

**AN ANALYSIS OF SERMONS: EXPOSITORY PREACHING IN THE  
SOUTHERN AFRICAN CONTEXT**

by

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## SUMMARY

This doctoral thesis entails a research project to determine whether grass roots preachers in a southern Africa context can be instructed to prepare effective expository sermons. In order to make that determination it was necessary to first collect and analyze expository sermons from such preachers prior to any instruction. Then, on the basis of instruction in expository preaching in a seminar format, it was necessary to collect and analyze additional sermons from the same preachers.

To that end we conducted two five-day seminars in Zimbabwe and South Africa respectively. The content of those seminars included two major elements. The first was a theology of preaching that is detailed in Chapter 1. Within a theology of preaching we have given treatment to various topics including the need for a theology of preaching, the Old Testament basis for preaching, the New Testament mandate for preaching, a definition and defense of expository preaching, and a discussion of the necessary qualities of effective expository preaching. The second element of the seminars involved a method of preaching detailed in Chapter 2. Within the method of preaching we have given treatment to various topics, including the role of the Holy Spirit in preaching, exegesis of the sermon text, and making the transition from the text to the completed sermon.

Given the foundational material of Chapters 1 and 2, we developed the seminar materials found in Chapter 3. Chapter 4 includes the schedules by which the sermons were analyzed. Each sermon was subjected to the same schedule to determine its effectiveness as an expository sermon. Those results are then analyzed in Chapter 5 leading to the conclusion that grass roots preachers in a southern Africa context can indeed be instructed to preach effective expository sermons.

Key Terms: Sermon analysis; Grass roots preachers; Expository preaching; Expository sermons; Theology of preaching; Method of preaching; Homiletics; Exegesis; Application; Interpretation; Illustration

## INTRODUCTION

"With preaching Christianity stands or falls."<sup>1</sup> Reid's bold assertion, whether correct or not, at least demonstrates the level of importance that some assign to preaching. We concur that such importance should be attached to preaching but would first qualify his statement. With *biblical* preaching Christianity stands or falls. There is much that is done in the name of preaching that is neither biblical nor vital to the survival of Christianity. It may be more aptly classified as religious communication. Biblical preaching, however, is distinctly necessary for the survival and growth of the church since it involves the proclamation of biblical truth by a person to people; Brooks' classic definition so noted.<sup>2</sup>

In our opinion the biblical preaching that occurs in a southern Africa context, at least among grass roots preachers (those who have had no formal training in homiletics), is almost entirely of the topical variety. This opinion is based on observations made over a six year period during which we have

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<sup>1</sup>Daniel J. Baumann, *An Introduction to Contemporary Preaching* (Grand Rapids: Baker Book House, 1972) p. 93. Baumann, among others, quotes Clyde Reid's noteworthy statement on preaching.

<sup>2</sup>Phillips Brooks, *The Joy of Preaching* (Grand Rapids: Kregel Publications, 1989) p. 9. Brooks is quoted as saying "Preaching is the communication of truth by man to men ... [it] is the bringing of truth through personality."

listened to numerous sermons and conducted informal interviews with preachers, missionaries, and Christian educators. Since we believe that topical preaching is an inferior approach to biblical preaching when compared to expository preaching (the reasons for which are discussed in Chapter 1), we identify the following problem: Can grass roots preachers in a southern Africa context be instructed to preach effective expository sermons?

Since very little is presently known regarding the relationship between grass roots preachers and expository sermons, given the observation that expository preaching in this context is virtually non-existent, there is hardly any theory that has bearing on this problem. Therefore, since we have no existing theory to test, we opt for an inductive approach to a qualitative study.<sup>3</sup>

In light of the aim of our research, to determine whether or not grass roots preachers can be instructed to preach effective expository sermons, we have developed the following research design. First, we offered two seminars on expository preaching in two southern African countries, Zimbabwe and South Africa, in July and August of 1995. Those involved in the seminars were grass roots preachers, both full-time and lay, and were mixed according to race, gender, and denomination. Racially the attendees were predominantly black (75%) with the remainder being

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<sup>3</sup>L.M. Heynes and H.J.C. Pieterse, *A Primer in Practical Theology* (Pretoria: Gnosis, 1990) p. 75-76.

whites (20%) and coloreds. In terms of gender, the students were predominantly male (85%) with the remainder being, obviously, female. These seminars were promoted in each of the respective cities: Bulawayo, Zimbabwe and Pretoria, South Africa, through the local pastors' fraternals, churches, mission organizations, and Bible training institutions. The resultant attendees were therefore multi-denominational as well. Various Baptist, Charismatic, Independent, Pentecostal, and Reformed traditions were represented. The above combinations (race, gender, location, and denomination) were developed in order to insure a broad based research group. The Zimbabwe seminar had a target attendance figure of 25 and the South Africa seminar had a target attendance figure of 50. Though we secured verbal commitments in excess of each figure, the actual attendance figures were lower. The Zimbabwe seminar began with 17 students and for various personal reasons was completed by only 12. Of those students, 3 had to be removed from the test group due to prior training in expository preaching. Thus, we began with 14 students and finished with 9. The South Africa seminar, despite commitments beyond 50, began with 22 students and finished with the same number. However, 1 of the initial students did not finish and was replaced by a late comer. Another was removed from the test group since his compliance with the instruction was insufficient. This left a net group number of 20. The two groups combined, therefore, produced a total of 34 students who began a seminar and 29 who finished. As stated above, attrition was due to

personal reasons or conflicts and is not a reflection on the content of the seminars themselves.

Next, those attending the seminar were required to submit a sermon on one of the following passages of Scripture, in writing, prior to the beginning of the seminar. The passages were Exodus 32, Psalm 1, Luke 18:1-8, John 3:1-21, Eph. 2:1-10. These particular passages were selected for the variety in genre they offer. These initial sermons were required in order to determine the existing level of ability to develop a sermon from a single text. Each attendee, who was attending by personal choice, was instructed to write a complete sermon on their chosen passage. Since the sermons were written prior to any instruction on expository preaching, they varied in form and length. The term "complete" was a matter of individual interpretation. As well, since the sermons were written prior to any instruction, they serve as a reference point from which progress can be measured.

After submitting their initial sermons, the attendees were exposed to the seminar materials found in Chapter 3. Those materials are a compilation of the theory and methodology set forth in Chapters 1 and 2. The seminar itself consisted of 16 hours of lecture and discussion regarding the theology of preaching as well as the expository method detailed in the first two chapters. Following the lecture and discussion, the attendees were then given one full day plus the evening before and after to write a second sermon on the same text as their first sermon. They were instructed to incorporate the content of

the materials, particularly the method of expository preaching, in their second sermon. This sermon was then submitted for analysis, and a small sample of preachers (four in each seminar) were chosen at random to preach their sermon to the other attendees.

Both of the written sermons were then subjected to a schedule for content analysis. These schedules are presented in Chapter 4. The schedule was developed in light of the content of Chapters 1 and 2 and the seminar instruction in Chapter 3. The schedule is weighed according to areas of importance in the sermon content. Each schedule contains the same twenty questions with a five point value per question. Points were assigned on the following scale: 1 - ineffective, 2 - slightly effective, 3 - somewhat effective, 4 - effective, 5 - very effective. The first and second sermons of each student in the study group were subjected to the schedule to determine how effectively they were able to produce an expository sermon. Though the actual sermons are not included in the thesis, samples are available upon request.

Given the results of the schedules, Chapter 5 provides analysis and conclusions along with recommendations for change in the instruction process. As a side note, this thesis has been written according to the form and style of Turabian.<sup>4</sup> Margin changes were made to accomodate the chosen printer.

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<sup>4</sup>Kate L. Turabian, *A Manual for Writers of Term Papers, Theses, and Dissertations*, 4th ed. (Chicago: University of Chicago Press, 1973).

## CHAPTER 1

### THEOLOGY OF PREACHING

#### *The Rationale for a Theology of Preaching*

When one undertakes to set forth a theology of preaching, a logical question immediately arises: "Why is a theology of preaching necessary?" In other words, why not immediately proceed to the practice of preaching and focus on methods as a starting point? In response, we insist that a theology of preaching is foundational to any discussion of methods. To forego theology in the pursuit of methodology is as inappropriate as foregoing Christian theology in the pursuit of mere praxis in Christian ministry.

Wells, speaking to the modern tendency to eschew theology in favor of praxis, reasons accordingly:

In the one model, theology is foundational, and in the other it is only peripheral. In the one, theological truth explains why there is a ministry at all, what it is about, and why the church without it will shrivel and die. In the other, this reasoning is marginalized so that what shapes, explains, and drives the work of ministry arises from the needs of a modern profession. And it is my contention that the presence of this latter model goes a long way toward explaining the growing enfeeblement of the church inwardly despite its outward growth. This model is ascending, even as the other is declining, and with its ascendancy the attacks upon theology grow more strident and the appetite for it diminishes.<sup>1</sup>

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<sup>1</sup>David F. Wells, *No Place For Truth* (Grand Rapids: Wm. B. Eerdmans, 1993), pp. 218-219.

Without a theological basis for Christian ministry, the church will shrivel and die because it is lacking its essential foundation, its essential root system, to continue the metaphor. Hence preaching, a communicative action as an element of Christian ministry in general, suffers the same fate without an adequate theological foundation. As Wells expresses a sense of urgency for theological emphasis in general, we emphasize the need for a theological basis for preaching.

Stott is specific with regard to preaching:

In a world which seems either unwilling or unable to listen, how can we be persuaded to go on preaching, and to learn to do so effectively? The essential secret is not mastering certain techniques but being mastered by certain convictions. In other words, theology is more important than methodology. By stating the matter thus bluntly, I am not despising homiletics as a topic for study in seminaries, but rather affirming that homiletics belongs properly to the department of practical theology and cannot be taught without a solid theological foundation.<sup>2</sup>

Lloyd-Jones, speaking even prior to the modern atheological climate, echoes a similar concern.

So often when people are asked to lecture or to speak on preaching they rush immediately to consider methods and ways and means and the mechanics. I believe that is quite wrong. We must start with the presuppositions and with the background, and with general principles; for, unless I am very greatly mistaken, the main trouble arises from the fact that people are not clear in their mind as to what preaching really is.<sup>3</sup>

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<sup>2</sup>John R. W. Stott, *Between Two Worlds* (Grand Rapids: Eerdmans Publishing Co., 1982) p. 92.

<sup>3</sup>Martyn Lloyd-Jones, *Preaching and Preachers* (Grand Rapids: Zondervan, 1971) p. 10, quoted in Joseph A. Pipa, Theology of Preaching, course notes.

Stott and Jones are quite correct in arguing that preaching involves much more than methods and mechanics. Before discussing *how* preaching is done, it is imperative that we understand *why* preaching is done. A sound theological basis enables us to gain that understanding. Without a sound theological basis for preaching, the study of the discipline degenerates into a discussion of techniques that are devoid of ultimate purpose. A preacher may be able to explain how he preaches, but if he cannot biblically explain why he preaches, he has a very difficult time justifying his activity. He has no authority for his communication.

Runia rightly concludes that preaching is increasingly under attack both from within and without the church. Communication experts, theologians, and laypeople in the pews all have legitimate complaints against modern preaching.<sup>4</sup> Therefore, preaching needs justification for its existence, which will ultimately be found in sound theology rather than merely in the use of popular methods.

In sum, without a sound theological basis, preaching does a great disservice to the church, is devoid of ultimate purpose, lacks authority, and struggles to justify its existence in the face of criticism.

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<sup>4</sup>Klaas Runia, *The Sermon Under Attack* (Exeter: Paternoster Press, 1983) pp. 7-11.

*The Old Testament Basis for Preaching*

Having established the need for a theology of preaching, we now press on to a theology of preaching itself. R. Albert Mohler, Associate Editor of Preaching Magazine, boldly asserts that "... any theology of preaching must begin"<sup>5</sup> with 2 Tim. 4:2. He is referring to Paul's command to Timothy to "Preach the word." If one is to take Mohler at his word, a theology of preaching begins with the Apostle Paul. As will be shown shortly, such a conclusion leaves much to be desired, especially since Paul was preceded by other New Testament preachers, not the least of which is Jesus himself. Hence Pieterse contends that Christian preaching has its "... origin in the base and content of faith, Jesus Christ."<sup>6</sup> With this we agree, but propose an even prior Old Testament basis for preaching from which Christian preaching ultimately emerges. Christian preaching has the backdrop of preaching recorded in Scripture and must trace its roots to this source.<sup>7</sup>

If we understand preaching to be the proclamation of biblical truth from a person to people, we can certainly find Old Testament examples of such activity. Not only did prophets like Isaiah, Jeremiah, and Jonah proclaim God's spoken word to people,

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<sup>5</sup>Michael Duduit, ed., *Handbook of Contemporary Preaching* (Nashville: Broadman, 1992) p. 13.

<sup>6</sup>H.J.C. Pieterse, *Communicative Preaching* (Pretoria: University of South Africa, 1987) p. 5.

<sup>7</sup>John MacArthur, Jr. et al., *Rediscovering Expository Preaching* (Dallas: Word Publishing, 1992) p. 38.

others proclaimed the Old Testament law as well. Ezra is a classic example. We find this description in the book of Nehemiah, chapter 8:

... Ezra the priest brought the Law before the assembly, which was made up of men and women and all who were able to understand. He read it aloud from daybreak till noon .... (verses 2-3)  
They read from the Book of the Law of God, making it clear and giving it meaning so that the people could understand what was being read. (verse 8) (NIV)

Also Ezra 7:10:

For Ezra had set his heart to study the law of the Lord, and to practice it, and to teach His statutes and ordinances in Israel. (NASB)

Not only did Ezra read the Law, he explained its meaning so that people could understand the content. That is essentially the proclamation of biblical truth from a person to people. In light of these verses, Dabney goes so far as to conclude that Ezra is the forerunner of modern preaching. "It was under Ezra that preaching assumed ... more nearly its modern place as a constant part of worship, and also its modern character as an exposition of the written Scriptures."<sup>8</sup>

So the Old Testament offers a basis for Christian preaching in providing examples of the proclamation of God's revelation and even written Scripture. Jesus Christ, however, provides the ultimate bridge between the Old Testament and New Testament.

In the past God spoke to our forefathers through the prophets at many times and in various ways, but in these last days he has spoken to us by his Son, ... Heb. 1:1 (NIV)

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<sup>8</sup>Bill Bennett, *Thirty Minutes to Raise the Dead* (Nashville: Thomas Nelson Publishers, 1991) p. 25.

Jesus, the source of New Testament revelation, therefore provides the origin of Christian preaching in both content and example.

*The New Testament Mandate for Preaching*

Distinctly Christian preaching must begin with Jesus Christ as he is the base and content of Christian belief. Even John the Baptist, who preceded Jesus chronologically in New Testament preaching, served as a herald for Jesus. As Matthew 3:1-17 makes clear, John's preaching was directed entirely toward preparation for the appearance and ministry of Jesus.

In the Gospel of Mark, the first recorded words of Jesus quote his preaching.

After John was put in prison, Jesus went into Galilee, *proclaiming* the good news of God. "The time has come," he said. "The kingdom of God is near. Repent and believe the good news!" Mark 1:14-15 (NIV)

From the very beginning of his ministry Jesus preached the good news, calling people to repent and exercise faith. The word used for proclamation in this text is *kerysson*, from the root word *kerysso*. It is the most commonly used term in the New Testament for preaching. Though Friedrich notes thirty-three different verbs for preaching<sup>9</sup> and Runia cites no less than six key terms,<sup>10</sup> we will confine our study to the four prominent ones: *kerysso*, *martyreo*, *didasko*, and *parakaleo*.

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<sup>9</sup>MacArthur Jr. et al. *Rediscovering Expository Preaching*, p. 8.

<sup>10</sup>Runia, *The Sermon Under Attack*, p. 25.

*Kerysso* essentially means "I proclaim" and is used throughout the Gospels, Acts, and the Epistles. As in the case of Mark 1:14-15 cited above, it is used for the proclamation of the gospel message to the unconverted. But *kerysso* is also used for the proclamation of biblical truth within the context of the church. Paul's appeal to Timothy in 2 Timothy 4:2, given Timothy's ministry in a local church (1 Tim. 1:3, 3:15, 4:12-13, 2 Tim. 2:14, 4:9-21), demonstrates this fact.

Preach the word, be prepared in season and out of season; correct, rebuke, and encourage with great patience and careful instruction. (NIV)

*Kerysso* has to do with the proclamation of God's truth to both the converted as well as the unconverted, and encompasses both the good news of salvation as well as the broader counsel of God. As Oden affirms, "preaching is therefore concerned with both the widening of the community through evangelical witness and the deepening of the community through spiritual formation."<sup>11</sup>

*Martyreo* essentially means "I witness." In Acts 1:8 Jesus gave his disciples this commission:

... but you shall receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth. (NASB)

*Martyreo* was used commonly in the context of the court system and referred to a character witness that testified both verbally and

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<sup>11</sup>Thomas C. Oden, *Pastoral Theology* (San Francisco: Harper & Row, 1983) p. 132.

willingly on behalf of someone else.<sup>12</sup> Though the term is often used to refer to a non-verbal testimony for Jesus, it is most basically verbal and has to do with proclamation concerning the person and work of Christ.

*Didasko* means "I teach." It focuses on the purpose and content of the message transmitted, without excluding the elements of the two previous verbs.<sup>13</sup> It is often associated with *kerysso*, indicating another facet of proclamation, as in Matthew 4:23:

Jesus went throughout Galilee teaching in their synagogues, preaching the good news of the kingdom, and healing every kind of disease and sickness among the people. (NIV)

*Parakaleo* has a dual meaning in the New Testament of "I exhort" or "I comfort," the context often indicating which is intended. It is notable in its appearance in 2 Tim. 4:2 in association with *kerysso*. *Parakaleo* is prominent in its use in 1 Tim. 4:13 in association with *didasko*. "Until I come, give attention to the public reading of Scripture, to exhortation and teaching." (NASB) Pieterse summarizes that *parakaleo* "requests, urges, rouses, encourages, cheers, corrects, rebukes, admonishes and comforts."<sup>14</sup>

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<sup>12</sup>Colin Brown, ed. *Theological Dictionary of New Testament Theology*, Vol. 3 (Grand Rapids: Zondervan Publishing House, 1971) p. 1039.

<sup>13</sup>MacArthur, Jr. et al. *Rediscovering Expository Preaching*, p. 8.

<sup>14</sup>Pieterse, *Communicative Preaching*, p. 7.

Beyond the meaning of the words used in connection with preaching, there is an unmistakable mandate to preach in the New Testament. Consider these verses in addition to the ones already cited above:

Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and *teaching* them to obey everything I have commanded you. Matthew 28:19-20 (NIV)

Until I come, devote yourself to the public reading of Scripture, to *preaching*, and to *teaching*. 1 Tim. 4:13 (NIV)  
So do not be ashamed to *testify* about our Lord,... 2 Tim. 1:8 (NIV)

And the things you have heard me say in the presence of many witnesses entrust to reliable men who will be able to *teach* others. 2 Tim. 2:2 (NIV)

You must *teach* what is in accord with sound doctrine. Titus 2:1 (NIV)

#### *Expository Preaching Defined and Defended*

In light of the aforementioned evidence, a compelling case for preaching is undeniable. Yet the proclamation of biblical truth by a person to people can take several forms. We now take up the question of which form or forms are to be favored.

A typical discussion of form involves three major types of sermons. These are topical, textual, and expository.<sup>15</sup> Some homiliticians distinguish between these forms on the basis of length of the sermon text. Baumann offers these distinctions:

The topical sermon is built around a subject, an idea that bears no analytical relation to any one particular passage of Scripture.... The textual sermon is based on a verse or two from the Bible.... Expository sermons are based on a biblical passage longer than two verses.<sup>16</sup>

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<sup>15</sup>Baumann, *An Introduction to Contemporary Preaching*, p. 101

<sup>16</sup>Ibid, p. 101-102.

Mayhue is similar:

Topical messages usually combine a series of Bible verses that loosely connect with a theme. Textual preaching uses a short text or passage that generally serves as a gateway into whatever subject the preacher chooses to address. Neither the topical nor the textual method represents a serious effort to interpret, understand, explain, or apply God's truth in the context of the Scripture(s) used. By contrast, expository preaching focuses predominantly on the text(s) under consideration along with its (their) context(s).<sup>17</sup>

If one uses these types of distinctions, it is fairly easy to designate expository preaching as the preferred method due to its superior faithfulness to the biblical text. But not all homiliticians agree on such simple distinctions. Stott, for example, distinguishes between these forms on the basis of the treatment of the text rather than the length of text.

... the text in question could be a verse, or a sentence, or even a single word. It could equally be a paragraph, or a chapter, or a whole book. The size of the text is immaterial, so long as it is biblical. What matters is what we do with it.<sup>18</sup>

Bennett concurs:

Expository preaching is not, therefore, restricted to the exposition of successive passages in books of the Bible. Faithful exposition of the books of the Bible, or of a text in its context, qualifies as expository preaching.<sup>19</sup>

Given the definition of textual preaching by Roddy, it is necessary, therefore, to classify certain textual sermons as expository.

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<sup>17</sup>MacArthur, Jr., et al. *Rediscovering Expository Preaching*, p. 9.

<sup>18</sup>Stott, *Between Two Worlds*, p. 126.

<sup>19</sup>Bill Bennett, *Thirty Minutes to Raise the Dead*, p. 47

A textual sermon is one in which both the topic and divisions of development are derived from and follow the order of the text ... the text controls and dominates both topic and development in this type.<sup>20</sup>

Greidanus argues convincingly for the classification of textual preaching as expository preaching:

The term expository preaching cannot truly be contrasted with textual preaching or preaching on a single verse, since these terms describe preaching from different angles. Instead of contrasting these terms, therefore, one can easily combine them....

Textual preaching is preaching on a biblical text and expounds the message of that text. This definition implies that all textual preaching requires not only a text but also an exposition of that text. All textual preaching is therefore understood as expository preaching.<sup>21</sup>

Perhaps the most prudent solution to this controversy is to attempt to distinguish between topical sermons and expository sermons, regardless of the length of the biblical text. The topical form, though certainly useful at times, has sufficient problems to disqualify it as preferable. Though the topical preacher is required to do less exegetical study and sermon preparation, and often perceives his approach to be more relevant and unified, the negative factors dominate. First, there is the tendency to use Scripture to support the preacher's ideas rather than preaching foremost the concepts of Scripture. Robinson challenges preachers accordingly: "Do you, as a preacher, endeavor to bend your thoughts to the Scriptures, or do you use

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<sup>20</sup>Duduit, ed., *Handbook of Contemporary Preaching*, p. 77.

<sup>21</sup>Ibid, p. 82.

the Scriptures to support your thoughts?"<sup>22</sup> As topical sermons have a tendency to do the latter, many topical preachers focus on favorite topics and leave portions of Scripture unaddressed. Second, topical sermons tend to overlook the broad context of a verse and are therefore prone to misinterpretation and misapplication.<sup>23</sup> Third, topical sermons naturally communicate to the congregation that a topical approach to the Bible is preferred over studying passages in their context. Finally, a consistently topical approach leaves a congregation without a thorough understanding of entire books or passages of the Bible.

In stark contrast to topical sermons are expository sermons. Though definitions of expository preaching abound; some long and involved and others succinct and pithy, we adjudge Robinson's to be one of the most helpful. He offers the following:

Expository preaching is the communication of a biblical concept, derived from and transmitted through a historical, grammatical, and literary study of a passage in its context, which the Holy Spirit first applies to the personality and experience of the preacher, then through him to his hearers.<sup>24</sup>

According to this definition, there are several differences with topical preaching. First, expository preaching involves the communication of a biblical concept derived from a passage of Scripture. This in contrast to the use of several passages in

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<sup>22</sup>Haddon Robinson, *Biblical Preaching* (Grand Rapids: Baker Book House, 1980) p. 20.

<sup>23</sup>MacArthur, Jr., et al. *Rediscovering Expository Preaching*, p. 9.

<sup>24</sup>Robinson, *Biblical Preaching*, p. 20.

topical preaching. Second, expository preaching involves the study of a passage of Scripture in its historical, grammatical, and literary contexts. Note as well that this definition does not specify the number of verses in a text, therefore making textual preaching inclusive.

Though expository preaching is often criticized as dull, boring, and irrelevant when compared to topical preaching, Robinson is quick to point out that this is the fault of the preacher, not the sermon form. "In spite of damage done by impostors, genuine expository preaching has behind it the power of the living God."<sup>25</sup> The strengths of expository preaching are immediately obvious in the above definition. First, expository preaching seeks to communicate a biblical concept. In other words, the sermon idea is derived from a biblical text as opposed to a preacher's idea supported by a text or texts. This confinement to the text helps a preacher maintain integrity and orthodoxy.<sup>26</sup> Second, this form of preaching must take into account the surrounding context of the passage, both general and specific, in order to accurately interpret the text. Such study provides for much greater accuracy in application. Third, expository preaching by nature teaches the audience to examine passages in context rather than lifting them from the context which runs the grave risk of misinterpretation. Fourth, expository preaching enables a preacher to preach entire portions

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<sup>25</sup>Ibid, p. 19.

<sup>26</sup>Bennett, *Thirty Minutes to Raise the Dead*, p. 58.

of the Bible, inclusive of uncomfortable and threatening sections, without accusation of selectivity or bias. Finally, expository preaching affords the preacher confidence as he expounds the concepts of Scripture with integrity.<sup>27</sup> He is proclaiming God's truth, in context, as opposed to his own biblically related ideas.

In light of the aforementioned evidence, it seems without doubt that expository preaching is to be preferred over topical preaching. Again, topical preaching may be useful at times, but expository sermons should comprise the vast majority of a preacher's pulpit work. There is, however, an additional reason for favoring expository preaching that, in our opinion, supersedes the rest. Expository preaching most closely resembles God's method of revelation in the Bible. In other words, we do not have in either the Old or New Testaments a catalog of topics that are separately defined and explained. The Holy Spirit did not direct the authors of Scripture to write a chapter on sin, for example, with full explanation in only that portion of the Bible. Instead, we have in the Bible the revelation of God's truth in a given historical context. Sin, for example, is addressed in many passages from many perspectives, none of which is intended to be exhaustive. It seems only logical therefore, given God's chosen method of communicating spiritual truth, to approximate it as closely as possible. The expository preacher not only preaches the content of the Bible, which can also be

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<sup>27</sup>Stott, *Between Two Worlds*, p. 132.

said for the topical preacher to a degree, but also preaches according to the biblical method of communicating eternal truth. Something that certainly cannot be said for the topical preacher.

### *Qualities of Expository Preaching*

There are four essential qualities of expository preaching that are worthy of mention since they separate effective expository preaching from ineffective or inadequate attempts. Expository sermons must be relevant, unified, memorable, and dialogical in nature.

#### *Relevance*

Whenever one addresses the issue of relevance, an immediate question arises: "Relevant to whom?" The obvious answer, in the context of preaching, is the audience to whom the sermon is being preached. Only if the preacher is preaching to himself is the sermon to be primarily relevant to him. Yet a great many preachers construct sermons with apparent disregard for their audience.<sup>28</sup> Therefore, if expository sermons are to be relevant, preachers must connect their sermon with their audience. Borden, relying upon Liefeld, notes the necessity of relevance in expository preaching.

... the sermon must be relevant to listeners. Sermons ought not to be exegetical lectures. Exegetical lectures on Sunday morning are a poor way to communicate even cognitive information. Sermons are relevant when the preacher integrates biblical truth with real life.<sup>29</sup>

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<sup>28</sup>Robinson, *Biblical Preaching*, p. 27.

<sup>29</sup>Duduit, ed. *Handbook of Contemporary Preaching*, p. 64.

Several models for connecting the sermon with the audience have been suggested. Long views the preacher as a "witness" who goes to the Bible on behalf of the congregation in order to obtain a message and report back.<sup>30</sup> With this model, the audience plays a critical role since the preacher is studying and preaching on their behalf. A more popular model has been suggested by Stott. He views the role of the preacher to be building a bridge between the ancient text and the modern audience.<sup>31</sup> This model is particularly useful since it takes into account both the biblical text and the preacher's audience without overemphasizing either one. Unless the audience is given full consideration, the resulting sermon will be an exegetical lecture without application. Unless the text is given full consideration, the resulting sermon will be a relevant, religious speech without authoritative biblical substance. But once a bridge is constructed, the timeless truth of Scripture impacts the listener in their modern experience. Another strength of Stott's model is that the preacher has both text and audience in mind in the preparation process. That provides for better integration of text and audience than working with the two in separate stages and then trying to bring them together. Craddock affirms this succinctly:

One begins, then, with study in order to have something to say. And of what does this study consist? There are two

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<sup>30</sup>Thomas Long, *The Witness of Preaching* (Westminster: John Knox Press, 1989) p. 42-43.

<sup>31</sup>Stott, *Between Two Worlds*, p. 137.

focuses and the distance between them. One focus is upon the listeners, including their contexts: personal, domestic, social, political, economic. The other is upon the biblical text, including its contexts: historical, theological, and literary.<sup>32</sup>

Though it is imperative that expository sermons be relevant, it is possible for the preacher to shrink back from addressing unsavory parts of the text in an effort to better connect with the audience. A great deal of evasive preaching is done in the name of relevance. Brooks warns sternly against such preaching, and reminds preachers that God's truth must prevail regardless of the reaction of the audience.

If you are afraid of men and a slave to their opinion, go and do something else... But do not keep on all your life preaching which shall say not what God sent you to declare, but what they hire you to say. Be courageous. Be independent.<sup>33</sup>

Jesus provides a supreme example of relevance in his dialogue with the woman at the well in John 4:4-26. In that passage Jesus clearly addresses her need with truth and symbolism that are particularly appropriate to her life situation.

### *Unity*

One of the strengths often mentioned of topical preaching is unity since the sermon is usually based on a given theme.<sup>34</sup> Expository sermons, however, must not lack unity simply because the content is derived from a text rather than a theme. They may

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<sup>32</sup>Fred B. Craddock, *Preaching* (Nashville: Abington Press, 1985) p. 85.

<sup>33</sup>Brooks, *The Joy Of Preaching*, p. 60.

<sup>34</sup>Duduit, ed. *Handbook of Contemporary Preaching*, p. 85.

be likened to a puzzle where all of the parts fit together in a unified whole. Borden contends that,

... sermons are like jigsaw puzzles. The idea, outline, applications, illustrations, and assertions must fit with each other as well as with the context and intent of the biblical text. The inability to connect an application to the text, for example, means the sermon is not strictly expository.<sup>35</sup>

In order to achieve unity in an expository sermon, it is necessary for the sermon to possess a central theme. Robinson argues for such an element based on sound communication theory.

Students of public speaking and preaching have argued for centuries that effective communication demands a single theme. Rhetoricians hold this so strongly that virtually every textbook devotes some space to a treatment of the principle. Terminology may vary- central idea, proposition, theme, thesis statement, main thought- but the concept is the same: an effective speech centers on one specific thing, a central idea.<sup>36</sup>

Many notable homiliticians would agree, among them Stott,<sup>37</sup> Craddock,<sup>38</sup> and Spurgeon, who remarks, "one thought fixed on the mind will be better than fifty thoughts made to flit across the ear."<sup>39</sup> There have been detractors to such thinking on the basis that a given text cannot be confined to a single idea.<sup>40</sup> While it is possible to superimpose a main idea on the text and

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<sup>35</sup>Ibid, p. 64.

<sup>36</sup>Robinson, *Biblical Preaching*, p. 34.

<sup>37</sup>Stott, *Between Two Worlds*, p. 224.

<sup>38</sup>Craddock, *Preaching*, p. 155.

<sup>39</sup>Charles H. Spurgeon, *Lectures to My Students* (Grand Rapids: Zondervan, 1972) p. 77.

<sup>40</sup>Long, *The Witness of Preaching*, p. 80.

thereby oversimplify the text, the advantages of a main idea remain. A main idea is more easily grasped by the audience than a series of ideas, related or unrelated. Sermons that do not reflect a main idea usually are incohesive and fail to connect with the audience.<sup>41</sup>

### *Memorability*

Though some homiliticians contend that it is not critical that sermons be memorable as long as they have impact at the time they are preached,<sup>42</sup> James 1:22-25 leads one in another direction:

Do not merely listen to the word, and so deceive yourselves. Do what it says. Anyone who listens to the word but does not do what it says is like a man who looks at his face in a mirror and, after looking at himself, goes away and immediately forgets what he looks like. But the man who looks intently into the perfect law that gives freedom, and continues to do this, not forgetting what he has heard, but doing it- he will be blessed in what he does. (NIV)

According to James, there is a definite connection between remembering what one has heard from the word and obeying the word. So a sermon's ability to be remembered is critical to its being applied in the lives of the hearers. Obviously, if one cannot recall what the word calls them to do, they cannot effectively do it as a matter of practice. As well, when a person hears a sermon, past and present experience is the only experience they have in which to apply that sermon. They have

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<sup>41</sup>Ibid, p. 83.

<sup>42</sup>Idem, *The Senses Of Preaching* (Atlanta: John Knox Press, 1946) p. 59-60.

yet to experience the future. Yet the message of that sermon may be directly relevant to what they will experience in the coming hours, days, weeks, or months. If they cannot remember what they heard, they will again be unable to make effective application.

Given the fact that expository sermons need to be memorable, the qualities of relevance and unity become all the more important. The more relevant and unified the sermon, the more easily it is both remembered and applied.

### *Dialogical*

A common criticism that has been levelled at preaching is that it is monological, or one-way in nature. Given the prevailing opinion that the most effective forms of communication are dialogical, or two-way, preaching has been viewed as a poor form of communication.<sup>43</sup> However, expository preaching can and should be dialogical in nature.

In a typical worship service the sermon time follows periods of praise and prayer. Both praise and prayer can be largely viewed as the congregation addressing God. God is spoken to in prayer and praised in song. However, the sermon time then provides opportunity for God to address the congregation through the sermon text. First Peter 4:11 reads: "If anyone speaks, he should do it as one speaking the very words of God." (NIV) So the structure of a typical worship service, of which preaching is a part, is dialogical in nature.

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<sup>43</sup>Runia, *The Sermon Under Attack*, pp. 7-11.

There are two ways in which the sermon itself can be dialogical. First, the audience can actually respond verbally to the preacher. Such preaching is commonplace in most African-American churches in the United States. As the preacher preaches, individuals in the congregation respond with phrases like; "Amen!, Preach it!, That's right!," and so on. Verbal response aside, expository preaching can and must be dialogical in another way. We can refer to this as silent dialogue. The preacher provokes questions in the minds of listeners and then proceeds to answer them.<sup>44</sup> The questions may be either stated or implied, but the preacher is engaging the audience in a discussion of the text rather than disseminating information about the text. However, in order to raise meaningful questions, a certain knowledge of the audience is implied. Again, a preacher must have a working knowledge of his audience in order to engage in dialogue with them, which can be facilitated by actual dialogue before and after sermons and on a continuing basis. Pieterse underscores the importance of dialogue in preaching.

Practice has proved the value of dialogue before, during, and after the sermon- incorporated and shared dialogue. Therefore we can conclude that the preaching of a sermon must be surrounded by dialogue between the preacher and congregation- indeed, between Scripture, the preacher, the congregation, and their situation.<sup>45</sup>

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<sup>44</sup>Stott, *Between Two Worlds*, p. 63.

<sup>45</sup>Pieterse, *Communicative Preaching*, p. 8.

There are numerous biblical examples of dialogue in the context of preaching and teaching, not the least of which come from Jesus. He often began parables with a question that the parable then answered, yet Jesus was the only one speaking. Matt. 18:12-14 is one example among others.

The four aforementioned qualities must characterize expository preaching. When they do, an expository approach far outdistances its closest rivals and should become the rule for biblical preaching rather than the exception.

No theology of preaching, including the one set forth above, is complete without a statement on the role of the Holy Spirit. The Holy Spirit is an essential element in both the theory and practice of preaching and may be discussed with regard to either or both. In this case we have determined to address the role of the Holy Spirit, both theologically and practically as it relates to preaching, in the next chapter. The reason for doing so is to be able to treat the subject as a whole rather than in two separate parts.

## CHAPTER 2

### METHOD OF PREACHING

#### *The Role of the Holy Spirit in Preaching*

The Scottish reformer John Knox is credited with the statement, "True preaching from start to finish is the work of the Holy Spirit."<sup>1</sup> If so, the Holy Spirit plays a vital role in both the preparation and delivery of a sermon. At the same time, if preaching is a work of the Holy Spirit, what role does the preacher play? In this section we intend to discuss the interaction between the Holy Spirit and the preacher in the preparation and presentation of expository sermons, as well as the role of the Holy Spirit in effecting results from the preached sermon.

The initial role of the Holy Spirit in preaching is the inspiration of Scripture that is the base and content of preaching. Several passages demonstrate this activity of the Spirit, among them 2 Tim. 3:16 and 2 Pet 1:19-21. On the basis of such passages, Smeaton affirms that, "The Holy Spirit supplied prophets and apostles, ... to give forth in human forms of speech a revelation which must be accepted as the word of God in its

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<sup>1</sup>Baumann, *An Introduction to Contemporary Preaching*, p. 277.

whole contents ..."<sup>2</sup> He is referring in part to written Scripture as a form of human speech. The Holy Spirit has initially taken a role in preaching by providing the preacher with a source from which to preach; the word of God.

In terms of sermon preparation, the preacher is initially dependent on the Holy Spirit for the selection of a text. Though "All Scripture is God-breathed and is useful for teaching, rebuking, and correcting, and training in righteousness..." (2 Tim. 3:16, NIV), not all Scripture can be preached at the same time. Therefore selections must be made. The preacher may think he has a good grasp of the needs of the audience, but the Holy Spirit has a far better one. As Spurgeon argues, "... we need the Spirit as a Spirit of discernment, for He knows the minds of men as he knows the mind of God, and we need this very much ..."<sup>3</sup> The preacher must rely upon the Holy Spirit for discernment even in the selection of a text or series of texts.

Once a text is selected, the preacher is then dependent on the Holy Spirit for the proper understanding of that text. This work of illumination is especially affirmed in 1 Cor. 2:12-13.

We have not received the spirit of the world but the Spirit who is from God, that we may understand what God has freely given us. This is what we speak, not in words taught us by human wisdom but in words taught by the Spirit, expressing spiritual truths in spiritual words. (NIV)

Packer is therefore correct in asserting that "Apart from the

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<sup>2</sup>George Smeaton, *The Doctrine Of The Holy Spirit* (Carlisle, PA: The Banner Of Truth Trust, 1958) p. 152.

<sup>3</sup>Spurgeon, *Lectures to My Students*, p. 197.

Holy Spirit, there is no true learning of divine things from Scripture, and supposedly 'spiritual' thoughts not founded on the Word are godless flights of fancy."<sup>4</sup>

Though the Holy Spirit illumines Scripture, the preacher is not excused from the labor of exegesis. It remains that, "We [preachers] have urgent need to study, for the teacher of others must himself be instructed."<sup>5</sup> Paul encourages Timothy to labor in study in 2 Tim. 2:15: "Do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of truth." (NIV) So the preacher must make every effort to correctly handle a text, which requires exegetical labor. In the midst of that labor, and not apart from it, the Holy Spirit performs the work of illumination. The preacher therefore hears from God through the Scriptures as they are illumined by the Holy Spirit, and is then used by God as a free, moral agent to declare what has been heard.

From sermon preparation the preacher moves to sermon presentation, and in this area he is no less dependent on the Holy Spirit. Scripture abounds with verses that demonstrate the role of the Holy Spirit in the act of preaching. Consider these:

But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all of Judea and Samaria, and to the ends of the earth. Acts 1:8 (NIV)

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<sup>4</sup>J.I. Packer, *Keep In Step With The Spirit*, (Old Tappan, New Jersey: Fleming H. Revell Company, 1984) p. 240.

<sup>5</sup>Spurgeon, *Lectures to My Students*, p. 188.

After they prayed, the place where they were meeting was shaken. And they were all filled with the Holy Spirit and spoke the word of God boldly. Acts 4:31 (NIV)

... things that have now been told to you by those who have preached the gospel to you by the Holy Spirit sent from heaven. 1 Pet. 1:12b (NIV)

In addition, the example of Peter in Acts chapter 2 is ample evidence of the role of the Holy Spirit in preaching itself. The Holy Spirit enables the preacher to effectively declare God's Word. Apart from the involvement of the Holy Spirit, the preaching act is powerless since it merely involves the words of people. As Paul affirmed to the Corinthians, "My message and my preaching were not with wise and persuasive words, but with a demonstration of the Spirit's power, so that your faith might not rest on men's wisdom, but on God's power. 1 Cor. 2:4-5 (NIV) Spurgeon is well founded in stating that, "The Spirit acts as an anointing oil, and this relates to the entire delivery- not an utterance merely from the mouth, but the whole delivery of the discourse.<sup>6</sup>

Closely related to the role of the Holy Spirit in the presentation of the sermon is the sermon's effect upon the listener. John 16:8 makes it clear that the Holy Spirit provides conviction of sin, righteousness, and judgment. Genuine conviction can only be produced by the Holy Spirit. Therefore, the Spirit must move listeners if they are to genuinely respond to the sermon. The Book of Acts, chapter 2, provides such a case where Peter, under the influence of the Holy Spirit (:4),

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<sup>6</sup>Ibid, p. 192.

preached to the gathered crowd. The listeners then came under conviction and responded with repentance and baptism (:37-41). The same concept is confirmed in 1 Thess. 1:5. "... our gospel came to you not simply with words, but also with power, with the Holy Spirit and with deep conviction." (NIV) We agree that "the true preacher does not simply use the Spirit, he is used by the Spirit."<sup>7</sup> The preached Word of God is the means that the Holy Spirit uses to apply divine truth to human hearts. That makes the preacher, a true and free human being subject to fallibility, a channel, a messenger, who is used by the Spirit. This is not a mechanistic process but a communicative process of interchange between the Holy Spirit and the preacher.

So the Holy Spirit is not only involved in the selection of preaching text, the preparation and presentation of that text, but also in the response to that text. In fact, Whitesell provides a veritable catalog of preaching elements where the Holy Spirit is involved.

He can guide us in choosing the right Scripture passages for each occasion; guide us in the selection of books to buy and use in studying the Bible; give us illumination and insight in studying the passage; aid our memory to recall parallel passages and fitting illustrations, give us joy in concentrating on the text and the strength to push through the writing and verbalizing of the sermon, give us boldness and confidence at the time of delivery; inspire us with new thoughts during delivery and cause us to omit less appropriate ones. He can unify the audience, create attentiveness, open hearts, and apply the Word in both expected and unexpected ways. The Holy Spirit can convict, convert, comfort, inspire, reprove, correct, and instruct in righteousness. He can fix the Word in the minds and memories of hearers so that it becomes fruitful like the

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<sup>7</sup>Baumann, *An Introduction to Contemporary Preaching*, p. 282.

seed on good soil. How foolish to try to prepare sermons and preach them apart from the power of the Spirit!<sup>8</sup>

As Piper affirms, "How utterly dependent we are on the Holy Spirit in the work of preaching!"<sup>9</sup>

### *Sermon Preparation: Exegesis*

Exegesis has been defined as "the careful, systematic study of Scripture to discover the original, intended meaning."<sup>10</sup> Despite the protest of some preachers, homiliticians almost universally agree that exegesis is essential to expository preaching, and that there are several essential steps in the process.<sup>11</sup> However, they disagree somewhat on the number and order of those steps. Long advocates five steps in exegesis. First, preachers get the text in view, which includes selection and translation of a text. Then they are introduced to the text in its larger context. Next, they listen to the given text. Fourth, they expose their conclusions to other interpretations of the text. Then finally, preachers state the claim of the text upon their hearers.<sup>12</sup> Baumann<sup>13</sup> and Pieterse are similar,

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<sup>8</sup>Ibid, p. 282.

<sup>9</sup>John Piper, *The Supremacy of God in Preaching*, Grand Rapids: Baker Book House, 1990) p. 37.

<sup>10</sup>Gordon D. Fee and Douglas Stuart, *How To Read The Bible For All Its Worth* (Grand Rapids: Academie Books, 1982) p. 21.

<sup>11</sup>Bennett, *Thirty Minutes to Raise the Dead*, p. 114.

<sup>12</sup>Long, *The Witness of Preaching*, p. 61.

<sup>13</sup>Baumann, *An introduction to Contemporary Preaching*, p. 118.

Pieterse emphasizing meditation upon the text once it is selected.<sup>14</sup> Stott offers the same emphasis in encouraging preachers to "Read the text, re-read it, re-read it, and read it again."<sup>15</sup> Next, according to Stott, the preacher attempts to determine what the text said in its historical context. Only after determining what it said to its original audience does the preacher ask what the text says today. As the preacher wrestles with the text he seeks to emerge with its dominant thought that then becomes the dominant theme of the sermon.<sup>16</sup> Robinson suggests three basic stages in exegesis: the selection of a text, the study of the text, and the discovery of the exegetical idea.<sup>17</sup>

Though the preceding sources essentially start and finish at the same points, they take somewhat different paths. We will attempt to synthesize a path that takes into account their various strengths.

In terms of selecting the text, Robinson and others advocate the selection of texts well in advance of the time they will be prepared and preached.

A wise expositor will save time by investing time in a preaching calendar. Sometime before his year begins he will force himself to decide Sunday to Sunday, service by service, what he will preach. While all Scripture is profitable, not every Scripture possesses equal profit for a

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<sup>14</sup>Pieterse, *Communicative Preaching*, p. 18.

<sup>15</sup>Stott, *Between Two Worlds*, p. 220.

<sup>16</sup>Ibid, pp. 221-224.

<sup>17</sup>Robinson, *Biblical Preaching*, p. 50.

congregation at a particular time. A preacher's insight and concern will be reflected in what truths he offers to his people.<sup>18</sup>

There are a variety of advantages to a preaching calendar. First, it removes one step in the preparation process each week. If a preacher has already decided on his text ahead of time, he saves time deliberating on which text to preach. As well, a sermon calendar helps a preacher get a thorough overview of the content of his preaching ahead of time. He can then better balance preaching from both the Old Testament and New, he can mix literary genre in an organized fashion, and he can preach to the overarching needs of the congregation rather than just the acute ones. Third, a preaching calendar allows for the maturity of sermons since a preacher can gather relative material well in advance.<sup>19</sup> Even if a calendar is developed on a quarterly or semi-annual basis rather than annual basis, it is still profitable in text selection.

Some are critical of the calendar approach arguing that it restricts the leading of the Holy Spirit and prohibits the preacher from addressing immediate needs.<sup>20</sup> In response, it must be stated that a preacher should plan his calendar as much under the guidance of the Holy Spirit as he would prepare on a weekly basis. Since the Holy Spirit has inspired the writing of entire books of the Bible, how can one logically argue against preaching

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<sup>18</sup>Ibid, p. 54.

<sup>19</sup>Baumann, *Introduction to Contemporary Preaching*, p. 115.

<sup>20</sup>Craddock, *Preaching*, p. 101.

those same books. For example, a series of sermons from the book of Philippians can far better convey a theme of joy in the midst of suffering, than a single sermon on joy. So the preacher can actually address the needs of a congregation through the preaching of entire books more intensively than with single sermons. Against the criticism that a calendar prohibits the preacher from addressing immediate needs, it must be kept in mind that a calendar is not inflexible. It may be altered to address other more immediate needs. The purpose of the calendar is to provide a guideline rather than rule for preaching over a given period. With Craddock we agree that a "preaching program is a servant and not a master."<sup>21</sup>

Whether one operates from a preaching calendar or selects a text on a weekly basis, a text is nevertheless chosen. Though it is chosen with the audience in mind, and the preacher is both scholar and homilician throughout the preparation process,<sup>22</sup> for the time being the preacher focuses on the text itself. The aim is to determine what the text meant to the original audience. This question is a prerequisite to asking what it means today since the text was originally addressed to someone else. To simply lift an idea from a text and apply it to a modern context, without careful study of the historical context, opens one up to misapplication. To the end of understanding the original meaning

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<sup>21</sup>Ibid, p. 103.

<sup>22</sup>Eugene L. Lowry, *How To Preach A Parable* (Nashville: Abington Press, 1989) p. 36.

of the text, the preacher employs a number of resources including commentaries, Bible surveys, lexicons, and the like. They may be employed at any point in the exegetical process where they may be helpful.

The first question to be asked of the text regards its literary genre.<sup>23</sup> In other words, "What type of literature is the text?" It is extremely important to identify the genre since different genres require different emphases in exegesis.

Epistles, for example, are occasional letters meaning that "they were occasioned, or called forth, by some special circumstance, either from the reader's side or the author's."<sup>24</sup> Therefore, it is imperative that the exegete understand the original occasion in order to understand the text. Questions regarding author, recipients, circumstances of both, etc. are especially important in the exegesis of epistles.

In contrast to epistles, narratives are essentially stories. This genre comprises the majority of the literature of the Bible. Old Testament narratives are stories about what God did through people, and do not always teach a given truth or principle directly.<sup>25</sup> Therefore, the study of context needs to be emphasized since large amounts of material may contribute to the central point of a narrative. The same applies to the book of

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<sup>23</sup>Duduit, ed. *Handbook of Contemporary Preaching*, p. 65.

<sup>24</sup>Fee and Stuart, *How To Read The Bible For All Its Worth*, p. 45.

<sup>25</sup>Ibid, p. 76.

Acts, though the narrative material concerns the church. In the gospels, not only are there stories about Jesus, but a great deal of actual teaching by Jesus. So the gospels require an understanding of the historical context of both Jesus and his audience as well as the gospel author and his audience. Within the gospels are numerous figures of speech, particularly parables, that require yet a different emphasis. In studying parables, the exegete seeks to emerge with a central point of comparison and does not allegorize the details.<sup>26</sup>

In addition to these literary forms, others still remain including prophecy and poetry, each with their own variations. Obviously, each genre has a different purpose and nature. Therefore, different literary types must be approached differently.<sup>27</sup> As Kermode remarks, "There are constraints which shadow interpretation, and the first is genre."<sup>28</sup>

After identifying the genre of the text, the preacher next turns to the context in which the preaching text is found. Regardless of the genre, the context must be examined since the preaching text is a part of a larger body of thought, not an isolated entity. Therefore, the preacher not only reads and re-

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<sup>26</sup>A. Berkeley Mickelsen, *Interpreting The Bible* (Grand Rapids: Eerdmans Publishing Co., 1963) p. 224.

<sup>27</sup>For a more extensive discussion on preaching and the genre of the Bible, see Thomas G. Long, *Preaching and the Literary Forms of the Bible* (Philadelphia: Fortress Press, 1989) and Micheal Duduit, ed. *Handbook of Contemporary Preaching*, pp. 247-378.

<sup>28</sup>Long, *Preaching and the Literary Forms of the Bible* (Philadelphia: Fortress Press, 1989) p. 1.

reads the preaching text, but entire chapters surrounding the text and even the entire book in which the text is located. From the work done with the broad context, the preacher should be able to answer the following questions:

1. Who wrote or spoke this material?
2. To whom was it written or spoken?
3. What were the circumstances of the writer/speaker and the readers/listeners?
4. What event or situation prompted this text?

Once those questions are answered, the preacher may proceed to the next step.

Given the backdrop of context, the focus now shifts to the preaching text itself. Again, regardless of genre, grammatical studies are done, in the original languages if possible, of prominent words or phrases. As well, any cultural elements of the passage are explored for meaning. Also, the preacher examines the literary structure of the passage. In other words, how is the passage organized and how does the author develop the thought? The point of this study is to help sharpen the preacher's understanding of the immediate text. As a result of this study, the following questions should be answered:

1. What subject matter does the text address and in what manner?
2. What type of audience response is expected?

Finally, on the basis of the preceding literary, historical, contextual, grammatical, and theological study, the preacher

should be able to answer the original question: "What did this text mean to the original audience?" The answer to that question will determine the homilitical idea that the preacher will present to the audience.

In sum, after selecting the text, we would propose an exegetical process that involves a study of the genre, the context, and the immediate text itself. The following questions guide the preacher through the three phases:

1. What is the literary genre of the text?
2. Who wrote or spoke the text?
3. To whom was it written or spoken?
4. What were the circumstances of the writer/speaker and the readers/listeners?
5. What event or situation prompted this text?
6. What subject matter does the text address and in what manner?
7. What type of audience response is expected?
8. What did this passage mean to the original audience?

The first seven questions are answered in an attempt to reach a conclusive answer to the eighth. The answer to the eighth question becomes the exegetical idea from which the homilitical idea is derived.

*Sermon Preparation: Transition from Text to Sermon  
Interpretation and Structure*

Once the exegetical idea is determined, the preacher is ready to make the transition from text to sermon. According to

Mickelsen, "the task of interpreters of the Bible is to find out the meaning of a statement (command, question) for the author and for the first hearers or readers, and thereupon to transmit that meaning to modern readers."<sup>29</sup> This is a critical stage in the preaching process. Unless the preacher can bridge the centuries with a relevant interpretation of the exegetical idea, the sermon will fail to achieve its objective. On the other hand, in the quest for relevant interpretation, the preacher must remain faithful to the exegetical idea; otherwise the interpretation will be invalid. Howington likens the interchange at this point to a diver and a jeweler. "An exegete is like a diver bringing up pearls from the ocean bed; an expositor is like the jeweler who arrays them in orderly fashion and in proper relation to each other."<sup>30</sup> The preacher must bear in mind that as he is involved in exegesis and exposition, he is coming from the context of the audience. His contemporary existence influences both disciplines. The preacher, given his role as both exegete and expositor at the same time, can now make the transition to exposition.

Since the biblical author was not directly addressing the audience of the preacher, the preacher must somehow interpret the exegetical idea in light of a contemporary audience. In other words, the exegetical idea that applied to a specific group of

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<sup>29</sup>Mickelsen, *Interpreting The Bible*, p. 5.

<sup>30</sup>MacArthur, Jr. et al. *Rediscovering Expository Preaching*, p. 17.

people centuries ago must now be applied to the preacher's specific audience. While a number of models of interpretation prevail; allegory, typology, and the like, the preacher must seek to maintain the intent of the biblical author.<sup>31</sup> A sermon ceases to be expository if an idea is preached that the author never intended to communicate. A text may be applied a number of ways, but only interpreted in light of the author's intent.<sup>32</sup>

In remaining faithful to the text, the preacher derives a timeless principle from the exegetical idea. For example, the exegetical idea of 2 Tim. 4:6-8 could be this: "Facing death, Paul looks forward to receiving his reward in light of his past faithfulness; the same reward that awaits all the faithful." Though the preacher can and should exposit Paul's aspirations and their basis, he must derive a principle from the text that is applicable to the modern audience. The resulting homilitical idea could therefore be like this: "The believer who lives faithfully before the Lord can look forward to receiving an eternal reward." Such a homilitical idea is both faithful to the intended meaning of the author, yet applicable to the present audience.

Given a definitive homilitical idea, the preacher must now be equally definitive about why that idea is being preached. In other words, the preacher must determine the purpose of the sermon. Robinson is particularly firm on this point, stating

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<sup>31</sup>Mickelsen, *Interpreting The Bible*, p. 6.

<sup>32</sup>Ibid.

that, "No matter how brilliant or biblical a sermon is, without definite purpose it is not worth preaching."<sup>33</sup> In order to be definitive regarding purpose, a purpose statement needs to be written in light of the homilitical idea. Long refers to the homilitcal idea as the "focus" of the sermon and the purpose statement as the "function" of the sermon.

A focus statement is a concise description of the central, controlling, and unifying theme of the sermon. In short, this is what the whole sermon will be "about."

A function statement is a description of what the preacher hopes the sermon will create or cause to happen for the hearers.<sup>34</sup>

In order to arrive at the function statement, the preacher must pay close attention to exegetical question #7 above. What the biblical author originally expected as a response to the text should guide the preacher in defining purpose. Certain texts are obvious in their intended response, others less so. Regardless, the intended response of the author must be examined. A function statement for 2 Tim. 4:6-8, could be something like this: "To exhort the audience to faithful living in light of the reward that awaits such believers." With both a focus and a function statement, the preacher not only has a governing theme, but also a governing purpose for preaching that theme.

At this point in the process, the homilitical idea is in need of structure in order to achieve its purpose, and to be communicated in a relevant, unified, memorable, and dialogical

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<sup>33</sup>Robinson, *Biblical Preaching*, p. 107.

<sup>34</sup>Long, *The Witness of Preaching*, p. 86.

manner. But from where does the structure come? One option is to apply a predetermined sermon form in order to give the idea its shape. These forms include a variety of deductive approaches where the idea is stated early in the sermon and developed thereafter. There are also different inductive approaches where the idea is developed in parts throughout the sermon, finally culminating in the full idea. Or there are various combinations of the two.<sup>35</sup> Despite the relative effectiveness of some forms over others, there is a danger in imposing a particular sermon form upon the sermon idea. Stott is particularly firm in his warning:

Some preachers impose an outline on their text which neither fits nor illumines it, but rather muddies the clear waters of truth and confuses the listeners. The golden rule for sermon outlines is that each text must be allowed to supply its own structure.<sup>36</sup>

Craddock comments on the popularity of this approach:

With a growing number of ministers, the selection of a design for a sermon sends them not to a storehouse of forms commonly held by preachers and other public speakers but to the Scriptures, and more particularly, to the biblical text from which the message is drawn.<sup>37</sup>

We agree that the structure of the text should largely determine the structure of the sermon. If the text presents a proposition that is developed in the following verses, that basic form should govern the sermon. Imposing an alien form will confuse the listeners. However, regardless of the form chosen,

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<sup>35</sup>Ibid, pp. 97-100.

<sup>36</sup>Stott, *Between Two Worlds*, p. 229.

<sup>37</sup>Craddock, *Preaching*, p. 177.

there are certain qualities that enable a sermon to be relevant, unified, memorable, and dialogical. For example, one of the strengths of an inductive approach, such as that pioneered by Craddock, is the sense of discovery that is experienced by the listener.<sup>38</sup> Rather than spelling out the entire proposition, the listener is given parts that eventually comprise a whole. Such an approach provides for tension which is critical to holding the attention of the audience. So even with a deductive text and sermon form, the preacher must still strive for tension by raising and addressing relevant concerns with each part of the proposition. The same can be said for the use of questions regardless of sermon form. In most cases the questions are rhetorical but relevant. They may be asked at or near the end of the introduction in order to give the audience a reason to listen to the rest of the sermon. They may be asked throughout the course of the sermon to maintain tension. Wherever they are employed, they add a dialogical quality irrespective of form.

To aid in the development of the sermon structure according to the text, each part of the text needs to be subjected to three questions. Does this part need to be explained, does it need to be proven, or does it need to be applied?<sup>39</sup> The given text may have concepts that need explanation to the average audience member. For example, in 2 Tim. 4:6, Paul says, "For I am already being poured out like a drink offering, and the time has come for

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<sup>38</sup>Long, *The Witness of Preaching*, p. 98.

<sup>39</sup>Robinson, *Biblical Preaching*, pp. 81-96.

my departure." (NIV). The preacher needs to explain what a drink offering is and how it relates to Paul's impending death. On the other hand, the text may make an assertion that needs to be proven in order to be fully believed. In 2 Tim. 4:7 Paul asserts, "I have fought the good fight, I have finished the race, I have kept the faith." (NIV) The preacher may opt to cite other passages that prove Paul's faithfulness over the course of his Christian life. Finally, the text may offer a point that is easily understood and believed and simply needs to be applied to life. In 2 Tim. 4:7, the preacher may decide that he does not need to prove Paul's faithfulness but rather apply this description of faithfulness to his audience. Often more than one question needs to be addressed on a given point, such as explanation or proof and then application.

Answering each of these questions regarding each part of the text helps a preacher develop the skeleton of his sermon structure. From that he can then determine what supporting material is needed to round out the sermon.

### *Supporting Material*

By supporting material, we are primarily referring to illustrations that help explain, prove, or apply an idea. Illustrations come in a variety of types. Among them are anecdotes, quotes, statistics, physical objects, observations from the sciences, and many more that are either collected or created by the preacher. Despite the variety among illustrative types, their purpose is to illumine biblical truth. Thomas

Fuller is credited with saying, "reasons are the pillars of the fabric of a sermon; but similitudes are the windows which give the best lights."<sup>40</sup> Abstract truth comes to light when a concrete example is given. In fact, so convinced is Brown of the necessity of illustrations to apply truth, that he recommends the following: "If you can't illustrate it, don't preach it."<sup>41</sup> He makes the point that truth which cannot be applied to real life is not worth preaching.

For examples of the use of illustrative material, one finds an abundance in the ministry of Jesus. At times he used very short figures of speech, such as the statement, "... it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." (Matt. 19:24 NIV) At other times he illustrated spiritual truth with much longer figures. This is demonstrated in the collection of parables in Matthew 13 and other lengthy parables. Throughout his ministry Jesus resorted to illustrations of one sort or another to communicate abstract truth. A host of biblical authors, writing under the inspiration of the Holy Spirit, did so as well. Paul, in 1 Cor. 9:7, resorts to illustration to prove his point about financial support for those in ministry. "Who serves as a soldier at his own expense? Who plants a vineyard and does not eat of its grapes? Who tends a flock and does not drink the milk?" (NIV) Illustrations are needed to make abstract truth, concrete.

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<sup>40</sup>Spurgeon, *Lectures to My Students*, p. 349.

<sup>41</sup>Duduit, ed. *Handbook of Contemporary Preaching*, p. 199.

There are several specific reasons for using illustrations. Six of them are mentioned by Littleton, along with biblical examples of each.

1. To clarify a point- Jesus' parables of the lost coin and sheep.
2. To show real-life application- much of the Sermon on the Mount.
3. To convict of sin- Nathan's parable to David of the poor man's sheep.
4. To inspire and move to action- the parables of the Prodigal Son and Good Samaritan.
5. To convince someone of truth- Paul reminding the Athenians of "the unknown god."
6. To make truth memorable- Jesus' unique sayings, such as the "camel passing through the eye of a needle."<sup>42</sup>

While several of the examples cited certainly encompass more than one reason for use, this seems a fair delineation of uses.

Likewise, the use of an illustration in a sermon may accomplish more than one intended objective, but must be chosen with a particular objective in mind.

Despite their tremendous value in a sermon, illustrations can be misused to the detriment of the sermon. If the illustration overshadows the point illustrated, the audience will be captivated by the illustration rather than the point. Therefore, the illustration needs to be carefully matched with the point. Minor points should not be illustrated with major illustrations. Another danger is in twisting an illustration to fit a point it does not naturally fit. Unless a very clear association is made between the illustration and the point, the illustration will confuse rather than clarify. As well, an

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<sup>42</sup>Berkley, ed. *Preaching to Convince*, p. 95.

overabundance of illustrations can dominate the sermon rather than the text dominating the sermon. As Spurgeon cautions, "Illustrate, by all means, but do not let the sermon be all illustrations, or it will be only suitable for an assembly of simpletons."<sup>43</sup> Illustrations must be used in order to effectively explain, prove, or apply biblical truth, but they must be used carefully. Otherwise, what is intended to illumine biblical truth can instead obscure it.

### *Introductions*

Once the preacher has filled in the skeletal structure of the sermon with supporting material, it is now time to develop the introduction. Obviously, the introduction is intended to introduce the sermon. How exactly it fulfills that purpose, however, is the subject of much discussion. Traditionally, introductions have been evaluated by how well they gain attention, identify a need, and orient the audience to the rest of the sermon.<sup>44</sup> Long, however, has rightly taken issue with the first characteristic. He contends that the preacher already has the attention of the audience and does not need to gain it.<sup>45</sup> With this we agree, though we must qualify his contention. The preacher has the attention of the audience but not on the same level with every individual. The single mother who has vainly

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<sup>43</sup>Spurgeon, *Lectures to My Students*, p. 353.

<sup>44</sup>Baumann, *An Introduction to Contemporary Preaching*, pp. 136-137.

<sup>45</sup>Long, *The Witness of Preaching*, p. 135.

attempted to control two toddlers throughout the service will be far more distracted than the deacon who will be preaching in the pastor's absence the following Sunday. Each person in the audience may have given the preacher their attention, but not to the same extent. Therefore, the initial purpose of the introduction is not to gain attention but rather to *focus* the attention that has already been given.

On what, though, does the introduction focus attention? It focuses attention on two things: a viable reason to listen to the rest of the sermon and either the main theme or first point of the sermon. So the introduction is intended to orient the listener to the rest of the sermon. But the listener must have a reason to keep listening or their attention will be lost. If the preacher can identify a viable reason to listen which will then be addressed in the remainder of the sermon, the audience has a reason to keep listening. Therefore, an introduction needs more than a vehicle of focus, a catchy anecdote for example, and a smooth transition to the text. The congregation must realize that "the pastor is talking to them about them."<sup>46</sup>

There are several general types of sermon introductions, but two basic categories. Introductory material is either collected or created by the preacher. Among collected material, perhaps the most common type are anecdotes. With this type, the preacher employs some sort of story, quote, statistic, experience, or observation to introduce the sermon. The material may be

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<sup>46</sup>Robinson, *Biblical Preaching*, p. 164.

collected from any number of external sources, biblical or secular, or from the personal life and observation of the preacher. Lutzer, preaching a sermon on adultery from Ex. 20:14, provides an example:

In his book *The Myth of the Greener Grass* J. Allan Peterson tells the story of a woman who was at lunch with eleven other people. They had been studying French together while their children were in a nursery school. One woman asked the group, "How many of you have been faithful to your husbands throughout your marriage?" Only one woman at the table raised her hand.

That evening, this woman told her husband the story and added that she, herself, had not raised her hand.

"But I have been faithful," she assured him.

"Then why didn't you raise your hand?"

"I was ashamed."<sup>47</sup>

He then goes on to transition into the text by commenting on contemporary attitudes toward adultery.

The other category of introductory material is that which is created by the preacher. Anecdotes may also be created by the preacher rather than collected. For example, in a sermon on a parable the preacher can retell the parable in contemporary terms in order to introduce it. However, anytime a created story is told as a true story, the preacher must state that fact.

Otherwise, the integrity of the preacher is in question.

Here is an example from a sermon on Luke 18:1-8, the parable of the persistent widow.

In a particular part of the Bronx in New York City, a teenage girl found herself pregnant and alone in the world. Because of her pregnancy she was forced to quit school and get a job. Her family had kicked her out and of course her boyfriend was nowhere to be found. She scrubbed toilets and

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<sup>47</sup>Haddon Robinson, ed. *Biblical Sermons* (Grand Rapids: Baker Book House, 1989) p. 33.

floors for a living and barely made enough money for the rent. The place that her hard earned money went to pay for was a dump. The faucets dripped when there was water, the electricity was on again, off again, the windows were painted black, and she had three pieces of furniture. But worst of all, there was no lock on the door. She had no means of keeping unsavory characters out, save for the chair that she stuck under the door when she went to bed. She could live with the faucets, the electricity, and the lack of furniture, but she needed a lock on the door. She needed it desperately.

Enter the landlord. Her landlord was somewhat typical of the landlords in that part of town. The building served his tax purposes and he cared nothing more for it than that. He had no concern for the tenants other than that they paid rent, and he did nothing to keep up the building. When our expectant mother finally got his phone number, she called about having the lock fixed. She didn't even mention the water or exposed wires, only the lock. But you can imagine the result. A flat refusal. The landlord said, "You took the apartment that way, you live with it that way. Case closed!" But the girl wouldn't give up. Day after day, she used a pay phone at work to contact the landlord. When he stopped answering the phone during the day, she went out at night and called him. After three months of this, her persistence finally paid off. The landlord came and put in a lock figuring he would rather have the expense than the continuous hounding by the girl.<sup>48</sup>

Another type of created material involves the use of scenarios. The preacher sets before the audience a possibility or set of circumstances to which they are asked to respond. The issue raised in the scenario is then addressed in the rest of the sermon.

Yet another type of created introduction actually involves the audience in the introduction in a physical sense. The following is an example from a sermon on Exodus 17:8-15, where Moses is required to keep his staff raised in order for Israel to experience victory against the Amalekites.

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<sup>48</sup>Rev. C. Johnston, *Another Trip to the Throne*, unpublished sermon, February 12, 1993.

I'd like to have each one of you stand now, take either a Bible or a hymnal in your hands, and hold it out in front of you above your head. Make sure you keep those arms way out in front and above your head. No bending, no lowering, and above all, no cheating.

How does that feel? Are you getting tired yet? Now suppose with me that thousands of lives depend on how long you can hold up your arms like this. Literally thousands of people are depending on you. If you keep your arms up, they live. If you put them down, they die. That's how important it is that you keep your arms up. Now suppose with me also that you have to keep your arms up like this until 7:00 tonight. Otherwise, all these people depending on you will die. Can you do it? That's exactly the dilemma that was facing Moses in our passage today. You may sit down.<sup>49</sup>

There follows then a transition which orients the listener to the first point of the sermon rather than the theme.

Physical objects may also be used to create an object lesson in yet another type of sermon introduction. In this example from a sermon on genuine Christian faith, the preacher first takes an egg and places a pin hole at each end. Then, without breaking the shell, the contents are blown out leaving a hollow eggshell. The preacher starts the sermon by holding the eggshell up for the congregation to see and proceeds to discuss some of the common uses of eggs, then says:

Eggs also provide a picture of faith, that is the faith of some who claim to be Christians. You see, some of us here today resemble this egg. On the surface, we look like normal healthy Christians (break the eggshell open), but inside we're empty, we're hollow. We appear to be firm believers, but there is little substance to our faith. In other words, we look the part and talk the talk, but privately, our trust in the Lord is relatively absent. That sort of faith is called hypocritical faith. Its merely the appearance of Christian faith without the substance. Though that's one kind of faith that we can have, the Bible directs us to another sort of faith; and that is

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<sup>49</sup>Idem, *The Sword and the Staff*, unpublished sermon on Exo. 17:8-15, September 25, 1994.

unhypocritical faith. Its faith that is sincere and genuine. Its faith that has substance. Its faith that is real. And its faith that we need to possess for one very important reason.<sup>50</sup>

Again, there follows a transition that orients the listener to the sermon text.

The importance of a sermon introduction cannot be overstated. Pieterse is quite correct in contending that, "On the whole the introduction seals the fate of the sermon."<sup>51</sup> Not that a sermon with no introduction or a poor introduction is of no value. Rather, no sermon reaches its potential without an introduction that focuses attention on a viable reason to listen and the remaining content that will address that reason.

### *Conclusions*

As the purpose of the introduction is to introduce the sermon, so the purpose of the conclusion is to conclude the sermon. However, as with introductions, there are differing ideas on how to best accomplish that purpose. Though some contend that the conclusion is the place to review the sermon or apply its content, the conclusion involves much more.<sup>52</sup> Review or application are merely means of concluding a sermon, not conclusions themselves. In opposition to using the conclusion merely for application, we have already proposed application

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<sup>50</sup>Idem, *A Mother's Legacy*, unpublished sermon on 2 Tim. 1:1-5, May 15, 1995.

<sup>51</sup>Pieterse, *Communicative Preaching*, p. 144.

<sup>52</sup>Stott, *Between Two Worlds*, p. 244.

throughout the sermon on any appropriate point. Therefore, if application takes place in the conclusion, it must be application of the main idea in an overall, final appeal. As well, if review occurs in the conclusion, it must be used simply to fix the main idea in the minds of the listeners, not rehash the content of the sermon. Review and application may well be used in the conclusion, but with the understanding that they are the means to an end.

The conclusion of the sermon needs to be developed in light of the function statement of the sermon. We agree with Long that the "key factor is what the sermon aims to do."<sup>53</sup> If the preacher has begun the sermon with a certain purpose in mind, it seems only logical that the conclusion would attempt to insure that the purpose has been accomplished. Therefore, the conclusion is a final appeal toward whatever is the intended function of the sermon. The preacher seeks to persuade the audience to act, think, decide, or believe according to the function statement. "Like a lawyer, a minister asks for a verdict. The congregation should see the idea entire and complete, and listeners should know and feel what God's truth demands of them."<sup>54</sup> Whatever the desired result, the preacher should be clear on what demands are being placed on the audience to do and how they should fulfill them.

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<sup>53</sup>Long, *The Witness of Preaching*, p. 151.

<sup>54</sup>Robinson, *Biblical Preaching*, p. 167.

To this end, the preacher may employ review or application, but more likely some form of exhortation. Illustrations can be used to give clarity to the given appeal or exhortation. Whatever the means, once the purpose of the conclusion has been fulfilled, the sermon should end. As Whiteman says, "When you begin, start with a bang, and when you quit, quit all over."<sup>55</sup>

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<sup>55</sup>Ibid.

## CHAPTER 3

### SEMINAR MATERIALS

#### *Introduction*

The contents of this chapter include the actual handout for the two preaching seminars. The text is printed on one side of each page, single-spaced, and bound loosely leaving the back of each page blank for notes. This material is supplemented with pertinent quotes from the first two chapters on overhead transparencies to aid in lecture. Following the lecture materials is a sample sermon that serves as an example of the proposed methodology of the seminar. The only change to the handout included here is the pagination that makes it concurrent with the previous and following chapters.

A Seminar on Preaching

by

Rev. Chip Johnston

Bulawayo, Zimbabwe

July 1995

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## INTRODUCTION

*"With preaching Christianity stands or falls."*

- Clyde Reid

Is Reid correct? Is preaching really that important? Can the church survive without preaching? Yes and no. With *biblical* preaching Christianity stands or falls. There is much that is done in the name of preaching that is neither biblical nor vital to the survival of Christianity. It is merely religious communication. When we use the word "preaching" in this seminar, we are talking about *biblical* preaching. Therefore, preaching is necessary for the survival and growth of the church since **preaching is the proclamation of biblical truth by a person to people.**

Given that definition of preaching, we will first lay a biblical foundation for preaching. We will attempt to answer the question, "Why do we preach?" It is very important that we answer that question. Unless we understand why we preach, we have no purpose for preaching no matter how well we do it. In this section of the seminar we will deal with the biblical evidence of preaching in the Old and New Testament, preaching from the Bible, to whom we preach, and what types of sermons we should preach.

After discussing why we preach, we will then attempt to answer the question, "How do we preach?" In this section of the seminar we will deal with the topics of the role of the Holy Spirit, studying a biblical text, and developing a complete sermon from the text.

## WHY DO WE PREACH?

### What does the Bible say about Preaching?

#### *Old Testament*

Although Christian preaching begins with Jesus since he is the origin of Christian faith, there are examples of preaching in the Old Testament. Not only did prophets like Isaiah, Jeremiah, and Jonah proclaim God's spoken word to people, others proclaimed the Old Testament law as well. Ezra is a classic example. Look at these two passages and note what you see.

Nehemiah 8:2-8

Ezra 7:10

Not only did Ezra read the Law, he explained its meaning so that people could understand the content. That is essentially the proclamation of biblical truth from a person to people. So the Old Testament offers a basis for Christian preaching in providing examples of the proclamation of God's written revelation.

#### *New Testament*

Christian preaching begins with Jesus Christ as he is the origin of Christian faith. Even John the Baptist, who preceded Jesus in the New Testament, served as a herald for Jesus. Read the following passage and note the example of Jesus in preaching.

Mark 1:14-15

The term for preaching in Mark 1:14-15 is the root word *kerysso*, which means "I proclaim." It is the most commonly used term in the New Testament for preaching.

Another key term for preaching is *martyreo*. It essentially means "I witness." Note how it is used in this verse.

Acts 1:8

*Martyreo* was used commonly in the context of the court system and referred to a character witness that testified both verbally and willingly on behalf of someone else.

Yet another key term in connection with preaching is *didasko*. It means "I teach." Note how it is used in this verse.

Matt. 4:23

Beyond the meaning of the words used in connection with preaching, there is an unmistakable mandate to preach in the New Testament. Consider these verses in addition to the ones already cited above and note what they emphasize:

Matthew 28:18-20

1 Tim. 4:13

2 Tim. 1:8

2 Tim. 2:2

2 Tim. 4:2

**To whom do we preach?***The Unconverted*

One objective of preaching the Word of God is to lead unbelievers to a saving relationship with Jesus Christ. In Acts 2 we see a classic example of this objective. Peter preached to the crowd with the result that his hearers repented of their sin and put their faith in Jesus. He was engaged in evangelistic preaching. Consider these other verses and note their content.

1 Pet. 1:23-25

Acts 9:20-22

Acts 14:1

Rom. 10:13-15

*Christians*

A second objective of preaching the Word of God is to lead converts to Christ into a deeper relationship with him. Col. 1:28 presents us with evidence of this objective. The word for "perfect" does not mean without flaw, it means "mature." Therefore, discipleship is another objective of preaching. Consider these other verses and note their content.

Matthew 28:16-20

2 Tim. 4:2

## What type of sermons do we preach?

### *Topical sermons*

A topical sermon is one where the preacher picks a particular topic or idea and then uses several different verses or passages of Scripture to construct his sermon. The advantage of this approach is that sermons are very often relevant and unified since the preacher picks relevant topics, the points of which are connected by a common theme. Also, with topical preaching the audience can gain a broad understanding of what Scripture says about a given topic.

The disadvantages of topical preaching are many. First, the context of a verse or passage is often ignored and the verse is therefore misinterpreted or the main point of the passage is missed. Second, the audience does not grow in their knowledge of entire books of the Bible from start to finish because only selected verses are preached. In addition, topical sermons teach the congregation to study the Bible topically rather than to study entire books or chapters in their context. Fourth, the preacher is tempted to preach favorite or popular topics while neglecting others. Finally, another danger is the tendency to use Scripture to support a given idea rather than drawing the idea from Scripture.

### *Expository sermons*

Expository sermons involve preaching a sermon from a single text of Scripture. Here is a definition of expository preaching: 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.<sup>1</sup>

The advantages of expository sermons abound. First, the preacher is presenting an idea from the text. Second, the biblical context of the passage is carefully considered so there is greater accuracy in interpretation and application. Also, the congregation is exposed to entire passages of Scripture and learns to study the Bible the same way. Finally, expository preaching most closely resembles the way God has communicated his Word to us. The Scriptures are written in entire books to communicate a whole truth, not just in separate verses. Given the advantages of expository sermons over topical sermons, expository sermons should be preached most of the time.

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<sup>1</sup>Haddon Robinson, *Biblical Preaching*, (Grand Rapids: Baker Book House) p. 20.

Expository sermons should be:

### *Relevant Sermons*

The preacher must realize that he is attempting to make a connection between the ancient world of the Bible and the present day lives of the audience. If he fails to relate the Bible to the listeners, they will fail to see how the Bible effects their lives. As the preacher prepares and preaches the Word of God, he works to address needs in the lives of the audience with biblical truth. Consider the example of Jesus and Paul in the following passages.

Jn. 4:4-26; Acts 17:22-34

### *Memorable Sermons*

No only does the preacher work at being relevant to the audience, effort is made to make God's truth memorable. People will not be able to act on biblical truth if they cannot remember it. Consider the following passage regarding memory.

James 1:22-25

### *Unified Sermons*

The sermon should be based on a single, dominant idea rather than several ideas. It is far easier for the audience to understand and remember one central idea than several. Therefore, the preacher works to understand the main idea of the text and communicate that idea to a modern audience.

### *Conversational Sermons*

The sermon should engage the listener in a discussion of the text rather than simply addressing the listener about the text. Therefore the preacher raises and answers questions regarding the text as though the audience was asking questions. This increases communication since the audience plays a more active role. Note Jesus' example in Matt. 18:12-14.

## HOW DO WE PREACH?

### What role does the Holy Spirit play in preaching?

The initial role of the Holy Spirit in preaching is the inspiration of Scripture which is the base and content of preaching. The Bible is the inspired Word of God and therefore the authority to which the preacher submits himself. The Word of God is the tool that the Holy Spirit uses to change lives. Preachers do not preach their own ideas and use the Bible to support them. Instead, the Bible is preached and the ideas of the preacher are submitted to its authority. Consider these verses:

Heb. 4:12

2 Tim. 3:16

2 Pet. 1:19-21

In terms of sermon preparation, the preacher is initially dependent on the Holy Spirit for the selection of a text. The preacher may think he has a good grasp of the needs of the audience but the Holy Spirit has a far better one. The preacher must rely upon the Holy Spirit for discernment even in the selection of a text or series of texts.

Once a text is selected, the preacher is then dependent on the Holy Spirit for the proper understanding of that text. This work of illumination is especially affirmed in the following verses.

1 Cor. 2:12-14

Though the Holy Spirit illumines Scripture, the preacher is not excused from the labor of study. In the midst of that labor, and not apart from it, the Holy Spirit performs the work of illumination. Consider Paul's admonition to Timothy.

2 Tim. 2:15

From sermon preparation the preacher moves to sermon presentation, and in this area is no less dependent on the Holy Spirit. Consider these verses:

Acts 1:8

Acts 4:31

1 Pet. 1:12b

Closely related to the role of the Holy Spirit in the presentation of the sermon is the Holy Spirit's conviction of the listener. Consider these verses:

John 16:8-11

1 Thess. 1:4-5

1 Pet. 1:23

### How do we study the text?

The objective in studying the text is to determine what the passage meant to the original audience. That determination is critical to a sermon that is true to the text yet applicable to the audience.

#### *Type of Literature*

After selecting the text, the preacher first identifies the type of literature. Is the text from an epistle or a narrative, a psalm or a prophecy? The reason for determining the type of literature is because different types have different functions and qualities and must be interpreted accordingly.

#### *Context*

It is essential that the preacher understand the context of the passage, both book and chapter, in order to avoid preaching a sermon that is misinterpreted and therefore misapplied. The preacher begins preparation by becoming thoroughly familiar with the text by reading and rereading at least the entire chapter where the text is located, if not the entire book. After carefully studying the context of the passage, the following questions should be answered:

1. Who wrote or spoke this material?
2. To whom was it written or spoken?
3. What were the circumstances of the writer/speaker and the readers/listeners?
4. What event or situation prompted this text?

#### *Preaching Text*

Given the backdrop of context, the focus now shifts to the preaching text itself. Studies are done, in the original languages if possible, of prominent words or phrases. As well, any cultural elements of the passage are explored for meaning. Too, the preacher examines the literary structure of the passage. In other words, how is the passage organized and how does the author develop the thought? The point of this study is to help sharpen the preacher's understanding of the immediate text. As a result of this study, the following questions should be answered:

5. What subject matter does the text address and in what manner?
6. What type of audience response is expected?

Finally, on the basis of the preceding study, the preacher should be able to answer the original question: "What did this text mean to the original audience?" The answer is the main idea of the text.

## How do we develop the sermon?

### *Focus of the Sermon*

The main idea of the text is interpreted to provide the main idea of the sermon. While a number of models of interpretation prevail, the preacher seeks to maintain the intent of the biblical author. A sermon ceases to be expository if an idea is preached that the author never intended to communicate. A text may be applied a number of different ways, but it can only be properly interpreted in light of the author's intent.

For example, the main idea of 2 Tim. 4:6-8 could be this: "Facing death, Paul looks forward to receiving his reward in light of his past faithfulness; the same reward that awaits all the faithful." The sermon idea then becomes something like this: "The believer who lives faithfully before the Lord can look forward to receiving an eternal reward." Such a sermon idea, also called the focus statement, is both faithful to the intended meaning of the author, yet applicable to the present audience.

### *Function of the Sermon*

Given a focus statement, the preacher must now be equally clear about why that idea is being preached. In other words, the preacher must determine the purpose of the sermon. Why is this sermon being preached? In order to arrive at the function statement, the preacher must pay close attention to study question #6 above. What the biblical author originally expected as a response to the text should guide the preacher in defining purpose.

A function statement for 2 Tim. 4:6-8, could be something like this: "To exhort the audience to faithful living in light of the reward that awaits such believers."

With both a focus and function statement, the preacher not only has a governing theme, but also a governing purpose for preaching that theme.

### *Structure of the Sermon*

At this point in the process, the focus of the sermon is need of structure in order to achieve its function. To develop a structure, the preacher asks three questions of each major part of the text: Does this part need to be explained, proven, or applied? The answers to those questions determine what needs to be developed in the sermon and what supporting material needs to be used.

For example, in 2 Tim. 4:6, Paul says, "For I am already being poured out like a drink offering, and the time has come for my departure." (NIV) The preacher needs to explain what is a drink offering and how it relates to Paul's impending death.

On the other hand, the text may make an assertion that needs to be proven in order to be fully believed. In 2 Tim. 4:7 Paul asserts, "I have fought the good fight, I have finished the race, I have kept the faith." (NIV) The preacher may opt to cite other passages that prove Paul's faithfulness over the course of his Christian life.

Finally, the text may offer a point that is easily understood and believed and simply needs to be applied to life. In 2 Tim. 4:7, the preacher may decide that he does not need to prove Paul's faithfulness but rather apply this description of faithfulness to his audience.

Often more than one question needs to be addressed on a given point, such as explanation or proof and then application. Answering each of these questions regarding each part of the text helps a preacher develop the skeleton of his sermon structure. From that he can then determine what supporting material is needed to round out the sermon.

### *Supporting Material*

By supporting material we are primarily referring to illustrations that help explain, prove, or apply an idea. Illustrations come in a variety of types. Among them are stories, quotes, statistics, physical objects, observations, and the like that are either collected or created by the preacher. Despite the variety among illustrations, their purpose is to make abstract biblical truth, concrete. In other words, to make concepts or ideas clear to the listener. Jesus made use of illustrations often, as did Paul. Consider these examples:

Matt. 13

Matt. 19:24

1 Cor. 9:7

### *Introductions*

Once the preacher has filled in the structure of the sermon with supporting material, it is now time to develop the introduction. The initial purpose of the introduction is not to gain attention but rather to focus the attention that the preacher has already. The attention of the audience is focused on a reason to listen to the rest of the sermon and on either the main theme or first point of the sermon. Unless the audience has a reason to listen, they will not listen. Unless they have an idea of where the sermon is going, they will have trouble following the preacher.

There are several general types of sermon introductions, but two basic categories. Introductory material is either collected or created by the preacher. The same kinds of materials that are used for illustrations are used for introductions.

### *Conclusions*

The conclusion of the sermon needs to be developed in light of the function statement of the sermon. If the preacher has begun the sermon with a certain purpose in mind, it seems logical that the conclusion attempts to insure that the purpose has been accomplished. Therefore, the conclusion is a final appeal toward whatever is the intended function of the sermon. The preacher seeks to persuade the audience to act, think, decide, or believe according to the function statement.

To this end, the preacher may employ review or application, but more likely some form of exhortation. Illustrative material can well be used to give clarity or conviction to the appeal. Whatever the means used, once the purpose of the conclusion has been fulfilled, the sermon should end. As someone has said, "When you begin, start with a bang, and when you quit, quit all over."

## Prepare for Departure

2 Tim. 4:6-8

Idea: Facing death, Paul looks forward to receiving his reward in light of his past faithfulness; the same reward that awaits all the faithful.

Focus: The believer who lives faithfully before the Lord can look forward to receiving an eternal reward.

Function: To exhort the audience to faithful living in light of the reward that awaits such believers.

A few weeks ago the Ironman Triathlon was run in Hawaii. For those who aren't familiar with the Ironman, it consists of a swim of over 2 miles, 100 miles on a bike, and then a full 26 mile marathon. And each of those stages are done back to back. Now for the very best male athletes, it takes about 8 hours to complete the event. Everyone else takes longer. And there is a time limit for each stage. Unless you complete a stage in a certain amount of time, you cannot move on to the next one.

This year, as in most years some people took almost a full day to get through the course. But even those finishers, no matter how long it took them, seemed to be just as excited as the winners. Some of them, even though they crossed the line hours after the leaders, were jumping and shouting and dancing and carrying on. Yet they had just lost. Why such excitement after finishing so far behind? Because with the Ironman, the major objective is to simply finish. Whether you are first or last, it's a major victory just to cross the line, just to complete the course.

The Ironman gives us a snapshot of the Christian life. Living a life of faithfulness to the Lord, remaining obedient to the Lord, is an endurance test. It can be grueling at times, it can be exhilarating at times, and sometimes it doesn't go well and we want to quit. The struggle becomes almost too much to bear. Yet the objective is to finish the race. There is great victory in simply crossing the line, in completing the course. In fact, there is an award that goes to each and every finisher. The question for us therefore, is how well are we running the course right now? Look with me to verse 6 of 2 Timothy 4.

The first thing that we discover here is that Paul is staring death in the face. For all intents and purposes, his life is over. Finished. In fact, he describes his fast approaching exit a couple of ways.

First, he likens his life to a drink offering that's being poured out. What's a drink offering? A drink offering was used in the Old Testament in connection with sacrifices. The drink was poured out on the altar as a sacrifice to God. That's how Paul views his life right now. He is in prison for preaching the good news, he is about to be put to death for telling others about Jesus, so his life is like a drink offering. He is literally pouring out his life for the sake of the gospel.

The second way he describes his death is as a departure. This word for departure was sometimes used for a ship that raised its anchor in order to set sail. It was also used of a soldier when he took down his tent in order to move out. So Paul is essentially saying, "The time has come for me to set sail, to move out." The time has come for him to die.

It is always interesting to me the kind of thoughts people have as they stare death in the face.

Sometimes there is a great deal of anger. I've sat with people at the end of their life who are angry with other people for the way they have been treated, or angry with life for being unfair, or angry with God because he didn't do what they wanted him to. Angry for all sorts of reasons.

Sometimes there is a great deal of regret. "I wish I would have" or "I know I should have" or "I think I could have." Regret that life is now over and so many wrong turns were taken and so many good opportunities were missed.

Sometimes people are simply paralyzed with fear in the face of death. They've never done this before, they're totally unprepared for it, and they don't know what to do. They're like a chicken before a cobra. They're too afraid to do anything. They're simply waiting for the strike.

But as Paul faces death, we see none of those thoughts. No anger, no regret, no fear. None whatsoever. Instead, he faces death with a great deal of confidence and anticipation. Look at verse 8 again.

There are two types of crowns in the New Testament. The first is a crown worn by royalty. Its the kind kings and queens wear. The second refers to a wreath that is awarded to a victorious athlete. The word used here is that for the second kind, the wreath of victory. That sort of crown is what Paul is looking forward to receiving.

Now; two important things about this crown. First, its a crown of righteousness. In other words, its given to the righteous, to those who have lived righteously, faithfully before the Lord. Second, it is given by the Lord, the righteous judge. So the Lord himself rewards a life of faithfulness.

So Paul is actually approaching death as though it was an awards ceremony. He's ready to climb up on the victory platform. What an attitude! What confidence! What certainty in the face of death! How is that possible? How could anyone face the stark reality of death and be so calm and confident? Verse 7 again. (reread)

Paul can face death with confidence because he has a life of faithfulness to God to look back on. He's fought the good fight, he's finished the race, he's kept the faith.

This first phrase, "I have fought the good fight," literally means "I have contested the good contest." So Paul is not talking about fighting in the sense of a soldier, but competing as an athlete.

In the same sense he has finished the race. In other words, he didn't quit along the way, he wasn't disqualified, he didn't foul out. He finished what he set out to do.

Too, he kept the faith. He has lived according to God's truth, God's Word, and God's will, right to the very end. No detours, no departures.

That's the sort of past that Paul has to look back on. A past that is characterized by faithfulness to God. No wonder he has no regrets, no fear, no anger. He has lived the way God calls us to live. And when a person lives that way there is no greater fulfillment they can experience. None. You've fulfilled your purpose when you live a life of faithfulness to the Lord.

So that's how Paul can face even death with such confidence and assurance. All because he has a life of faithfulness to look back on. Obviously, there is a connection between Paul's past and his future. You see, what you have to look back on determines what you have to look forward to.

If I told you that you could take a very difficult exam, let's say to pass the bar exam as a lawyer, or the CPA exam as an accountant, and I told you that you could pass it without preparing a bit, without studying at all, what would you think? You'd think I've lost my mind right. It doesn't work that way. If you haven't prepared for the exam, all you have to look forward to is failure and embarrassment. What you have to look back on determines what you have to look forward to.

If I told you that this summer you could go out and enter any marathon you chose, and without training a single day you could run that marathon from start to finish, what would you think? You'd think the same thing. We all know it doesn't work that way. If you didn't train a single day, all you would have to look forward to is a lot of pain before you dropped out. What you have to look back on determines what you have to look forward to. If you've done no preparation, you have no victory to look forward to.

The same is true of the Christian walk. In order to look forward to the victor's crown, you have to fight the fight, run the course, and keep the faith. It's that simple. Notice that the crown is awarded not only to Paul, but to all who have longed for the Lord's appearing.

The word for "longed," longed for the Lord's appearing, is in a form that means to "keep on longing until the Lord appears." In other words, we receive the crown when we keep on fighting the fight, keep on running the race, keep on keeping the faith, right to the very end. We're talking about a life characterized by faithfulness, right to the very end. Not just now, not just yesterday, not just in fits and starts, not just when you feel like it, but consistently to the end. That's the sort of faithfulness that the Lord rewards when we meet him.

Which raises a very important question for us: "How are you doing right now? How are you contesting the contest, how are you running the race, how are you keeping the faith?"

Do you realize that if you are going to have a faithful past to look back on, you have to live faithfully in the present. By tomorrow, today will be a yesterday. Our past is a whole string of yesterdays that were once todays. So if you're going to build a faithful past to look back on, you have to build it today. Today is tomorrow's past. You can't afford to wait.

So how are you doing? Let me just take a wild shot at that question.

I suspect that a number of you are doing quite well.

Even though your pace may be slow, you're moving ahead in your relationship with the Lord. You're working on areas of your life where you need to become more faithful, more obedient. You're determined, you're committed. You're focused. Great! Keep it up!

I suspect too that some of you are not doing so well. In fact, some may have taken a seat on the sidelines.

You've put the Lord on hold for awhile. You know what areas of your life need work, you know what needs to change, what sort of commitment the Lord is requiring of you, but you're not willing to put forth the effort. You've stopped for the time being. You still consider yourself a contestant, but you're not moving ahead. That's not good.

At a restaurant in Texas a farmer and his wife sat together in booth. When they were finished eating, the farmer got up and paid the bill, came back to the booth, and had his wife put her arms around his neck. Then he lifted her up and everyone else could see that she was in a body cast. The farmer carried his wife out to the truck that way and gently put her in while everyone inside watched. Nobody said a word. Finally, one of the waitresses broke the silence. "He took his vows seriously," she said.

When you made a commitment to the Lord, you made that commitment for better or for worse. We don't just run the race when we feel good and stop when we don't. We take our vows seriously. Its time you get back in the race. Its time to get on your feet and start moving ahead with the Lord.

I suspect too that some of you here have not even started the race. You haven't even begun a life of faith in the Lord. You're not even contesting the good contest.

Recognize this: we will all stand before the righteous Judge. The Lord does not simply stand at the victory platform handing our awards, he also sits at the judge's bench handing down sentences.

As we discovered last week from verse 1, Jesus will judge the living and the dead. The judgment will be based on how we've done with him. Have we surrendered to him, given over control of our lives to him, run his course, or have we instead decided to run our own? Obviously, there is no victory wreath for those who do not run. But its much worse than that. Without a life of faith to look back on, all we can look forward to is God's judgment. And the sentence is an eternity of suffering and torment in hell. Its a just sentence too, a sentence that we earn because of our sin and rejection of the Lord.

What we have to look back on determines what we have to look forward to.

When the Federal Building in Oklahoma City was blown up in April, two of the victims were former missionaries to Zaire. By their phone, their daughter found a note with an appointment written on it. They were to be at the Social Security office on April 19th. When the Hurlburts left for that appointment, I'll bet the last thing on their minds was dying. Who would have thought that building, in Oklahoma City, at that minute, would be blown up? Who would have imagined that over a hundred people would die that morning. Yet that's exactly what happened. They were there at precisely that moment. The time had come for their departure. Fortunately, they had a past of faithfulness to the Lord to look back on. They were ready, prepared for departure.

All of us live just a breath away from death. We don't know when the breath we draw will be our last. Yet we are offered here a means of facing death, at any time, with confidence and anticipation.

I pray that you are building a past, today, of faithfulness to Lord. The kind of faithfulness that you can look back on with satisfaction and fulfillment. Because if you are, you can look to the future as a victory party, an awards presentation. What a glorious way to live life? If that's the kind of past you've built, death is just a speed bump for you, not a dead end crash.

Lillie Baltrip is a bus driver in Houston, and back in 1988 she was nominated for a safe driving award. She had not had a single accident. On the day of the awards ceremony several of her co-workers wanted to support her, so many that they had to take a bus to the ceremony. Obviously, they had Lillie drive since she had a perfect record. On the way to the ceremony, though, Lillie took a turn too fast and flipped the bus on its side. She put herself and 16 co-workers in the hospital. Did Lillie get the award anyway? Not a chance. The awards committee refused to give it to her in light of that one accident.

When it comes to the Lord awarding us a crown of righteousness, he's not at all like that committee. He does not demand perfection of us. No. What he demands is faithfulness, diligence, consistency. Even though we stumble, and bumble, and fumble, and grumble, we keep moving ahead all the way to the finish. That's the sort of faithfulness the Lord rewards. But that sort of faithfulness is built daily, beginning with today.

## CHAPTER 4

### SCHEDULES FOR CONTENT ANALYSIS

This chapter contains the schedules for content analysis for the collected sermons. For the sake of clarity, some of the pertinent information regarding our research design bears repetition at this point. Our aim is to determine whether grass roots preachers in a southern African context can be instructed to preach effective expository sermons. Given that, and the fact that very little is currently known regarding this topic, we have opted for an inductive approach to a qualitative study. In order to make the preceding determination, analysis of collected sermons from such preachers is imperative. To that end, we held two seminars on expository preaching in Zimbabwe and South Africa. The students attending were grass roots preachers, both full-time and lay, and were mixed according to race, gender, and theological persuasion. This was insured through promotion of the seminars in each of the respective cities (Bulawayo, Zimbabwe and Pretoria, South Africa), through the local pastors' fraternals, churches, mission organizations, and Bible training institutions. The Zimbabwe seminar had a target attendance figure of 25, and the South Africa seminar had a target attendance figure of 50. Though we secured verbal commitments in

excess of each figure, the actual attendance figures were lower. The Zimbabwe seminar began with 17 students and for various personal reasons was completed by only 12. Of those students, 3 had to be removed from the test group due to prior training in expository preaching. Thus we began with 14 students and finished with 9. The South Africa seminar, despite commitments beyond 50, began with 22 students and finished with the same number. However, 1 of the initial students did not finish and was replaced by a late comer. Another was removed from the group since his compliance with the instructions was insufficient. This left a net group number of 20. The two groups combined, therefore, to produce a total of 34 students who began a seminar and 29 who finished. The number of schedules in this chapter corresponds to those numbers.

Those attending the seminar were required to submit a sermon on one of the following passages of Scripture, in writing, prior to the beginning of the seminar. The passages were Exodus 32, Psalm 1, Luke 18:1-8, John 3:1-21, Eph. 2:1-10. These particular passages were selected for the variety in genre they offer. These initial sermons were required in order to determine the existing level of ability to develop a sermon from a single text. Each attendee was instructed to write a complete sermon on their chosen passage. Since the sermons were written prior to any instruction on expository preaching, they varied in form and length. Since the sermons were written prior to any instruction, they also serve as a reference point to measure progress.

After submitting their initial sermons, the attendees were exposed to the seminar materials found in Chapter 3. Those materials are a compilation of the theory and method set forth in Chapters 1 and 2. The seminar itself consisted of 16 hours of lecture and discussion regarding the theology of preaching as well as the expository method detailed in the first two chapters. Following the lecture and discussion, the students were then given one full day plus the evening before and after to write a second sermon on the same text as their first sermon. They were instructed to incorporate the content of the materials, particularly the method of expository preaching, in their second sermon. This sermon was then submitted for analysis, and we chose a small sample of preachers (four in each seminar) at random to preach their sermons to the other attendees.

Both of the written sermons were then subjected to a schedule for content analysis. The schedule was developed in light of the content of Chapters 1 and 2, the seminar instruction in Chapter 3, and was organized according to areas of importance in the sermon content. Each schedule contains the same twenty questions with a five point value per question. Points were assigned on the following scale: 1 - ineffective, 2 - slightly effective, 3 - somewhat effective, 4 - effective, 5 - very effective. The first five questions, worth a total of 25 points, pertain to the preliminary statements of the sermon: the exegetical idea, the focus statement, and the function statement.

Question 1; "Is the text comprehensively summarized in an exegetical idea?" and Question 2; "Does the idea reflect a thorough exegetical analysis of the text?" are designed to determine two things. First, can the student summarize all the data of the assigned passage in one sentence? Second, does the summary idea demonstrate that the student has thoroughly studied the text? An effective exegetical idea is comprised of both. Questions 3 and 4 are similar in intent regarding the focus statement. An effective focus statement must preserve the intent of the biblical author for writing the passage yet be relevant to a contemporary audience. Hence the two questions; "Does the focus statement reflect interpretation according to the intent of the author?" and "Does the focus statement reflect an attempt to address the needs of a contemporary audience?" The final question on the preliminary statements, "Is there a viable, stated purpose for preaching the sermon?" is designed to address the function statement. Altogether, these first five questions are worth 25 points. The reason for weighing these questions so heavily is because the preliminary statements provide the foundation for the sermon. If the foundation is weak, the sermon will be unstable no matter what kind of structure is built upon it. Also, these questions, as well as Question 9; "Does the sermon explain the preaching text?" and Question 13; "Does the structure of the sermon reflect the structure of the text?" are directly related to the preacher's exegetical work. For the sermons submitted prior to instruction, any preliminary statement

under any heading, i.e. "theme," were credited and assessed the appropriate points.

The next section of the schedule pertains to the introduction of the sermon. These three questions are an attempt to assess the introduction for three qualities: relation to the rest of the sermon, providing a reason to listen further, and its degree of interest. These questions; "Does the introduction focus attention on the text or first point of the sermon?, Does the introduction provide a compelling reason to listen to the rest of the sermon?" and "Is the introduction interesting and engaging?" combine for a value of 15 points. The reason for this weighing is due to the importance of an effective introduction to the rest of the sermon.

The next section of the schedule includes the questions on the body of the sermon. "Does the sermon explain the preaching text?, Is the sermon convincing regarding the major propositions?, Does the sermon provide application in terms of what action should be taken?, Does the sermon provide practical direction as to how the intended action should be taken?" and "Does the structure of the sermon reflect the structure of the text?" The questions are designed to determine how well the sermon in question explains, proves, and applies the text. Specifically regarding application, Question 12 takes it a step further to determine if the sermon tells the listener not only what to do, but how to do it. Question 13 is designed to evaluate the basic structure of the sermon and determine whether

the structure comes from the biblical text or is instead imposed upon it.

The two following questions, 14 and 15, pertain to the conclusion: "Does the conclusion fit the function statement?" and "Does it make a final appeal to action?" Not only should the conclusion ask for a verdict from the audience, it should also match the function statement in order to be most effective.

An overall evaluation is intended with the remaining five questions: "Is the sermon contemporarily relevant?, Are there clear transitions between points?, Does the sermon reflect a dialogical intent?, Is the main point clearly established?" and "Are illustrations used at appropriate points?" These points of evaluation are applied to the whole sermon and therefore belong in their own category as opposed to just the introduction, body, etc. The first and second sermons of each student in the group were subjected to the schedule to determine how effectively they were able to produce an expository sermon. Though the actual sermons are not included in the thesis, samples are available upon request.

The following schedules in this first section are for the first sermons from the South Africa seminar. The attendees were each assigned a letter for identification, and the number of schedules in this section is 20.

## Schedule for Content Analysis of Sermons

## Preliminary Statements:

1. Is the text comprehensively summarized in an exegetical idea?	x	2	3	4	5
2. Does the idea reflect a thorough exegetical analysis of the text?	x	2	3	4	5
3. Does the focus statement reflect interpretation according to the intent of the biblical author?	x	2	3	4	5
4. Does the focus statement reflect an attempt to address the needs of a contemporary audience?	x	2	3	4	5
5. Is there a viable, stated purpose for preaching the sermon?	x	2	3	4	5

## Introduction:

6. Does the introduction focus attention on the text or first point of the sermon?	x	2	3	4	5
7. Does the introduction provide a compelling reason to listen to the rest of the sermon?	x	2	3	4	5
8. Is the introduction interesting and engaging?	x	2	3	4	5

## Body:

9. Does the sermon explain the preaching text?	1	2	x	4	5
10. Is the sermon convincing regarding the major propositions?	1	x	3	4	5
11. Does the sermon provide application in terms of what action should be taken?	1	2	x	4	5
12. Does the sermon provide practical direction as to how the intended action should be taken?	1	x	3	4	5
13. Does the structure of the sermon reflect the structure of the text?	1	2	3	x	5

## Conclusion:

14. Does the conclusion fit the function statement?	x	2	3	4	5
15. Does it make a final appeal to action?	1	2	3	x	5

## Overall Evaluation:

16. Is the sermon contemporarily relevant?	1	2	3	x	5
17. Are there clear transitions between points?	1	2	3	x	5
18. Does the sermon reflect a dialogical intent?	x	2	3	4	5
19. Is the main point clearly established?	1	2	x	4	5
20. Are illustrations used at appropriate points?	x	2	3	4	5

Score: 40

Student: A

## Schedule for Content Analysis of Sermons

## Preliminary Statements:

1. Is the text comprehensively summarized in an exegetical idea?	x	2	3	4	5
2. Does the idea reflect a thorough exegetical analysis of the text?	x	2	3	4	5
3. Does the focus statement reflect interpretation according to the intent of the biblical author?	x	2	3	4	5
4. Does the focus statement reflect an attempt to address the needs of a contemporary audience?	x	2	3	4	5
5. Is there a viable, stated purpose for preaching the sermon?	x	2	3	4	5

## Introduction:

6. Does the introduction focus attention on the text or first point of the sermon?	1	2	x	4	5
7. Does the introduction provide a compelling reason to listen to the rest of the sermon?	1	x	3	4	5
8. Is the introduction interesting and engaging?	x	2	3	4	5

## Body:

9. Does the sermon explain the preaching text?	1	2	3	x	5
10. Is the sermon convincing regarding the major propositions?	1	2	x	4	5
11. Does the sermon provide application in terms of what action should be taken?	1	2	3	x	5
12. Does the sermon provide practical direction as to how the intended action should be taken?	x	2	3	4	5
13. Does the structure of the sermon reflect the structure of the text?	1	2	3	x	5

## Conclusion:

14. Does the conclusion fit the function statement?	x	2	3	4	5
15. Does it make a final appeal to action?	1	2	3	x	5

## Overall Evaluation:

16. Is the sermon contemporarily relevant?	1	x	3	4	5
17. Are there clear transitions between points?	1	2	x	4	5
18. Does the sermon reflect a dialogical intent?	1	2	x	4	5
19. Is the main point clearly established?	1	x	3	4	5
20. Are illustrations used at appropriate points?	x	2	3	4	5

Score: 43

Student: B

## Schedule for Content Analysis of Sermons

## Preliminary Statements:

1. Is the text comprehensively summarized in an exegetical idea?	x	2	3	4	5
2. Does the idea reflect a thorough exegetical analysis of the text?	x	2	3	4	5
3. Does the focus statement reflect interpretation according to the intent of the biblical author?	x	2	3	4	5
4. Does the focus statement reflect an attempt to address the needs of a contemporary audience?	x	2	3	4	5
5. Is there a viable, stated purpose for preaching the sermon?	x	2	3	4	5

## Introduction:

6. Does the introduction focus attention on the text or first point of the sermon?	x	2	3	4	5
7. Does the introduction provide a compelling reason to listen to the rest of the sermon?	x	2	3	4	5
8. Is the introduction interesting and engaging?	x	2	3	4	5

## Body:

9. Does the sermon explain the preaching text?	1	2	3	x	5
10. Is the sermon convincing regarding the major propositions?	1	2	3	x	5
11. Does the sermon provide application in terms of what action should be taken?	1	x	3	4	5
12. Does the sermon provide practical direction as to how the intended action should be taken?	1	x	3	4	5
13. Does the structure of the sermon reflect the structure of the text?	1	2	3	x	5

## Conclusion:

14. Does the conclusion fit the function statement?	x	2	3	4	5
15. Does it make a final appeal to action?	1	x	3	4	5

## Overall Evaluation:

16. Is the sermon contemporarily relevant?	1	2	x	4	5
17. Are there clear transitions between points?	1	2	3	x	5
18. Does the sermon reflect a dialogical intent?	1	2	3	4	x
19. Is the main point clearly established?	1	2	x	4	5
20. Are illustrations used at appropriate points?	x	2	3	4	5

Score: 43

Student: C

## Schedule for Content Analysis of Sermons

## Preliminary Statements:

1. Is the text comprehensively summarized in an exegetical idea?	x	2	3	4	5
2. Does the idea reflect a thorough exegetical analysis of the text?	x	2	3	4	5
3. Does the focus statement reflect interpretation according to the intent of the biblical author?	x	2	3	4	5
4. Does the focus statement reflect an attempt to address the needs of a contemporary audience?	x	2	3	4	5
5. Is there a viable, stated purpose for preaching the sermon?	x	2	3	4	5

## Introduction:

6. Does the introduction focus attention on the text or first point of the sermon?	1	2	x	4	5
7. Does the introduction provide a compelling reason to listen to the rest of the sermon?	x	2	3	4	5
8. Is the introduction interesting and engaging?	1	x	3	4	5

## Body:

9. Does the sermon explain the preaching text?	1	2	3	x	5
10. Is the sermon convincing regarding the major propositions?	1	2	3	x	5
11. Does the sermon provide application in terms of what action should be taken?	1	x	3	4	5
12. Does the sermon provide practical direction as to how the intended action should be taken?	x	2	3	4	5
13. Does the structure of the sermon reflect the structure of the text?	1	2	3	x	5

## Conclusion:

14. Does the conclusion fit the function statement?	x	2	3	4	5
15. Does it make a final appeal to action?	1	x	3	4	5

## Overall Evaluation:

16. Is the sermon contemporarily relevant?	1	x	3	4	5
17. Are there clear transitions between points?	1	2	3	x	5
18. Does the sermon reflect a dialogical intent?	1	x	3	4	5
19. Is the main point clearly established?	x	2	3	4	5
20. Are illustrations used at appropriate points?	1	x	3	4	5

Score: 40

Student: D

## Schedule for Content Analysis of Sermons

## Preliminary Statements:

1. Is the text comprehensively summarized in an exegetical idea?	1	2	x	4	5
2. Does the idea reflect a thorough exegetical analysis of the text?	1	2	x	4	5
3. Does the focus statement reflect interpretation according to the intent of the biblical author?	1	2	x	4	5
4. Does the focus statement reflect an attempt to address the needs of a contemporary audience?	1	2	3	x	5
5. Is there a viable, stated purpose for preaching the sermon?	x	2	3	4	5

## Introduction:

6. Does the introduction focus attention on the text or first point of the sermon?	1	2	3	x	5
7. Does the introduction provide a compelling reason to listen to the rest of the sermon?	1	2	3	x	5
8. Is the introduction interesting and engaging?	1	2	3	x	5

## Body:

9. Does the sermon explain the preaching text?	1	2	3	x	5
10. Is the sermon convincing regarding the major propositions?	1	2	x	4	5
11. Does the sermon provide application in terms of what action should be taken?	1	2	3	x	5
12. Does the sermon provide practical direction as to how the intended action should be taken?	1	2	x	4	5
13. Does the structure of the sermon reflect the structure of the text?	1	2	3	x	5

## Conclusion:

14. Does the conclusion fit the function statement?	x	2	3	4	5
15. Does it make a final appeal to action?	1	2	3	x	5

## Overall Evaluation:

16. Is the sermon contemporarily relevant?	1	2	3	x	5
17. Are there clear transitions between points?	1	2	3	x	5
18. Does the sermon reflect a dialogical intent?	1	2	3	x	5
19. Is the main point clearly established?	1	2	3	x	5
20. Are illustrations used at appropriate points?	1	x	3	4	5

Score: 67

Student: E

## Schedule for Content Analysis of Sermons

## Preliminary Statements:

1. Is the text comprehensively summarized in an exegetical idea?	x	2	3	4	5
2. Does the idea reflect a thorough exegetical analysis of the text?	x	2	3	4	5
3. Does the focus statement reflect interpretation according to the intent of the biblical author?	x	2	3	4	5
4. Does the focus statement reflect an attempt to address the needs of a contemporary audience?	x	2	3	4	5
5. Is there a viable, stated purpose for preaching the sermon?	x	2	3	4	5

## Introduction:

6. Does the introduction focus attention on the text or first point of the sermon?	1	2	x	4	5
7. Does the introduction provide a compelling reason to listen to the rest of the sermon?	x	2	3	4	5
8. Is the introduction interesting and engaging?	x	2	3	4	5

## Body:

9. Does the sermon explain the preaching text?	1	x	3	4	5
10. Is the sermon convincing regarding the major propositions?	1	2	3	x	5
11. Does the sermon provide application in terms of what action should be taken?	1	2	3	x	5
12. Does the sermon provide practical direction as to how the intended action should be taken?	1	x	3	4	5
13. Does the structure of the sermon reflect the structure of the text?	1	x	3	4	5

## Conclusion:

14. Does the conclusion fit the function statement?	x	2	3	4	5
15. Does it make a final appeal to action?	1	2	x	4	5

## Overall Evaluation:

16. Is the sermon contemporarily relevant?	1	2	3	x	5
17. Are there clear transitions between points?	1	2	3	x	5
18. Does the sermon reflect a dialogical intent?	1	2	3	4	x
19. Is the main point clearly established?	1	2	x	4	5
20. Are illustrations used at appropriate points?	1	2	x	4	5

Score: 47

Student: F

## Schedule for Content Analysis of Sermons

## Preliminary Statements:

1. Is the text comprehensively summarized in an exegetical idea?	x	2	3	4	5
2. Does the idea reflect a thorough exegetical analysis of the text?	x	2	3	4	5
3. Does the focus statement reflect interpretation according to the intent of the biblical author?	x	2	3	4	5
4. Does the focus statement reflect an attempt to address the needs of a contemporary audience?	x	2	3	4	5
5. Is there a viable, stated purpose for preaching the sermon?	x	2	3	4	5

## Introduction:

6. Does the introduction focus attention on the text or first point of the sermon?	1	2	x	4	5
7. Does the introduction provide a compelling reason to listen to the rest of the sermon?	1	2	3	x	5
8. Is the introduction interesting and engaging?	1	2	x	4	5

## Body:

9. Does the sermon explain the preaching text?	1	x	3	4	5
10. Is the sermon convincing regarding the major propositions?	1	2	x	4	5
11. Does the sermon provide application in terms of what action should be taken?	1	x	3	4	5
12. Does the sermon provide practical direction as to how the intended action should be taken?	x	2	3	4	5
13. Does the structure of the sermon reflect the structure of the text?	1	x	3	4	5

## Conclusion:

14. Does the conclusion fit the function statement?	x	2	3	4	5
15. Does it make a final appeal to action?	1	x	3	4	5

## Overall Evaluation:

16. Is the sermon contemporarily relevant?	1	2	x	4	5
17. Are there clear transitions between points?	1	2	x	4	5
18. Does the sermon reflect a dialogical intent?	1	2	3	x	5
19. Is the main point clearly established?	1	2	x	4	5
20. Are illustrations used at appropriate points?	1	x	3	4	5

Score: 43

Student: G

## Schedule for Content Analysis of Sermons

## Preliminary Statements:

1. Is the text comprehensively summarized in an exegetical idea?	x	2	3	4	5
2. Does the idea reflect a thorough exegetical analysis of the text?	x	2	3	4	5
3. Does the focus statement reflect interpretation according to the intent of the biblical author?	1	2	3	x	5
4. Does the focus statement reflect an attempt to address the needs of a contemporary audience?	1	2	x	4	5
5. Is there a viable, stated purpose for preaching the sermon?	x	2	3	4	5

## Introduction:

6. Does the introduction focus attention on the text or first point of the sermon?	1	2	x	4	5
7. Does the introduction provide a compelling reason to listen to the rest of the sermon?	1	2	x	4	5
8. Is the introduction interesting and engaging?	x	2	3	4	5

## Body:

9. Does the sermon explain the preaching text?	1	2	x	4	5
10. Is the sermon convincing regarding the major propositions?	1	2	3	x	5
11. Does the sermon provide application in terms of what action should be taken?	1	2	3	x	5
12. Does the sermon provide practical direction as to how the intended action should be taken?	1	x	3	4	5
13. Does the structure of the sermon reflect the structure of the text?	1	2	3	x	5

## Conclusion:

14. Does the conclusion fit the function statement?	x	2	3	4	5
15. Does it make a final appeal to action?	1	2	3	x	5

## Overall Evaluation:

16. Is the sermon contemporarily relevant?	1	2	x	4	5
17. Are there clear transitions between points?	1	2	x	4	5
18. Does the sermon reflect a dialogical intent?	1	2	3	x	5
19. Is the main point clearly established?	1	2	x	4	5
20. Are illustrations used at appropriate points?	1	2	3	x	5

Score: 46

Student: H

## Schedule for Content Analysis of Sermons

## Preliminary Statements:

1. Is the text comprehensively summarized in an exegetical idea?	x	2	3	4	5
2. Does the idea reflect a thorough exegetical analysis of the text?	x	2	3	4	5
3. Does the focus statement reflect interpretation according to the intent of the biblical author?	x	2	3	4	5
4. Does the focus statement reflect an attempt to address the needs of a contemporary audience?	x	2	3	4	5
5. Is there a viable, stated purpose for preaching the sermon?	x	2	3	4	5

## Introduction:

6. Does the introduction focus attention on the text or first point of the sermon?	1	2	x	4	5
7. Does the introduction provide a compelling reason to listen to the rest of the sermon?	x	2	3	4	5
8. Is the introduction interesting and engaging?	x	2	3	4	5

## Body:

9. Does the sermon explain the preaching text?	1	2	3	x	5
10. Is the sermon convincing regarding the major propositions?	1	2	3	x	5
11. Does the sermon provide application in terms of what action should be taken?	1	2	x	4	5
12. Does the sermon provide practical direction as to how the intended action should be taken?	x	2	3	4	5
13. Does the structure of the sermon reflect the structure of the text?	1	2	3	x	5

## Conclusion:

14. Does the conclusion fit the function statement?	x	2	3	4	5
15. Does it make a final appeal to action?	1	2	x	4	5

## Overall Evaluation:

16. Is the sermon contemporarily relevant?	1	2	x	4	5
17. Are there clear transitions between points?	1	2	x	4	5
18. Does the sermon reflect a dialogical intent?	1	2	x	4	5
19. Is the main point clearly established?	1	x	3	4	5
20. Are illustrations used at appropriate points?	x	2	3	4	5

Score: 42

Student: I

## Schedule for Content Analysis of Sermons

## Preliminary Statements:

1. Is the text comprehensively summarized in an exegetical idea?	1	2	x	4	5
2. Does the idea reflect a thorough exegetical analysis of the text?	1	2	x	4	5
3. Does the focus statement reflect interpretation according to the intent of the biblical author?	x	2	3	4	5
4. Does the focus statement reflect an attempt to address the needs of a contemporary audience?	x	2	3	4	5
5. Is there a viable, stated purpose for preaching the sermon?	x	2	3	4	5

## Introduction:

6. Does the introduction focus attention on the text or first point of the sermon?	1	x	3	4	5
7. Does the introduction provide a compelling reason to listen to the rest of the sermon?	1	x	3	4	5
8. Is the introduction interesting and engaging?	1	x	3	4	5

## Body:

9. Does the sermon explain the preaching text?	1	2	x	4	5
10. Is the sermon convincing regarding the major propositions?	1	2	3	x	5
11. Does the sermon provide application in terms of what action should be taken?	1	x	3	4	5
12. Does the sermon provide practical direction as to how the intended action should be taken?	x	2	3	4	5
13. Does the structure of the sermon reflect the structure of the text?	1	2	3	x	5

## Conclusion:

14. Does the conclusion fit the function statement?	x	2	3	4	5
15. Does it make a final appeal to action?	1	x	3	4	5

## Overall Evaluation:

16. Is the sermon contemporarily relevant?	1	x	3	4	5
17. Are there clear transitions between points?	1	2	x	4	5
18. Does the sermon reflect a dialogical intent?	1	2	x	4	5
19. Is the main point clearly established?	1	x	3	4	5
20. Are illustrations used at appropriate points?	x	2	3	4	5

Score: 43

Student: J

## Schedule for Content Analysis of Sermons

## Preliminary Statements:

1. Is the text comprehensively summarized in an exegetical idea?	1	2	x	4	5
2. Does the idea reflect a thorough exegetical analysis of the text?	1	2	x	4	5
3. Does the focus statement reflect interpretation according to the intent of the biblical author?	x	2	3	4	5
4. Does the focus statement reflect an attempt to address the needs of a contemporary audience?	x	2	3	4	5
5. Is there a viable, stated purpose for preaching the sermon?	x	2	3	4	5

## Introduction:

6. Does the introduction focus attention on the text or first point of the sermon?	1	2	3	x	5
7. Does the introduction provide a compelling reason to listen to the rest of the sermon?	1	2	x	4	5
8. Is the introduction interesting and engaging?	1	x	3	4	5

## Body:

9. Does the sermon explain the preaching text?	1	2	x	4	5
10. Is the sermon convincing regarding the major propositions?	1	x	3	4	5
11. Does the sermon provide application in terms of what action should be taken?	1	2	x	4	5
12. Does the sermon provide practical direction as to how the intended action should be taken?	x	2	3	4	5
13. Does the structure of the sermon reflect the structure of the text?	1	2	3	x	5

## Conclusion:

14. Does the conclusion fit the function statement?	x	2	3	4	5
15. Does it make a final appeal to action?	1	2	x	4	5

## Overall Evaluation:

16. Is the sermon contemporarily relevant?	1	2	3	x	5
17. Are there clear transitions between points?	1	2	x	4	5
18. Does the sermon reflect a dialogical intent?	x	2	3	4	5
19. Is the main point clearly established?	1	2	x	4	5
20. Are illustrations used at appropriate points?	x	2	3	4	5

Score: 47

Student: K

## Schedule for Content Analysis of Sermons

## Preliminary Statements:

1. Is the text comprehensively summarized in an exegetical idea?	x	2	3	4	5
2. Does the idea reflect a thorough exegetical analysis of the text?	x	2	3	4	5
3. Does the focus statement reflect interpretation according to the intent of the biblical author?	x	2	3	4	5
4. Does the focus statement reflect an attempt to address the needs of a contemporary audience?	x	2	3	4	5
5. Is there a viable, stated purpose for preaching the sermon?	x	2	3	4	5

## Introduction:

6. Does the introduction focus attention on the text or first point of the sermon?	1	2	x	4	5
7. Does the introduction provide a compelling reason to listen to the rest of the sermon?	x	2	3	4	5
8. Is the introduction interesting and engaging?	x	2	3	4	5

## Body:

9. Does the sermon explain the preaching text?	1	x	3	4	5
10. Is the sermon convincing regarding the major propositions?	1	2	x	4	5
11. Does the sermon provide application in terms of what action should be taken?	1	2	3	x	5
12. Does the sermon provide practical direction as to how the intended action should be taken?	1	2	3	4	x
13. Does the structure of the sermon reflect the structure of the text?	1	2	x	4	5

## Conclusion:

14. Does the conclusion fit the function statement?	x	2	3	4	5
15. Does it make a final appeal to action?	1	2	3	4	x

## Overall Evaluation:

16. Is the sermon contemporarily relevant?	1	2	3	x	5
17. Are there clear transitions between points?	1	x	3	4	5
18. Does the sermon reflect a dialogical intent?	x	2	3	4	5
19. Is the main point clearly established?	1	2	x	4	5
20. Are illustrations used at appropriate points?	x	2	3	4	5

Score: 44

Student: L

## Schedule for Content Analysis of Sermons

## Preliminary Statements:

1. Is the text comprehensively summarized in an exegetical idea?	x	2	3	4	5
2. Does the idea reflect a thorough exegetical analysis of the text?	x	2	3	4	5
3. Does the focus statement reflect interpretation according to the intent of the biblical author?	x	2	3	4	5
4. Does the focus statement reflect an attempt to address the needs of a contemporary audience?	x	2	3	4	5
5. Is there a viable, stated purpose for preaching the sermon?	x	2	3	4	5

## Introduction:

6. Does the introduction focus attention on the text or first point of the sermon?	1	2	x	4	5
7. Does the introduction provide a compelling reason to listen to the rest of the sermon?	x	2	3	4	5
8. Is the introduction interesting and engaging?	x	2	3	4	5

## Body:

9. Does the sermon explain the preaching text?	1	x	3	4	5
10. Is the sermon convincing regarding the major propositions?	1	2	x	4	5
11. Does the sermon provide application in terms of what action should be taken?	1	2	x	4	5
12. Does the sermon provide practical direction as to how the intended action should be taken?	1	x	3	4	5
13. Does the structure of the sermon reflect the structure of the text?	1	x	3	4	5

## Conclusion:

14. Does the conclusion fit the function statement?	x	2	3	4	5
15. Does it make a final appeal to action?	1	2	x	4	5

## Overall Evaluation:

16. Is the sermon contemporarily relevant?	1	2	x	4	5
17. Are there clear transitions between points?	1	2	x	4	5
18. Does the sermon reflect a dialogical intent?	x	2	3	4	5
19. Is the main point clearly established?	1	x	3	4	5
20. Are illustrations used at appropriate points?	x	2	3	4	5

Score: 36

Student: M

## Schedule for Content Analysis of Sermons

## Preliminary Statements:

1. Is the text comprehensively summarized in an exegetical idea?	x	2	3	4	5
2. Does the idea reflect a thorough exegetical analysis of the text?	x	2	3	4	5
3. Does the focus statement reflect interpretation according to the intent of the biblical author?	x	2	3	4	5
4. Does the focus statement reflect an attempt to address the needs of a contemporary audience?	x	2	3	4	5
5. Is there a viable, stated purpose for preaching the sermon?	x	2	3	4	5

## Introduction:

6. Does the introduction focus attention on the text or first point of the sermon?	1	2	x	4	5
7. Does the introduction provide a compelling reason to listen to the rest of the sermon?	1	x	3	4	5
8. Is the introduction interesting and engaging?	1	x	3	4	5

## Body:

9. Does the sermon explain the preaching text?	1	x	3	4	5
10. Is the sermon convincing regarding the major propositions?	1	2	x	4	5
11. Does the sermon provide application in terms of what action should be taken?	1	2	x	4	5
12. Does the sermon provide practical direction as to how the intended action should be taken?	1	x	3	4	5
13. Does the structure of the sermon reflect the structure of the text?	1	x	3	4	5

## Conclusion:

14. Does the conclusion fit the function statement?	x	2	3	4	5
15. Does it make a final appeal to action?	1	2	x	4	5

## Overall Evaluation:

16. Is the sermon contemporarily relevant?	1	2	x	4	5
17. Are there clear transitions between points?	1	x	3	4	5
18. Does the sermon reflect a dialogical intent?	1	x	3	4	5
19. Is the main point clearly established?	1	x	3	4	5
20. Are illustrations used at appropriate points?	1	x	3	4	5

Score: 39

Student: N

## Schedule for Content Analysis of Sermons

## Preliminary Statements:

1. Is the text comprehensively summarized in an exegetical idea?	x	2	3	4	5
2. Does the idea reflect a thorough exegetical analysis of the text?	x	2	3	4	5
3. Does the focus statement reflect interpretation according to the intent of the biblical author?	x	2	3	4	5
4. Does the focus statement reflect an attempt to address the needs of a contemporary audience?	x	2	3	4	5
5. Is there a viable, stated purpose for preaching the sermon?	x	2	3	4	5

## Introduction:

6. Does the introduction focus attention on the text or first point of the sermon?	1	x	3	4	5
7. Does the introduction provide a compelling reason to listen to the rest of the sermon?	x	2	3	4	5
8. Is the introduction interesting and engaging?	x	2	3	4	5

## Body:

9. Does the sermon explain the preaching text?	1	x	3	4	5
10. Is the sermon convincing regarding the major propositions?	1	x	3	4	5
11. Does the sermon provide application in terms of what action should be taken?	1	2	x	4	5
12. Does the sermon provide practical direction as to how the intended action should be taken?	x	2	3	4	5
13. Does the structure of the sermon reflect the structure of the text?	1	2	x	4	5

## Conclusion:

14. Does the conclusion fit the function statement?	x	2	3	4	5
15. Does it make a final appeal to action?	1	x	3	4	5

## Overall Evaluation:

16. Is the sermon contemporarily relevant?	1	2	x	4	5
17. Are there clear transitions between points?	1	x	3	4	5
18. Does the sermon reflect a dialogical intent?	1	x	3	4	5
19. Is the main point clearly established?	1	x	3	4	5
20. Are illustrations used at appropriate points?	x	2	3	4	5

Score: 33

Student: 0

## Schedule for Content Analysis of Sermons

## Preliminary Statements:

1. Is the text comprehensively summarized in an exegetical idea?	x	2	3	4	5
2. Does the idea reflect a thorough exegetical analysis of the text?	x	2	3	4	5
3. Does the focus statement reflect interpretation according to the intent of the biblical author?	1	2	x	4	5
4. Does the focus statement reflect an attempt to address the needs of a contemporary audience?	1	2	3	x	5
5. Is there a viable, stated purpose for preaching the sermon?	x	2	3	4	5

## Introduction:

6. Does the introduction focus attention on the text or first point of the sermon?	1	2	x	4	5
7. Does the introduction provide a compelling reason to listen to the rest of the sermon?	x	2	3	4	5
8. Is the introduction interesting and engaging?	x	2	3	4	5

## Body:

9. Does the sermon explain the preaching text?	1	x	3	4	5
10. Is the sermon convincing regarding the major propositions?	1	2	x	4	5
11. Does the sermon provide application in terms of what action should be taken?	1	2	x	4	5
12. Does the sermon provide practical direction as to how the intended action should be taken?	x	2	3	4	5
13. Does the structure of the sermon reflect the structure of the text?	1	2	3	x	5

## Conclusion:

14. Does the conclusion fit the function statement?	x	2	3	4	5
15. Does it make a final appeal to action?	1	2	3	x	5

## Overall Evaluation:

16. Is the sermon contemporarily relevant?	1	2	x	4	5
17. Are there clear transitions between points?	1	2	3	x	5
18. Does the sermon reflect a dialogical intent?	x	2	3	4	5
19. Is the main point clearly established?	1	2	x	4	5
20. Are illustrations used at appropriate points?	x	2	3	4	5

Score: 45

Student: P

## Schedule for Content Analysis of Sermons

## Preliminary Statements:

1. Is the text comprehensively summarized in an exegetical idea?	1	2	3	x	5
2. Does the idea reflect a thorough exegetical analysis of the text?	1	2	x	4	5
3. Does the focus statement reflect interpretation according to the intent of the biblical author?	1	2	x	4	5
4. Does the focus statement reflect an attempt to address the needs of a contemporary audience?	1	x	3	4	5
5. Is there a viable, stated purpose for preaching the sermon?	1	2	3	4	x

## Introduction:

6. Does the introduction focus attention on the text or first point of the sermon?	1	x	3	4	5
7. Does the introduction provide a compelling reason to listen to the rest of the sermon?	x	2	3	4	5
8. Is the introduction interesting and engaging?	x	2	3	4	5

## Body:

9. Does the sermon explain the preaching text?	1	2	x	4	5
10. Is the sermon convincing regarding the major propositions?	1	x	3	4	5
11. Does the sermon provide application in terms of what action should be taken?	1	2	x	4	5
12. Does the sermon provide practical direction as to how the intended action should be taken?	1	x	3	4	5
13. Does the structure of the sermon reflect the structure of the text?	1	2	3	x	5

## Conclusion:

14. Does the conclusion fit the function statement?	1	2	3	x	5
15. Does it make a final appeal to action?	1	2	x	4	5

## Overall Evaluation:

16. Is the sermon contemporarily relevant?	1	2	x	4	5
17. Are there clear transitions between points?	1	2	x	4	5
18. Does the sermon reflect a dialogical intent?	1	x	3	4	5
19. Is the main point clearly established?	1	2	x	4	5
20. Are illustrations used at appropriate points?	x	2	3	4	5

Score: 54

Student: Q

## Schedule for Content Analysis of Sermons

## Preliminary Statements:

1. Is the text comprehensively summarized in an exegetical idea?	x	2	3	4	5
2. Does the idea reflect a thorough exegetical analysis of the text?	x	2	3	4	5
3. Does the focus statement reflect interpretation according to the intent of the biblical author?	1	2	x	4	5
4. Does the focus statement reflect an attempt to address the needs of a contemporary audience?	1	2	3	x	5
5. Is there a viable, stated purpose for preaching the sermon?	x	2	3	4	5

## Introduction:

6. Does the introduction focus attention on the text or first point of the sermon?	1	2	3	x	5
7. Does the introduction provide a compelling reason to listen to the rest of the sermon?	1	2	3	x	5
8. Is the introduction interesting and engaging?	1	2	3	x	5

## Body:

9. Does the sermon explain the preaching text?	1	2	3	x	5
10. Is the sermon convincing regarding the major propositions?	1	2	x	4	5
11. Does the sermon provide application in terms of what action should be taken?	1	2	x	4	5
12. Does the sermon provide practical direction as to how the intended action should be taken?	1	x	3	4	5
13. Does the structure of the sermon reflect the structure of the text?	1	2	3	x	5

## Conclusion:

14. Does the conclusion fit the function statement?	x	2	3	4	5
15. Does it make a final appeal to action?	1	2	x	4	5

## Overall Evaluation:

16. Is the sermon contemporarily relevant?	1	2	x	4	5
17. Are there clear transitions between points?	1	2	3	x	5
18. Does the sermon reflect a dialogical intent?	1	2	x	4	5
19. Is the main point clearly established?	1	2	x	4	5
20. Are illustrations used at appropriate points?	1	2	3	x	5

Score: 59

Student: R

## Schedule for Content Analysis of Sermons

## Preliminary Statements:

1. Is the text comprehensively summarized in an exegetical idea?	x	2	3	4	5
2. Does the idea reflect a thorough exegetical analysis of the text?	x	2	3	4	5
3. Does the focus statement reflect interpretation according to the intent of the biblical author?	1	2	x	4	5
4. Does the focus statement reflect an attempt to address the needs of a contemporary audience?	1	2	x	4	5
5. Is there a viable, stated purpose for preaching the sermon?	x	2	3	4	5

## Introduction:

6. Does the introduction focus attention on the text or first point of the sermon?	1	2	x	4	5
7. Does the introduction provide a compelling reason to listen to the rest of the sermon?	x	2	3	4	5
8. Is the introduction interesting and engaging?	x	2	3	4	5

## Body:

9. Does the sermon explain the preaching text?	1	2	x	4	5
10. Is the sermon convincing regarding the major propositions?	1	2	x	4	5
11. Does the sermon provide application in terms of what action should be taken?	1	2	x	4	5
12. Does the sermon provide practical direction as to how the intended action should be taken?	1	x	3	4	5
13. Does the structure of the sermon reflect the structure of the text?	1	x	3	4	5

## Conclusion:

14. Does the conclusion fit the function statement?	x	2	3	4	5
15. Does it make a final appeal to action?	1	2	x	4	5

## Overall Evaluation:

16. Is the sermon contemporarily relevant?	1	2	x	4	5
17. Are there clear transitions between points?	1	x	3	4	5
18. Does the sermon reflect a dialogical intent?	x	2	3	4	5
19. Is the main point clearly established?	1	2	x	4	5
20. Are illustrations used at appropriate points?	x	2	3	4	5

Score: 41

Student: S

## Schedule for Content Analysis of Sermons

## Preliminary Statements:

1. Is the text comprehensively summarized in an exegetical idea?	x	2	3	4	5
2. Does the idea reflect a thorough exegetical analysis of the text?	x	2	3	4	5
3. Does the focus statement reflect interpretation according to the intent of the biblical author?	x	2	3	4	5
4. Does the focus statement reflect an attempt to address the needs of a contemporary audience?	x	2	3	4	5
5. Is there a viable, stated purpose for preaching the sermon?	x	2	3	4	5

## Introduction:

6. Does the introduction focus attention on the text or first point of the sermon?	1	2	3	x	5
7. Does the introduction provide a compelling reason to listen to the rest of the sermon?	1	x	3	4	5
8. Is the introduction interesting and engaging?	1	2	3	x	5

## Body:

9. Does the sermon explain the preaching text?	x	2	3	4	5
10. Is the sermon convincing regarding the major propositions?	x	2	3	4	5
11. Does the sermon provide application in terms of what action should be taken?	1	x	3	4	5
12. Does the sermon provide practical direction as to how the intended action should be taken?	x	2	3	4	5
13. Does the structure of the sermon reflect the structure of the text?	1	2	x	4	5

## Conclusion:

14. Does the conclusion fit the function statement?	x	2	3	4	5
15. Does it make a final appeal to action?	1	2	x	4	5

## Overall Evaluation:

16. Is the sermon contemporarily relevant?	1	2	x	4	5
17. Are there clear transitions between points?	1	x	3	4	5
18. Does the sermon reflect a dialogical intent?	x	2	3	4	5
19. Is the main point clearly established?	1	x	3	4	5
20. Are illustrations used at appropriate points?	x	2	3	4	5

Score: 36

Student: T

The next grouping of schedules is comprised of the first sermons from the Zimbabwe seminar. The total number of participants eligible for the research is 14.

## Schedule for Content Analysis of Sermons

## Preliminary Statements:

1. Is the text comprehensively summarized in an exegetical idea?	x	2	3	4	5
2. Does the idea reflect a thorough exegetical analysis of the text?	x	2	3	4	5
3. Does the focus statement reflect interpretation according to the intent of the biblical author?	x	2	3	4	5
4. Does the focus statement reflect an attempt to address the needs of a contemporary audience?	x	2	3	4	5
5. Is there a viable, stated purpose for preaching the sermon?	x	2	3	4	5

## Introduction:

6. Does the introduction focus attention on the text or first point of the sermon?	1	2	3	x	5
7. Does the introduction provide a compelling reason to listen to the rest of the sermon?	1	2	x	4	5
8. Is the introduction interesting and engaging?	1	2	3	4	x

## Body:

9. Does the sermon explain the preaching text?	1	2	x	4	5
10. Is the sermon convincing regarding the major propositions?	1	2	x	4	5
11. Does the sermon provide application in terms of what action should be taken?	1	2	3	x	5
12. Does the sermon provide practical direction as to how the intended action should be taken?	1	x	3	4	5
13. Does the structure of the sermon reflect the structure of the text?	1	2	3	x	5

## Conclusion:

14. Does the conclusion fit the function statement?	x	2	3	4	5
15. Does it make a final appeal to action?	1	2	x	4	5

## Overall Evaluation:

16. Is the sermon contemporarily relevant?	1	2	3	x	5
17. Are there clear transitions between points?	1	2	3	x	5
18. Does the sermon reflect a dialogical intent?	1	2	3	x	5
19. Is the main point clearly established?	1	2	3	x	5
20. Are illustrations used at appropriate points?	1	x	3	4	5

Score: 55

Student: AA

## Schedule for Content Analysis of Sermons

## Preliminary Statements:

1. Is the text comprehensively summarized in an exegetical idea?	x	2	3	4	5
2. Does the idea reflect a thorough exegetical analysis of the text?	x	2	3	4	5
3. Does the focus statement reflect interpretation according to the intent of the biblical author?	x	2	3	4	5
4. Does the focus statement reflect an attempt to address the needs of a contemporary audience?	x	2	3	4	5
5. Is there a viable, stated purpose for preaching the sermon?	x	2	3	4	5

## Introduction:

6. Does the introduction focus attention on the text or first point of the sermon?	1	2	3	4	x
7. Does the introduction provide a compelling reason to listen to the rest of the sermon?	1	2	3	x	5
8. Is the introduction interesting and engaging?	1	2	3	x	5

## Body:

9. Does the sermon explain the preaching text?	1	2	x	4	5
10. Is the sermon convincing regarding the major propositions?	1	2	3	x	5
11. Does the sermon provide application in terms of what action should be taken?	1	2	3	x	5
12. Does the sermon provide practical direction as to how the intended action should be taken?	1	2	x	4	5
13. Does the structure of the sermon reflect the structure of the text?	1	2	x	4	5

## Conclusion:

14. Does the conclusion fit the function statement?	x	2	3	4	5
15. Does it make a final appeal to action?	1	2	3	x	5

## Overall Evaluation:

16. Is the sermon contemporarily relevant?	1	2	3	x	5
17. Are there clear transitions between points?	1	2	x	4	5
18. Does the sermon reflect a dialogical intent?	1	2	3	x	5
19. Is the main point clearly established?	1	2	3	x	5
20. Are illustrations used at appropriate points?	1	2	3	4	x

Score: 60

Student: BB

## Schedule for Content Analysis of Sermons

## Preliminary Statements:

1. Is the text comprehensively summarized in an exegetical idea?	x	2	3	4	5
2. Does the idea reflect a thorough exegetical analysis of the text?	x	2	3	4	5
3. Does the focus statement reflect interpretation according to the intent of the biblical author?	x	2	3	4	5
4. Does the focus statement reflect an attempt to address the needs of a contemporary audience?	x	2	3	4	5
5. Is there a viable, stated purpose for preaching the sermon?	x	2	3	4	5

## Introduction:

6. Does the introduction focus attention on the text or first point of the sermon?	1	2	x	4	5
7. Does the introduction provide a compelling reason to listen to the rest of the sermon?	1	x	3	4	5
8. Is the introduction interesting and engaging?	1	2	3	x	5

## Body:

9. Does the sermon explain the preaching text?	1	2	3	4	x
10. Is the sermon convincing regarding the major propositions?	1	2	x	4	5
11. Does the sermon provide application in terms of what action should be taken?	1	2	x	4	5
12. Does the sermon provide practical direction as to how the intended action should be taken?	x	2	3	4	5
13. Does the structure of the sermon reflect the structure of the text?	1	2	3	4	x

## Conclusion:

14. Does the conclusion fit the function statement?	x	2	3	4	5
15. Does it make a final appeal to action?	1	x	3	4	5

## Overall Evaluation:

16. Is the sermon contemporarily relevant?	1	2	x	4	5
17. Are there clear transitions between points?	1	x	3	4	5
18. Does the sermon reflect a dialogical intent?	1	2	x	4	5
19. Is the main point clearly established?	1	2	x	4	5
20. Are illustrations used at appropriate points?	1	x	3	4	5

Score: 47

Student: CC

## Schedule for Content Analysis of Sermons

## Preliminary Statements:

1. Is the text comprehensively summarized in an exegetical idea?	x	2	3	4	5
2. Does the idea reflect a thorough exegetical analysis of the text?	x	2	3	4	5
3. Does the focus statement reflect interpretation according to the intent of the biblical author?	x	2	3	4	5
4. Does the focus statement reflect an attempt to address the needs of a contemporary audience?	x	2	3	4	5
5. Is there a viable, stated purpose for preaching the sermon?	x	2	3	4	5

## Introduction:

6. Does the introduction focus attention on the text or first point of the sermon?	1	2	x	4	5
7. Does the introduction provide a compelling reason to listen to the rest of the sermon?	1	x	3	4	5
8. Is the introduction interesting and engaging?	1	2	3	x	5

## Body:

9. Does the sermon explain the preaching text?	1	2	3	x	5
10. Is the sermon convincing regarding the major propositions?	1	2	x	4	5
11. Does the sermon provide application in terms of what action should be taken?	1	2	x	4	5
12. Does the sermon provide practical direction as to how the intended action should be taken?	1	x	3	4	5
13. Does the structure of the sermon reflect the structure of the text?	1	2	3	x	5

## Conclusion:

14. Does the conclusion fit the function statement?	x	2	3	4	5
15. Does it make a final appeal to action?	1	2	3	x	5

## Overall Evaluation:

16. Is the sermon contemporarily relevant?	1	2	3	x	5
17. Are there clear transitions between points?	1	2	x	4	5
18. Does the sermon reflect a dialogical intent?	x	2	3	4	5
19. Is the main point clearly established?	1	x	3	4	5
20. Are illustrations used at appropriate points?	x	2	3	4	5

Score: 46

Student: DD

## Schedule for Content Analysis of Sermons

## Preliminary Statements:

1. Is the text comprehensively summarized in an exegetical idea?	x	2	3	4	5
2. Does the idea reflect a thorough exegetical analysis of the text?	x	2	3	4	5
3. Does the focus statement reflect interpretation according to the intent of the biblical author?	x	2	3	4	5
4. Does the focus statement reflect an attempt to address the needs of a contemporary audience?	x	2	3	4	5
5. Is there a viable, stated purpose for preaching the sermon?	x	2	3	4	5

## Introduction:

6. Does the introduction focus attention on the text or first point of the sermon?	1	2	3	x	5
7. Does the introduction provide a compelling reason to listen to the rest of the sermon?	1	2	3	x	5
8. Is the introduction interesting and engaging?	1	2	x	4	5

## Body:

9. Does the sermon explain the preaching text?	1	x	3	4	5
10. Is the sermon convincing regarding the major propositions?	1	2	x	4	5
11. Does the sermon provide application in terms of what action should be taken?	1	2	x	4	5
12. Does the sermon provide practical direction as to how the intended action should be taken?	1	x	3	4	5
13. Does the structure of the sermon reflect the structure of the text?	1	x	3	4	5

## Conclusion:

14. Does the conclusion fit the function statement?	x	2	3	4	5
15. Does it make a final appeal to action?	1	2	x	4	5

## Overall Evaluation:

16. Is the sermon contemporarily relevant?	1	2	x	4	5
17. Are there clear transitions between points?	1	2	x	4	5
18. Does the sermon reflect a dialogical intent?	x	2	3	4	5
19. Is the main point clearly established?	1	x	3	4	5
20. Are illustrations used at appropriate points?	1	2	x	4	5

Score: 44

Student: EE

## Schedule for Content Analysis of Sermons

## Preliminary Statements:

1. Is the text comprehensively summarized in an exegetical idea?	x	2	3	4	5
2. Does the idea reflect a thorough exegetical analysis of the text?	x	2	3	4	5
3. Does the focus statement reflect interpretation according to the intent of the biblical author?	x	2	3	4	5
4. Does the focus statement reflect an attempt to address the needs of a contemporary audience?	x	2	3	4	5
5. Is there a viable, stated purpose for preaching the sermon?	x	2	3	4	5

## Introduction:

6. Does the introduction focus attention on the text or first point of the sermon?	x	2	3	4	5
7. Does the introduction provide a compelling reason to listen to the rest of the sermon?	x	2	3	4	5
8. Is the introduction interesting and engaging?	x	2	3	4	5

## Body:

9. Does the sermon explain the preaching text?	1	x	3	4	5
10. Is the sermon convincing regarding the major propositions?	1	2	x	4	5
11. Does the sermon provide application in terms of what action should be taken?	1	2	x	4	5
12. Does the sermon provide practical direction as to how the intended action should be taken?	1	x	3	4	5
13. Does the structure of the sermon reflect the structure of the text?	1	2	3	x	5

## Conclusion:

14. Does the conclusion fit the function statement?	x	2	3	4	5
15. Does it make a final appeal to action?	1	2	x	4	5

## Overall Evaluation:

16. Is the sermon contemporarily relevant?	1	2	x	4	5
17. Are there clear transitions between points?	1	2	x	4	5
18. Does the sermon reflect a dialogical intent?	1	x	3	4	5
19. Is the main point clearly established?	1	x	3	4	5
20. Are illustrations used at appropriate points?	x	2	3	4	5

Score: 37

Student: FF

## Schedule for Content Analysis of Sermons

## Preliminary Statements:

1. Is the text comprehensively summarized in an exegetical idea?	x	2	3	4	5
2. Does the idea reflect a thorough exegetical analysis of the text?	x	2	3	4	5
3. Does the focus statement reflect interpretation according to the intent of the biblical author?	x	2	3	4	5
4. Does the focus statement reflect an attempt to address the needs of a contemporary audience?	x	2	3	4	5
5. Is there a viable, stated purpose for preaching the sermon?	x	2	3	4	5

## Introduction:

6. Does the introduction focus attention on the text or first point of the sermon?	x	2	3	4	5
7. Does the introduction provide a compelling reason to listen to the rest of the sermon?	x	2	3	4	5
8. Is the introduction interesting and engaging?	x	2	3	4	5

## Body:

9. Does the sermon explain the preaching text?	1	x	3	4	5
10. Is the sermon convincing regarding the major propositions?	1	x	3	4	5
11. Does the sermon provide application in terms of what action should be taken?	1	2	x	4	5
12. Does the sermon provide practical direction as to how the intended action should be taken?	1	x	3	4	5
13. Does the structure of the sermon reflect the structure of the text?	1	2	x	4	5

## Conclusion:

14. Does the conclusion fit the function statement?	x	2	3	4	5
15. Does it make a final appeal to action?	1	2	x	4	5

## Overall Evaluation:

16. Is the sermon contemporarily relevant?	1	2	x	4	5
17. Are there clear transitions between points?	1	x	3	4	5
18. Does the sermon reflect a dialogical intent?	x	2	3	4	5
19. Is the main point clearly established?	1	x	3	4	5
20. Are illustrations used at appropriate points?	x	2	3	4	5

Score: 33

Student: GG

## Schedule for Content Analysis of Sermons

## Preliminary Statements:

1. Is the text comprehensively summarized in an exegetical idea?	x	2	3	4	5
2. Does the idea reflect a thorough exegetical analysis of the text?	x	2	3	4	5
3. Does the focus statement reflect interpretation according to the intent of the biblical author?	x	2	3	4	5
4. Does the focus statement reflect an attempt to address the needs of a contemporary audience?	x	2	3	4	5
5. Is there a viable, stated purpose for preaching the sermon?	x	2	3	4	5

## Introduction:

6. Does the introduction focus attention on the text or first point of the sermon?	x	2	3	4	5
7. Does the introduction provide a compelling reason to listen to the rest of the sermon?	x	2	3	4	5
8. Is the introduction interesting and engaging?	x	2	3	4	5

## Body:

9. Does the sermon explain the preaching text?	1	2	3	4	x
10. Is the sermon convincing regarding the major propositions?	1	2	3	x	5
11. Does the sermon provide application in terms of what action should be taken?	1	2	x	4	5
12. Does the sermon provide practical direction as to how the intended action should be taken?	1	2	x	4	5
13. Does the structure of the sermon reflect the structure of the text?	1	2	3	4	x

## Conclusion:

14. Does the conclusion fit the function statement?	x	2	3	4	5
15. Does it make a final appeal to action?	1	2	x	4	5

## Overall Evaluation:

16. Is the sermon contemporarily relevant?	1	2	x	4	5
17. Are there clear transitions between points?	1	2	3	x	5
18. Does the sermon reflect a dialogical intent?	1	x	3	4	5
19. Is the main point clearly established?	1	2	x	4	5
20. Are illustrations used at appropriate points?	x	2	3	4	5

Score: 45

Student: HH

## Schedule for Content Analysis of Sermons

## Preliminary Statements:

1. Is the text comprehensively summarized in an exegetical idea?	x	2	3	4	5
2. Does the idea reflect a thorough exegetical analysis of the text?	x	2	3	4	5
3. Does the focus statement reflect interpretation according to the intent of the biblical author?	x	2	3	4	5
4. Does the focus statement reflect an attempt to address the needs of a contemporary audience?	x	2	3	4	5
5. Is there a viable, stated purpose for preaching the sermon?	x	2	3	4	5

## Introduction:

6. Does the introduction focus attention on the text or first point of the sermon?	1	x	3	4	5
7. Does the introduction provide a compelling reason to listen to the rest of the sermon?	1	x	3	4	5
8. Is the introduction interesting and engaging?	1	2	x	4	5

## Body:

9. Does the sermon explain the preaching text?	1	2	3	x	5
10. Is the sermon convincing regarding the major propositions?	1	2	3	4	x
11. Does the sermon provide application in terms of what action should be taken?	1	2	3	x	5
12. Does the sermon provide practical direction as to how the intended action should be taken?	1	2	3	4	x
13. Does the structure of the sermon reflect the structure of the text?	1	2	3	x	5

## Conclusion:

14. Does the conclusion fit the function statement?	x	2	3	4	5
15. Does it make a final appeal to action?	1	2	3	4	x

## Overall Evaluation:

16. Is the sermon contemporarily relevant?	1	2	3	4	x
17. Are there clear transitions between points?	1	2	3	x	5
18. Does the sermon reflect a dialogical intent?	1	2	3	x	5
19. Is the main point clearly established?	1	2	3	x	5
20. Are illustrations used at appropriate points?	1	2	x	4	5

Score: 60

Student: II

## Schedule for Content Analysis of Sermons

## Preliminary Statements:

1. Is the text comprehensively summarized in an exegetical idea?	x	2	3	4	5
2. Does the idea reflect a thorough exegetical analysis of the text?	x	2	3	4	5
3. Does the focus statement reflect interpretation according to the intent of the biblical author?	x	2	3	4	5
4. Does the focus statement reflect an attempt to address the needs of a contemporary audience?	x	2	3	4	5
5. Is there a viable, stated purpose for preaching the sermon?	x	2	3	4	5

## Introduction:

6. Does the introduction focus attention on the text or first point of the sermon?	1	x	3	4	5
7. Does the introduction provide a compelling reason to listen to the rest of the sermon?	x	2	3	4	5
8. Is the introduction interesting and engaging?	x	2	3	4	5

## Body:

9. Does the sermon explain the preaching text?	1	2	3	x	5
10. Is the sermon convincing regarding the major propositions?	1	2	3	x	5
11. Does the sermon provide application in terms of what action should be taken?	1	x	3	4	5
12. Does the sermon provide practical direction as to how the intended action should be taken?	x	2	3	4	5
13. Does the structure of the sermon reflect the structure of the text?	1	2	3	x	5

## Conclusion:

14. Does the conclusion fit the function statement?	x	2	3	4	5
15. Does it make a final appeal to action?	1	2	x	4	5

## Overall Evaluation:

16. Is the sermon contemporarily relevant?	1	x	3	4	5
17. Are there clear transitions between points?	1	2	x	4	5
18. Does the sermon reflect a dialogical intent?	x	2	3	4	5
19. Is the main point clearly established?	1	x	3	4	5
20. Are illustrations used at appropriate points?	x	2	3	4	5

Score: 37

Student: JJ

## Schedule for Content Analysis of Sermons

## Preliminary Statements:

1. Is the text comprehensively summarized in an exegetical idea?	1	2	3	x	5
2. Does the idea reflect a thorough exegetical analysis of the text?	1	2	3	x	5
3. Does the focus statement reflect interpretation according to the intent of the biblical author?	x	2	3	4	5
4. Does the focus statement reflect an attempt to address the needs of a contemporary audience?	x	2	3	4	5
5. Is there a viable, stated purpose for preaching the sermon?	x	2	3	4	5

## Introduction:

6. Does the introduction focus attention on the text or first point of the sermon?	x	2	3	4	5
7. Does the introduction provide a compelling reason to listen to the rest of the sermon?	x	2	3	4	5
8. Is the introduction interesting and engaging?	x	2	3	4	5

## Body:

9. Does the sermon explain the preaching text?	1	2	x	4	5
10. Is the sermon convincing regarding the major propositions?	1	x	3	4	5
11. Does the sermon provide application in terms of what action should be taken?	1	2	x	4	5
12. Does the sermon provide practical direction as to how the intended action should be taken?	x	2	3	4	5
13. Does the structure of the sermon reflect the structure of the text?	1	2	3	x	5

## Conclusion:

14. Does the conclusion fit the function statement?	x	2	3	4	5
15. Does it make a final appeal to action?	1	2	x	4	5

## Overall Evaluation:

16. Is the sermon contemporarily relevant?	1	x	3	4	5
17. Are there clear transitions between points?	1	2	x	4	5
18. Does the sermon reflect a dialogical intent?	x	2	3	4	5
19. Is the main point clearly established?	1	x	3	4	5
20. Are illustrations used at appropriate points?	x	2	3	4	5

Score: 40

Student: KK

## Schedule for Content Analysis of Sermons

## Preliminary Statements:

1. Is the text comprehensively summarized in an exegetical idea?	x	2	3	4	5
2. Does the idea reflect a thorough exegetical analysis of the text?	x	2	3	4	5
3. Does the focus statement reflect interpretation according to the intent of the biblical author?	1	2	3	x	5
4. Does the focus statement reflect an attempt to address the needs of a contemporary audience?	1	2	3	x	5
5. Is there a viable, stated purpose for preaching the sermon?	x	2	3	4	5

## Introduction:

6. Does the introduction focus attention on the text or first point of the sermon?	1	2	x	4	5
7. Does the introduction provide a compelling reason to listen to the rest of the sermon?	1	2	x	4	5
8. Is the introduction interesting and engaging?	1	2	x	4	5

## Body:

9. Does the sermon explain the preaching text?	1	2	3	x	5
10. Is the sermon convincing regarding the major propositions?	1	2	3	x	5
11. Does the sermon provide application in terms of what action should be taken?	1	2	x	4	5
12. Does the sermon provide practical direction as to how the intended action should be taken?	x	2	3	4	5
13. Does the structure of the sermon reflect the structure of the text?	1	2	3	x	5

## Conclusion:

14. Does the conclusion fit the function statement?	x	2	3	4	5
15. Does it make a final appeal to action?	1	2	x	4	5

## Overall Evaluation:

16. Is the sermon contemporarily relevant?	1	2	x	4	5
17. Are there clear transitions between points?	1	2	3	x	5
18. Does the sermon reflect a dialogical intent?	1	2	x	4	5
19. Is the main point clearly established?	1	2	x	4	5
20. Are illustrations used at appropriate points?	x	2	3	4	5

Score: 54

Student: LL

## Schedule for Content Analysis of Sermons

## Preliminary Statements:

1. Is the text comprehensively summarized in an exegetical idea?	x	2	3	4	5
2. Does the idea reflect a thorough exegetical analysis of the text?	x	2	3	4	5
3. Does the focus statement reflect interpretation according to the intent of the biblical author?	x	2	3	4	5
4. Does the focus statement reflect an attempt to address the needs of a contemporary audience?	x	2	3	4	5
5. Is there a viable, stated purpose for preaching the sermon?	x	2	3	4	5

## Introduction:

6. Does the introduction focus attention on the text or first point of the sermon?	1	2	x	4	5
7. Does the introduction provide a compelling reason to listen to the rest of the sermon?	1	x	3	4	5
8. Is the introduction interesting and engaging?	1	x	3	4	5

## Body:

9. Does the sermon explain the preaching text?	1	2	3	x	5
10. Is the sermon convincing regarding the major propositions?	1	2	3	x	5
11. Does the sermon provide application in terms of what action should be taken?	1	2	3	x	5
12. Does the sermon provide practical direction as to how the intended action should be taken?	1	x	3	4	5
13. Does the structure of the sermon reflect the structure of the text?	1	2	3	x	5

## Conclusion:

14. Does the conclusion fit the function statement?	x	2	3	4	5
15. Does it make a final appeal to action?	1	2	3	x	5

## Overall Evaluation:

16. Is the sermon contemporarily relevant?	1	2	3	x	5
17. Are there clear transitions between points?	1	2	3	x	5
18. Does the sermon reflect a dialogical intent?	1	2	x	4	5
19. Is the main point clearly established?	1	2	x	4	5
20. Are illustrations used at appropriate points?	1	2	x	4	5

Score: 52

Student: MM

## Schedule for Content Analysis of Sermons

## Preliminary Statements:

1. Is the text comprehensively summarized in an exegetical idea?	x	2	3	4	5
2. Does the idea reflect a thorough exegetical analysis of the text?	x	2	3	4	5
3. Does the focus statement reflect interpretation according to the intent of the biblical author?	x	2	3	4	5
4. Does the focus statement reflect an attempt to address the needs of a contemporary audience?	x	2	3	4	5
5. Is there a viable, stated purpose for preaching the sermon?	x	2	3	4	5

## Introduction:

6. Does the introduction focus attention on the text or first point of the sermon?	1	2	3	x	5
7. Does the introduction provide a compelling reason to listen to the rest of the sermon?	1	2	x	4	5
8. Is the introduction interesting and engaging?	1	2	3	4	x

## Body:

9. Does the sermon explain the preaching text?	1	2	3	x	5
10. Is the sermon convincing regarding the major propositions?	1	2	x	4	5
11. Does the sermon provide application in terms of what action should be taken?	1	2	3	x	5
12. Does the sermon provide practical direction as to how the intended action should be taken?	x	2	3	4	5
13. Does the structure of the sermon reflect the structure of the text?	1	2	3	x	5

## Conclusion:

14. Does the conclusion fit the function statement?	x	2	3	4	5
15. Does it make a final appeal to action?	1	x	3	4	5

## Overall Evaluation:

16. Is the sermon contemporarily relevant?	1	2	3	x	5
17. Are there clear transitions between points?	1	2	x	4	5
18. Does the sermon reflect a dialogical intent?	1	2	3	x	5
19. Is the main point clearly established?	1	x	3	4	5
20. Are illustrations used at appropriate points?	x	2	3	4	5

Score: 50

Student: NN

The next grouping of schedules is comprised of the second sermons from the South African seminar. The total number of schedules is 20.

## Schedule for Content Analysis of Sermons

## Preliminary Statements:

1. Is the text comprehensively summarized in an exegetical idea?	1	2	3	x	5
2. Does the idea reflect a thorough exegetical analysis of the text?	1	2	3	x	5
3. Does the focus statement reflect interpretation according to the intent of the biblical author?	1	2	3	x	5
4. Does the focus statement reflect an attempt to address the needs of a contemporary audience?	1	2	3	4	x
5. Is there a viable, stated purpose for preaching the sermon?	1	2	3	x	5

## Introduction:

6. Does the introduction focus attention on the text or first point of the sermon?	1	2	x	4	5
7. Does the introduction provide a compelling reason to listen to the rest of the sermon?	1	2	3	x	5
8. Is the introduction interesting and engaging?	1	2	3	4	x

## Body:

9. Does the sermon explain the preaching text?	1	2	3	x	5
10. Is the sermon convincing regarding the major propositions?	1	2	3	x	5
11. Does the sermon provide application in terms of what action should be taken?	1	2	3	x	5
12. Does the sermon provide practical direction as to how the intended action should be taken?	1	x	3	4	5
13. Does the structure of the sermon reflect the structure of the text?	1	2	x	4	5

## Conclusion:

14. Does the conclusion fit the function statement?	1	2	3	x	5
15. Does it make a final appeal to action?	1	2	x	4	5

## Overall Evaluation:

16. Is the sermon contemporarily relevant?	1	2	3	x	5
17. Are there clear transitions between points?	1	2	x	4	5
18. Does the sermon reflect a dialogical intent?	1	2	x	4	5
19. Is the main point clearly established?	1	2	x	4	5
20. Are illustrations used at appropriate points?	1	2	x	4	5

Score: 73

Student: A

## Schedule for Content Analysis of Sermons

## Preliminary Statements:

1. Is the text comprehensively summarized in an exegetical idea?	1	2	x	4	5
2. Does the idea reflect a thorough exegetical analysis of the text?	1	2	x	4	5
3. Does the focus statement reflect interpretation according to the intent of the biblical author?	1	2	3	x	5
4. Does the focus statement reflect an attempt to address the needs of a contemporary audience?	1	2	3	x	5
5. Is there a viable, stated purpose for preaching the sermon?	1	2	3	4	x

## Introduction:

6. Does the introduction focus attention on the text or first point of the sermon?	1	2	3	4	x
7. Does the introduction provide a compelling reason to listen to the rest of the sermon?	1	2	3	4	x
8. Is the introduction interesting and engaging?	1	2	3	x	5

## Body:

9. Does the sermon explain the preaching text?	1	2	3	x	5
10. Is the sermon convincing regarding the major propositions?	1	2	3	4	x
11. Does the sermon provide application in terms of what action should be taken?	1	2	3	x	5
12. Does the sermon provide practical direction as to how the intended action should be taken?	1	2	x	4	5
13. Does the structure of the sermon reflect the structure of the text?	1	2	x	4	5

## Conclusion:

14. Does the conclusion fit the function statement?	1	2	3	4	x
15. Does it make a final appeal to action?	1	2	3	4	x

## Overall Evaluation:

16. Is the sermon contemporarily relevant?	1	2	3	x	5
17. Are there clear transitions between points?	1	2	x	4	5
18. Does the sermon reflect a dialogical intent?	1	2	3	4	x
19. Is the main point clearly established?	1	2	3	x	5
20. Are illustrations used at appropriate points?	1	2	3	4	x

Score: 83

Student: B

## Schedule for Content Analysis of Sermons

## Preliminary Statements:

1. Is the text comprehensively summarized in an exegetical idea?	1	2	3	4	x
2. Does the idea reflect a thorough exegetical analysis of the text?	1	2	3	x	5
3. Does the focus statement reflect interpretation according to the intent of the biblical author?	1	2	3	x	5
4. Does the focus statement reflect an attempt to address the needs of a contemporary audience?	1	2	3	x	5
5. Is there a viable, stated purpose for preaching the sermon?	1	2	x	4	5

## Introduction:

6. Does the introduction focus attention on the text or first point of the sermon?	1	2	3	x	5
7. Does the introduction provide a compelling reason to listen to the rest of the sermon?	1	2	3	4	x
8. Is the introduction interesting and engaging?	1	2	3	4	x

## Body:

9. Does the sermon explain the preaching text?	1	2	3	x	5
10. Is the sermon convincing regarding the major propositions?	1	2	3	4	x
11. Does the sermon provide application in terms of what action should be taken?	1	2	3	x	5
12. Does the sermon provide practical direction as to how the intended action should be taken?	1	2	3	x	5
13. Does the structure of the sermon reflect the structure of the text?	1	2	3	x	5

## Conclusion:

14. Does the conclusion fit the function statement?	1	2	3	4	x
15. Does it make a final appeal to action?	1	2	3	x	5

## Overall Evaluation:

16. Is the sermon contemporarily relevant?	1	2	3	x	5
17. Are there clear transitions between points?	1	2	x	4	5
18. Does the sermon reflect a dialogical intent?	1	2	3	x	5
19. Is the main point clearly established?	1	2	3	x	5
20. Are illustrations used at appropriate points?	1	2	3	x	5

Score: 83

Student: C

## Schedule for Content Analysis of Sermons

## Preliminary Statements:

1. Is the text comprehensively summarized in an exegetical idea?	1	2	3	4	x
2. Does the idea reflect a thorough exegetical analysis of the text?	1	2	3	4	x
3. Does the focus statement reflect interpretation according to the intent of the biblical author?	1	2	3	4	x
4. Does the focus statement reflect an attempt to address the needs of a contemporary audience?	1	2	3	x	5
5. Is there a viable, stated purpose for preaching the sermon?	1	2	3	x	5

## Introduction:

6. Does the introduction focus attention on the text or first point of the sermon?	1	2	3	x	5
7. Does the introduction provide a compelling reason to listen to the rest of the sermon?	1	x	3	4	5
8. Is the introduction interesting and engaging?	1	2	x	4	5

## Body:

9. Does the sermon explain the preaching text?	1	2	3	4	x
10. Is the sermon convincing regarding the major propositions?	1	2	3	x	5
11. Does the sermon provide application in terms of what action should be taken?	1	2	x	4	5
12. Does the sermon provide practical direction as to how the intended action should be taken?	1	x	3	4	5
13. Does the structure of the sermon reflect the structure of the text?	1	2	3	4	x

## Conclusion:

14. Does the conclusion fit the function statement?	1	2	x	4	5
15. Does it make a final appeal to action?	1	2	x	4	5

## Overall Evaluation:

16. Is the sermon contemporarily relevant?	1	2	x	4	5
17. Are there clear transitions between points?	1	2	3	x	5
18. Does the sermon reflect a dialogical intent?	1	2	3	4	x
19. Is the main point clearly established?	1	2	x	4	5
20. Are illustrations used at appropriate points?	1	2	3	x	5

Score: 76

Student: D

## Schedule for Content Analysis of Sermons.

## Preliminary Statements:

1. Is the text comprehensively summarized in an exegetical idea?	1	2	3	x	5
2. Does the idea reflect a thorough exegetical analysis of the text?	1	2	3	4	x
3. Does the focus statement reflect interpretation according to the intent of the biblical author?	1	2	3	x	5
4. Does the focus statement reflect an attempt to address the needs of a contemporary audience?	1	2	3	4	x
5. Is there a viable, stated purpose for preaching the sermon?	1	2	3	4	x

## Introduction:

6. Does the introduction focus attention on the text or first point of the sermon?	1	2	x	4	5
7. Does the introduction provide a compelling reason to listen to the rest of the sermon?	1	2	x	4	5
8. Is the introduction interesting and engaging?	1	2	3	x	5

## Body:

9. Does the sermon explain the preaching text?	1	2	3	4	x
10. Is the sermon convincing regarding the major propositions?	1	2	3	x	5
11. Does the sermon provide application in terms of what action should be taken?	1	2	x	4	5
12. Does the sermon provide practical direction as to how the intended action should be taken?	1	x	3	4	5
13. Does the structure of the sermon reflect the structure of the text?	1	2	3	4	x

## Conclusion:

14. Does the conclusion fit the function statement?	1	2	x	4	5
15. Does it make a final appeal to action?	1	2	x	4	5

## Overall Evaluation:

16. Is the sermon contemporarily relevant?	1	2	3	4	x
17. Are there clear transitions between points?	1	2	x	4	5
18. Does the sermon reflect a dialogical intent?	1	2	3	4	x
19. Is the main point clearly established?	1	2	3	x	5
20. Are illustrations used at appropriate points?	1	2	3	x	5

Score: 79

Student: E

## Schedule for Content Analysis of Sermons

## Preliminary Statements:

1. Is the text comprehensively summarized in an exegetical idea?	1	2	3	x	5
2. Does the idea reflect a thorough exegetical analysis of the text?	1	2	x	4	5
3. Does the focus statement reflect interpretation according to the intent of the biblical author?	1	2	x	4	5
4. Does the focus statement reflect an attempt to address the needs of a contemporary audience?	1	2	3	4	x
5. Is there a viable, stated purpose for preaching the sermon?	1	2	3	4	x

## Introduction:

6. Does the introduction focus attention on the text or first point of the sermon?	1	2	3	4	x
7. Does the introduction provide a compelling reason to listen to the rest of the sermon?	1	2	3	x	5
8. Is the introduction interesting and engaging?	1	2	3	4	x

## Body:

9. Does the sermon explain the preaching text?	1	2	3	4	x
10. Is the sermon convincing regarding the major propositions?	1	2	x	4	5
11. Does the sermon provide application in terms of what action should be taken?	1	2	3	x	5
12. Does the sermon provide practical direction as to how the intended action should be taken?	1	2	x	4	5
13. Does the structure of the sermon reflect the structure of the text?	1	2	3	4	x

## Conclusion:

14. Does the conclusion fit the function statement?	1	2	x	4	5
15. Does it make a final appeal to action?	1	x	3	4	5

## Overall Evaluation:

16. Is the sermon contemporarily relevant?	1	2	3	x	5
17. Are there clear transitions between points?	1	2	3	x	5
18. Does the sermon reflect a dialogical intent?	1	2	3	x	5
19. Is the main point clearly established?	1	2	x	4	5
20. Are illustrations used at appropriate points?	1	2	3	x	5

Score: 78

Student: F

## Schedule for Content Analysis of Sermons

## Preliminary Statements:

1. Is the text comprehensively summarized in an exegetical idea?	1	2	3	x	5
2. Does the idea reflect a thorough exegetical analysis of the text?	1	2	3	4	x
3. Does the focus statement reflect interpretation according to the intent of the biblical author?	1	x	3	4	5
4. Does the focus statement reflect an attempt to address the needs of a contemporary audience?	1	2	3	x	5
5. Is there a viable, stated purpose for preaching the sermon?	1	2	x	4	5

## Introduction:

6. Does the introduction focus attention on the text or first point of the sermon?	1	2	x	4	5
7. Does the introduction provide a compelling reason to listen to the rest of the sermon?	1	2	3	x	5
8. Is the introduction interesting and engaging?	1	2	3	x	5

## Body:

9. Does the sermon explain the preaching text?	1	2	3	x	5
10. Is the sermon convincing regarding the major propositions?	1	2	x	4	5
11. Does the sermon provide application in terms of what action should be taken?	1	2	x	4	5
12. Does the sermon provide practical direction as to how the intended action should be taken?	1	x	3	4	5
13. Does the structure of the sermon reflect the structure of the text?	1	2	3	x	5

## Conclusion:

14. Does the conclusion fit the function statement?	1	2	3	x	5
15. Does it make a final appeal to action?	1	2	x	4	5

## Overall Evaluation:

16. Is the sermon contemporarily relevant?	1	2	3	x	5
17. Are there clear transitions between points?	1	2	3	x	5
18. Does the sermon reflect a dialogical intent?	1	2	3	x	5
19. Is the main point clearly established?	1	2	3	x	5
20. Are illustrations used at appropriate points?	1	2	3	4	x

Score: 73

Student: G

## Schedule for Content Analysis of Sermons

## Preliminary Statements:

1. Is the text comprehensively summarized in an exegetical idea?	1	2	3	4	x
2. Does the idea reflect a thorough exegetical analysis of the text?	1	2	3	4	x
3. Does the focus statement reflect interpretation according to the intent of the biblical author?	1	2	3	x	5
4. Does the focus statement reflect an attempt to address the needs of a contemporary audience?	1	2	3	x	5
5. Is there a viable, stated purpose for preaching the sermon?	1	2	3	4	x

## Introduction:

6. Does the introduction focus attention on the text or first point of the sermon?	1	2	3	4	x
7. Does the introduction provide a compelling reason to listen to the rest of the sermon?	1	2	3	x	5
8. Is the introduction interesting and engaging?	1	2	x	4	5

## Body:

9. Does the sermon explain the preaching text?	1	2	3	4	x
10. Is the sermon convincing regarding the major propositions?	1	2	3	x	5
11. Does the sermon provide application in terms of what action should be taken?	1	2	x	4	5
12. Does the sermon provide practical direction as to how the intended action should be taken?	1	x	3	4	5
13. Does the structure of the sermon reflect the structure of the text?	1	2	3	x	5

## Conclusion:

14. Does the conclusion fit the function statement?	1	2	3	4	x
15. Does it make a final appeal to action?	1	2	3	x	5

## Overall Evaluation:

16. Is the sermon contemporarily relevant?	1	2	3	x	5
17. Are there clear transitions between points?	1	2	3	x	5
18. Does the sermon reflect a dialogical intent?	1	2	3	x	5
19. Is the main point clearly established?	1	2	3	x	5
20. Are illustrations used at appropriate points?	1	2	3	x	5

Score: 83

Student: H

## Schedule for Content Analysis of Sermons

## Preliminary Statements:

1. Is the text comprehensively summarized in an exegetical idea?	1	2	3	x	5
2. Does the idea reflect a thorough exegetical analysis of the text?	1	2	3	x	5
3. Does the focus statement reflect interpretation according to the intent of the biblical author?	1	2	x	4	5
4. Does the focus statement reflect an attempt to address the needs of a contemporary audience?	1	2	3	x	5
5. Is there a viable, stated purpose for preaching the sermon?	1	2	x	4	5

## Introduction:

6. Does the introduction focus attention on the text or first point of the sermon?	1	2	x	4	5
7. Does the introduction provide a compelling reason to listen to the rest of the sermon?	1	x	3	4	5
8. Is the introduction interesting and engaging?	1	2	3	4	x

## Body:

9. Does the sermon explain the preaching text?	1	2	3	4	x
10. Is the sermon convincing regarding the major propositions?	1	2	x	4	5
11. Does the sermon provide application in terms of what action should be taken?	x	2	3	4	5
12. Does the sermon provide practical direction as to how the intended action should be taken?	x	2	3	4	5
13. Does the structure of the sermon reflect the structure of the text?	1	2	3	x	5

## Conclusion:

14. Does the conclusion fit the function statement?	x	2	3	4	5
15. Does it make a final appeal to action?	x	2	3	4	5

## Overall Evaluation:

16. Is the sermon contemporarily relevant?	1	x	3	4	5
17. Are there clear transitions between points?	1	2	3	x	5
18. Does the sermon reflect a dialogical intent?	1	2	x	4	5
19. Is the main point clearly established?	1	x	3	4	5
20. Are illustrations used at appropriate points?	x	2	3	4	5

Score: 56

Student: I

## Schedule for Content Analysis of Sermons

## Preliminary Statements:

1. Is the text comprehensively summarized in an exegetical idea?	1	2	3	4	x
2. Does the idea reflect a thorough exegetical analysis of the text?	1	2	3	4	x
3. Does the focus statement reflect interpretation according to the intent of the biblical author?	1	2	3	x	5
4. Does the focus statement reflect an attempt to address the needs of a contemporary audience?	1	2	3	x	5
5. Is there a viable, stated purpose for preaching the sermon?	1	2	3	x	5

## Introduction:

6. Does the introduction focus attention on the text or first point of the sermon?	1	2	3	x	5
7. Does the introduction provide a compelling reason to listen to the rest of the sermon?	1	2	3	x	5
8. Is the introduction interesting and engaging?	1	2	x	4	5

## Body:

9. Does the sermon explain the preaching text?	1	2	3	4	x
10. Is the sermon convincing regarding the major propositions?	1	2	3	x	5
11. Does the sermon provide application in terms of what action should be taken?	1	2	3	x	5
12. Does the sermon provide practical direction as to how the intended action should be taken?	1	x	3	4	5
13. Does the structure of the sermon reflect the structure of the text?	1	2	3	x	5

## Conclusion:

14. Does the conclusion fit the function statement?	1	2	3	x	5
15. Does it make a final appeal to action?	1	2	x	4	5

## Overall Evaluation:

16. Is the sermon contemporarily relevant?	1	2	3	x	5
17. Are there clear transitions between points?	1	2	x	4	5
18. Does the sermon reflect a dialogical intent?	1	2	3	x	5
19. Is the main point clearly established?	1	2	3	x	5
20. Are illustrations used at appropriate points?	1	2	3	x	5

Score: 78

Student: J

## Schedule for Content Analysis of Sermons

## Preliminary Statements:

1. Is the text comprehensively summarized in an exegetical idea?	1	2	x	4	5
2. Does the idea reflect a thorough exegetical analysis of the text?	1	2	x	4	5
3. Does the focus statement reflect interpretation according to the intent of the biblical author?	1	2	3	x	5
4. Does the focus statement reflect an attempt to address the needs of a contemporary audience?	1	2	3	x	5
5. Is there a viable, stated purpose for preaching the sermon?	1	2	x	4	5

## Introduction:

6. Does the introduction focus attention on the text or first point of the sermon?	1	2	3	4	x
7. Does the introduction provide a compelling reason to listen to the rest of the sermon?	1	2	x	4	5
8. Is the introduction interesting and engaging?	1	2	3	x	5

## Body:

9. Does the sermon explain the preaching text?	1	2	x	4	5
10. Is the sermon convincing regarding the major propositions?	1	2	3	x	5
11. Does the sermon provide application in terms of what action should be taken?	1	2	x	4	5
12. Does the sermon provide practical direction as to how the intended action should be taken?	1	x	3	4	5
13. Does the structure of the sermon reflect the structure of the text?	1	2	3	x	5

## Conclusion:

14. Does the conclusion fit the function statement?	1	x	3	4	5
15. Does it make a final appeal to action?	1	2	x	4	5

## Overall Evaluation:

16. Is the sermon contemporarily relevant?	1	2	3	x	5
17. Are there clear transitions between points?	1	2	3	x	5
18. Does the sermon reflect a dialogical intent?	1	2	x	4	5
19. Is the main point clearly established?	1	2	3	x	5
20. Are illustrations used at appropriate points?	1	2	3	4	x

Score: 70

Student: K

## Schedule for Content Analysis of Sermons

## Preliminary Statements:

1. Is the text comprehensively summarized in an exegetical idea?	1	2	3	x	5
2. Does the idea reflect a thorough exegetical analysis of the text?	1	2	3	x	5
3. Does the focus statement reflect interpretation according to the intent of the biblical author?	1	2	3	x	5
4. Does the focus statement reflect an attempt to address the needs of a contemporary audience?	1	2	3	4	x
5. Is there a viable, stated purpose for preaching the sermon?	1	2	3	4	x

## Introduction:

6. Does the introduction focus attention on the text or first point of the sermon?	1	2	3	4	x
7. Does the introduction provide a compelling reason to listen to the rest of the sermon?	1	2	3	x	5
8. Is the introduction interesting and engaging?	x	2	3	4	5

## Body:

9. Does the sermon explain the preaching text?	1	x	3	4	5
10. Is the sermon convincing regarding the major propositions?	1	2	x	4	5
11. Does the sermon provide application in terms of what action should be taken?	1	2	x	4	5
12. Does the sermon provide practical direction as to how the intended action should be taken?	1	x	3	4	5
13. Does the structure of the sermon reflect the structure of the text?	1	x	3	4	5

## Conclusion:

14. Does the conclusion fit the function statement?	1	2	3	x	5
15. Does it make a final appeal to action?	1	x	3	4	5

## Overall Evaluation:

16. Is the sermon contemporarily relevant?	1	2	3	x	5
17. Are there clear transitions between points?	1	x	3	4	5
18. Does the sermon reflect a dialogical intent?	1	x	3	4	5
19. Is the main point clearly established?	1	2	x	4	5
20. Are illustrations used at appropriate points?	x	2	3	4	5

Score: 62

Student: L

## Schedule for Content Analysis of Sermons

## Preliminary Statements:

1. Is the text comprehensively summarized in an exegetical idea?	1	2	3	x	5
2. Does the idea reflect a thorough exegetical analysis of the text?	1	2	3	x	5
3. Does the focus statement reflect interpretation according to the intent of the biblical author?	1	2	x	4	5
4. Does the focus statement reflect an attempt to address the needs of a contemporary audience?	1	2	3	4	x
5. Is there a viable, stated purpose for preaching the sermon?	1	2	3	4	x

## Introduction:

6. Does the introduction focus attention on the text or first point of the sermon?	1	2	3	x	5
7. Does the introduction provide a compelling reason to listen to the rest of the sermon?	1	2	x	4	5
8. Is the introduction interesting and engaging?	x	2	3	4	5

## Body:

9. Does the sermon explain the preaching text?	1	x	3	4	5
10. Is the sermon convincing regarding the major propositions?	1	x	3	4	5
11. Does the sermon provide application in terms of what action should be taken?	1	x	3	4	5
12. Does the sermon provide practical direction as to how the intended action should be taken?	x	2	3	4	5
13. Does the structure of the sermon reflect the structure of the text?	1	x	3	4	5

## Conclusion:

14. Does the conclusion fit the function statement?	1	2	x	4	5
15. Does it make a final appeal to action?	1	x	3	4	5

## Overall Evaluation:

16. Is the sermon contemporarily relevant?	1	2	x	4	5
17. Are there clear transitions between points?	1	x	3	4	5
18. Does the sermon reflect a dialogical intent?	1	x	3	4	5
19. Is the main point clearly established?	1	x	3	4	5
20. Are illustrations used at appropriate points?	x	2	3	4	5

Score: 53

Student: M

## Schedule for Content Analysis of Sermons

## Preliminary Statements:

1. Is the text comprehensively summarized in an exegetical idea?	1	2	3	4	x
2. Does the idea reflect a thorough exegetical analysis of the text?	1	2	3	4	x
3. Does the focus statement reflect interpretation according to the intent of the biblical author?	1	2	3	x	5
4. Does the focus statement reflect an attempt to address the needs of a contemporary audience?	1	2	x	4	5
5. Is there a viable, stated purpose for preaching the sermon?	1	2	3	4	x

## Introduction:

6. Does the introduction focus attention on the text or first point of the sermon?	1	2	3	4	x
7. Does the introduction provide a compelling reason to listen to the rest of the sermon?	1	2	3	4	x
8. Is the introduction interesting and engaging?	1	2	3	x	5

## Body:

9. Does the sermon explain the preaching text?	1	2	3	x	5
10. Is the sermon convincing regarding the major propositions?	1	2	x	4	5
11. Does the sermon provide application in terms of what action should be taken?	1	2	x	4	5
12. Does the sermon provide practical direction as to how the intended action should be taken?	1	2	x	4	5
13. Does the structure of the sermon reflect the structure of the text?	1	2	3	x	5

## Conclusion:

14. Does the conclusion fit the function statement?	1	2	3	4	x
15. Does it make a final appeal to action?	1	2	x	4	5

## Overall Evaluation:

16. Is the sermon contemporarily relevant?	1	2	3	x	5
17. Are there clear transitions between points?	1	2	x	4	5
18. Does the sermon reflect a dialogical intent?	1	x	3	4	5
19. Is the main point clearly established?	1	2	x	4	5
20. Are illustrations used at appropriate points?	1	2	x	4	5

Score: 76

Student: N

## Schedule for Content Analysis of Sermons

## Preliminary Statements:

1. Is the text comprehensively summarized in an exegetical idea?	1	2	x	4	5
2. Does the idea reflect a thorough exegetical analysis of the text?	1	2	x	4	5
3. Does the focus statement reflect interpretation according to the intent of the biblical author?	1	2	x	4	5
4. Does the focus statement reflect an attempt to address the needs of a contemporary audience?	1	2	3	x	5
5. Is there a viable, stated purpose for preaching the sermon?	1	2	3	4	x

## Introduction:

6. Does the introduction focus attention on the text or first point of the sermon?	1	2	3	x	5
7. Does the introduction provide a compelling reason to listen to the rest of the sermon?	1	2	x	4	5
8. Is the introduction interesting and engaging?	1	2	3	x	5

## Body:

9. Does the sermon explain the preaching text?	1	2	x	4	5
10. Is the sermon convincing regarding the major propositions?	1	2	x	4	5
11. Does the sermon provide application in terms of what action should be taken?	1	2	x	4	5
12. Does the sermon provide practical direction as to how the intended action should be taken?	x	2	3	4	5
13. Does the structure of the sermon reflect the structure of the text?	1	2	x	4	5

## Conclusion:

14. Does the conclusion fit the function statement?	1	2	x	4	5
15. Does it make a final appeal to action?	1	2	x	4	5

## Overall Evaluation:

16. Is the sermon contemporarily relevant?	1	2	x	4	5
17. Are there clear transitions between points?	1	2	x	4	5
18. Does the sermon reflect a dialogical intent?	1	2	x	4	5
19. Is the main point clearly established?	1	x	3	4	5
20. Are illustrations used at appropriate points?	1	2	x	4	5

Score: 62

Student: 0

## Schedule for Content Analysis of Sermons

## Preliminary Statements:

1. Is the text comprehensively summarized in an exegetical idea?	1	2	3	x	5
2. Does the idea reflect a thorough exegetical analysis of the text?	1	2	3	4	x
3. Does the focus statement reflect interpretation according to the intent of the biblical author?	1	2	3	4	x
4. Does the focus statement reflect an attempt to address the needs of a contemporary audience?	1	2	3	x	5
5. Is there a viable, stated purpose for preaching the sermon?	1	2	3	4	x

## Introduction:

6. Does the introduction focus attention on the text or first point of the sermon?	1	2	3	x	5
7. Does the introduction provide a compelling reason to listen to the rest of the sermon?	1	2	3	x	5
8. Is the introduction interesting and engaging?	1	2	x	4	5

## Body:

9. Does the sermon explain the preaching text?	1	2	3	x	5
10. Is the sermon convincing regarding the major propositions?	1	2	3	x	5
11. Does the sermon provide application in terms of what action should be taken?	1	x	3	4	5
12. Does the sermon provide practical direction as to how the intended action should be taken?	1	x	3	4	5
13. Does the structure of the sermon reflect the structure of the text?	1	2	3	x	5

## Conclusion:

14. Does the conclusion fit the function statement?	1	2	3	x	5
15. Does it make a final appeal to action?	1	2	x	4	5

## Overall Evaluation:

16. Is the sermon contemporarily relevant?	1	2	3	x	5
17. Are there clear transitions between points?	1	2	3	x	5
18. Does the sermon reflect a dialogical intent?	1	2	x	4	5
19. Is the main point clearly established?	1	2	x	4	5
20. Are illustrations used at appropriate points?	1	2	x	4	5

Score: 74

Student: P

## Schedule for Content Analysis of Sermons

## Preliminary Statements:

1. Is the text comprehensively summarized in an exegetical idea?	1	2	x	4	5
2. Does the idea reflect a thorough exegetical analysis of the text?	1	2	x	4	5
3. Does the focus statement reflect interpretation according to the intent of the biblical author?	1	2	x	4	5
4. Does the focus statement reflect an attempt to address the needs of a contemporary audience?	1	2	3	x	5
5. Is there a viable, stated purpose for preaching the sermon?	1	2	3	x	5

## Introduction:

6. Does the introduction focus attention on the text or first point of the sermon?	1	2	x	4	5
7. Does the introduction provide a compelling reason to listen to the rest of the sermon?	1	2	3	x	5
8. Is the introduction interesting and engaging?	1	x	3	4	5

## Body:

9. Does the sermon explain the preaching text?	x	2	3	4	5
10. Is the sermon convincing regarding the major propositions?	1	2	x	4	5
11. Does the sermon provide application in terms of what action should be taken?	1	2	x	4	5
12. Does the sermon provide practical direction as to how the intended action should be taken?	x	2	3	4	5
13. Does the structure of the sermon reflect the structure of the text?	1	x	3	4	5

## Conclusion:

14. Does the conclusion fit the function statement?	1	2	3	4	x
15. Does it make a final appeal to action?	1	2	x	4	5

## Overall Evaluation:

16. Is the sermon contemporarily relevant?	1	2	3	x	5
17. Are there clear transitions between points?	1	x	3	4	5
18. Does the sermon reflect a dialogical intent?	1	x	3	4	5
19. Is the main point clearly established?	1	2	x	4	5
20. Are illustrations used at appropriate points?	1	2	3	x	5

Score: 59

Student: Q

## Schedule for Content Analysis of Sermons

## Preliminary Statements:

1. Is the text comprehensively summarized in an exegetical idea?	1	2	3	x	5
2. Does the idea reflect a thorough exegetical analysis of the text?	1	2	3	4	x
3. Does the focus statement reflect interpretation according to the intent of the biblical author?	1	2	3	4	x
4. Does the focus statement reflect an attempt to address the needs of a contemporary audience?	1	2	3	4	x
5. Is there a viable, stated purpose for preaching the sermon?	1	2	3	4	x

## Introduction:

6. Does the introduction focus attention on the text or first point of the sermon?	1	2	3	4	x
7. Does the introduction provide a compelling reason to listen to the rest of the sermon?	1	2	3	x	5
8. Is the introduction interesting and engaging?	1	2	3	x	5

## Body:

9. Does the sermon explain the preaching text?	1	2	3	x	5
10. Is the sermon convincing regarding the major propositions?	1	2	x	4	5
11. Does the sermon provide application in terms of what action should be taken?	1	2	3	x	5
12. Does the sermon provide practical direction as to how the intended action should be taken?	1	2	x	4	5
13. Does the structure of the sermon reflect the structure of the text?	1	2	3	x	5

## Conclusion:

14. Does the conclusion fit the function statement?	1	2	3	x	5
15. Does it make a final appeal to action?	1	2	3	x	5

## Overall Evaluation:

16. Is the sermon contemporarily relevant?	1	2	3	x	5
17. Are there clear transitions between points?	1	2	x	4	5
18. Does the sermon reflect a dialogical intent?	1	2	3	x	5
19. Is the main point clearly established?	1	2	x	4	5
20. Are illustrations used at appropriate points?	1	2	x	4	5

Score: 80

Student: R

## Schedule for Content Analysis of Sermons

## Preliminary Statements:

1. Is the text comprehensively summarized in an exegetical idea?	1	2	x	4	5
2. Does the idea reflect a thorough exegetical analysis of the text?	1	2	x	4	5
3. Does the focus statement reflect interpretation according to the intent of the biblical author?	1	2	x	4	5
4. Does the focus statement reflect an attempt to address the needs of a contemporary audience?	1	2	3	x	5
5. Is there a viable, stated purpose for preaching the sermon?	1	2	3	4	x

## Introduction:

6. Does the introduction focus attention on the text or first point of the sermon?	1	2	3	4	x
7. Does the introduction provide a compelling reason to listen to the rest of the sermon?	1	2	x	4	5
8. Is the introduction interesting and engaging?	1	2	3	4	x

## Body:

9. Does the sermon explain the preaching text?	1	2	x	4	5
10. Is the sermon convincing regarding the major propositions?	1	2	x	4	5
11. Does the sermon provide application in terms of what action should be taken?	1	2	x	4	5
12. Does the sermon provide practical direction as to how the intended action should be taken?	1	x	3	4	5
13. Does the structure of the sermon reflect the structure of the text?	1	2	3	x	5

## Conclusion:

14. Does the conclusion fit the function statement?	1	2	3	x	5
15. Does it make a final appeal to action?	1	x	3	4	5

## Overall Evaluation:

16. Is the sermon contemporarily relevant?	1	2	3	x	5
17. Are there clear transitions between points?	1	x	3	4	5
18. Does the sermon reflect a dialogical intent?	1	x	3	4	5
19. Is the main point clearly established?	1	2	x	4	5
20. Are illustrations used at appropriate points?	x	2	3	4	5

Score: 64

Student: S

## Schedule for Content Analysis of Sermons

## Preliminary Statements:

1. Is the text comprehensively summarized in an exegetical idea?	1	2	x	4	5
2. Does the idea reflect a thorough exegetical analysis of the text?	1	2	3	x	5
3. Does the focus statement reflect interpretation according to the intent of the biblical author?	1	2	3	4	x
4. Does the focus statement reflect an attempt to address the needs of a contemporary audience?	1	2	3	4	x
5. Is there a viable, stated purpose for preaching the sermon?	1	x	3	4	5

## Introduction:

6. Does the introduction focus attention on the text or first point of the sermon?	1	2	3	4	x
7. Does the introduction provide a compelling reason to listen to the rest of the sermon?	1	2	x	4	5
8. Is the introduction interesting and engaging?	1	2	3	x	5

## Body:

9. Does the sermon explain the preaching text?	1	2	3	x	5
10. Is the sermon convincing regarding the major propositions?	1	2	3	4	x
11. Does the sermon provide application in terms of what action should be taken?	1	2	3	x	5
12. Does the sermon provide practical direction as to how the intended action should be taken?	1	2	x	4	5
13. Does the structure of the sermon reflect the structure of the text?	1	2	3	x	5

## Conclusion:

14. Does the conclusion fit the function statement?	1	2	x	4	5
15. Does it make a final appeal to action?	1	2	3	x	5

## Overall Evaluation:

16. Is the sermon contemporarily relevant?	1	2	3	x	5
17. Are there clear transitions between points?	1	2	x	4	5
18. Does the sermon reflect a dialogical intent?	1	2	x	4	5
19. Is the main point clearly established?	1	2	3	x	5
20. Are illustrations used at appropriate points?	1	2	3	4	x

Score: 78

Student: T

The following grouping of schedules is comprised of the second sermons from the Zimbabwe seminar. The total number of schedules is 9.

## Schedule for Content Analysis of Sermons

## Preliminary Statements:

1. Is the text comprehensively summarized in an exegetical idea?	x	2	3	4	5
2. Does the idea reflect a thorough exegetical analysis of the text?	x	2	3	4	5
3. Does the focus statement reflect interpretation according to the intent of the biblical author?	1	2	x	4	5
4. Does the focus statement reflect an attempt to address the needs of a contemporary audience?	1	x	3	4	5
5. Is there a viable, stated purpose for preaching the sermon?	x	2	3	4	5

## Introduction:

6. Does the introduction focus attention on the text or first point of the sermon?	1	2	3	x	5
7. Does the introduction provide a compelling reason to listen to the rest of the sermon?	1	x	3	4	5
8. Is the introduction interesting and engaging?	1	2	3	4	x

## Body:

9. Does the sermon explain the preaching text?	1	2	x	4	5
10. Is the sermon convincing regarding the major propositions?	1	2	x	4	5
11. Does the sermon provide application in terms of what action should be taken?	1	2	3	x	5
12. Does the sermon provide practical direction as to how the intended action should be taken?	1	x	3	4	5
13. Does the structure of the sermon reflect the structure of the text?	1	2	3	x	5

## Conclusion:

14. Does the conclusion fit the function statement?	x	2	3	4	5
15. Does it make a final appeal to action?	1	2	x	4	5

## Overall Evaluation:

16. Is the sermon contemporarily relevant?	1	2	3	4	x
17. Are there clear transitions between points?	1	2	3	x	5
18. Does the sermon reflect a dialogical intent?	1	2	x	4	5
19. Is the main point clearly established?	1	2	3	x	5
20. Are illustrations used at appropriate points?	1	2	x	4	5

Score: 58

Student: AA

## Schedule for Content Analysis of Sermons

## Preliminary Statements:

1. Is the text comprehensively summarized in an exegetical idea?	1	2	3	4	x
2. Does the idea reflect a thorough exegetical analysis of the text?	1	2	3	4	x
3. Does the focus statement reflect interpretation according to the intent of the biblical author?	1	2	3	x	5
4. Does the focus statement reflect an attempt to address the needs of a contemporary audience?	1	2	3	4	x
5. Is there a viable, stated purpose for preaching the sermon?	1	2	3	4	x

## Introduction:

6. Does the introduction focus attention on the text or first point of the sermon?	1	2	3	4	x
7. Does the introduction provide a compelling reason to listen to the rest of the sermon?	1	2	3	4	x
8. Is the introduction interesting and engaging?	1	2	3	x	5

## Body:

9. Does the sermon explain the preaching text?	1	2	3	x	5
10. Is the sermon convincing regarding the major propositions?	1	2	3	x	5
11. Does the sermon provide application in terms of what action should be taken?	1	2	3	x	5
12. Does the sermon provide practical direction as to how the intended action should be taken?	1	2	x	4	5
13. Does the structure of the sermon reflect the structure of the text?	1	2	x	4	5

## Conclusion:

14. Does the conclusion fit the function statement?	1	2	3	4	x
15. Does it make a final appeal to action?	1	2	3	x	5

## Overall Evaluation:

16. Is the sermon contemporarily relevant?	1	2	3	4	x
17. Are there clear transitions between points?	1	2	x	4	5
18. Does the sermon reflect a dialogical intent?	1	2	3	4	x
19. Is the main point clearly established?	1	2	3	x	5
20. Are illustrations used at appropriate points?	1	2	3	x	5

Score: 86

Student: BB

## Schedule for Content Analysis of Sermons

## Preliminary Statements:

1. Is the text comprehensively summarized in an exegetical idea?	1	x	3	4	5
2. Does the idea reflect a thorough exegetical analysis of the text?	x	2	3	4	5
3. Does the focus statement reflect interpretation according to the intent of the biblical author?	1	2	x	4	5
4. Does the focus statement reflect an attempt to address the needs of a contemporary audience?	1	2	x	4	5
5. Is there a viable, stated purpose for preaching the sermon?	1	2	3	4	x

## Introduction:

6. Does the introduction focus attention on the text or first point of the sermon?	1	2	3	x	5
7. Does the introduction provide a compelling reason to listen to the rest of the sermon?	1	2	3	4	x
8. Is the introduction interesting and engaging?	1	2	3	x	5

## Body:

9. Does the sermon explain the preaching text?	1	2	3	x	5
10. Is the sermon convincing regarding the major propositions?	1	2	3	x	5
11. Does the sermon provide application in terms of what action should be taken?	1	2	3	x	5
12. Does the sermon provide practical direction as to how the intended action should be taken?	1	2	x	4	5
13. Does the structure of the sermon reflect the structure of the text?	1	2	x	4	5

## Conclusion:

14. Does the conclusion fit the function statement?	1	2	3	4	x
15. Does it make a final appeal to action?	1	2	3	x	5

## Overall Evaluation:

16. Is the sermon contemporarily relevant?	1	2	3	x	5
17. Are there clear transitions between points?	1	2	x	4	5
18. Does the sermon reflect a dialogical intent?	1	2	3	4	x
19. Is the main point clearly established?	1	2	3	x	5
20. Are illustrations used at appropriate points?	1	2	3	x	5

Score: 74

Student: CC

## Schedule for Content Analysis of Sermons

## Preliminary Statements:

1. Is the text comprehensively summarized in an exegetical idea?	1	2	3	x	5
2. Does the idea reflect a thorough exegetical analysis of the text?	1	2	3	x	5
3. Does the focus statement reflect interpretation according to the intent of the biblical author?	1	2	3	x	5
4. Does the focus statement reflect an attempt to address the needs of a contemporary audience?	1	2	x	4	5
5. Is there a viable, stated purpose for preaching the sermon?	1	2	3	x	5

## Introduction:

6. Does the introduction focus attention on the text or first point of the sermon?	1	2	3	4	x
7. Does the introduction provide a compelling reason to listen to the rest of the sermon?	1	2	x	4	5
8. Is the introduction interesting and engaging?	1	2	3	4	x

## Body:

9. Does the sermon explain the preaching text?	1	2	3	x	5
10. Is the sermon convincing regarding the major propositions?	1	2	3	x	5
11. Does the sermon provide application in terms of what action should be taken?	1	2	3	x	5
12. Does the sermon provide practical direction as to how the intended action should be taken?	1	2	x	4	5
13. Does the structure of the sermon reflect the structure of the text?	1	2	3	x	5

## Conclusion:

14. Does the conclusion fit the function statement?	1	2	x	4	5
15. Does it make a final appeal to action?	1	2	3	x	5

## Overall Evaluation:

16. Is the sermon contemporarily relevant?	1	2	3	x	5
17. Are there clear transitions between points?	1	2	x	4	5
18. Does the sermon reflect a dialogical intent?	1	2	x	4	5
19. Is the main point clearly established?	1	2	3	x	5
20. Are illustrations used at appropriate points?	1	2	3	x	5

Score: 76

Student: DD

## Schedule for Content Analysis of Sermons

## Preliminary Statements:

1. Is the text comprehensively summarized in an exegetical idea?	1	2	3	x	5
2. Does the idea reflect a thorough exegetical analysis of the text?	1	2	3	4	x
3. Does the focus statement reflect interpretation according to the intent of the biblical author?	1	2	3	4	x
4. Does the focus statement reflect an attempt to address the needs of a contemporary audience?	1	2	3	4	x
5. Is there a viable, stated purpose for preaching the sermon?	1	2	3	4	x

## Introduction:

6. Does the introduction focus attention on the text or first point of the sermon?	1	2	3	4	x
7. Does the introduction provide a compelling reason to listen to the rest of the sermon?	1	2	3	x	5
8. Is the introduction interesting and engaging?	1	2	3	x	5

## Body:

9. Does the sermon explain the preaching text?	1	2	x	4	5
10. Is the sermon convincing regarding the major propositions?	1	2	3	x	5
11. Does the sermon provide application in terms of what action should be taken?	1	2	x	4	5
12. Does the sermon provide practical direction as to how the intended action should be taken?	1	2	x	4	5
13. Does the structure of the sermon reflect the structure of the text?	1	2	3	x	5

## Conclusion:

14. Does the conclusion fit the function statement?	1	2	3	4	x
15. Does it make a final appeal to action?	1	2	3	x	5

## Overall Evaluation:

16. Is the sermon contemporarily relevant?	1	2	3	x	5
17. Are there clear transitions between points?	1	2	x	4	5
18. Does the sermon reflect a dialogical intent?	1	2	3	x	5
19. Is the main point clearly established?	1	2	3	x	5
20. Are illustrations used at appropriate points?	1	2	3	x	5

Score: 82

Student: EE

## Schedule for Content Analysis of Sermons

## Preliminary Statements:

1. Is the text comprehensively summarized in an exegetical idea?	1	2	3	x	5
2. Does the idea reflect a thorough exegetical analysis of the text?	1	2	x	4	5
3. Does the focus statement reflect interpretation according to the intent of the biblical author?	1	2	3	x	5
4. Does the focus statement reflect an attempt to address the needs of a contemporary audience?	1	2	3	x	5
5. Is there a viable, stated purpose for preaching the sermon?	1	2	3	x	5

## Introduction:

6. Does the introduction focus attention on the text or first point of the sermon?	1	2	3	x	5
7. Does the introduction provide a compelling reason to listen to the rest of the sermon?	1	2	3	x	5
8. Is the introduction interesting and engaging?	1	x	3	4	5

## Body:

9. Does the sermon explain the preaching text?	1	2	3	x	5
10. Is the sermon convincing regarding the major propositions?	1	2	3	x	5
11. Does the sermon provide application in terms of what action should be taken?	1	2	3	x	5
12. Does the sermon provide practical direction as to how the intended action should be taken?	1	2	x	4	5
13. Does the structure of the sermon reflect the structure of the text?	1	2	3	x	5

## Conclusion:

14. Does the conclusion fit the function statement?	1	2	3	4	x
15. Does it make a final appeal to action?	1	2	x	4	5

## Overall Evaluation:

16. Is the sermon contemporarily relevant?	1	2	x	4	5
17. Are there clear transitions between points?	1	2	3	x	5
18. Does the sermon reflect a dialogical intent?	1	x	3	4	5
19. Is the main point clearly established?	1	2	3	x	5
20. Are illustrations used at appropriate points?	x	2	3	4	5

Score: 70

Student: FF

## Schedule for Content Analysis of Sermons

## Preliminary Statements:

1. Is the text comprehensively summarized in an exegetical idea?	1	2	3	4	x
2. Does the idea reflect a thorough exegetical analysis of the text?	1	2	3	4	x
3. Does the focus statement reflect interpretation according to the intent of the biblical author?	1	2	3	4	x
4. Does the focus statement reflect an attempt to address the needs of a contemporary audience?	1	2	3	x	5
5. Is there a viable, stated purpose for preaching the sermon?	1	2	3	4	x

## Introduction:

6. Does the introduction focus attention on the text or first point of the sermon?	1	2	3	4	x
7. Does the introduction provide a compelling reason to listen to the rest of the sermon?	1	2	x	4	5
8. Is the introduction interesting and engaging?	1	2	3	x	5

## Body:

9. Does the sermon explain the preaching text?	1	2	x	4	5
10. Is the sermon convincing regarding the major propositions?	1	2	x	4	5
11. Does the sermon provide application in terms of what action should be taken?	1	2	3	x	5
12. Does the sermon provide practical direction as to how the intended action should be taken?	1	2	x	4	5
13. Does the structure of the sermon reflect the structure of the text?	1	2	x	4	5

## Conclusion:

14. Does the conclusion fit the function statement?	1	2	3	x	5
15. Does it make a final appeal to action?	1	2	x	4	5

## Overall Evaluation:

16. Is the sermon contemporarily relevant?	1	2	3	x	5
17. Are there clear transitions between points?	1	2	x	4	5
18. Does the sermon reflect a dialogical intent?	1	x	3	4	5
19. Is the main point clearly established?	1	2	x	4	5
20. Are illustrations used at appropriate points?	1	2	x	4	5

Score: 74

Student: GG

## Schedule for Content Analysis of Sermons

## Preliminary Statements:

1. Is the text comprehensively summarized in an exegetical idea?	1	2	3	4	x
2. Does the idea reflect a thorough exegetical analysis of the text?	1	2	3	4	x
3. Does the focus statement reflect interpretation according to the intent of the biblical author?	x	2	3	4	5
4. Does the focus statement reflect an attempt to address the needs of a contemporary audience?	x	2	3	4	5
5. Is there a viable, stated purpose for preaching the sermon?	1	2	3	x	5

## Introduction:

6. Does the introduction focus attention on the text or first point of the sermon?	1	2	3	x	5
7. Does the introduction provide a compelling reason to listen to the rest of the sermon?	1	2	3	x	5
8. Is the introduction interesting and engaging?	x	2	3	4	5

## Body:

9. Does the sermon explain the preaching text?	1	2	3	4	x
10. Is the sermon convincing regarding the major propositions?	1	2	x	4	5
11. Does the sermon provide application in terms of what action should be taken?	1	2	x	4	5
12. Does the sermon provide practical direction as to how the intended action should be taken?	x	2	3	4	5
13. Does the structure of the sermon reflect the structure of the text?	1	2	3	4	x

## Conclusion:

14. Does the conclusion fit the function statement?	1	2	3	x	5
15. Does it make a final appeal to action?	1	x	3	4	5

## Overall Evaluation:

16. Is the sermon contemporarily relevant?	1	2	x	4	5
17. Are there clear transitions between points?	1	2	3	x	5
18. Does the sermon reflect a dialogical intent?	1	2	x	4	5
19. Is the main point clearly established?	1	2	3	x	5
20. Are illustrations used at appropriate points?	x	2	3	4	5

Score: 63

Student: HH

## Schedule for Content Analysis of Sermons

## Preliminary Statements:

1. Is the text comprehensively summarized in an exegetical idea?	1	2	x	4	5
2. Does the idea reflect a thorough exegetical analysis of the text?	1	2	x	4	5
3. Does the focus statement reflect interpretation according to the intent of the biblical author?	1	x	3	4	5
4. Does the focus statement reflect an attempt to address the needs of a contemporary audience?	1	2	3	x	5
5. Is there a viable, stated purpose for preaching the sermon?	1	2	3	x	5

## Introduction:

6. Does the introduction focus attention on the text or first point of the sermon?	1	2	3	4	x
7. Does the introduction provide a compelling reason to listen to the rest of the sermon?	1	2	3	4	x
8. Is the introduction interesting and engaging?	1	2	3	4	x

## Body:

9. Does the sermon explain the preaching text?	1	2	x	4	5
10. Is the sermon convincing regarding the major propositions?	1	2	3	x	5
11. Does the sermon provide application in terms of what action should be taken?	1	2	3	x	5
12. Does the sermon provide practical direction as to how the intended action should be taken?	1	x	3	4	5
13. Does the structure of the sermon reflect the structure of the text?	1	2	x	4	5

## Conclusion:

14. Does the conclusion fit the function statement?	1	2	3	4	x
15. Does it make a final appeal to action?	1	2	3	x	5

## Overall Evaluation:

16. Is the sermon contemporarily relevant?	1	2	3	x	5
17. Are there clear transitions between points?	1	2	x	4	5
18. Does the sermon reflect a dialogical intent?	1	2	x	4	5
19. Is the main point clearly established?	1	2	3	x	5
20. Are illustrations used at appropriate points?	1	2	3	4	x

Score: 75

Student: II

## CHAPTER 5

### ANALYSIS AND CONCLUSION

#### *Analysis of the Schedule Data*

In this chapter we intend to analyze the schedules that were presented in Chapter 4 in order to draw some conclusions regarding our problem statement: Can grass roots preachers in a southern African context be instructed to preach effective expository sermons? In order to facilitate the analysis of the schedules we have prepared several tables. The following tables include figures and computed averages from the schedules. The students are listed by their assigned letter according to their score on each question of the schedule. These figures comprise the first four tables, one for each seminar's before and after sermons. Table 5 provides an average per seminar according to each question. Table 6 provides comparison to chart the progress of individuals from their first to their second sermon. Though this research is intended to evaluate groups of preachers rather than individuals, some conclusions regarding individuals may be reached by using Table 6.

Table 1

## South Africa: First Seminar

## Student

	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T
<b>1</b>	1	1	1	1	3	1	1	1	1	3	3	1	1	1	1	1	4	1	1	1
<b>2</b>	1	1	1	1	3	1	1	1	1	3	3	1	1	1	1	1	3	1	1	1
<b>3</b>	1	1	1	1	3	1	1	4	1	1	1	1	1	1	1	3	3	3	3	1
<b>4</b>	1	1	1	1	4	1	1	3	1	1	1	1	1	1	1	4	2	4	3	1
<b>5</b>	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	5	1	1	1
<b>6</b>	1	3	1	3	4	3	3	3	3	2	4	3	3	3	2	3	2	4	3	4
<b>7</b>	1	2	1	1	4	1	4	3	1	2	3	1	1	2	1	1	1	4	1	2
<b>8</b>	1	1	1	2	4	1	3	1	1	2	2	1	1	2	1	1	1	4	1	4
<b>9</b>	3	4	4	4	4	2	2	3	4	3	3	2	2	2	2	2	3	4	3	1
<b>10</b>	2	3	4	4	3	4	3	4	4	4	2	3	3	3	2	3	2	3	3	1
<b>11</b>	3	4	2	2	4	4	2	4	3	2	3	4	3	3	3	3	3	3	3	2
<b>12</b>	2	1	2	1	3	2	1	2	1	1	1	5	2	2	1	1	2	2	2	1
<b>13</b>	4	4	4	4	4	2	2	4	4	4	4	3	2	2	3	4	4	4	4	3
<b>14</b>	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	4	1	1	1
<b>15</b>	4	4	2	2	4	3	2	4	3	2	3	5	3	3	2	4	3	3	3	3
<b>16</b>	4	2	3	2	4	4	3	3	3	2	4	4	3	3	3	3	3	3	3	3
<b>17</b>	4	3	4	4	4	4	3	3	3	3	3	2	3	2	2	4	3	4	2	2
<b>18</b>	1	3	5	2	4	5	4	4	3	3	1	1	1	2	2	1	2	3	1	1
<b>19</b>	3	2	3	1	4	3	3	3	2	2	3	3	2	2	2	3	3	3	3	2
<b>20</b>	1	1	1	2	2	3	2	4	1	1	1	1	1	2	1	1	1	4	1	1
<b>Total</b>	40	43	43	40	67	47	43	46	42	43	47	44	36	39	39	45	54	59	41	36
<b>Average Total Score:</b>	44.7																			

Table 2

## South Africa: Second Seminar

## Student

	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T
<b>1</b>	4	3	5	5	4	4	4	5	4	5	3	4	4	5	3	4	3	4	3	3
<b>2</b>	4	3	4	5	5	3	5	5	4	5	3	4	4	5	3	5	3	5	3	4
<b>3</b>	4	4	4	5	4	3	2	4	3	4	4	4	3	4	3	5	3	5	3	5
<b>4</b>	5	4	4	4	5	5	4	4	4	4	4	5	5	3	4	4	4	5	4	5
<b>5</b>	4	5	3	4	5	5	3	5	3	4	3	5	5	5	5	5	4	5	5	2
<b>6</b>	3	5	4	4	3	5	3	5	3	4	5	5	4	5	4	4	3	5	5	5
<b>7</b>	4	5	5	2	3	4	4	4	2	4	3	4	3	5	3	4	4	4	3	3
<b>8</b>	5	4	5	3	4	5	4	3	5	3	4	1	1	4	4	3	2	4	5	4
<b>9</b>	4	4	4	5	5	5	4	5	5	5	3	2	2	4	3	4	1	4	3	4
<b>10</b>	4	5	5	4	4	3	3	4	3	4	4	3	2	3	3	4	3	3	3	5
<b>11</b>	4	4	4	3	3	4	3	3	1	4	3	3	2	3	3	2	3	4	3	4
<b>12</b>	2	3	4	2	2	3	2	2	1	2	2	2	1	3	1	2	1	3	2	3
<b>13</b>	3	3	4	5	5	5	4	4	4	4	4	2	2	4	3	4	2	4	4	4
<b>14</b>	4	5	5	3	3	3	4	5	1	4	2	4	3	5	3	4	5	4	4	3
<b>15</b>	3	5	4	3	3	2	3	4	1	3	3	2	2	3	3	3	3	4	2	4
<b>16</b>	4	4	4	3	5	4	4	4	2	4	4	4	3	4	3	4	4	4	4	4
<b>17</b>	3	3	3	4	3	4	4	4	4	3	4	2	2	3	3	4	2	3	2	3
<b>18</b>	3	5	4	5	5	4	4	4	3	4	3	2	2	2	3	3	2	4	2	3
<b>19</b>	3	4	4	3	4	3	3	4	2	4	4	3	2	3	2	3	3	3	3	4
<b>20</b>	3	5	4	4	4	4	5	4	1	4	5	1	1	3	3	3	4	3	1	5
Total	73	83	83	76	79	78	73	83	56	78	70	62	53	76	62	74	59	80	64	78
Average Total Score:	72										Average Total Score Difference: +27.3									

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Table 3

## Zimbabwe: First Seminar

		<b>Student</b>													
		<b>AA</b>	<b>BB</b>	<b>CC</b>	<b>DD</b>	<b>EE</b>	<b>FF</b>	<b>GG</b>	<b>HH</b>	<b>II</b>	<b>JJ</b>	<b>KK</b>	<b>LL</b>	<b>MM</b>	<b>NN</b>
<b>Q u e s t i o n</b>	<b>1</b>	1	1	1	1	1	1	1	1	1	1	4	1	1	1
	<b>2</b>	1	1	1	1	1	1	1	1	1	1	4	1	1	1
	<b>3</b>	1	1	1	1	1	1	1	1	1	1	1	4	1	1
	<b>4</b>	1	1	1	1	1	1	1	1	1	1	1	4	1	1
	<b>5</b>	1	1	1	1	1	1	1	1	1	1	1	1	1	1
	<b>6</b>	4	5	3	3	4	1	1	1	2	2	1	3	3	4
	<b>7</b>	3	4	2	2	4	1	1	1	2	1	1	3	2	3
	<b>8</b>	5	4	4	4	3	1	1	1	3	1	1	3	2	5
	<b>9</b>	3	3	5	4	2	2	2	5	4	4	4	3	4	4
	<b>10</b>	3	4	3	3	3	3	2	4	5	4	2	4	4	3
	<b>11</b>	4	4	3	3	3	3	3	3	4	2	3	3	4	4
	<b>12</b>	2	3	1	2	2	2	2	3	5	1	1	1	2	1
	<b>13</b>	4	3	5	4	2	4	3	5	4	4	4	4	4	4
	<b>14</b>	1	1	1	1	1	1	1	1	1	1	1	1	1	1
	<b>15</b>	3	4	2	4	3	3	3	3	5	3	3	3	4	2
	<b>16</b>	4	4	3	4	3	3	3	3	5	2	2	3	4	4
	<b>17</b>	4	3	2	3	3	3	2	4	4	3	3	4	4	3
	<b>18</b>	4	4	3	1	1	2	1	2	4	1	1	3	3	4
	<b>19</b>	4	4	3	2	2	2	2	3	4	2	2	3	3	2
	<b>20</b>	2	5	2	1	3	1	1	1	3	1	1	1	3	1
<b>Total</b>		55	60	47	46	44	37	33	45	60	37	40	54	52	50
Average Total Score:		47.1													

Table 4

## Zimbabwe: Second Seminar

		<b>Student</b>								
		<b>AA</b>	<b>BB</b>	<b>CC</b>	<b>DD</b>	<b>EE</b>	<b>FF</b>	<b>GG</b>	<b>HH</b>	<b>II</b>
<b>Q u e s t i o n</b>	<b>1</b>	1	5	2	4	4	4	5	5	3
	<b>2</b>	1	5	1	4	5	3	5	5	3
	<b>3</b>	3	4	3	4	5	4	5	1	2
	<b>4</b>	2	5	3	3	5	4	4	1	4
	<b>5</b>	1	5	5	4	5	4	5	4	4
	<b>6</b>	4	5	4	5	5	4	5	4	5
	<b>7</b>	2	5	5	3	4	4	3	4	5
	<b>8</b>	5	4	4	5	4	2	4	1	5
	<b>9</b>	3	4	4	4	3	4	3	5	3
	<b>10</b>	3	4	4	4	4	4	3	3	4
	<b>11</b>	4	4	4	4	3	4	4	3	4
	<b>12</b>	2	3	3	3	3	3	3	1	2
	<b>13</b>	4	3	3	4	4	4	3	5	3
	<b>14</b>	1	5	5	3	5	5	4	4	5
	<b>15</b>	3	4	4	4	4	3	3	2	4
	<b>16</b>	5	5	4	4	4	3	4	3	4
	<b>17</b>	4	3	3	3	3	4	3	4	3
	<b>18</b>	3	5	5	3	4	2	2	3	3
	<b>19</b>	4	4	4	4	4	4	3	4	4
	<b>20</b>	3	4	4	4	4	1	3	1	5
<b>Total</b>		58	86	74	76	82	70	74	63	75

Average Total Score: 73.1 Average Total Score Difference: +26.0

Table 5

## Average Scores

	South Africa: 1st Seminar	South Africa: 2nd Seminar	Zimbabwe: 1st Seminar	Zimbabwe: 2nd Seminar
<b>1</b>	1.4	3.9	1.2	3.6
<b>2</b>	1.4	4.1	1.2	3.5
<b>3</b>	2.3	3.8	1.2	3.4
<b>4</b>	1.7	4.3	1.2	3.4
<b>5</b>	1.2	4.2	1.0	4.1
<b>6</b>	2.8	4.2	2.6	4.5
<b>7</b>	1.8	3.6	2.1	3.8
<b>8</b>	1.7	3.6	2.7	3.7
<b>Q</b>				
<b>u</b>				
<b>e</b>				
<b>s</b>				
<b>t</b>				
<b>i</b>				
<b>o</b>				
<b>n</b>				
<b>9</b>	2.8	3.8	3.5	3.6
<b>10</b>	3.0	3.6	3.3	3.6
<b>11</b>	3.0	3.1	3.2	3.7
<b>12</b>	1.7	2.1	2.0	2.5
<b>13</b>	3.3	3.7	3.8	3.6
<b>14</b>	1.1	3.7	1.0	4.1
<b>15</b>	3.0	3.0	3.2	3.4
<b>16</b>	3.1	3.8	3.3	4.0
<b>17</b>	3.1	3.1	3.2	3.3
<b>18</b>	2.4	3.3	2.4	3.3
<b>19</b>	2.6	3.2	2.7	3.8
<b>20</b>	1.6	3.3	1.8	3.2

Table 6

## Individual Comparison

## Seminar

	S. A.			Zimbabwe			Diff.
	1st	2nd	Diff.	1st	2nd	Diff.	
A	40	73	+33	AA	55	58	+3
B	43	83	+40	BB	60	86	+26
C	43	83	+40	CC	47	74	+27
D	40	76	+36	DD	46	76	+30
E	67	79	+12	EE	44	82	+38
F	47	78	+31	FF	37	70	+33
G	43	73	+30	GG	33	74	+41
H	46	83	+37	HH	45	63	+18
I	42	56	+14	II	60	75	+15
J	43	78	+35	Average Difference			+25.6
K	47	70	+23				
L	44	62	+18				
M	36	53	+17				
N	39	76	+37				
O	39	62	+23				
P	45	74	+29				
Q	54	59	+5				
R	59	80	+21				
S	41	64	+23				
Average Difference			+26.5				

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An initial glance at Table 1 reveals that the preachers attending the South Africa seminar had an average sermon score of 44.7 on their first sermon. Table 3 reveals that the figure for those attending the Zimbabwe seminar is very similar for their first sermon: 47.1. The net difference between the two seminars is, therefore, only 2.4 on a 100 point scale. This leads to the initial observation that though the contexts vary by region for the two groups of preachers, their initial ability to prepare an expository sermon is very similar. Both groups appear to be of relatively equal ability initially. However, the averages for the two seminars indicate that the level of initial ability is somewhat low. Both of the seminars revealed averages that are below half of the available points per sermon.

A careful examination of Table 5 reveals exactly where the initial sermons were lacking in both seminars. The preliminary statements pertaining to the exegetical idea, focus, and function statements show a predominance of ineffectiveness. The range for the South Africa seminar on these first five questions was 1.2 - 2.3, which indicates that the sermons were ineffective to only slightly effective. For the Zimbabwe seminar, the figures are even worse for the first five questions. The range is 1.0 - 1.2, or essentially ineffective. As stated earlier, any preliminary statement under any title was credited on these first sermons, and the corresponding point value was assigned. Nevertheless, the figures indicate relative ineffectiveness in this area.

When these figures are combined with those from Questions 9 and 13, an interesting observation emerges. Question 9; "Does the sermon explain the preaching text?" and Question 13; "Does the structure of the sermon reflect the structure of the text?" offer some relevant data. For Question 9 the South Africa group average was 2.9, and for Question 13 it was 3.3. For the Zimbabwe group, the average for Question 9 was 3.5, and for Question 13 it was 3.8. Given this additional data, it seems probable that the preachers did attempt to study the text but failed to condense their observations into a dominant idea that was interpreted and preached with purpose. Obviously, if a preacher has no specific purpose in mind, he cannot therefore design his conclusion to fit that purpose, which explains the low averages for Question 14: "Does the conclusion fit the function statement?" (1.1 for South Africa and 1.0 for Zimbabwe).

Though the figures indicate that there is definitely room for improvement regarding the exegetical work, as Questions 9 and 13 additionally indicate, the greater deficiency seems to lie in the ability to condense the text into a dominant, relevant idea that is preached with purpose. Such a deficiency tends to produce sermons that are essentially running commentaries on the text. This is further indicated by the averages of Question 19: "Is the main point clearly established?" The figures reveal that the sermons were only slightly effective in both cases (2.6 for South Africa and 2.7 for Zimbabwe).

A second area that demands attention is the introduction to the sermons. Questions 6, 7, and 8 reveal the following averages for South Africa respectively: 2.8, 1.8, and 1.7. For Zimbabwe they are 2.6, 2.1, and 2.7 respectively. Essentially, the introductions in both groups ranged from not effective to only slightly effective. In the South Africa group, the weakest part of the introductions was their ability to provide a compelling reason to listen to the rest of the sermon and their low level of interest. In Zimbabwe, the former was the weakest part. In both cases, the introductions were more effective in focusing attention on the text or first point of the sermon. The results of these questions indicate again the observation that the initial sermons were predominantly running commentaries on the text with little effort made regarding introductions. Only in a comparatively few cases (students E, G, R, and T in the South Africa group and students AA, BB, EE, and NN in the Zimbabwe group) were there effective introductions presented.

Another area of remarkable deficiency in the initial sermons pertains to application. Question 11; "Does the sermon provide application in terms of what action should be taken?" indicates an average of being somewhat effective (3.0 for the South Africa group and 3.2 for the Zimbabwe group). However, when application is taken one step further, as Question 12 determines, "Does the sermon provide practical direction as to how the intended action should be taken?" the results fall off dramatically. For the South Africa group, the average was 1.7 and for the Zimbabwe

group it was 2.0. These preachers, therefore, reflect a common misunderstanding that the audience should be left to themselves to put the sermon idea into practice. The preachers in both groups were somewhat effective in telling the audience what to do but were much less effective in telling them how to do whatever they were supposed to do.

The final area of deficiency that bears mention pertains to the use of illustrations in the sermon. Question 20; "Are illustrations used at appropriate points?" reveals relative ineffectiveness. For the South Africa group, the average score was 1.6, and for the Zimbabwe group it was only slightly higher at 1.8. Both averages indicate less than slight effectiveness.

The remaining areas that are not specifically mentioned, such as Questions 10 and 15-19, all reflect an average range of 2.4 to 3.2. Such scores indicate that the sermons were slightly to somewhat effective regarding how convincing they were, whether the conclusion possessed a final appeal, and how relevant, dialogical, and unified they were.

When viewed overall, the greatest areas of deficiency pertain to the preliminary statements, the introductions to the sermons, the application of the sermons, and the use of illustrations. These are the areas of predominate ineffectiveness and account for the respective averages of 44.7 in the South Africa group and 47.1 in the Zimbabwe group. They also lead to the aforementioned observation that these preachers viewed expository sermons as running commentaries on the text.

They were devoid of a unifying idea that was distilled from the text and adequately introduced, applied, and illustrated. Such a sermon, when subjected to the criteria for an effective expository sermon presented in Chapter 1, is clearly lacking. Therefore, we are able to initially conclude that grass roots preachers in a southern Africa context are unable to preach effective expository sermons without instruction. However, we have yet to draw any conclusions regarding our problem statement: Can grass roots preachers in a southern Africa context be instructed to preach effective expository sermons?

In order to arrive at some conclusions regarding our problem statement, it now becomes essential that we examine Tables 2 and 4. Table 2, which contains the scores for the second sermon from the South Africa seminar, reveals a sermon average of 72. Table 4, which contains the scores for the second sermon from the Zimbabwe seminar, reveals a sermon average of 73.1. Again, both of these averages are remarkably similar. The difference is only 1.1 points on a 100 point scale. Though the two groups represent different regional contexts, it seems apparent that they both progressed to almost identical degrees. As well, the average difference between the first and second sermons in the South Africa group was +27.3, while for the Zimbabwe group it was +26.0. Thus, the amount of progress (a difference of only 1.3) is very similar as well.

Once again we appeal to Table 5 to reveal the areas of greatest improvement per group. The averages for the preliminary

statements in both seminars for the second sermons reveal significant progress. With the South Africa group, the average score for the first five questions for the first sermon is 1.6, while the same figure for the second sermon is 4.0. Thus, for the preliminary statements, the South Africa group went from relatively ineffective to effective on the five point scale. They recorded an average increase of 2.4. With the Zimbabwe group, the average score for the first five questions for the first sermon is 1.1, while the same figure for the second sermon is 3.6. Thus, we show an average increase of 2.5 points. Again, there is a very similar amount of improvement between the two groups (2.4 and 2.5) regarding the preliminary statements. Also of note regarding the preliminary statements is the significant increase in the second sermon averages for Question 14: "Does the conclusion fit the function statement?" For the South Africa group, the average was 3.7 (up from 1.1 for the first sermon), and for the Zimbabwe group, it was 4.1 (up from 1.0 for the first sermon). With both groups there was significant progress shown in developing a conclusion that corresponded to the purpose for which the sermon was being preached.

Another area of significant improvement pertained to the introduction. Questions 6, 7, and 8 together averaged 2.1 for the first of the South Africa group's sermons and 3.8 for the second sermons. This shows an increase 1.7 points for the introductions as a whole. With the Zimbabwe group, the same questions together averaged 2.4 for the first sermons and 4.0 for

the second. This shows an increase of 1.6 for the introductions as a whole. Once again, the amount of improvement is remarkably similar between the two groups (1.7 and 1.6). Of note is the average for the second sermons for the Zimbabwe group for Question 6: "Does the introduction focus attention on the text of first point of the sermon?" The average is 4.5, the highest of any average for any question.

Question 12; "Does the sermon provide practical direction as to how the intended action should be taken?" next deserves comment. In the first sermons the averages were quite low for both groups (1.7 for South Africa and 2.0 for Zimbabwe). The second sermon averages are not significantly better. The amount of improvement for the South Africa group was .4, and for the Zimbabwe group it was .5. With much room for improvement, not a great deal of improvement took place. Though the students provided adequate application in their second sermons (3.1 for the South Africa group and 3.7 for the Zimbabwe group for Question 11), they stopped short of providing practical direction for making the application. This may indicate the strength of the prevailing philosophy that the preacher need not be exceedingly practical in application, or it may indicate a lack of clarity in the seminar in distinguishing between telling the audience what to do and further telling them how to do it.

Another area of notable increase concerns Question 18: "Does the sermon reflect a dialogical intent?" The averages for the first sermons of both groups are identical at 2.4. The averages

for both groups for the second sermons are also identical at 3.3. This shows an average increase of .9. Though the increase in this area is not as significant as some of the other areas, it still reflects improvement from a slightly effective level to a somewhat effective level. The same observation applies to Question 19: "Is the main point clearly established?" The South Africa group went from an average of 2.6 for the first sermon to 3.2 for the second sermon. The Zimbabwe group went from 2.7 for the first sermon to 3.8 for the second. Such an increase is to be expected if only in light of the improvement in the preliminary statements. It is rather difficult to establish a main point that has not been distilled from the text in the first place. However, once the exegetical idea, focus, and function statements are developed, it is much easier to establish a main point in the sermon.

The final area that bears mention regards Question 20: "Are illustrations used at appropriate points?" With the South Africa group there was an improvement of 1.7 between the first and second sermons (from 1.6 to 3.3), and with the Zimbabwe group there was an improvement of 1.4 (from 1.8 to 3.2). Both groups reflect an attempt to not only use illustrations more in their second sermons but also to use them at appropriate points in the sermon.

For the sake of supplemental observations, Table 6 may be used to chart the progress of individuals with each group. In the South Africa group, the range of progress was between +5 and

+40. In the Zimbabwe group, the range of progress was between +3 and +41. Obviously, some students benefited more than others from the instruction, yet at the same time, some had greater room for improvement than others. In each group, those individuals with the least amount of improvement had the third highest first sermon scores for their group.

#### *Conclusions from the Schedule Analysis*

The first general conclusion that may be drawn has already been mentioned in the preceding section. Grass roots preachers in a southern Africa context are unable to preach effective expository sermons unless they are instructed to do so. With both groups securing less than half of the available points on their first sermon, this conclusion seems to be sound. Within the context of the initial sermons, the areas most lacking include the ability to formulate an exegetical idea, a focus statement, and a function statement. As well, there is a significant deficiency regarding their ability to properly introduce a sermon and to apply and illustrate its main point or points. Since these elements are so critical to effective expository preaching, our conclusion again seems sound.

The second general conclusion that may be drawn is also a reiteration of an observation in the preceding section. Grass roots preachers in a southern Africa context can indeed be instructed to preach effective expository sermons. If we take the 100 point scale by which the sermons were evaluated and divide it according to the same 1 - 5 scale of effectiveness that

was used in the Schedules for Content Analysis, we come up with the following breakdown: 0 - 20 points - ineffective, 20 - 40 points - slightly effective, 40 - 60 points - somewhat effective, 60 - 80 points - effective, and 80 - 100 points - very effective. Since the first sermons scored an average of 44.7 for the South Africa seminar, and 47.1 for the Zimbabwe seminar, both fail to meet the standard for an effective expository sermon. They both fall into the category of only somewhat effective. However, the averages for the second sermons are 72 for the South Africa seminar, and 73.1 for the Zimbabwe seminar. These averages put both groups squarely in the effective range of 60 - 80. We can answer our problem statement in the affirmative.

#### *Recommendations for Improvement in Seminar Instruction*

In light of the preceding analysis and conclusions, several recommendations may be made regarding the seminars. First, a greater emphasis should be placed on the development of the preliminary statements, the introduction, application, and the use of illustrations. This recommendation is a reflection of the areas of greatest weakness in the initial sermons. To the end of greater emphasis, more time should be spent in lecture for each area and even more practical exercises should be conducted regarding the preliminary statements. Special emphasis should be placed on application since the second sermon averages remain low for Question 12. Students were obviously unclear as to the difference between telling the audience what to do and further telling them how to practically do it.

Another recommendation pertains to the seminar format itself. Though significant progress was made in the span of one week, a two week seminar with many more practical exercises and more time provided for the development of the second sermon would be preferable. As well, with a two week span more students could actually preach the second sermon and be critiqued accordingly. Next, the Schedule for Content Analysis should be included in the seminar materials so that each student can do some degree of self-evaluation on future sermons.

A final recommendation is that time should be allowed for the instructor to preach an expository sermon, probably early in the seminar, as an example of effective expository preaching. Such an example would undoubtedly be of benefit to the students as it would balance the theology and theory of method of which the rest of the seminar consists.

Given the existing level of efficiency among grass roots preachers prior to instruction in expository preaching, and given the amount of improvement shown by these two groups, it seems beyond doubt that many more grass roots preachers could benefit from such instruction. The more preachers benefit, the more congregations therefore, will benefit. The more congregations benefit from such instruction, the more the entire Christian church in southern Africa will be strengthened in its knowledge and application of God's Word.

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