate believers by rejecting their historical past. It embraces the whole creation-redemption narrative starting in the Garden and going to the New Jerusalem. It acknowledges the failure of humankind and glorifies the saving power of Christ through redemption. Biblical exposition provides an “escape road to biblical cultural landscapes of oppression, social unrest, ethnic tensions, and idolatry.”

For example, in the context of the African continent and Haiti, biblical exposition will create a balance between conviction and liberation theology. The researcher aligned with conviction theology in his early age in Haiti because the majority of the sermons preached there are topical. The preachers created a sense of guilt by overlooking liberation theology.

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94 Redmond, Say It!, 19.

95 Redmond, Say It!, 18.
Apparently, they saw liberation theology as an open door to heresy where anything goes. They were acting faithfully to their limited interpretation of liberal theology. However, no ever questioned the church’s great success in converting voodoo believers to Christianity. It was a smooth transition because the voodoo believers only embraced Christ with the same concept of humiliation. The evil spirit used to humiliate them; it was normal to them. When they became Christians, they attached to conviction theology because it made them feel guilty and useless, similar to the evil spirits.

Biblical exposition fights against cultural disadvantages in the Christian world. As Lewis V. Baldwin put it, “It sounds the bell of authentic confidence in God.” Baldwin and others want biblical exposition that refuses “to separate religious faith and moral considerations from politics, legal matters, and social reformism.”

Biblical exposition calls for justice and hope. As Kenyatta Gilbert notes, “The spoken Word in America’s Black pulpits has long been esteemed for its persistent calls for justice, church reform, moral and ethical responsibility, and spiritual redemption.” Biblical exposition balances conviction and liberation theology in the African-American context because it is not only about preaching a transformative message of salvation through conviction but also about liberating the community away from social misunderstandings and toward love and justice. Biblical exposition endorses communal obligations in order to re-create the image of God in each member of a community. Robert Harvey suggests that historically “the black minister preached a transformative message of salvation, but also served as a community representative and social

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96 Lewis V. Baldwin, The Legacy of Martin Luther King, Jr: The Boundaries of Law, Politics, and Religion (South Bend, IN: University of Notre Dame Press, 2002), xv quoted in Rufus Burrow Jr., Martin Luther King Jr. for Armchair Theologians (Louisville, KY: Westminster John Knox Press, 2009), 161. Baldwin is speaking of Martin Luther King Jr.’s identity within the African American preaching tradition.

activist, preaching a message of social change, equality, and unconditional love.”[^98] As Eric C. Redmond points out, injustice and suffering shape African American preaching. African Americans look for hope, comfort, and joy.

Biblical exposition does not exist in a vacuum—it has an interpretation location. An interpretive location can be cultural, social, or experiential in nature and oftentimes limits a person’s cognitive horizon for interpretation. Biblical exposition helps listeners go beyond their interpretive location and see the bigger picture behind the biblical text.[^99] Redmond affirms that biblical exposition helps those in African-American culture to understand the value of human dignity. It brings a fresh spirit to their beaten attitude of nothingness: “They heard messages everywhere that they were cursed, that they were inferior, that they did not matter, that they did not have a soul, that they were not human. Disrespected and mistreated in the world, these men and women of dignity were affirmed and celebrated in the preaching in their local churches.”[^100]

Biblical exposition helps believers, no matter the color of their skin, affirm their identity and dignity in Christ, so that they can say, “I am a man or a woman with value!” Biblical exposition is not about exposing the word of God but reconstructing human beings in the image of God.

Biblical exposition is relevant when it points to the immanence of God. Jesus used biblical exposition when he faced hunger in the wilderness. He referred to Deuteronomy 8 to prove that God never changes in history—the same God who provided manna in the wilderness could do it again.


[^99]: This paper borrows the term, “interpretive location” from Jeannine K. Brown, *Scripture as Communication: Introducing Biblical Hermeneutics* (Ada, MI: Baker Academic, 2007), 121–22 to show implicit biases are not neutral. Everyone has an interpretive location, which can communal. A defective interpretive location creates a blind spot that causes people to neglect the pointed biblical emphasis on God’s care.

[^100]: Redmond, *Say It!*, 50.
Biblical exposition is about clarifying the intended message of God to the listeners. Biblical exposition goes beyond mere understanding of the words in a passage; it is the understanding of the words in their context, because context is the key to meaning. Evans declares that “biblical exposition creates an interaction between listeners and the word. They keep going back and forth [with] scriptures.” Preachers need to make the meaning of a passage plain in a way that addresses the social and spiritual needs of their listeners—Evans suggests that preachers use stories to effectively communicate biblical exposition. When expository preaching is done right, congregants are encouraged to interact not only with the preacher, but also the Bible itself.

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102 Ibid., 26.
103 Ibid., 27.
APPENDIX A

Demographic Survey

Gender
- Male
- Female
- Other

Age
- 18 – 24
- 25 – 34
- 35 – 44
- 45 – 54
- 55 – 64
- 65 or more

Education
- Less than high school
- High school
- Bachelor degree
- Master degree
- Doctoral degree

Race and Ethnicity
- Hispanic or Latino
- Asian or Asian American
- Black or African American
- Black or Caribbean American
- Native Hawaiian / Pacific Islander
- American Indian or White
APPENDIX B

Consent Form

Ernst Jacques: Liberty University

<table>
<thead>
<tr>
<th>Invitation to be Part of a Research Study</th>
</tr>
</thead>
<tbody>
<tr>
<td>You are invited to participate in a research study. In order to participate, you must be 18 years or older, member of Fil Am SDA Church and meet ethnic diverse background. Taking part in this research project is voluntary.</td>
</tr>
</tbody>
</table>

Please take time to read this entire form and ask questions before deciding whether to take part in this research project.

<table>
<thead>
<tr>
<th>What is the study about and why is it being done?</th>
</tr>
</thead>
<tbody>
<tr>
<td>The purpose of the study is to examine biblical expository sermons in the context of multi-ethnic church that will lead to Christian transformation. This study will benefit the pastor and the church in proposing ways to minister to Fil Am SDA Church as a multi-ethnic community.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>What will happen if you take part in this study?</th>
</tr>
</thead>
<tbody>
<tr>
<td>If you agree to be in this study, I would ask you to do the following things:</td>
</tr>
</tbody>
</table>

1. You will need to answer 10 interview questions. Five questions before the four-week series on biblical expository preaching. Five other questions after the four-week series. Fifty minutes of your time is needed for both interviews.

2. You will need to assist four-week series on biblical expository preaching in multi-cultural church at Fil-Am SDA Church or zoom, which will last 30 minutes each sermon.

<table>
<thead>
<tr>
<th>How could you or others benefit from this study?</th>
</tr>
</thead>
<tbody>
<tr>
<td>The direct benefits participants should expect to receive from taking part in this study are extensive knowledge on biblical expository preaching in multi-ethnic community that will be beneficial in terms of meeting the needs of diverse community. Participants should also expect a certificate as continuing education from taking part in this study.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>What risks might you experience from being in this study?</th>
</tr>
</thead>
<tbody>
<tr>
<td>The risks involved in this study are minimal, which means they are equal to the risks you would encounter in everyday life.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>How will personal information be protected?</th>
</tr>
</thead>
<tbody>
<tr>
<td>The records of this study will be kept private. Research records will be stored securely, and only the researcher will have access to the records. If data collected from you is shared, any information that could identify you, if applicable, will be removed before the data is shared.</td>
</tr>
</tbody>
</table>
The researcher will take the following steps to protect the privacy of the participant(s) and the confidentiality of their data:

a. Participant responses will be kept confidential through the use of pseudonyms/code.

b. Interviews will be conducted in a location where others will not easily overhear the conversation.

c. Data will be stored on a password-locked computer and may be used in future presentations. After three years, all electronic records will be deleted.

d. Only the researcher will have access to the recordings.

e. Interviews will be recorded and transcribed. Recordings will be stored on a password locked computer for three years and then erased. Only the researcher will have access to these recordings.

Is study participation voluntary?

Participation in this study is voluntary. Your decision whether to participate will not affect your current or future relations with Liberty University or Fil-Am SDA Church. If you decide to participate, you are free to not answer any question or withdraw at any time.

What should you do if you decide to withdraw from the study?

If you choose to withdraw from the study, please inform the researcher that you wish to discontinue your participation and your responses will not be recorded or included in the study.

Whom do you contact if you have questions or concerns about the study?

The researcher’s conducting this study is Ernst Jacques. You may ask any questions you have now. If you have questions later, you are encouraged to contact Ernst at 269-362-5703 or Ernst.jacques@liberty.edu. You may also contact the researcher’s faculty mentor, Dr. Jerry F. Knoblet, at jfknoblet@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 Ste. 2845, Lynchburg, VA 24515 or email at irb@liberty.edu.

Your Consent

By signing this document, you are agreeing to be in this study. Make sure you understand what the study is about before you sign. You will be given a copy of this document for your records. The researcher will keep a copy with the study records. If you have any questions about the study after you sign this document, you can contact the study team using the information provided above.
I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.

☐ The researcher has my permission to audio-record me as part of my participation in this study.

____________________________________
Printed Subject Name

____________________________________
Signature & Date
APPENDIX C

Permission Letter

Roy Castelbuono
Michiana Fil-Am Seventh-day Adventist Church
8454 Kephart Lane
Berrien Springs, Michigan 49103

March 31, 2020

Dear Ernst Jacques,

After careful review of your research proposal entitled “Preaching and Teaching: An Integrative Evaluative Approach to Christian Practices at Fil-Am SDA Church,” the Michiana Fil-Am Church has decided to grant you permission to conduct your study at our Church.

In return, we request the following:

That all identifying information be stripped before it is provided to you.

That you provide to us a copy of the results upon study completion and/or publication.

Sincerely,

Roy Castelbuono
Senior Pastor, Michiana Fil-Am Seventh-day Adventist Church
APPENDIX D

Second Consent Form

Principal Investigator: Ernst Jacques, Liberty University

Thank you for being part of a research study.

You recently participated in a research study. You were selected as a participant because you met the criteria as a church member. Participation in this research project was voluntary.

Please take time to read this entire form and ask any questions you may have.

What was the study about and why was it being done?

The purpose of the study was to examine the use of biblical expository preaching in a multi-ethnic church community. It was being done to benefit Fil-Am SDA Church as a multi-ethnic community on how to address the needs of its diverse community.

Why am I receiving a debriefing statement?

The purpose of this debriefing statement is to inform you that the true nature of the study or an aspect of the study was not previously disclosed to you.

You were originally told that the study was to examine the use of expository preaching at Fil-Am SDA Church. In reality, it was also to help the pastoral team addressing the cultural needs of the congregation by applying biblical principles that speak to a diverse body of believers.

Why was deception necessary?

Deception was necessary because the researcher did not want to sound like a direct attack on biblical expository preaching styles.

How will personal information be protected?

The records of this study will be kept private. Research records will be stored securely, and only the researcher will have access to the records. If data collected from you is shared, any information that could identify you, if applicable, will be removed before the data is shared and replaced with pseudonyms.

The researcher will take the following steps to protect the privacy of the participant(s) and the confidentiality of their data:

a. Participant responses will be anonymous.

b. Participant responses will be kept confidential through the use of pseudonyms/code.

c. Interviews will be conducted in a location where others will not easily overhear the conversation.
d. Data will be stored on a password-locked computer and may be used in future presentations. After three years, all electronic records will be deleted.

e. Only the researcher will have access to the recordings.

f. Interviews will be recorded and transcribed. Recordings will be stored on a password locked computer for three years and then erased. Only the researcher will have access to these recordings.

h. Confidentiality in this study is guaranteed.

<table>
<thead>
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<th>Is study participation voluntary?</th>
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<tbody>
<tr>
<td>Participation in this study is voluntary. Your decision whether to participate will not affect your current or future relations with Liberty University. If you decide to participate, you are free to not answer any question or withdraw at any time.</td>
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</tr>
</tbody>
</table>

Whom do you contact if you have questions about your rights as a research participant?
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 Ste. 2845, Lynchburg, VA 24515 or email at irb@liberty.edu

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<td>By signing this document, you are agreeing to be in this study. Make sure you understand what the study is about before you sign. You will be given a copy of this document for your records. The researcher will keep a copy with the study records. If you have any questions about the study after you sign this document, you can contact the study team using the information provided above.</td>
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</table>
I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.

☐ The researcher has my permission to audio-record me as part of my participation in this study.

____________________________________  
Printed Subject Name

____________________________________  
Signature & Date
APPENDIX E

Citi Certification

This is to certify that:

Ernst Jacques

Has completed the following Citi Program course:

Social & Behavioral Research - Basic/Refresher (Curriculum Group)
Social & Behavioral Researchers (Course Learner Group)
1 - Basic Course (Stage)

Under requirements set by:

Liberty University

Verify at www.citiprogram.org/verify?w86e62b75-e33d-4cc9-996c-7473278596a3-35960843
First Set of Interview Questions
For Fil-Am SDA Church

1. Where do you place biblical expository preaching in the grand scheme of church life? (N. B. Expository preaching is the communication of a biblical concept through a historical, grammatical, and literary study of a passage in its context with relevant applications.)

2. Is it important to you that a sermon contains three principles, a major theme, or idea? If so, how do you explain it?

3. What is the most important aspect of a preacher’s style that you like?

4. In what ways do you see that biblical expository preaching contributes to Christian formation at Fil-Am SDA Church?

5. Some argue that our culture has fallen victim to the “feeling good gospel.” How do you see biblical expository preaching in celebrating cultural diversity at Fil-Am SDA Church while you retain your individuality
APPENDIX G

Second Set of Interview Questions
For Fil-Am SDA Church

1. What can you tell about biblical expository preaching as it relates to unity of a biblical text?

2. How do you like the three points or major themes in biblical expository preaching?

3. Tell me about what is the most important aspect in biblical expository preaching in a multiethnic church?

4. What can the church do to improve biblical expository preaching at Fil-Am SDA Church?

5. If you could add anything in biblical expository preaching, what would it be in multiethnic community?
APPENDIX H

**Diagram of 1 Corinthians 3:10-14**

10 I laid a foundation
   | According to the grace of God
   | given to me,
   | like a skilled master builder
   | and someone else is building upon it.
   Let each one take care
   | how he builds upon it.
11 | For no one can lay a foundation
   | other than that which is laid,
   | which is Jesus Christ.
12 Now... [13] each one’s work will become manifest,
   | if anyone builds on the foundation
   | with gold,
   | silver,
   | precious stones,
   | wood,
   | hay,
   | straw
   | for the Day will disclose it,
   | because it will be revealed
   | by fire
   | and the fire will test
   | what sort of work each one has done.
14 | he will receive a reward
   | If the work ...survives
   | that anyone has built on the foundation
Tracing of 1 Corinthians 3:10-14

**Outline**

1. Build your life and ministry on Jesus Christ, the foundation (3:10-11)
   a. Your foundation is your salvation by God's grace (3:10)

2. Build wisely and faithfully in following Jesus Christ (3:12-14)
   a. The day of judgment will reveal how well we built
      1) False and unfaithful service will be burned up and not stand (3:12-13)
      2) True and faithful service will stand (3:12-14)

**Id** 10a According to the grace of God

**Mn** Exp 10b given to me,

10c like a skilled master builder

**Ac, Cf** 10d I laid a foundation,

S 10e and someone else is building upon it.

**Ac, 10f** Let each one take care

Mn 10g how he builds upon it.

G + Id 11b other than that which is laid,

**Exp** 11c which is Jesus Christ.

**Ac** 12a Now if anyone builds on the foundation

12b with gold,

S 12c silver,

12d precious stones,

Mn 12e wood,

S 12f hay,

12g straw—

**Th** 13a each one's work will become manifest,

G 13b for the Day will disclose it,

**Ac** 13c because it will be revealed

Mn 13d by fire,

S Id 13e and the fire will test

**Exp** 13f what sort of work each one has done.

**Id** 14a If the work

G **Exp** 14b that anyone has built on the foundation survives,

Th 14c he will receive a reward.
APPENDIX I

Sermon: “Foundation of Stone”

Good evening, church family. The Psalmist says it is good to be in God’s house, in Psalms 84:1, “how lovely is your dwelling place.” Let us pray, thank you God for the opportunity to share your word with your children. Open our eyes and hearts amen.

Is there anyone who has allergic reaction to mold? I do not have an allergic reaction to mold but I just do not like to expose to it. Here in Michigan, most of the houses were built over crawl spaces. A little history of crawl space basements, they are susceptible to flooding, gas leaks, and mold. Since I bought the house, I have been cleaning mold off my clothes, my daughter’s clothes, my shoes, my daughter’s shoes, and my son’s shoes and clothes. It drove me so crazy that one day I decided to convert the crawl space into a full basement. I started digging with a shovel and removed the dirt with buckets. One day, I rent a mini excavator and went under the house to remove the dirt. Suddenly, one part of the house suspended in the air because the house had no support. It was laid on the dirt. I was tired of the mold and its damages to my belongings and tried my own way to solve the problem. As children of God, we often try to remove ourselves from a moldy situation. The situation swamped our life into an ocean of distress and despair. We feel embarrassed and humiliated. God wants us to know that he can replace the moldy situation with a concrete solid foundation of His love. The smell will be no more because He will give you a dry basement of joy and happiness. Let us read about how to build a dry basement of joy and happiness with a Foundation stone. The title of our sermon today is the Foundation stone. Let us open our Bible in 1 Corinthians 3:10-14. I will read from the New International Version.
By the grace God has given me, I laid a foundation as a wise builder, and someone else is building on it. But each one should build with care. 11 For no one can lay any foundation other than the one already laid, which is Jesus Christ. If anyone builds on this foundation using gold, silver, costly stones, wood, hay or straw, their work will be shown for what it is, because the Day will bring it to light. It will be revealed with fire, and the fire will test the quality of each person’s work. If what has been built survives, the builder will receive a reward.

Historians and biblical scholars believe that no other churches caused the Apostle more stress and anxiety than the church at Corinth. One of the historians says that the greatest suffering of Paul was his anxiety over his baby churches.¹ As humans, we tend to attach great values to things that we sweat to acquire. Paul attached values to all of his babies’ churches, especially, the Roman Corinth Church. According to the accounts in Acts 18:1-17, he established this church during his second missionary journey. He probably travelled 80 Kilometers from Athens to Corinth by foot after receiving several beatings (Acts 16:23) and his imprisonment in Philippi (v.19-24).²

In 1 Corinthians 2:3, He said that he arrived in Corinth “in weakness and in fear and much trembling. When He arrived in Corinth, he met wonderful family, Priscila and Aquila, Christian Jews who have been expelled from Rome because Claudius had commanded all the Jews to leave Rome. If the expulsion took place in AD 49, this will place Paul’s arrival in AD 50. According to Acts 18:3, the two fellow tentmakers received Paul with gladness. Every Sabbath he had the opportunity to preach the word. When he was forced to leave the synagogue (Acts 18:6), he moved to a God-fearer man named Titius Justus. His home became the meeting place for “the church of God” (1 Cor. 1:2). The house church exponentially grew and became the house of many new converts (Acts 18:8). Some historians estimate that the church had at least

¹ John Chrysostom, Homilies on Second Corinthians, Homily 25.
² John Polhill, Paul and His Letters (Nashville, TN: Boardman and Homan, 1999), 215.
eighty members.³ Five years later after Paul left the church; membership had swelled to at least 150-200.⁴ According to Luke, Paul stayed a year and six months teaching the Word of God. Paul had every reason to be concerned about the growth of the church. He probably left Corinth in the spring of AD 52, as he was eager to reach Jerusalem in time for the coming feast, which was probably the Passover. At the meantime, Apollos, the gifted Jewish Christian from Alexandria described by Luke in Acts 18:27-19:1 as an “eloquent man, competent in the Scriptures came into the scene. Some scholars suggest that the coming of Apollos was the major contributor to the breakdown in the relationship between Paul and some of the members of his church.⁵ One author suggests that the slogan in 1 Cor. 1:12, “I follow Apollos, or I follow Cephas,” are to be understood as a “declaration of independence from Paul.”⁶ The Corinthians were greatly impressed with Apollos’s gifts after he left they wanted him to come back (1 Cor. 16:12). They do not want nobody else but Apollos. Paul has to encourage the Corinthians to receive Timothy with joy and kindness. He writes in 1 Cor. 16:10-12 “When Timothy comes, see that you put him at ease among you. Let no one despise him. Help him on his way in peace.” Think about it. You have just spent 18 months planting a new church, consolidating, and strengthening relationships. You have helped restoring broken families; you were the spiritual father of the church. You invested great amount of time equipping and nourishing the church. As you head off, a very charismatic preacher comes along and your members instantly fall in love with his preaching


style. Some say I prefer to follow him/her. Biblical scholars tell us that things get worse for Paul with the visit of Cephas and Apollos. The Corinth felt that it was an honor to receive the great Apostle Cephas, along with his wife (1Cor 9:5) as the first to see the risen Lord (1 Cor 15:5). Some now start to place Paul outside the circle of true apostles. The visit of Apollos and Cephas showed the Corinthians that Paul was not the only preacher or Christian leader. This weakened Paul’s relationship with the Corinthian church. Much of Paul’s second letter is devoted to this greatest crisis and test of his leadership in Corinth.\(^7\) Paul’s main message for the Roman Corinth house church reminds them that construction requires solid foundation. A solid foundation requires great quality of materials. He also wants them to reflect on this question: How do we build a solid foundation? This passage shows that the expert builder builds his or her life and ministry on a concrete foundation, Jesus-Christ: “By the grace God has given me, I laid a foundation as a wise builder, and someone else is building on it. But each one should build with care” (1 Cor 3:10).

The pride of the Corinthians forces the apostle to be confident in his construction ability; he then declares to have been the first master-builder of God among them in laying the foundation with wisdom. Paul feels that no other structure is needed. It remains that others should go forward in the same manner as he did and build upon the regulating superstructure in conformity with the rule of the foundation.\(^8\) The foundation is always established and ready to be built upon. It is like a ready to move in house. Everything is provided. Commentators vary as to exactly what is being built. Some, impressed by the emphasis on right teaching, refer the passage

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\(^7\) Barnette, *The Corinthian Question*, 75.

\(^8\) John Calvin and John Pringle, *Commentaries on the Epistles of Paul the Apostle to the Corinthians*, vol. 1 (Bellingham, WA: Logos Bible Software, 2010), 133.
to doctrine. Others feel that it applies strictly to the body of believers. Probably neither is completely out of view.  

Paul presents himself as a non-influential leader because he wants them to see that the solid foundation is salvation by God’s grace in Jesus Christ.

“For no one can lay any foundation other than the one already laid, which is Jesus Christ” (1 Cor. 3:11).

Paul goes at the heart of Corinthian culture that has an ever-growing reputation of being wise by simplify connected to the best leaders. By connecting to a great leader, it provides a personal sense of progress and maturity. The Corinthian believers adopt the same cultural growth ideas into their Christian experience. They assume that Christian maturity has to do with connection with a local tribe expert. Paul wants them to understand that there is no reason to have eyes on him or any other influential leaders. He is a simple receiver of God’s grace. Influence is not the source of spiritual growth. The foundation of spiritual growth is not based on influential connection but on salvation by God’s grace. It is a great reminder to know that our life and ministry need to build on concrete foundation by having a foundation rooted in salvation by God’s grace.

Paul, the master builder, acknowledges that Jesus is the only lasting foundation of his life and his ministry (1 Cor. 3:11). It was a part of the Roman Corinthian church culture to meet in the homes of different leaders and sit under the instruction of different leaders. The Corinthian culture assigns great loyalty to their loyal influencer. Paul wants them to understand that meeting in different places and exposing to different leaders should not take their focus off on Jesus

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10 Stephen T. Um, Preaching the Word Commentary: 1 Corinthians (Wheaton, IL: Crossway, 2015), 53-54.
because they all belong to one grand household—God’s. Paul reminds them that a building requires a solid foundation not great influencer. The influential aspect of the Corinthian culture is not a strong foundation to build upon. In verse 11, he reveals to them that the solid foundation is the work of Jesus Christ, His salvation by grace. In other words, there is no need to reinventing the wheel.

In my basement case, the house had no solid foundation; after digging the dirt and exposing my life, we have a solid foundation. I have a solid foundation but I do not have an everlasting foundation. Paul says that Jesus is the only lasting foundation. Since Jesus is the only lasting foundation, does it also apply that the house is waterproof and fireproof?

Paul tells us that the expert builder is not only building on concrete foundation, but he or she is also building wisely and faithfully in following Jesus code of construction.

“If anyone builds on this foundation using gold, silver, costly stones, wood, hay or straw, their work will be shown for what it is, because the Day will bring it to light. It will be revealed with fire, and the fire will test the quality of each person’s work. If what has been built survives, the builder will receive a reward” (1 Cor. 3:12).

The builder expert understands that the house needs to be compliance with building code. Each state has its own code to ensure that buildings comply with the codes to protect public health, safety, and general welfare. According to verses 12-14, any work done on God’s temple project needs to be in line with the gospel code of foundation to ensure personal and corporate spiritual growth. Paul, the master builder, was very anxious concerning the type of work and material that those who have succeeded him have put into the building. Church family, those

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12 Clarence T. Craig, *First Epistle to the Corinthians* (Maryland: Abingdon Press, 1953), 27.
who engage in building the work of God through ministry needs to do it wisely and faithfully. Paul presents a powerful example of a wise builder in verse 10 by using the verb to build as his main verb. He does not say that he creates a foundation. The verb implies that a foundation has always built; he simply makes it visible by building upon it. Another words, there is enough room to build on the foundation or you can add on to the solid foundation. It is like making additional rooms in your backyard. Reading the book of Jeremiah through the exile perspective, we see that God is the One that destroys and builds. In Jeremiah 1:10 “See, today I appoint you over nations and kingdoms to uproot and tear down, to destroy and overthrow, to build and to plant.” In Jeremiah 18:9, “and if at another time I announce that a nation or kingdom is to be built up and planted” God is the One that provides the foundation for the Israelites to be built upon as a nation. A wise builder will not waste his/her time to create a new foundation if one is always provided. The grace of God is the foundation for any valuable things that we want to accomplish. Paul is concerned that others build in a way that is consistent and compatible with the spiritual quality that he has modeled. Any work of construction needs to be done in manner that corresponds to the foundation, Christ and the standard set by Paul.

Paul reminds the builder about the importance of the quality of materials in building (1 Cor. 3:13-14). If the gospel code is followed, the ministry will reveal its own weakness in the Day of Judgment. He lists six words joined without connectives, which is a construction known as asyndeton. They also occur in 1 Cor. 13:4-7 relates to the excellencies of love. Some scholars believe that the connectives may be left out as a result of rapidity of though or to avoid rhetorical effect.13 Others see this list as a descending scale of value because in the OT metals focus on

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There are a set of three good and a set of three bad qualities. The last two reappear in Paul’s direct contrast of 2 Cor. 5:10 when he refers to all believers being manifest before the judgment seat of Christ. The gold, silver, precious stones are symbols representing good materials. On the other hand, the wood, hay, straw are pictures of work that is bad in the sense of worthlessness. The six materials are connected to quality of work of the builder. In other words, both the materials and work are tested by fire. Paul’s idea is similar to that in Rev. 1:14 and Rev. 2:23 where Christ’s eyes are like a flame of fire and he searches the minds and the hearts. Origin sees 1 Cor. 3:15 as the biblical locus for purgatory. The verse says that the worker is being tested to be approved not to be improved. The purpose of the test is to give an examination of the worker as to the nature of his work not as a condemnation of the worker as to his person.

The question that we may all ask, as young girl, or a young man looking for a soul mate, what do I need to do to build a relationship on that solid foundation. My girlfriend and I have been together for six months, is it not too late? Psalms 127:1 If the Lord doesn't build the house, the builders are working for nothing. It is the right time to put God as the foundation stone in your relationship by praying together, spending time reading the Bible together, doing spiritual and social activities together. What about me when I first started my business, I did not know anything about building your life on the solid foundation Jesus-Christ. Zacchaeus did not know either when he was aware of the solid foundation he went on his way and made peace with

---

people that he had wronged. Pray God to give you strength to accept His principle of Business, integrity, love, and kindness.

Some of us are still asking, Jesus, is it still possible to have you as the cornerstone in my broken marriage? There is a great news—yes, it is possible. Gospel’s accounts tell me that Jesus came from a dysfunctional family to become the cornerstone. Matthew 1:21 She will give birth to a son, and you are to give him the name Jesus, because he will save his people from their sins.”

Most construction companies that called themselves expert in fixing foundation only provide temporary solutions to waterproof. When there are heavy rains, your house flooded. The water just sips through the walls. The heavy rains tests the quality of their work. If your house survives the heavy rain, you even advertise for the company. You tell your friends, hay this is a great waterproof company based on your experience. It is the same thing—the day of the judgment will tell how strong is our foundation. It will be tested by fire. The materials are not completely bad. I have seen people built solid houses with wood. The method of test is what it is question. Last month, a brick apartment just burned down near my house. Whether the material is wood or stone, there is potential loss in both cases. One thing that will always stand is the solid foundation. If you build on that solid foundation, as a faithful builder you will be rewarded.

Your husband might leave you after twenty years of marriage, but he cannot destroy your life that is anchored in Christ. You might lose your job because of gossiping but they cannot take your life that is anchored in Christ-Jesus. You might lose everything but you will earn everlasting life in Christ Jesus. Job’s foundation was not in his possessions. He lost everything but not his dignity.
My hope is built on nothing less
Than Jesus Christ, my righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus’ name.

On Christ, the solid Rock, I stand;
All other ground is sinking sand,
All other ground is sinking sand.

God wants to be your foundation stone today. He can be your foundation stone by relying
on Him to restructure your life. He wants to re-create your life and give you a new page. All
other ground is sinking sand. Remember that your foundation is His salvation by grace.
APPENDIX J

Preaching Schedule

Date: July 11, 2020

Series: Created for Unity

Speaker: Pastor Roy Castelbuono

Part: 1

Scriptures: Romans 8:1-4

Topic: Nostalgia, bees and the apocalypse.

Tag: Control, COVID-19, Fear, Pandemic, Recession, Stress

Summary: We need to think deeper to overcome nostalgia that cheats us of the opportunity to cultivate the present hope.

Date: July 18, 2020

Series: Created for Unity

Speaker: Pastor Roy Castelbuono

Part: 2

Scriptures: Matthew 20: 20-28


Tag: selfish request, rhetorical questions, manipulation theory.

Summary: We are living in a time where people are manipulating things–John’s mother tries her best to put Jesus between rock and hard place. Our activities do not make us Christian or disciples.
Date: July 25, 2020

Series: Created for Unity

Speaker: Pastor Roy Castelbuono

Part: 3

Scriptures: 1 John 1: 1-4

Topic: What is blue?

Tag: concrete form of true, communion with God, incarnation.

Summary: Truth is not debate nor does argumentative but require concrete examples of our walk with God.

Date: August 1, 2020

Series: Created for Unity

Speaker: Pastor Roy Castelbuono

Part: 4

Scriptures: Acts 10: 9-16

Topic: Generosity, Blindness, Grace.

Tag: Control, Fear, Pandemic, Recession, hatred, grudges.

Summary: We are living in a divided time– the purpose of our religious beliefs is not to separate others from us.
APPENDIX K

Summary of Observations

I interviewed ten participants at Fil-Am SDA Church using the Zoom platform. I spent at least 20-25 minutes with each of them asking those questions pertaining to biblical expository preaching. It took me at least 200 minutes to 250 minutes to finish all my ten interviews. I did all my interviews in two days via Zoom.

Here is a summary of my observations. Many of the participants timidly expressed their ideas on my fourth and fifth questions. Those questions are about the relationship between biblical expository preaching at Fil-Am SDA Church and Christian formation. They all agree that there is more to do in that aspect. They do not see a connection between biblical expository preaching and Christian formation. Some of them suggest ideas that might help to connect biblical expository preaching and Christian formation at Fil-Am SDA Church. Some of them even stated that this idea of biblical expository preaching is new to the church because they never exposed to it. Most of the participants acknowledge the need for biblical expository preaching as the grand scheme of church life. They see biblical expository preaching as the best model to stay engaged and connected to the living Word of God.

Observations from My 10 Interviews

1. They all see biblical expository preaching as the soul of the church. They would like to see more biblical expository preaching at the church.

   Examples: some of them refer to Living Fellowship Church where the pastor answers questions after his sermons. This removes any ambiguity, misinterpretation from the listeners.

   Is it possible that you can leave 10-15 minutes for questions after your sermons during these 4 weeks?
2. Some participants want to hear more exhortation messages that bring them to the heart of Christ.

3. Some participants want to hear more biblical expository preaching that encourages diversity with practical examples. For example: Continue to encourage them to mingle in the fellowship hall after COVID 19, the importance of fellowship in Christian formation. Continue to encourage social gatherings that positively affect Christian formation.

4. Some participants prefer to have sermons that build upon a theme rather than three principles or ideas.

5. Some participants want to hear sermons that address their cultural context without any change in reliance on biblical authority—for example, sermons that contain some words in French, Tagalog, and some African languages. Cultural differences can be address by describing how different cultures view things then bridging the gap by describing the biblical view (a great example can be seen in the account of Jesus and the Samaritan woman).

I am still working on coding my transcript. It took me at least 4 to 5 hours to transcribe all the interviewers in a Word document. This is my second time going through all the interviews just to make sure that I catch all the key terms. I should be done with that process by next week Sunday.
Interviewer: Where do you place biblical expository preaching and the grand screen scheme of church life?

Rod1: My opinion on that is that biblical expository is highly important in having the foundation of church life because without the Word of God, then church would just be a community of people coming together. So, expositing the Bible and mining out the details and germinating out of Scripture helps us form a better character not for only for the here and now but also to prepare us for the return of Jesus Christ and our time in heaven. So, I do place expository preaching high up there to make that when people come, it's not only just for fellowship, but also to receive. A part of worship is not only to congregate, but also to hear the Word of God and have an opportunity to respond more.

*Observations:* Biblical expository preaching is what makes the church a living Word of God. It creates a responsive environment where believers can grow spiritually. It fosters character development that prepares for eternity.

Interviewer: What about number two? Oh, let me see if you can see it. Is it important to you that a sermon contains three principles, a major theme, or idea? If so, how do you explain it?

Rod1: For me personally, three principles are a great layout to really bring out the details and the main message of your sermon. But for me, I like to try to think creatively. Sometimes, if it's, if it's depending on a certain context, let's say for the Kids. Maybe I'd like to
do sometimes change it up and make it different and just do one point and really hone in on that idea so that it's not so much so of three points, but one point, just being attacked in different angles. So yes, major theme idea is highly important in a sermon because that's what people cling off to. Another thing I think is important in a sermon is kind of like a, a story or a narrative in your message. Because people tend to doze off when it just comes to ideas, just being told to, you know, like, just being trend transacted to the congregation. I think it's best always to have a story and really weave it into your message. Just like how Jesus taught, He always taught in parables Are you taught in, in some type of story form so that it really Not only gets into your head, that important ideas but also falls into your heart to change to change you for the good.

Basically, even though you don't have to be principal there, but if you have a major theme, you can still preach a narrative sermon.

Observations: The context defines if major theme or idea is necessary. It is important to have one major point that covers the whole story. Parables seem to be sufficient when it comes to summarize many ideas in one. The participant thinks narrative is more appropriate when it comes to get one main point across.

Me: Okay, number three, what is it? What is the most important aspect of a preacher's style that you like?

Road1: Um, I guess it varies. Variety is the spice of life. I don't cling to just one certain type of style. I really do like all different types of style and I appreciate the style that they offer. Even though it may not be something that I personally like, I tried to view it without any bias to this to see the joys and what makes his the person he or she style, impactful for the context and culture of the person who's speaking. So, the Yeah, style is important. And I think it's just contextual. I'm okay with all types of style of preaching.
Observation: Style is about the context as long as the preacher is authentic in his message.

Me: In what ways do you see that biblical expository preaching, contribute to Christian formation at fill Am, SDA church?

Road1: what ways do you see expository preaching contribute to Christian formation?

Yeah, so yeah, biblical, expository preaching is highly important in Christian formation. I don't know necessarily. If I have Proper means to describe that and fill them because, you know, sometimes I'm not always there.

Me: Maybe from what you have observed when you were there, or maybe from what you have in mind that you would love to be done something like that.

Road1: Okay, yeah, well, I would love to see Michiana, fill Am, possibly do seminars and just getting into the Word. Just, especially in the time that we're living in, it'd be awesome to go into some type of revelation seminar, or last day events. Most messages I've heard at fill Am are usually of character development or picking certain ideas and dissecting it. Sometimes To me, it's it gets to and gets too analytical sometimes that I feel like you'd be losing the application aspect of the message. But yeah, I would, I would like to see, really reading into reading the Word, maybe doing a theme. Mm hmm. Because every Sabbath, I do notice that every message its own, contained on that side, it'd be even more powerful have seminars that kind of build upon each other, to really bring out a certain theme that we are talking about for the next quarter or for the whole year. So the it'll better equip the members so that when they come in for church, they, they're fully aware of what's going on so that they could actually be better, more better equipped, rather than just coming in with the no knowledge of what's the going on and just kind of just listen to see how it plays out. I think a seminar or some type of series would be really great to
really, really bring out biblical, expository preaching. Because then you could really build upon it. So, you know, a momentum starts

*Observation: Biblical expository preaching is foreign to Fil-Am SDA Church. Their sermons focus on character development and are constructed around dissected ideas. They are more analytical than expository. The participant would like to see series or quarterly theme sermons. The participant thinks a seminar on biblical expository preaching will benefit the church.*

Me: That's a great, thank you very much the last one. Some argue that our culture has fallen victim to the feeling good gospel. How do you see biblical expository preaching and celebrating cultural diversity at fun SDA church while you retain your individuality?

Road1: I don’t understand this question, how do you see the expository preaching and celebrate?

So how does that relate to feeling good gospel?

Me: Some churches, they pretend they apply biblical, expository preaching, but they do it in such a way just to glorify prosperity gospel, because the needs of the people who want to meet the needs, but our do I do use or do I apply biblical expository preaching while we embrace cultural diversity. But at the same times, we're not also braising filling, filling with gospel that the same times we're not separating people from themselves, used to retain your own individuality. And also, the one is the one that shapes your life in this way Is it possible? Is it possible to do that? Well, how do we do it? On a sea level? One example I can give you, let's see here. If you go if you go in Africa, okay, and you will do in church, and you might be saying when after the service is over, it's a man. I feel like my soul has not been touched. Because I feel
like my culture the way I see things is different the culture and somebody can come to feel Amsterdam, man, that was a nice service. But as the African I don't think my soul was Dutch.

Road1: I guess maybe that's what really puts in perspective biblical expository in the forefront. Because when you bring it out the truth, it should reach all cultures. But then everybody has different perspectives on life and how they were raised. So, I think it's really hard to really have a blank a sermon, really reach everybody, unless the Holy Spirit is really working and manifesting in that. And that preacher and then that message.

That's a good one there. Unless the Holy Spirit is working. That's one of them. What about if the preacher is blindsided of the other cultures as well? is blind. Yeah.

Yeah, that definitely needs to play a part you have what I've learned. So, what I've learned in my years of pastoring, you really have to know the context and culture of who you're preaching to. So, for example, at Michiana Fil-Am If there is a Haitian community and also a Filipino community, then you have to just understand their culture. Filipinos. Like a certain type of preaching, maybe a little stronger message, maybe Haitians like the same thing. Just be aware of preaching just like music. Yes, I wouldn't. I wouldn't. More, I wouldn't sing a certain type of song. If I know that it might cause controversy or might offend someone because it's not the style that they grew up in. So it's a lot of understanding, ever understanding the associations that the culture has of that church to really form that message to make sure that message is could work within culture, because honestly, we like to try to take out culture But honestly, you can't because we're so deep seated in culture that we have to address it. There's no way to subtract, subtract it from the conversation, we have to address culture so that we could better form our gospel, preaching of the gospel to really be more effective.
Road1: I think that's a good aspect you just mentioned here. I think my second point about biblical expository preaching. I say it's also dialogical It's a dialogue because people don't think this way; they think it's a dialogue people that might not respond to you at this the same time. But the spawning anyway maybe spiritually maybe in their work with God that this one is there is that verbalize, but this one is there?

I would love to implement. Well, I tried implementing this when I was preaching and pastoring; I would love to not only have you know the preaching aspect, but worship continue after the whole service. Because you know, oftentimes you pastoring, get left with a message. And if you really did feel like responding, you don't have an opportunity to share it because people leave and you go to a potluck and maybe the attitude and environment doesn't do conversation sometimes because you know, you want to just catch up with your friends. So I thought it would be so awesome to be intentional that after a message when God speaks, humanity responds by making it more intentional by giving a challenge or maybe even an activity during potluck, to talk to someone and just, you know, like wrestle these ideas out and talk about your faith and talk about the message so that you know, it becomes more internalized rather than just hearing Bring it all the time. And also, it will help it will avoid misinterpretation also sometimes you might be seeing something, and the audience may receive it in different way.

Road1: what's cool with Living Word? It may not work in all contexts, but the fact that they do a sermon and they have a question answering period, and that's just a great opportunity to really like, get the preacher on their toes, you know, like, okay, you preach that message, you, you you're telling us to change our lives this way in that way. Like, okay, Tell, tell us more. Like, you know, like, really wrestled with those ideas so that we, both of us, the preacher and the listener, comes to a greater appreciation of the Word and a greater truth and changing character
grew a few word me. That's what I also share with us the worry. I told them, maybe the best thing we can do after this research, we can have some kind of program where after your sermon, give me like, 15 minutes, we can ask questions.

*Observation: Biblical expository preaching can serve as the bridge link all cultures at Fil-Am SDA Church. The participant defines biblical expository preaching as dialogical tool. The participant refers to another multi-cultural church that is close to Fil-Am SDA Church that uses biblical to meet the needs of its members. The pastor always saves at least 10-15 minutes to answer questions that arose from the sermon. This requires a strong biblical knowledge of the message. If the message did not do his job this will be very challenging to do.*
APPENDIX M

Clarification Questions

1. Where do you place biblical expository preaching in the grand scheme of church life?

_Clarifications on question 1:_ How do you see biblical expository preaching in the church? How do you value biblical expository preaching in the life of a church?

2. Is it important to you that a sermon contains three principles, a major theme or idea? If so, how do you explain it?

_Clarifications on question 2:_ Does it make a difference to have three principles, a major theme, or ideas in a sermon?

3. What is the most important aspect of a preacher style that you like?

4. In what ways do you see the biblical expository preaching contributes to Christian formation at fill-Am church?

_Clarifications on questions 4:_ According to your observations, what can you say about biblical expository preaching at Fil-Am SDA Church related to Christian Formation?

5. Some argue that our culture has fallen victim to the feeling good gospel. How do you see biblical expository preaching and celebrating cultural diversity at Fil-Am church while you retain your individuality?

_Additional question:_ Can you give me one example in the Bible where Jesus ministers to someone who belongs to a different culture or social context?
Bibliography


IRB Approval

June 26, 2020

Ernst Jacques
Jerry Knoblet


Dear Ernst Jacques, Jerry Knoblet:

The Liberty University Institutional Review Board (IRB) 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 the following exemption category, which identifies specific situations in which human participants research is exempt from the policy set forth in 45 CFR 46:101(b):

Category 2.(iii). Research that only includes interactions involving educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures, or observation of public behavior (including visual or auditory recording) if at least one of the following criteria is met:

The information obtained is recorded by the investigator in such a manner that the identity of the human subjects can readily be ascertained, directly or through identifiers linked to the subjects, and an IRB conducts a limited IRB review to make the determination required by §46.111(a)(7).

Your stamped consent form can be found under the Attachments tab within the Submission Details section of your study on Cayuse IRB. This form should be copied and used to gain the consent of your research participants. If you plan to provide your consent information electronically, the contents of the attached consent document should be made available without alteration.

Please note that this exemption only applies to your current research application, and any modifications to your protocol must be reported to the Liberty University IRB for verification of continued exemption status. You may report these changes by completing a modification submission through your Cayuse IRB account.

If you have any questions about this exemption or need assistance in determining whether possible modifications 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
Research Ethics Office